

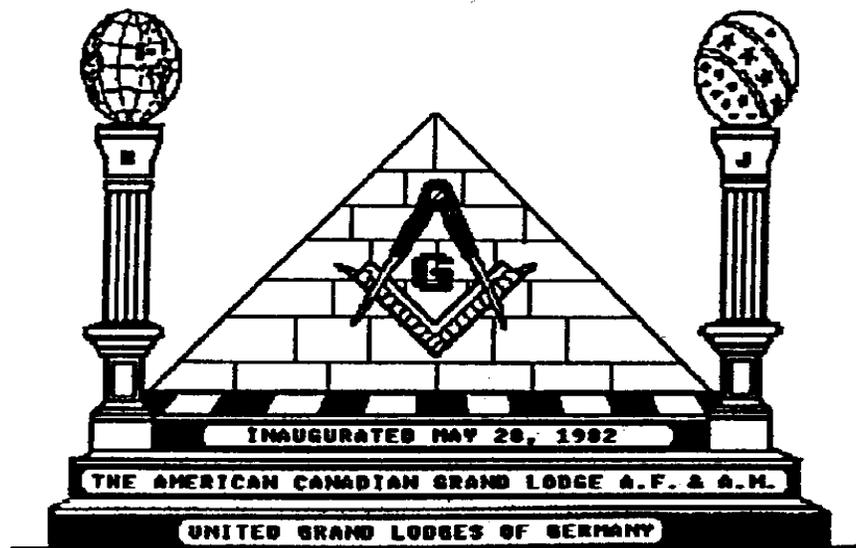
PYRAMID LODGE OF PAST MASTERS 962

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The Pyramid Texts



Ne Lux moriatur

Volume V

SO WHAT'S THE BIG SECRET?

by Gus J. Elbert, Arabian Lodge #882, ACGL
Arabian 882 educational paper - May 1993

Hi,

My husband - he's one of the "Brothers"- brought home another book he must have a thousand by now! It's another one of those Mason books. Usually he tucks them away in his den and that's the last I see of them but he left this one lying in the living room.

While dusting the table, I flipped through the pages. There weren't any pictures but one chapter caught my eye. It was called "It's a Secret," or something like that. Secrets are always inviting, so I read on.

You know how they always like to pretend that they have some real, deep secrets that they probably only whisper to each other in dark rooms under a blanket ? Well, anyway, I read it! And I'm glad I did. It says so many interesting things that we girls should know about that I spent the rest of the afternoon typing it out for you.

Don't let on that we've read it. Actually I was a bit disappointed not to have found a secret, but let them have their fun.

Rosza Nell Bairt

[Ed. Note: The preceding, the frontispiece of this paper, is in the form of a letter from the wife of one Mason to the wives of other Masons in the Lodge.]

SO WHAT'S THE BIG SECRET?

Over fifty years ago, at about age twelve, I noticed that my Sunday school teacher was wearing a strange ring. It was a wide gold band similar to a wedding ring. What made it different was the device of an equilateral triangle with a little squiggle inside the borders. (Masons will recognize that he was wearing the ring of the 14th degree of Scottish Rite.)

Finally one Sunday, my curiosity got the better of me. I pointed to his ring and asked, "What's that?" His answer was a quick "That's a secret." "Well, what does it mean?" I asked, and with a kindly smile he cut me off: "If I told you, it wouldn't be a secret anymore, would it?"

So a group of about a dozen boys missed being told that there was such a thing as Freemasonry, and perhaps a few positive things about it. Based on what I learned years later, my Sunday school teacher could have named a dozen other men in that congregation who were also Masons. Some of us might have waited impatiently for our twenty-first birthdays, so that we might be Masons, too. And even more years later, as I learned more about Masonry, it became clear that the existence of Freemasonry and any man's membership in it were in no way "secrets." Half a century ago, some Masons apparently misunderstood the "secrets" of the Lodge. Many still do.

That misunderstanding is never more destructive than in the attitudes of many Masons who fully believe that they are permitted to say nothing about Masonry to their families. I have seen letters to Masonic publications in which fathers have lamented not being allowed to tell their sons anything about the Fraternity, sons whom they would very much like to join them in their Lodges.

It is difficult to accept that there are many Masons who don't really understand what is secret and what is not. It is even more difficult to accept that there are men who relish having secrets in order to feel special, hoping that they will be the envy of those outside.

The latter type was brought to my attention during an auto-graphing session at a shopping mall bookstore. A young woman asked me to sign a book for her and then said, "I hope this book will help to save my marriage!" I had to tell her that there was nothing about *Born in Blood* designed to aid marital relationships, but curiosity led me to ask her why she had made that remark.

She was twenty-three years old, her husband was twenty-five, and they had been married for seven months. He had become a Freemason soon after they returned from their honeymoon. "He says words that I don't understand," she explained, "and when I ask what they mean, he says, 'It's a secret. I can't tell you.'" There was more. "Sometimes, he stands in front of me and makes funny motions with his hands. Then when I ask him what he's doing, he says, 'It's a secret!' So I say, 'Well, if it's a secret, don't do it in front of me!'"

Having embarked on recounting her plight, her resentment poured out. "This goes on all the time. His Mason thing is driving me crazy. I wish he'd drop out of it, or stop beating on me with it." (I couldn't resist suggesting to her that she ask her husband whether his secrets meant that they were allowed to have secrets from each other. If he answered "Yes," as he must, she should say to him, "Oh, thank God! That makes me feel a lot better." Then, I suggested, she should let him stew for a while, wondering what her secrets might be, and that should serve as the basis for a truce.)

Quite apart from the fact that the young man had not matured enough to realize that teasing is not an acceptable form of humor, he was simply asserting his sense of his own importance, if not superiority. I formed a secret society with a friend when we were eight or nine years old. The society had a secret password, a secret grip, and a secret buried treasure. It also had a secret purpose, which was to annoy my kid sister. The battle cry was "I know something you don't know, nyah, nyah, nyah!"

There are men who have never shaken that desire to know something that others don't know. The urge can be so great that they present to themselves, and others, that they are possessed of very important hidden information or knowledge. I have even had Masonic dropouts tell me that they were disappointed because their Masonic membership had not led to their being made privy to dark secrets, which had been their sole reason for joining. That love of secrecy, even when it is totally inappropriate, can last a lifetime. I found that out one evening when I talked to an eighty-two-year-old Masonic widow.

Her husband had been a Freemason for forty-seven years when he died. From correspondence found in his desk she had learned that he was a “thirty-third degree, whatever that is,” and a Knight Templar. She was annoyed because although most of their expenditures were joint efforts, “all kinds of dues” and the occasional charitable donation were completely unilateral. She was never consulted, and never got an explanation. Worst of all, he had a closet for his Masonic paraphernalia on the second floor of their home, with a lock that had just one key. She was told that if he ever failed to lock the door, she must not look inside. “I called it ‘Bluebeard’s Closet,’” she said.

The result, of course, was resentment. She got her revenge for his Masonic secrecy when their son, who was engaged to be married, told her that he planned to join his father’s Lodge. She sat him down in the kitchen for a long talk, during which she recited the feelings that his father’s Masonry had engendered in her. She said, “Sweetheart, Nancy is such a lovely girl, and her happiness should be as important to you as your own. Don’t do this to her, and to your marriage.” Her son did not join a Masonic Lodge, which she took as a personal victory. “I talked him out of it!” she said proudly.

While she was visiting our home, I asked if she would like to see a video about the Freemasons. She said she would, so I played for her The Unseen Journey, the sixty-minute video produced for the Grand Lodge of Illinois. At the end she said, “I’ve learned more about the Masons in one hour than I did in almost fifty years of living with one. I didn’t know that George Washington and all those famous men were Freemasons. And I knew nothing about all those charity projects. That’s wonderful. Why didn’t my husband tell me those things?”

The Mason who feels that he cannot discuss his Masonry with his wife, son, grandson, or neighbor is doing the Fraternity a great disservice. The rule that no man is ever asked to become a Mason, but rather must ask to join, absolutely requires that someone must tell him something in order to establish that desire to become a Mason.

This doesn’t mean that there are no secrets in Freemasonry, because there are. I, for one, would hate to see them abandoned. They are reminders of the days when men had to meet and identify each other in total secrecy, not as an innocent game, but as a rigid practice to protect their lives.

There is an Old Charge of Freemasonry that says that no Mason should tell the secrets of a Brother Mason that can cost that Brother his life and property. What secret could a medieval Mason have had that could cause such a total catastrophe? There was just one.

When Gregory IX ascended the papal throne in 1227, the Albigensian Crusade in southern France had been burning and butchering for eighteen years, without ever succeeding in wiping out the Cathar heresy. The pope decided to remove the responsibility of stamping out heresy from the secular arm and authorize the Church to undertake the purification of the faith. In 1229, he established the Inquisition, and

in that same year, at the Council of Toulouse, the Church set the universal punishment for the crime of heresy. Anyone found to be a heretic, or anyone giving aid to a heretic, or anyone even giving advice to a heretic, merited death. In addition, the sinner's house was to be torn down, or burned down, and his land taken by the Church.

During the ensuing years, the one secret that a man could have had that would cost him his life and property was that he had material disagreement with the Church of Rome, and so could be convicted of heresy. Even treason against his king, which was punishable by death, did not incur an automatic loss of his property. The application of torture, now officially approved, meant that just to be accused of heresy could be a hideous experience, even if he was eventually judged to be innocent.

Countless men, no doubt, went into permanent hiding. Others banded together to help each other, as did the Lollards in England and various groups on the Continent. Examination of the Old Charges of Masonry that define the assistance to be given a Brother away from home indicate very clearly that Freemasonry was one of these groups. And the only way any such group could survive and function effectively was as a secret society.

When revealing oneself could bring such physical and economic tragedy, any man can be expected to demand all the protection from betrayal that he can get. That is why candidates for membership in the society were blindfolded until they had taken their oaths to keep their Brothers' secrets. Only then were they permitted to see the faces of the other men in the room.

Since even to be spotted attending a clandestine meeting might mean betrayal and death, a lookout or sentry was always posted when members gathered. Freemasons remember that function with the Lodge officer called the Tyler, who stands guard outside the meeting room in a purely symbolic role. At one time the Tyler stood at his post with a drawn sword in his hand. Now he is more likely to be sitting, and his sword of office is often a three-inch replica hanging as a pendant on a chain around his neck. The Tyler's services as a guard are no longer critical for the safety of the men attending the meeting. But his office does serve to remind his Masonic Brothers of the time when such security was a vital necessity, and to remind them to remember and honor their predecessors who risked their lives in the struggle for religious freedom.

The risks encountered by those medieval Masons in their daily lives were as great as those in the Lodge meetings. To help a Brother on the run from the threat of torture and death, it was essential to have a system of words and signs of recognition that could be used wherever the Mason might find himself. There were terms, phrases, and questions that could be worked into ordinary conversation so that a fellow Mason would recognize a Brother in need. A seemingly innocent response would tell the man needing help that he had made the right contact. There were signs of recognition and handgrips that could be used without any words spoken, for mutual recognition and the promise of shelter, food, or guidance.

These are the catechisms, hand signals, and handgrips that are preserved today, even though they are no longer needed. Today, Freemasons can be recognized as such by means of decals, bumper stickers, and baseball caps, not to mention dues cards in their wallets. So why do they cling to those “secrets”? For the same reason that we celebrate Veterans’ Day, Memorial Day, and Presidents’ Day; for the same reason we reenact Civil War battles and teach our children the dying words of Nathan Hale and battle cries like “Remember the Alamo!” There are traditions worth preserving and men worth remembering. The Masonic “secrets” help a Fraternity to remember men who took terrible risks to help gain those personal freedoms which we believe all men are entitled to enjoy.

Yes, some will say, but why do the Freemasons have to maintain their traditions in total secrecy? The answer is that they don’t. Non-Masons have known the “secret” words and signals for over two and a half centuries and still enjoy “revealing” them. What the anti-Masons miss is the overridingly important point that Masons never change their “secrets,” however many times they are revealed. Think about that!

If a battlefield commander even suspects that his password has leaked to the enemy, he immediately changes the password. In a truly secret organization, the revelation of a secret term, a recognition or distress signal, necessitates a prompt change because the secret signs are protecting secret information. They are not symbolic, as they are in Freemasonry, but tools of subversion. The “secrets” in Freemasonry appear in articles, pamphlets, radio shows, books, and videotapes; yet they are never changed by so much as a syllable or gesture.

The Masons do not change those well-known secret signs, passwords, and recognition signals because their uses, in their traditional forms, are “rites of remembrance.” They well know that all of their traditional secrets are no longer secret.

A comparable situation may be found in some tours of the “stately homes” of England, in which tourists are shown secret “priest-holes.” These were secret rooms or compartments where loyal Catholics hid their priests from the “Pursuivants,” the royal priest-catchers eager to escort them to the headsman’s block. They are no longer secret, and they are no longer needed. Yet they are carefully preserved as a reminder of how dangerous life and religious faith used to be.

In addition to their condemnations of Masonic recognition signals, anti-Masons also find evil in the fact that only a Mason in good standing can attend a Lodge meeting. They ask, “Why do Masons need secret meetings?” In fact, notices of those meetings, giving the place, date, and time, frequently appear in highly visible places, like local newspapers, hardly appropriate for a truly clandestine gathering. Masonic meetings are not secret, they are simply for paid-up members only, hardly an unusual feature.

Sometimes private Lodge meetings deal with matters that should be confidential. They may consider giving assistance to a Brother’s widow, handle criticism of a member from within or from outside the Lodge, consider chastisement of a member

who appears to have behaved in a manner that falls short of the moral standards expected of a Mason. It is proper that this sort of membership business should not be carried out in public.

The vibrant Masonic world isn't secret at all. Masonic history is freely available to all. Masonic beliefs and principles are never secret and can be easily discovered by anyone interested. Ten-dollar books, sold by television evangelists and purporting to contain dark Masonic secrets, actually reveal nothing that isn't available at no charge whatsoever at any good public library (naturally, they keep that fact a real secret). When they lie, as they frequently do, that information is, of course, available only in their sensational books.

The best protection against allegations of secret worship, secret plots, and subversion of religion is to make known to the world just what Freemasonry is all about. The Fraternity must stop hiding its light under a bushel. Lack of knowledge creates a void that is amply filled by anti-Masons with half-truths, perverted truths, and outright falsehoods that appeal to a natural human weakness, a taste for scandal. Ignorance is the real enemy.

[Ed. Note: This presentation is a transcription from A Pilgrim's Path by John J. Robinson

THE ANGLICAN CHURCH AND MASONRY

by Norman Senn, PDDGM

[source unknown] - November 1987

INTRODUCTION

The Craft has been attacked for almost as many years as it has existed. The reasons have been many. The anti-Masonic movement in the U.S.A. following the "Morgan Affair, in 1826 is a topic commonly dealt with in Masonic research. Publication of exposures of the Craft started within a few years of the Craft being formalized and still they come.

Most Canadian Masons are aware of the continuing attack by the Missouri Synod of the Lutheran Church. Many odd distortions have come out of that attack. Less well known in North America was the recent uproar that took place in the United Kingdom, birthplace of Masonry as we know it.

The problems seemed to start with the publication in books, magazines and on TV of negative material about the Craft and of material purporting to be initiation ceremonies. In addition there were a small number of murder mysteries written which connected Masonry with criminal conspiracy. The best known was possibly "Murder by Decree." This was the movie based on the theory of Stephen Knight that the "Jack the Ripper" murders were really a Masonic conspiracy at the highest levels. The press raised questions as to possible bias of police, magistrates and others in authority, towards Brother Masons. There was much discussion over proposed

requirements for aldermen, police and others to declare their Masonic affiliation publicly and for consideration of Masonic affiliation in employment applications. Police integrity was questioned in cases before the courts.

Those outside the Craft seemed unaware of the Mason's commitment to uphold the law of the land and that lawbreakers are expelled from the Craft-not supported.

In the Canadian press there were recently a number of articles. referring to Masonry in negative terms. Masonry was discussed by the lawyers in two recent trials on hate literature when the anti-Semitism, anti-Masonry, world conspiracy cult raised its ugly head to spew vicious rubbish out to all gullible enough to listen. In the cases of both Ernst Zundel, in Toronto and James Keegstra, in Red Deer, convictions were obtained for their anti-Semitic expressions, but the anti-Masonic opinions were left floating.

Some attack Masonry for obscure reasons, possibly due to distorted concepts or interpretations placed upon the Craft and its works. Some have attacked from religious fanaticism. The most recent attacks have come from unexpected quarters and followed the publication of a number of books. The first was *Darkness Visible* by Walton Hannah, Augustine Press, 1952; the second was *Christian by Degree* by Walton Hannah, Augustine Press, 1954 and these were followed by *The Brotherhood* by Stephen Knight, Granada, 1983, *Satan's Angels Exposed* by Salem Kirban, Morris Cerullo World Evangelism, 1980; and *The Antichrist or the Masonic Society* by Charles G. Finney, 1868 - reprinted 1984.

METHODIST CHURCH

In 1985 the Faith and Order Committee of the Methodist Church produced a report from a Group of non-Masons based on printed material. The committee had no communication with the Grand Lodge of England but written input was received from individuals. No information is available to show what proportion of the correspondence was from Masons. The report, consisting of 22 "memorials" was presented to the General Conference of the Church. There was acknowledgment of the high moral standards of Freemasonry, its lack of social discrimination, and the high commitment of many Methodists to Christ as well as to the Craft with no feelings of incompatibility. Notwithstanding these attributes, the excessive secrecy, the individual's possible misinterpretation of the ritual and the committee's view of the Craft, influenced the Methodist Church to rule that a Methodist could not be a Freemason. This was because the committee identified syncretism, (the tendency to reconcile religious and philosophical tenets on the basis of common elements), elements of the ritual replacing Christian elements, religious practices, Competition with Christianity and compromise of Christian beliefs for any Methodist who was a Mason. All these could be easily answered by looking at readily available evidence offered by Grand Lodge, had the Church wished to ask.

In 1986, ten further "memorials" were put forward to counteract the 22 which had-been adopted in the previous year. These ten were all rejected but the Committee now said that Freemasonry was not "incompatible." The Association of Methodist

Freemasons was informed, however, by the Secretary of the Methodist Church that he would continue to act on the last of the 22 original “memorials” which states that Methodists should not become Freemasons.

THE ANGLICAN CHURCH

In 1985, following the Methodist assault, the Synod of the Anglican Church accepted a motion to have a Working Group develop a discussion paper for consideration of the Synod “which considers the compatibility or otherwise of Freemasonry with Christianity.” This was not the first time that such a request had been made. In 1951, shortly after the publication of an article in the magazine *Theology*, by Reverend Walton Hannah entitled, “Should a Christian be a Freemason?” a request was made for a review. The request then had been denied.

The Working Group of seven people was not struck until one year later. It consisted of two women, one a Professor of Sociology who was the Chairwoman, two clergymen who were Masons, and three clergymen who were non-Masons. The Group had the responsibility to meet five times and produce a short discussion paper to meet the demands of the approved motion.

The first meeting of the Working Group was held two days later and the secretary issued a press release inviting written evidence. He also communicated with the United Grand Lodge of England which issued its own press statement. The Grand Lodge release regretted the necessity for such an investigation but expressed pleasure at being invited to give evidence.

The Working Group also sought information from “The Honorable Fraternity of Ancient Freemasons,” a women's organization, but no response was received.

The Working Group received 106 written submissions which it said were balanced between Masons and non-Masons. Six of these submissions were from members of the General Synod. There were many responses from Masonic members of the clergy, both current and retired.

GRAND LODGE SUBMISSION

The Grand Lodge had made an immediate offer to make all possible information available to the Working Group when it had first been proposed. The submission to the Group when it was actually formed was comprehensive and included all information thought to be helpful. The UGL Submission ran to 57 pages in length and covered the following topics.

1. Freemasonry's relationship with religion
2. The King as a Freemason
3. Qualifications for membership
4. Secrecy, privacy or reticence
5. Freemasonry and the law
6. Aims and relationship of the Craft

7. Freemasonry and society
8. Lodge meetings
9. 'Pure Antient Masonry' and other degrees
10. Charity
11. Masonic discipline
12. Relationship with other Grand Lodges (particularly Europe)

Books and papers

13. Notes on the Methodist report
14. Darkness Visible and Christian by Degree
15. The Brotherhood
16. Emulation Ritual
17. Freemasonry-A Way of Salvation
18. List of Books etc. given to the Synod Working Group
19. Supplementary Questions and Answers May 23, 1986
20. Sermon by Dean of Gloucester Cathedral (Masonic Service)
21. Extract of responses to newspaper articles
22. Extract of letter to Chairman of Working Group (Nov. 1986)
23. Extract of letter from Sec. General Supreme Council 33 degree to the Chairman of the Working Group (Dec. 1986)
24. Extract of letter to the Chairman of the Working Group (Feb. 1987).

The UGL submission gave many explanations and the major ones are summarized below.

Freemasonry is not a religion or a substitute but requires of each man belief in his own religion. Masonry expects of every member, a belief in a Supreme Being. It has neutral prayers to allow men of all faiths to participate with offense to none. The name of the Supreme Being is not of a Masonic or composite god but represents to each Mason his own understanding of the God of his belief.

The Bible MUST be open at all meetings but additional Holy Books may be open according to the faiths of those present. The obligations are undertakings to follow the principles of Freemasonry and not reveal the methods of identification. In Britain the historical oaths of the three degrees and the Installed Master's degree are now placed within the lectures to avoid the accusations of horrific oaths over the Bible.

Although Freemasonry requires belief in a Supreme Being and uses some prayers, it lacks the basic elements of a religion. It has no theological doctrine of its own and discussion of religion is forbidden. It offers no sacrament and does not offer or claim to offer salvation either by works or secret knowledge. The teachings of the Craft support religion but are not the practice of religion. No Lodge can meet on the Christian holidays.

King George VI was a sincere Freemason who rose to the rank of Grand Master of

Scotland and held the rank of Past Grand Master of the Grand Lodge of England. He was just one of many Princes to hold high Masonic office over a period of 170 years.

Only men may become members but there are women's orders and those for men and women together but there is no Masonic contact with these groups.

Secrecy only relates to the signs of recognition and information is available to the public through publication of all sorts. It noted that the Masonic Order was never judged an unlawful body even when constraints were placed on many organizations in the early 1800s.

All Masons are subject to the law of the land. Membership, rather than interfering with a man's duties as a citizen, improves his performance. It is an offense for a Mason to use his membership to promote his professional or business career. Masonry should not interfere with a members family life or his employment. The obligation of a Freemason as a citizen overrules his obligation to another Freemason.

The Lodge is a place to perform Masonic business and carry out ritualistic work to admit and instruct new Masons. The moral messages are not exclusive to Freemasonry but the method of teaching is.

The submission pointed out that while the degrees in England include the Supreme Order of the Holy Royal Arch, this latter degree is controlled by Grand Chapter which is an independent body. The two organizations work closely together.

The amount of charity work done and the fact that a third of all charity is for non-Masonic activities was presented with pride.

THE REPORT OF THE WORKING COMMITTEE

The report by the Working Committee was finally published under the title, "Freemasonry and Christianity-Are they Compatible? A contribution to Discussion." It was divided into nine sections:

Introduction Historical background Organization and structure A 'Secret' Society? The Masonic rituals A peculiar system of morality? Comments and questions Appendices Bibliography

An overview of this Report sees it covering primarily what is in Canada the distinct areas of Craft Masonry and the Holy Royal Arch. In Britain the Royal Arch degree is considered the conclusion of the Craft Degrees and although there is no direct control, the responses to the Report came through the Grand Lodge of England. We are only interested in the areas which are associated with our three Craft degrees. I will, however, outline the major concern for the Royal Arch at the end of this paper.

The Report used some material from the Grand Lodge but relied heavily on the anti-Masonic authors and on TWO letters from disturbed individuals who felt Masonry created problems for them. The Report was published in some secrecy, noted even by members of the Synod, and the major areas of concern were never discussed with the Grand Lodge before publication.

The principle concerns were based on:

1. the apparent secrecy of the Craft
2. the use of prayers making meetings “worship” especially when the location is called a “temple,” an “altar” is used and there is a Chaplain
3. the use of Christian wordings omitting reference to Christ
4. the Masonic oaths on the VSL and “swearing” in any form
5. the erroneous historical association with pagan rites
6. oaths to things not yet revealed

and the Report suggests that the Craft is:

7. Gnostic
8. Pelagianistic
9. theologically indifferent and deistic and
10. syncretistic.

Of this list, two are heresy (7 and 8) and two are heretical misdemeanors (9 and 10), if in fact any of them are true.

It is important to understand what these offenses mean. Gnostic means having its own spiritual knowledge, Pelagian means providing salvation through works, deism is the promoting of natural religion without divine authority and, syncretism is the attempting to unify or reconcile different religions and philosophies.

The Working Group stated in its Report that the members bore in mind the anxiety that their inquiry would generate and that it not be a “witch hunt.” It also stated that if there really was a serious concern about the latter issues, a much larger committee and staff would be required to avoid looking foolish.

The Group said it was wary of making categorical assertions about the rituals used for initiations due to a lack of experts in comparative religion in the Group or within the General Synod itself.

The Report started with an overview of the Craft and the associated organization without too much in the way of comment. It freely intermixes the anti-Masonic authors to prove points and this makes reading a little confusing at times.

In its brief history of the Craft both Hamill and Hannah are quoted to refute the so-called Masonic historians who have tried to trace Freemasonry back to Adam. This distortion cast all Masonic history into doubt. The Group accepted Hamill's sound commentary as a base. They then asked two questions:

- a) in what sense was [Masonry] a secret organization? and
- b) was [Masonry] a Christian organization?

The Group agreed that covert existence was not the meaning of secrecy but rather the privacy of its meetings, its social exclusiveness and its emphasis to new initiates on not divulging the words and signs of recognition. It was to these latter activities that exposures and condemnation was targeted from the 17th century to the present. It

was these that led not only to curiosity but also to suspicion.

The Report stated that the answer to whether Masonry is Christian is clearly “no.” Originally the references to God seemed to be to the God of the Christian faith but in 1816 all Christian references were removed. This was to allow men of various faiths to unite without offending or compromising their own faith. The Antients, who emphasized the link with Christianity, gave this up at the time of the union in 1813.

The Report then outlined the structure of Masonry and reviewed the basis for recognition of other Grand Jurisdictions.

The Group then questioned the basis for the acceptance into the Craft being in “A Supreme Being or “THE Supreme Being” and the attempt to encapsulate the God of all religions under the single term “The Great Architect of the Universe.”

There is a comment on the requirement that an applicant sign a form stating that he had not been improperly solicited, and yet in a Grand Lodge publication there is the statement that a “neutrally worded approach” is not cause for objection, nor a reminder of that approach at a later date. This point was used, effectively, to emphasize the inconsistency of the promises made in the Craft.

Within its discussion of 'structure' the Report looked at the time between degrees, the relationship to the Royal Arch and Scottish Rite Degrees.

In the section on the secrecy of Masonry the concern felt by one author was that “if Freemasonry is right, why all the secrecy?” The Report noted that even the secrets are pretty well known and the Emulation Ritual was easily obtained. This availability of an approved secret ritual was one of the several paradoxes identified. It was noted that Masons are sworn not to reveal much of what goes on and that particularly the Royal Arch members are sworn not to reveal the sacred and Mysterious Name. It was this latter point that was a major target of the report. The Group noted that in Darkness Visible, the full rituals are published. It was pointed out in the Report that it is odd for Masons to swear not to reveal what are published (and well read) secrets.

The Report then printed what it believed to be the penalties of the three Craft degrees, the Installed Master's Degree, and that of the Royal Arch. It stated that these are “barbaric and an abuse of language.” The fact that Grand Lodge has removed the penalties from the obligation was acknowledged and it was understood that they must remain within the lectures to explain the signs of recognition, which were derived from them. The fact that these penalties had been taken on the Bible where in Matthew 5.33-37 Christians are abjured to 'swear not at all,' was considered to be most inappropriate. It was also noted that if this had been only a symbolic gesture, then it was vain swearing or profanity, which is also condemned. It then noted that the initiate is sworn not to reveal secrets which as yet were unrevealed, another serious criticism.

The Group then commented on the ready availability of information to a candidate but the assumption of his ignorance by the Lodge members. This was considered a major problem for Christian Masons who were required to lie in swearing not to

reveal secrets yet to be revealed later when they may already know them. If there were additional secrets they may have found they had joined an “alien cult.”

The Report then asked, “What is Freemasonry?” The definition as states in the Grand Lodge pamphlets was then printed and also the explanation by Hamill, although he is accused of glossing over it. The Report stated that Masons emphatically deny that Freemasonry is a religion and refers to the 1983 pamphlet entitled “Freemasonry and Religion.” It commented on the use of the terms, “temple,” “altar,” “chaplain,” and “G.A.O.T.U.” It then questioned whether Freemasonry represents or connives at a syncretistic understanding of religion and representation of good. The term, “syncretism” is used frequently from this point on and is defined as, 'attempting to unify or reconcile different religions'. The Report asked whether Masons expected their published interpretation to be accepted, or 'what was understood by the common man, or non-Mason'.

The Masonic rituals were then discussed at length. The Group noted the lack of reasons behind early ritual development and elaboration. This of course was due to the original demand for secrecy. In addition early ritual was by word of mouth and probably was modified in delivery. The first published ritual was in the 1870s and the Standardized Emulation Ritual was not published until 1969. The basic allegory was then described in the Craft and Royal Arch degrees and the fact the work is memorized was noted. The Report then explained the main lesson of each degree.

The Report then looked at wording in the ritual relating to Egyptian and Greek philosophers as showing an affinity with Masonry in spite of the belief that it has Christian overtones. It again asked, “do the rituals add up to worship, to what God, and is Freemasonry a religion?”

It quoted the prayers and blessings and noted that many are familiar Christian prayers with Christian references omitted. This was particularly objectionable to some who made submissions to the Working Group. They believed that the deletion of Christian references makes Masonry and Christianity incompatible. The Masonic belief that the deletion of references to Christ does not deny Christ is noted as being unwise; and the use of Christian phrases and prayers is misleading.

The Report then argued that as “worship means paying homage to human or God, the prayers offered as an integral part of the ritual are worship. There were said to be “many” (undefined in number and identity) who argue that the prayers “less reference to Christ” are a denial of Christ's divinity.

The question, “Who's God?” was then asked with the note that in an effort to offend none, some confusion arises. It noted again the discrepancy of “A Supreme Being” vs. “The Supreme Being” before quoting a pamphlet “Freemasonry and Religion, 1983.” It further notes that Freemasonry has tried for 200 years to bring men of many faiths together, a problem that inter-faith service has not coped with. The requirement in the Christian faith to establish its preeminence over all religions leads to difficulties when attempting not to offend those of other faiths. The Report questioned the extent to which Christian Churches publicly uphold the view that

Christianity is THE RELIGION necessary for salvation.

It then stated that Freemasonry has no obligation to support Christianity but although members understand the nature of their God and their prayers are addressed to Him, the simultaneous worship by others of the great Architect implies indifferentism to claims of distinct religions.

The Report stated that it had letters from a “number” of uncommitted Christians who still believed in God, but on conversion, withdrew from Freemasonry. Other letters from both laity and clergy stated that though they have been members of the Craft for many years, they had found no compatibility.

The Report concluded with the statement that while there were some differences within the committee, there are clear difficulties to be faced by Christians who are Freemasons. The Report fundamentally questioned the compatibility of Freemasonry with Christianity.

The Report was presented to the Synod in 1987 and in a short half hour the Synod voted to endorse the Report in spite of its inaccuracies and lack of authoritative input. The Report was then referred to the church as a whole for discussion. A process through which it will no doubt be going at this time.

RESPONSE OF THE UNITED GRAND LODGE OF ENGLAND

The Grand Lodge of England made various initial statements to address the final Report but its major arguments took some time to formulate. The delay in receiving the Report allowed no interaction between Grand Lodge and the Working Group before presentation of the Report to the Synod. The late and almost secretive delivery of the Report to the Synod seemed a deliberate act, the purpose of which is unknown.

Immediately following the issuance of the Report the Grand Lodge issued a press release which expressed disappointment that there had been no opportunity to reply to the accusation before publication. It noted help was offered but the lack of questions caused the assumption that previous explanations were accepted. The UGL commented that the Working Group had not paid enough attention to the Grand Lodge's interpretation of words. It had, instead, accepted erroneous alternative interpretations and then finally used its own interpretations of Masonic words. The statement questioned the reaction of the thousands of Christian Masons to the charges of heresy, when they knew Masonry to be good and supportive of their personal religion.

The UGL commentary stated plainly that Freemasonry has no theology, no sacraments, and provided no way to salvation. Devout Christians developed Freemasonry and adapted it, not to deny Christ, but to make the system acceptable to men of other religions. The early Freemasons would not have designed anything heretical, nor would modern-day Christians have stayed in the Order if it were heretical or incompatible with their faith.

The next press release entitled “Grand Secretary Hits Out at Church's Report on

Freemasonry and Christianity” stated that the charges of heresy were ill-founded due to reliance on incomplete extracts from ritual and commentaries by non-Masonic authors of doubtful objectivity.

It repeated some statements from the earlier release but added that the two letters describing Masonry as psychically disturbing and evil are hardly the basis for the Report to use them as evidence. Normal Freemasons know that ceremonies are symbolical and 320,000 Masons would hardly remain if they thought it to be evil. It then looked at the ill-founded heresy charges and stated “Freemasonry is not a religion and does not comment on religious matters. It does not deal in special knowledge, or in salvation, by works or any other means. Freemasonry does not attempt to combine religions. It is indifferent-in the sense of being impartial-to the claims of any religion.” It concluded by suggesting that the Report is unworthy and misleading when directed at a 270 year old association which encourages men to follow principles which the Church must approve.

A third UGL press release on the Synod Debate stated that it was sad that the general Synod 'endorsed' rather than 'noted' the inadequate Report that did not give weight to authoritative Masonic evidence. The release hoped that the discussions in the Church would allow discussion with Masonic authority on the specific allegations.

The Grand Lodge then published a small paper entitled “Freemasonry and Christianity” outlining the criticism of the General Synod of the Church of England and the response of Grand Lodge to the charges. This short paper was distributed to all British Freemasons through their Lodge Secretaries. It contained many of the comments noted previously, but some additional points were made. It was noted that “questioning the compatibility of Freemasonry with Christianity is not the same as saying that the two are incompatible.” The paper included a speech given by the Archbishop of York, a non-Mason, who questioned the commissioning of the Report and its conclusions. The paper concluded that Masonry won the debate but lost the vote. It reminded Masons of the debate that is to go on in the Church.

There were many individual arguments, commentaries and notes on the errors of fact within the Report but they do not add to the general statements made within the responses of the Grand Lodge and already noted within this brief paper.

ROYAL ARCH MASONRY

The area of the Report not included to this point is the charge that the Royal Arch is guilty of blasphemy. The supposed blasphemy relates to whether the word related to the triangle within the circle which rests upon the altar, is a word indicating attributes of God or a name for God. The Report uses “Hannah” and also its own interpretation to come to a strange conclusion about this word and then claims the outcome is blasphemous. The Grand Lodge, as spokesman for both Bodies, denies this categorically and cannot understand why the authoritative statement that it is a word describing attributes of God was not acceptable. It did point out, however, that some older rituals do have conflicting wording but the Grand Chapter has had a committee working for the previous eight years to review and clarify this matter.

FINAL COMMENTS

The overall result of the Report and the stance of the Anglican Church will have repercussions on Freemasonry but it will be weathered, as have many previous storms.

It is important that each member avoid adding any fuel to an unpleasant fire. Should you be asked to comment directly to the media, you should refer them to the Grand Secretary who will identify the spokesman for the Jurisdiction. This will avoid conflicting statements that can be the basis for negative news items.

As individuals within your Church you should certainly express your views on the Craft remembering that very little is secret and our principles are something of which to be proud.

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ADDENDUM TO THE ANGLICAN CHURCH AND MASONRY

by Norman Senn, PDDGM

DEVELOPMENTS:

Scotland:

In the April 1987 issue of *Life and Work*, the publication of the Church of Scotland, it was recorded that the Aberdeen Presbytery would make a presentation to the General Assembly on the subject of Freemasonry. It intended to ask that the Panel on Doctrine consider the theological implications of the Craft. The Aberdeen Presbytery decided by a large majority that the action should be taken after hearing arguments that Freemasonry was incompatible with Church membership and that other Churches had already spoken out about this.

There was, prior to this decision, considerable controversy over a period of months, in *Life and Work*. This was in the readers' letter pages and followed on the action of the Methodist Church. The criticism was quite vitriolic with accusations that Freemasonry was the "most corrupt secret society in the world." Masons were said by a few to be devil worshippers, subversive and guilty of character assassination. Most of these accusers were using Stephen Knight's book as the basis for their outlandish claims. There were a number of rebuttals printed which both supported and defended the Craft.

There are some wiser heads in the Church who realized that many would vote by walking away from the already decreasing membership of the Church. This of course would further lower the income of the Church-a most important consideration.

When the motion was presented, it was rejected by the General Assembly. The Assembly did however pass a motion "for an inquiry with consultations with the Grand Lodge of Scotland." Two clergymen spoke strongly in favor of moderation and common sense which would no doubt show the lack of incompatibility.

England:

The *Church Times* of Great Britain has been a forum for many letters from clergymen arguing in favor of Freemasonry. Many excellent arguments have been used. One of these was that the Church itself is unsure of what it stands for, especially as it relates to the homosexuality issue. It should be addressing its own problems of confusion and allowing an organization which so clearly sets out its tenets to help the Church to reestablish its own credibility.

The United Grand Lodge of England has reprinted its publication, *Freemasonry and Religion*. It has simply modified the section which relates to the location of the penalties after having moved them from the obligation to the explanation. The

pamphlet is readily available in the United Kingdom.

A recent article in the Daily Express, a leading British daily newspaper, noted that the Anglican Church had recently accepted \$200,000.00 for the renovation programs of over 16 cathedrals. The significant point of the article is that the press is taking the Church to task for being two-faced and is thereby siding with Freemasonry.

Vigorous inquiry of many Masons in England, as well as one of the Masons on the working Group elicited the information that the report seems to have dropped out of sight for the moment. No one could be found who had discussed it in their Church.

Canada:

The United Church Observer in May of 1988, printed a full page article entitled, Masons, organized religion and the need to belong. This article is positive and reviews briefly the Church of England action and notes the outrage felt by Masons at the uninformed and undeserved attack on an organization practicing high moral principles.

The article notes the titles of advanced degrees, the decreasing level of secrecy and prints a penalty. It then notes that many Christians, including many ministers, are in fact members of the Craft. It quotes a number of the ministers who speak favorably about the Craft. In particular it notes the strong personal relationships that are built by Masons and then notes the Church's own failures in this area.

The article concludes that if Masonry is offering men things that are not present in the Church, then the Church had better look at itself in relation to standards of behavior and the creation of challenging activities.

Later issues of the Observer contained letters which continued to support Masonic involvement of Church members.

The Canadian Churchman, the publication of the Anglican Church of Canada, printed a third of a page in September of 1987, simply reporting the events that had occurred in England related to the action of the General Synod.

The article leaves the report hanging in the air as there is no reference to the passing of the decision of the General Synod to the Churches for discussion. This would lead the reader to believe that the action is concluded and the condemnation has been accepted by the Church.

In the November, 1987 issue of the same publication, the readers responded. Under a heading, Report on Masonry Disturbing, five letters were published from various parts of Canada. All letters strongly condemned the action of the Church of England and argued very powerfully against the General Synod action. One letter made the point that, "the Anglican Church, by allowing intolerance, bigotry and misunderstanding free rein, has told more about the authors and done greater harm to the Anglican cause."

The action continues to come nearer to the North American Jurisdictions and Masons

should be prepared to defend their beloved Craft.

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THE AMERICAN DOCTRINE - A CONCEPT UNDER SIEGE

by Stewart W. Miner, Grand Secretary, District of Columbia
Virginia Research Lodge #1777 - March 1992

SETTING THE STAGE

I have been interested for many years in the way and manner that Grand Lodges exercise jurisdictional power. By custom, practice, and law Grand Masters and Grand Lodges have in the past assumed, allocated, and implemented almost unlimited authority to the end that Masonic organization and operation has taken on near-monopolistic, if not near-oligarchic, characteristics. Seemingly, moreover, the resultant unique system has been subject, for the most part, to only minimal and periodic challenge.

In consequence Grand Lodges have become powers within themselves, answerable on occasion to the membership, but free, by and large, to rigidly control and protect their interests within the confines of proclaimed jurisdictional limits. In furthering this conception of power it has been a common practice for Grand Lodges to declare sovereign authority over all Masons and all Lodges within their purview, and in some instances even to claim exclusive Masonic jurisdiction over every male - Mason or not - - within their domain. These efforts, in short, while protecting parochial interests, have been undeniably restrictive.

In the past quarter-century, however, serious challenges to the authority of Grand Lodges have been launched by individual Masons, by some highly placed leaders in the appendant and coordinate bodies, and by many who themselves lead or have led Grand Lodges. These challenges have caused the initiation of efforts to review Masonic laws and customs, particularly as they pertain to the concept of exclusive territorial jurisdiction - the so-called American Doctrine - in several jurisdictions. In

a number of Grand Lodges, in fact, policy changes have already been implemented. It is therefore my purpose in this paper to review the American Doctrine, determine what it is and is not, to assess its applications, past and present, and to speculate, to the degree that current developments will permit, about a future that is by no means certain.

DEFINITIONS AND CONCEPTIONS

Just what is this American Doctrine of exclusive jurisdiction of which we speak? At the outset we should recognize that it is a settled principle of American Masonic law, wherein it is proclaimed that Masonic and political jurisdiction is or should be co-terminal; in other words, the boundaries which delimit the territory of a Grand Lodge should be the same as those which define the political limits of the state in which it exists. It logically follows that if a state should change its political boundaries, the Masonic boundaries of the Grand Lodge should also change in identical manner.

Various sources claim that the American Doctrine had its origin in the developmental period coincidental with the American Revolution and its immediate aftermath. It was first enunciated as a principle, so far as I can determine, in New York in 1796. The Grand Lodge adopted a resolution at that time to the effect that it would not charter any Lodge outside the state in any place where another Grand Lodge was in existence.

On September 13, 1797, the Grand Lodge of Massachusetts adopted a resolution that stated “the Grand Lodge would not hold any communication with, or admit as visitors, any Masons residing in the state who hold authority under, and acknowledge the supremacy of any foreign Grand Lodge, or who do not by their representatives communicate and pay dues to this Grand Lodge.”

The early New York resolution was given additional credence in 1866 by John W. Simmons, Past Grand Master of N.Y., who stated that “The jurisdictional rights of a Grand Lodge do not extend beyond the boundaries of the country, State, or territory where it is located, except where a country is Masonically vacant; that is, having no Grand Lodge established in it, in which case all the Grand Lodges in the world have concurrent jurisdiction there, so far as they may deem it proper to be exercised .”

Simmons also stated that “When, however, a majority of the subordinates (being not less than three in number) choose to establish a Grand Lodge, then the territory is occupied; and not only are Grand Lodges in other States or countries forbidden to exercise any powers in the territory occupied by the new Grand Lodge, but their subordinates, if any, that may have refused to unite in the formation of the Grand Lodge, are to be withdrawn and left subject to the disposition of the local authority.” This is a concept that Alphonse Cerza, writing in 1978, called the doctrine of comprehensive jurisdiction. It has application to recent developments in Hawaii and Alaska.

It should be noted that the American Doctrine has application only to the Grand

Lodges of the United States, and even here, it has not been appreciated consistently in the same manner at all places and at all times. Furthermore, it must be recognized that the American concept of exclusivity has in this century, starting with the growing concern of Grand Lodges over the issue of recognition in the mid- to late 30's, been softened on occasion to permit the establishment or recognition of Lodges in territories occupied by lawful Grand Lodges that have given their "expressed consent" or authorized "permitted exceptions." Thus American Grand Lodges are enabled to justify exceptions to the rule, domestic and foreign.

The English interpretation of jurisdiction is quite different. The United Grand Lodge of England states only that it shall have sovereign jurisdiction over the Lodges of its obedience, that is, that a recognized Grand Lodge shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees within its jurisdiction, and that it shall not in any way be subject to or divide authority with a Supreme Council or other power claiming any control or supervision over those degrees. The Grand Lodges of England, Scotland and Ireland have established Lodges in the same countries in many parts of the world. It should be noted that in these Grand Lodges the emphasis of control is placed on Lodges and degrees, rather than people or political entities.

EXCEPTIONS TO THE CONCEPT -18TH AND 19TH CENTURIES

During the last quarter of the 18th Century and through almost all of the 19th Century, the Grand Lodges of the United States, growing in numbers and territorial extent, regarded the American Doctrine, if they took cognizance of it at all, rather pragmatically. Their concern was to establish and perpetuate themselves at whatever cost was necessary. Hence in many areas violations or parochial interpretations of the American Doctrine, as we know it today, were common. Among the exceptions commonly noted by scholars are those that occurred in:

1. The District of Columbia, where Alexandria-Washington Lodge #22, located within the District of Columbia, was permitted, at its own request, to remain under the Grand Lodge of Virginia rather than subordinate itself to the Grand Lodge of D.C.
2. Georgia, where two Grand Lodges existed from 1827 until the anti-Masonic movement put one out of existence and threatened to exterminate the other.
3. Illinois, where the Grand Lodge of Illinois refused for some time to take jurisdiction over Western Star Lodge, Lawrence Lodge, and Lebanus Lodge chartered by Pennsylvania, Kentucky, and Tennessee, respectively, because they had not paid their dues to their chartering Grand Lodges. This Grand Lodge also allowed the Grand Lodge of Missouri to revoke the charter of Sangamon Lodge in Illinois for non-payment of dues.
4. The Indian Territory, where Alpha Lodge, chartered by the Grand Lodge of Kansas, refused to join the Grand Lodge of the Indian Territory, and was supported in that stand, the question not being settled until 1878.
5. Massachusetts, where there were two Grand Lodges until 1792 and where St. Andrews Lodge of Boston continued to work under the Grand Lodge of

Scotland until 1809.

6. Louisiana, where it is impossible to say how often and how long duplication of Masonic authority existed. When the Grand Lodge of Mississippi deemed the Grand Lodge of Louisiana too erratic in its practices, it declared the Louisiana body spurious and proceeded to charter Lodges there.
7. Minnesota, where the Grand Lodge chartered two Lodges in the Dakota territory, one before and one after the formation of the Grand Lodge in South Dakota in 1875, and the Grand Lodge of Minnesota defended its claim to those Lodges until 1879.
8. Missouri, where Bandalia Lodge, which was chartered in Illinois before the Grand Lodge of Illinois had been formed, appealed from a sentence pronounced by the Grand Lodge of Missouri suspending its charter, and the Grand Lodge of Missouri maintained jurisdiction in the case even after the Grand Lodge of Illinois had been formed. This Grand Lodge also chartered St. Clair and Marion Lodges in Illinois in 1842 and kept two Lodges in New Mexico on its roll after the latter had been recognized by Missouri in 1877. When the Grand Lodge of Tennessee revoked the charter of one of its Lodges in Missouri, the latter held the action invalid for the reason that it alone had jurisdiction.
9. New York, where two rival Grand Lodges existed between the years 1823-1827, 1837-1850, and 1853-1856.
10. South Carolina, where there were two Grand Lodges from 1787-1803.
11. West Virginia, where after the founding of the state and the creation of the Grand Lodge, several constituent Lodges retained their charters from the Grand Lodge of Virginia and did not affiliate with the new Grand Lodge until required to do so by both jurisdictions.
12. Washington, where in 1897 the Grand Lodge reported recognition of African Grand Lodge, an act that resulted in the withdrawal of recognition of the Grand Lodge of Washington by several sister Grand Lodges, thereby inducing the Grand Lodge of Washington to rescind its action.
13. Wisconsin, where in 1864 the Grand Lodge issued a dispensation for a Lodge in Illinois near the state line, claiming the right, because Illinois had not restrained Missouri for similar action.

FOREIGN CHALLENGES TO THE DOCTRINE

In consequence of the inconsistent interpretation of jurisdictional mores at the Grand Lodge level, it is not surprising that some Grand Lodges outside the continental limits of the United States stood ready to take advantage of the situation. The exploits of two that did so, the Grand Lodge of Hamburg and the Grand Orient of France, have been duly chronicled in a number of Masonic sources.

Apparently the efforts of the Grand Lodge of Hamburg to interfere in American Freemasonry were less consequential and lasting than were those of the Grand Orient. According to reports the Grand Lodge of Hamburg recognized Prince Hall

Grand Lodges in Massachusetts and Ohio in 1874-75, an act that was considered tantamount to invasion at the time. It also directly instituted three Lodges in New York, and by so doing precipitated trouble that was to fester for many years in that jurisdiction.

The meddling of the Grand Orient, however, was more serious. It began in 1869 when the Grand Orient recognized a spurious Grand body known as the Supreme Council of the Ancient and Accepted Scottish Rite in and for the Sovereign and Independent State of Louisiana. This body claimed jurisdiction over the Craft degrees as well as over those of the Scottish Rite.

The explanation of the situation by the Grand Master of Louisiana in February 1869 is recorded by Mackey as follows:

“In the month of December I received from the office of the Grand Orient through the post office an official bulletin containing a decree which certainly surprised me. It has, with a strange perversion, and unaccountable want of consistency, recognized a clandestine body in this city, calling itself the Supreme Council of the Sovereign and Independent State of Louisiana.

“It will become your painful duty to take notice of this action of the Grand Orient of France, and make such decree as in your wisdom may be found expedient and necessary to sustain the dignity of this Grand Lodge and maintain its authority over Craft Masonry in this Jurisdiction. There can be no divided authority. Upon one principle we are all agreed, and while we have life we will sustain it. The Grand Lodge of Louisiana will never submit to a divided jurisdiction, and in this position she will be sustained by every Grand Lodge in North America, for all are interested alike in sustaining each other. This principle, once abandoned, the power of Masonry for good is gone. Discord and confusion will reign supreme, and the sun of Masonry will set in a sea of darkness.”

At this session of the Grand Lodge relations with the Grand Orient were broken by the acceptance of the following resolution:

RESOLVED, That all Masonic correspondence and fraternal relations between the Grand Lodge of Louisiana and the Grand Orient of France cease and be discontinued, and no Mason owing allegiance to that Grand Body be recognized as such in this jurisdiction.

This action was supported widely, and the Grand Master of Pennsylvania, on December 27, 1869, remarked “The facts are so clear, in this unjustifiable interference in Louisiana, that I deem it proper to state that all correspondence between the Grand Lodge of Pennsylvania and the Grand Orient of France should cease till the latter recalls its presumptuous intermeddling with the affairs of our sister Grand Lodge of Louisiana and yields assent to that paramount principle of the supreme sovereignty of Grand Lodges of Freemasons in the United States.”

By these words the Grand Master of Pennsylvania established a prophetic precedent which would prove useful at a later date in his own jurisdiction. In 1924 the Grand Orient of France struck again by sponsoring in Pennsylvania the Ancient and

Accepted Scottish Rite Universal Free Masonry in Pennsylvania, a body which claimed the right to confer all degrees. One of the peculiar provisions of the agreement between the Grand Orient and this spurious body was that which gave the latter the right to institute new Lodges in the United States, the warrants to be issued by the Grand Orient, thus virtually constituting the new body a Provincial, or District, Grand Lodge under the Grand Orient of France. It further provided that the Pennsylvania Council was not to create Lodges in any state having a Grand Lodge with which the Grand Orient was in fraternal relations, naming expressly Alabama, Iowa, Minnesota, Rhode Island, and New Jersey.

Abraham Beiter, PGM, Chairman of the Committee on Clandestine Lodges in Pennsylvania, spoke of this matter to his Grand Lodge on December 27, 1924, noting that by the agreement the spurious Pennsylvania arm of the Grand Orient was to pay annually to the Grand Orient of France the sum of \$10.00 for each active Lodge; that it was required to buy all diplomas it may require of the Grand Orient at the price of 15 francs each, the diplomas to be on parchment, printed in both English and French; that it was to have the right to institute new Lodges in the U.S. wherever it may deem it convenient; that it was to receive for these Lodges warrants issued from the Grand Orient of France. But this body, Beiter reported, was not permitted to create new Lodges in territories of the U.S. outside of Pennsylvania with which the Grand Orient was in fraternal relations (i.e., in Alabama, Iowa, Rhode Island, and New Jersey). Should there be at any time in the future a cessation of the relations of the Grand Orient of France with one or more of these states, however, the body in Pennsylvania would then be permitted 'plenitude of action' therein.

At the conclusion of Beiter's report the following resolution was presented and adopted unanimously:

RESOLVED, That the Grand Secretary forward to each of the Grand Lodges in the United States a copy of this report, calling their attention to the fact that the body which the Grand Orient of France has "taken under its wings" is authorized by the Grand Orient of France to create Lodges in every state, excepting Alabama, Iowa, Missouri, Rhode Island, and New Jersey, and that its power is extended to those states when the fraternal relations now existing between the several Grand Lodges of these states and the Grand Orient of France cease.

RESOLVED FURTHER, That this Grand Lodge, which has always firmly held and still holds the views expressed by our Right Worshipful Grand Master Brother Richard Vaux, respectfully and confidently ask its sister jurisdictions to adopt those views as fundamental in Masonry and requests those Grand Lodges which are in fraternal relations with the Grand Orient of France to give their adherence to those views and sever relations with the said Grand Orient.

Having made two approaches and lost, the Grand Orient is still trying to extend its influence in this country. Some three years ago a member of that Grand Lodge called on me in my office. It was a courtesy call, initiated by him, and initially the visit was very pleasant. We had a spirited discussion of our differences and of those basic factors which continue to make mutual recognition impossible.

Eventually, however, the conversation took a difficult turn when my visitor invited me to visit his Lodge. I responded to the effect that my vows made this impossible. I also remarked that I had only been in Paris once in my life, and that I could not foresee another visit in the immediate future. His reply shocked me. To the best of my recollection he said that a visit to Paris was not necessary because his Lodge was operating in Georgetown, a subdivision of the city of Washington, D.C.!

I reacted with more emotion than sense, I fear, scolding him for his audacity in breaching the rules of Masonic propriety. I was so incensed, in fact, that I never did learn when or where in Georgetown this illegal Lodge meets. But it is in operation to this day, and members of it periodically approach foreign speaking Masons in the constituent Lodges of the Grand Lodge of D.C. A day will come when we will have to seriously address this issue, if for no other reason than to satisfy the many legitimate French Masons posted to service in the District of Columbia.

CURRENT DOMESTIC INTERPRETATIONS

During the course of the past decade or so the concept of the American Doctrine has been imaginatively interpreted to facilitate actions that have led to the sharing of the State of Alaska by two Grand Lodges, to the establishment, temporarily at least, of the Grand Lodge of Iran (in Exile) in Massachusetts, and to the sharing of territory, in a number of states, by regular (A.F.&A.M., A.&F.M., F.A.A.M.) and Prince Hall Grand Lodges. Each of these developments are attributable to the creative application of the American Doctrine and are thus worthy of comment.

ALASKA

Masonry in Alaska was under the jurisdiction of the Grand Lodge of Washington until 1981. On February 3 and 4 of that year, at a Convention of Lodges called in advance for the purpose, 12 of Alaska's 19 Lodges (all chartered by the M.W. Grand Lodge of F. & A.M. of Washington) voted to form a Grand Lodge of Alaska. A code was adopted, copied mostly from the Washington Masonic Code, declaring exclusive territorial jurisdiction within the State of Alaska and allowing the seven Lodges voting "no" to retain their Washington Charters as long as they wished.

Five of the Lodges voting "no" were located in Southeast Alaska where a strong feeling of apartness and difference from the rest of the State has existed since the Territory of Alaska first became populated. In a report to the Conference of Grand Masters, Alaskan authorities stated that the people of the Southeast look and travel south to Washington rather than north to the rest of the State. There is an historical sectionalism that will not die, they said, and it has been intensified by the desire of the northern residents to move the State Capital north. Eleven years later, in 1992, four of the Lodges casting negative votes still maintained their administrative ties to the Grand Lodge of Washington. Hence the continued division of Alaska between two Grand Lodges seems certain.

The division of authority by regular Grand Lodges in Alaska is unquestionably unique in American Freemasonry. Furthermore, approval of the process of dividing

subordinate Lodges there among two Grand Lodges stands in stark contrast to the procedure that was followed in Hawaii just 8 years later. In the latter instance the Grand Lodge of California, whose position in Hawaii was analogous to that of the Grand Lodge of Washington in Alaska, held that creation of the Grand Lodge of Hawaii would necessitate the subordination to it of all Lodges in Hawaii, without exception.

GRAND LODGE OF IRAN (IN EXILE)

The second instance in which territory was voluntarily shared, to a degree, occurred in Massachusetts on March 26, 1985, when the Grand Lodge of Iran (in Exile) was authorized to operate there. The enabling decree read as follows:

To all the Fraternity to whom these Presents shall come:

Whereas the Most Worshipful Grand Lodge of Masons in Iran and subordinate Lodges, due to the extreme conditions and circumstances, could not continue to exist and do Masonic work, after 1978, in Iran.

Now, therefore, the Grand Lodge of Masons in Massachusetts, reposing special trust in the prudence and fidelity of the officers of the Grand Lodge of Iran and their members, and in witness of their continuing labor and effort during the past three years to promote the advancement of Masonry and the good of the Craft, and in order to extend most fraternal fellowship, hereby grants approval to the Grand Lodge of Iran (in Exile) to:

Convene Masons and hold meetings and conduct Masonic business within the City of Boston in the Commonwealth of Massachusetts, as provided by the Constitution and By-Laws of the Grand Lodge of Iran (in Exile) and their officers.

To re-establish and continue, for the time being within the Commonwealth of Massachusetts, the activity of Master's Lodges in order to receive and enter Apprentices, pass Fellow Crafts and raise Master Masons, all of Iranian nationality, and elect officers according to their Constitution and By-Laws and the ancient usages and customs of Ancient Free and Accepted Masons.

By order of the Grand Lodge

The Commission on Information for Recognition in commenting on this development stated that it recognized that the American Doctrine of exclusive territorial jurisdiction is subject to exceptions, one of which is an agreement on the part of the Grand Lodge located in a territory that another Grand Lodge may operate within that territory. It also stated that the Grand Lodge of Massachusetts, being a sovereign Grand Lodge, had the right to grant to the Grand Lodge of Iran the approval set out above. Finally, the Commission claimed it was advised that any Iranian nationals who are made Masons in Massachusetts under the above order will be members of one of the constituent Lodges of the Grand Lodge of Iran and will bear the credentials of one of those Lodges.

While there has been general approval of the charitable motives of the Grand Lodge of Massachusetts in extending a helping hand to the Grand Lodge of Iran (in Exile),

the act has not received universal approval. In fact a number of Grand Lodges have not recognized the Grand Lodge of Iran (in Exile), and a number of Masonic leaders have privately expressed concern about how and where the petitions of candidates of "Iranian nationality," as stipulated in the Massachusetts order, are being obtained. Many Grand Lodges take their rules concerning residence to heart and demand that others do the same.

PRINCE HALL ACCOMMODATION

No discussion of the sharing of territorial jurisdiction would be complete without reference to developments in a number of regular Grand Lodges to establish better relations with Prince Hall counterparts. The movement had its origin, of course, in the early failed efforts of recognition initiated by the Grand Lodges of Washington (1898) and Massachusetts (1947). Severe criticism of the decisions on Prince Hall reached in those Grand Lodges quickly forced reversal of positions in both instances. In 1989, however, a new movement to that end was initiated by the Grand Lodge of Connecticut, which recognized the Prince Hall Grand Lodge in Connecticut for visitation purposes.

Since then seven other Grand Lodges have also established relationships with Prince Hall Grand Lodges, and at least two others are now negotiating with their Prince Hall counterparts. Those Grand Lodges which have already recognized Prince Hall Grand Lodges are as follows:

Year of	Grand Lodge	Conditions	Recognition
1989	Connecticut	Visitation only	
1990	Wisconsin	Visitation only	
1990	Nebraska	Full recognition	
1990	Washington	Full recognition	
1991	Colorado	Visitation only	
1991	Minnesota	Visitation only	
1991	North Dakota	Visitation only	
1991	Idaho	Full recognition	

In addition the Grand Lodges of Montana and South Dakota, are at this time studying the issue, and the jurisprudence committee of the Grand Lodge of South Dakota now has before it a proposal to amend the Grand Lodge code to permit that Grand Lodge to recognize a Grand Lodge in another jurisdiction. It seems that the Prince Hall Lodge in South Dakota is subordinate to the Prince Hall Grand Lodge of Minnesota.

In reaction to developments relative to Prince Hall Masonry in the United States, a number of Grand Lodges have deemed it appropriate to respond, some by edict and some by simple resolution. The first to do so was the Grand Lodge of Louisiana, which in 1989 severed all relations with the Grand Lodge of Connecticut.

A year later the Grand Master of Louisiana, in an address to his Grand Lodge, recommended that the 1989 edict be revoked and that fraternal relations with

Connecticut be immediately restored. The recommendation was approved by a near-unanimous standing vote.

Nevertheless normal relations were not restored, and in 1992 the current Grand Master of Louisiana issued a new edict in which it is affirmed that Louisiana Masons are prohibited from visiting or being present in communications of the Grand Lodge of Connecticut or of its constituent Lodges. It is interesting to note, however, that this edict does not prevent Louisiana Masons from sitting with Connecticut Masons in other Grand Lodges or in the constituent Lodges and other Masonic bodies in jurisdictions recognized by the Grand Lodge of Louisiana.

The Grand Lodge of Georgia likewise reacted quickly by passing, in 1990, a resolution to complicate visitation in Georgia for Masons in Grand Jurisdictions recognizing Prince Hall Masonry. While such visits were not completely ruled out, the resolution made it necessary for such visitors to request (and receive) the permission of the Grand Master of Georgia before visiting a specific Georgia Lodge. By this resolution Georgia Masons wishing to visit Lodges in Grand Jurisdictions recognizing Prince Hall were also required to obtain the prior permission of the Grand Master of Georgia. Further, in 1992, the Grand Lodge of Georgia issued an edict to sever relations with the Grand Lodge of Idaho, thereby supporting the Grand Master of Oregon in the current Oregon-Idaho dispute.

In 1991 the Grand Lodge of West Virginia issued two edicts addressing the Prince Hall issue. In the first, issued in April, West Virginia Masons were forbidden to be present in Lodges under the Grand Lodges of Connecticut, Wisconsin, Nebraska, and Washington, all of which had recognized Prince Hall, but it did not prohibit members of Lodges in those jurisdictions from visiting Lodges in West Virginia. The second edict, issued in September, extended the ban to include Masons in Lodges subservient to the Grand Lodges of Colorado, Minnesota, and North Dakota.

The Grand Master of Mississippi in 1990 also responded to the growing movement to recognize Prince Hall Masonry by directing a course of action in case a Mississippi Mason should find himself in a Lodge where there were black Masons present. In such situations, he said, the Mississippi Mason "should determine if said black Mason carries a Prince Hall membership card." If he found that he did, the Mississippi Mason was to remove himself "from that Lodge at once."

The United Grand Lodge of England has expressed an opinion on these recent recognitions of Prince Hall Masonry. At its quarterly communication on 1 March 1991, this Grand Lodge received a report from the Board of General Purposes relative to the recognition of Prince Hall Grand Lodges operating in Connecticut, Wisconsin, Nebraska, and the State of Washington. In this report the Board stated that "Until further notice, Brethren of the English Constitution should not visit Lodges under the Grand Lodges named above."

Canadian Masons have also spoken to the issue.

J. A. Fergusson, Conference Secretary of the Conference of Grand and District

Grand Lodges A.F.&A.M. of Canada has announced that on March 21, 1992, that Conference unanimously passed a resolution which reads as follows:

“The Conference of Grand and District Grand Lodges of Canada, held in Winnipeg on March 21, 1992, unanimously recommends the acceptance of Prince Hall Grand Lodges, as approved by the Conference of Prince Hall Grand Lodges, as being regular Masonic Lodges.”

Lastly, the Grand Master of the Grand Lodge of Oregon stated in June 1991 that the laws of his Grand Lodge prohibited Oregon Masons from engaging “in any Masonic communication with any persons not recognized as Masons” and from attending “a Lodge in any other jurisdiction where there are persons present belonging to an organization which is not recognized by the Grand Lodge of Oregon.” While able to control Oregon Masons, the Grand Master was not able to influence the course of events whereby the Grand Lodge of Idaho, on September 20, 1991, adopted legislation to recognize “The Prince Hall Grand Lodge of Oregon, Inc.” This Prince Hall Grand Lodge, which operates primarily in Oregon, also has Lodges in Idaho and Montana (one each). Considering the action to be an invasion of its territory, the Grand Master of Oregon, on December 16, 1991, issued an edict to suspend relations between his Grand Lodge and the Grand Lodge of Idaho.

A concluding word on the issue of Prince Hall recognition may be useful. For the most part Prince Hall Grand Lodges are separated, one from the other, along state lines, not unlike other Grand Lodges. But there are significant exceptions. In addition to the Prince Hall Grand Lodge of Oregon, several other Prince Hall Grand Lodges extend across state lines. Those that do include the Prince Hall Grand Lodges in Colorado, Kansas, Minnesota, Washington, and Virginia. Moreover, several Prince Hall Grand Lodges have extensive networks of military Lodges overseas. Hence it is possible that this factor alone - the non-conformity of administrative boundaries - may in time further complicate efforts to find a solution to inter- jurisdictional problems which are, to say the least, as emotional as they are complex.

CONCLUSIONS

In conclusion I should like to observe that this examination of the American Doctrine has revealed (a) that the Doctrine, as originally conceived, no longer exists; (b) that the historic application of the Doctrine, especially in the 19th Century, has been selective; (c) that inconsistent applications of the Doctrine have encouraged challenge; and (d) that when it has seemed prudent, American Grand Lodges have modified their interpretations of the Doctrine to satisfy challenges at hand. This process, I believe, is irreversible, and despite the attempts of a few Grand Lodges to stem the tide by punitive action, their efforts will fail, in the long run, and change will unquestionably prevail.

THINKING ABOUT MASONIC WRITING

by Charles S. Guthrie, FPS

The Philalethes - June, 1993

This paper gives some thoughts concerning writing, which I have followed during a twenty-seven year stint of writing, editing, and teaching writing in college classes. Particular attention is given to Masonic writing. Choosing a subject, researching it, finding material, and actual writing are all considered. It is hoped that this will help beginners and remind more advanced writers of some of the things they already know. It is arranged in question and answer form for ease in reading and comprehension.

WHAT SHALL I WRITE?

Write for the audience you hope to reach, something in which they will have an interest. The list of topics is almost numberless. I list here a few: Lodge histories, histories of Lodges in a given region, Grand Lodge histories, studies of prominent Masons, studies of Masonic teaching and symbolism, what Masons and Masonry have influenced, and what has influenced them, and any other topic you find interesting and think others may like.

WHERE DO I GET INFORMATION?

There are several sources, but they may be divided into two main groups, primary and secondary. Primary sources are usually original, written Lodge records such as minutes, ledgers, letters, other written but unpublished material, personal knowledge, and interviews. I also regard published Grand Lodge Proceedings as original records.

Secondary records include published material in books, periodicals, and newspapers. If both primary and secondary records contain the same material, cite the primary.

WHAT LIBRARIES ARE AVAILABLE?

Most Lodges, Grand Lodges, and local Scottish Rite bodies have a collection of books of one sort or another. Grand Lodge archives may contain original, handwritten records of many sorts. Three outstanding Masonic libraries, which I have used in the United States are the Iowa Masonic Library, P. O. Box 279, Cedar Rapids, IA 52406; and the Supreme Council, 33 AASR, 1733 Sixteenth Street, NW, Washington, DC 20009-3199. There are others. Also, do not overlook public and university libraries.

Many of them have collections of various material relating to their areas, and these often include Masonic items.

HOW DO I DO RESEARCH?

First of all, I make a bibliography card for each source before I take notes. Then, as I read, I take notes as I go. I take notes on 4x6 " cards, with only one specific topic on

a card. I indicate the source and page number of the material on each card as I make the note. This will save time when actual writing of the paper begins. A tape recorder is useful when interviewing. In the case of interviews, I note on cards who is being interviewed, the place and date. If I use my personal knowledge, I put it on cards also. There is no need to document this, as everything not attributed to someone else is taken to be your personal knowledge.

HOW DO I ARRANGE MATERIAL IN THE MANUSCRIPT?

1. Use an introduction that shows specifically what will be discussed in the body of the paper. It is sometimes a good idea to begin with a striking event, and then tell what the paper will do. When one reads the first paragraph, he will decide whether he wants to read the remainder. Don't let him get away.
2. Think about a conclusion. You may not write it now, but at least think what you want the reader to remember, and it will help you stay on track.
3. Have a rough outline in mind or on paper, and arrange your research cards to follow it as closely as possible.
4. Write the body of the paper, incorporating the material on the cards in a logical manner.
5. Try to be as specific as possible-use names, dates, places, and colorful details that are appropriate. This should add sparkle to the paper and increase readers' interest.
6. If possible, provide pictures-sharp black and white photographs, engravings, or line drawings usually print better and lend interest to any narration. Color slides may be used if color is available at your printer.
7. The conclusion should bring together all threads of thought, relate to the introduction, and leave the reader feeling that he understands what you have said. A paper without a conclusion is like an elevator opening without a door. Instead of being let down easily with a conclusion, the reader takes a plunge.

WHAT STYLE OF WRITING SHOULD I USE?

Use standard English. I try to use the simplest words possible to say exactly what I mean. Remember, Mark Twain is supposed to have said, "The difference between the right word and the almost right word is the difference between the lightning and the lightning bug." I try to avoid use of the passive voice as much as possible and watch out for unnecessary adjectives and adverbs. I always try to remember Jerry Marsengill's advice: "Adverbs are dangerous." Avoid contractions and abbreviations unless they are part of a direct quotation.

SHOULD A WRITER USE QUOTATIONS?

If a quotation is of outstanding merit and necessary for a complete understanding, yes. Otherwise, paraphrase-give the thought in your own words. I always document to give credit when I use another's thoughts or words.

WHAT DOCUMENTATION STYLE SHOULD I USE?

I use the documentation style desired by the publisher.

For books you should give author, title, place of publication, publisher, date, and page number(s) where you got the material. For periodicals, give author, title of article, name of periodical, volume number, date, and page number(s).

Harbrace College Handbook, Chicago Manual of Style, MLA Style Sheet, APA Style Sheet, and Turabian's Manual of Style for Writers of Term Papers, Theses, and Dissertations are all good, relatively inexpensive guides.

WHERE SHOULD NOTES BE PLACED?

Most editors today prefer that the notes be either placed at the end of the manuscript or made within the paragraph where reference is made, rather than at the bottom of each page.

How should a manuscript be typed? It should be double-spaced throughout with margins of at least one inch on all four sides. Give your name, complete address, and telephone number just below the title of the article.

HOW SHOULD ONE SUBMIT ARTICLES FOR POSSIBLE PUBLICATION?

Under no circumstances send the same manuscript to two publications at the same time. Do not send a previously published article unless you let the editor know that it has been previously published and that you have permission in writing from the first publisher to submit to another.

You may want to inquire first whether an editor is interested in the subject you are writing about. You may (and this is what I usually do), simply, send a copy of your manuscript to the editor for consideration. If you want the manuscript returned in case it is not used, send enough postage for its return. Keep a copy in case of disaster.

Send an outline with your name, address, telephone, suggested title, and one or two chapters. This will be enough to give the editor an idea of what you plan to do and how you write.

WILL AN EDITOR CHANGE MY MANUSCRIPT?

He will not change the thought, but if shortening or a change in wording will make a paper more readable, or if grammar and punctuation need improving, the editor will most certainly do it. Almost any manuscript can be improved by shortening. Also, if an editor has knowledge that something is in error, he will change that. That is his job.

CONCLUSION

In conclusion, let me say that I hope this material will help you in choosing a subject, finding material, and writing about the greatest Fraternity on earth. I am always on the lookout for good manuscripts. If you have one you think I might like, send it to me for consideration.

TO A NON-MASON YOU MUST SEEK MASONIC MEMBERSHIP!
by Henry C, Clausen 33∞, Past Sovereign Grand Commander, AASR
[source unknown - date unknown]

Ask and you shall receive! Knock and the door will be opened unto you! Seek and you shall find! As a Past Grand Master of Masons in California, these comments of mine may be helpful.

Many men live a lifetime and never know they must ask for admission to the world's oldest, most purposeful and greatest Fraternity. They do not realize that they will not be invited. They must come in of their own free will and accord, without persuasion, for, that is the manner in which many millions of Masons in America have been accepted.

True, some countries have interpreted the ritual in a more liberal fashion. For example, we are reliably informed that the United Grand Lodge of England, Premier Grand Lodge of the World, has permitted as "proper" the practice of making an approach to carefully selected men whom those making the approach consider to be suitable candidates. This, I think, is an outgrowth of the situation which prevailed in the Middle Ages when altered conditions of trade resulted in old guilds introducing honorary members. The fundamental requirement, in any event, is that membership must be wholly voluntary, without persuasion, so that whether approached or voluntarily requested the application itself is of the candidate's own free will and accord.

You may ask, therefore, is visible proof available of the claimed great antiquity of your Order? Do Masons revere God? Why are Masons called builders? Are Masons dedicated to freedom and are they champions of liberty? Do they practice charity and benevolence and strive to promote human welfare? Do Masons number among them many who are outstanding and famous in the fields of business, the professions, finance, the arts, music and high public and military service?

Our Masonic antiquity is demonstrated by a so-called Regius Poem written around the year 1390, when King Richard II reigned in England, a century before Columbus. It was part of the King's Library that George II presented to the British Museum in 1757. Rediscovered by James O. Halliwell, a non-Mason, and rebound in its present form in 1838, it consists of 794 lines of rhymed English verse and claims there was an introduction of Masonry into England during the reign of Athelstan, who ascended the throne in A.D. 925. It sets forth regulations for the Society, fifteen articles and fifteen points and rules of behavior at church, teaching duties to God and Church and Country, and inculcating Brotherhood. While the real roots of Masonry are lost in faraway mists, these items show that our recorded history goes back well over 600 years. Further proof is furnished through English statutes as, for example, one of 1350 (25 Edward III, Cap. III) which regulated wages of a "Master Mason at 4 pence per day." The Fabric Role of the 12th century Exeter Cathedral referred to "Freemasons."

The historical advance of science also treats of our operative ancient brethren who were architects and stonemasons of geometry. It is apparent from this portrayal that they had a very real and personal identification with the Deity and that this fervent devotion provided energy to build cathedrals. They embraced the teachings of Plato and understood and applied Pythagorean relationships. Just as there is a beauty of harmony credited to mathematical relationships on which music is based, in precisely the same way these master geometricians treated architecture. The architects and stonemasons became the personification of geometry, performing extraordinary feats with squares and compasses. Geometrical proportion, not measurement, was the rule. Their marks as stonemasons were derived from geometric constructions. The mighty works they wrought, cathedrals with Gothic spires pointing toward the heavens, and especially their “association,” were not without danger and opposition, bearing in mind the Inquisition established in 1229, the Saint Bartholomew's Eve Massacre of 1572, and the revocation of the Edict of Nantes in 1685. These historical points remind us of the need for our cautions against cowans and eavesdroppers.

Our operative Brethren of the Middle Ages thus were the builders of mighty cathedrals throughout the British Isles and continental Europe, many of which still stand. These skilled craftsmen wrote in enduring stone impressive stories of achievement, frequently chiseled with symbolic markings. With these architectural structures of these master builders there was a companion moral code. These grew up together. Out of this background modern Freemasonry was born.

Although “Lodges” had existed for centuries, four of the “old” Lodges met in London on St. John the Baptist's Day, June 24, 1717, and formed the first Grand Lodge of England, thereafter known as the Premier Grand Lodge of the world. No longer operative as of old, the Masons carried on the traditions and used the tools of the Craft as emblems to symbolize principles of conduct in a continued effort to build a better world.

The American colonial Masonic organizations stemmed from this Grand Lodge of England and were formed soon after 1717. Its then Grand Master appointed Colonel Daniel Coxe as Provincial Grand Master of New York, New Jersey and Pennsylvania on June 5, 1730, and Henry Price of Boston as Provincial Grand Master of New England in April 1733.

George Washington joined Fredericksburg, Virginia Lodge in 1752 and later was Master of Alexandria Lodge. As Grand Master Pro Tem of the Grand Lodge of Maryland and while President of the United States, he laid the cornerstone of our Nation's Capitol on September 18, 1793. Items from his Masonic life which we can see today include his Masonic apron, the square and compass he used as a surveyor, and the Masonic Bible on which he took his oath of office, administered by Chancellor and Grand Master of the Grand Lodge of New York, Robert R. Livingston.

Masons are dedicated to freedom and are champions of liberty. This is as much a

cardinal characteristic today as it was when colonial Masons were in the forefront of our fight for freedom and independence. Even then, however, Masonic Lodges remained Sanctuaries where war passions were conciliated with Brotherhood. The background thus displayed makes clear that no tyrant nor dictator can exist in a country where Freemasonry prevails and hence the first act of a tyrant or dictator is to obliterate Freemasonry. Masons, imbued with traditional concepts of freedom and liberty, wielded a vital influence and vigorously worked to put their ideals into practice. Our distinguished Revolutionary War Brethren included, among others, these leaders” Washington, LaFayette, Franklin, Hancock, Revere, John Paul Jones, Rufus King, James Otis, Baron von Steuben and Joseph Warren.

Masons practice charity and benevolence and strive to promote human welfare. All over the world Masons care for their indigent Brethren, widows and orphans; maintain homes; support their mother countries in great wars; aid medical research, gerontology, blood banks, youth programs, military rehabilitation; contribute scholarships and practice character building.

Masons number among them today many outstanding and famous Brethren in the fields of business, finance, the arts, the professions, music and high public and military service. They have included fourteen Presidents and eighteen Vice Presidents of the United States; a majority of the Justices of the United States Supreme Court, of the Governors of States, of the members of the Senate, and a large percentage of the Congressmen. Five Chief Justices of the United States were Masons and two were Grand Masters. The five were Oliver Ellsworth, John Marshall (also Grand Master of Masons in Virginia), William Howard Taft, Frederick M. Vinson and Earl Warren (also Grand Master of Masons in California.)

World-famous, active Masons have included Will Rogers, Simon Bolivar, James Boswell, Robert Burns, Edward the VII, Giuseppe Garibaldi, George the VI, Johann Wolfgang von Goethe, Rudyard Kipling, Franz Joseph Haydn, Lord Kitchener, Louis Dossuth, Giuseppe Mazzini, Wolfgang Mozart, Jose Rizal, Cecil J. Rhodes, Sir Walter Scott, Jean Sibelius, Voltaire, and many, many others. Astronauts have included Edwin E. Aldrin, Jr., Leroy Gordon Cooper, Donn F. Eisele, Virgil I. Grissom, Edgar D. Mitchell, Walter M. Schirra, Jr., Thomas P. Stafford, Paul J. Weitz and James B. Irwin.

Masons have had a great interest in maintaining free public schools. It was our Brother Governor DeWitt Clinton of New York, a constructive statesman of unusual ability, who was largely instrumental in establishing the foundation of our free public school system in America. Masons believe as the twig is bent so is the tree inclined and that an educated citizenry is vital for enlightened living. “Knowledge is power.”

Most of the eminent Masons of modern times have been honor men of our Scottish Rite, a worldwide organization of the Masonic family. The Northern and Southern Scottish Rite Jurisdictions in America confer the Fourth through the Thirty-third Degrees and are engaged in many good works including extensive research into the causes and cure of childhood aphasia, schizophrenia, contributions in the fields of

medical research, endowments and scholarships, and patriotic, moral and spiritual programs. Allied organizations include the Knights Templar, the Royal Arch Masons, the Royal and Select Masters, the Masonic Service Association, the Masonic Relief Association of the United States, and the Shrine.

All in all, an inquiry will reveal an image of Masonry as having a grand design for the betterment, happiness and enlightenment of mankind. And he who poses these questions and then petitions and is accepted for membership will be mighty proud and grateful for a dignified, inspiring and rewarding experience.

The moment a candidate signs his petition, has been accepted, and enters a Lodge, he is immediately imbued with an easy, comfortable feeling in surroundings that are impressive and fraternal. He will find that within a regular and recognized Lodge there will be no discussions of partisan politics or religious dogma, thereby assuring Brotherly tranquillity. He is given a warm welcome that conveys a feeling of being very much wanted as an active integral part of the group so that he looks forward to enjoyment of time-tested and intellectual progress. The successive steps bring new thrills and adventures in a place where he participates with pleasure in the ritual and procedures. His days as an Initiate pass quickly toward new friendships, greetings and welcoming smiles of his Brethren in the Lodge room and at the banquet table.

THE AGING OF AMERICA

by Gary A. Labranche, 32^o

Scottish Rite Journal - January 1992

As Freemasonry struggles with the decreasing membership, more programs are being designed to attract, recruit, and retain “younger members.” With the average age of Masonic membership estimated to be in the mid-60s, the need to attract more and younger Brethren is understandable.

Membership statistics and the average age of Masonic membership tell the story. Masonry did not maintain its market share of members throughout the 1960s, 1970s and 1980s. Masonry “skipped” the baby boom generation when its members were young. However, Masonry can still attract these same baby boomers as they age. In fact, Masonry's biggest membership opportunity is about to arrive.

America is getting older. As 75 million baby boomers age, society will change. The number of people between the ages of 35 and 53 will increase dramatically. Masonry's programs, projects, and image are more attractive to people in their 40s, 50s, and 60s than they are to younger adults.

As the baby boomers age, their needs and desires will become more closely related to what Masonry offers. Marketing has been defined as “identifying needs and delivering satisfactions.” Rather than change Masonry to meet the needs of young adults, the Craft should change to meet the needs of vast numbers of mature baby boomers. The “mature” market is where the action is and will be.

The Mature Market: Statistics and Projections

As the bulk of the baby boom generation moves over the years, it drives virtually every segment of society because of its size. A youth-oriented culture has dominated our society since World War II because the bulk of the population has been young. That will change.

The biggest growth in American households will be in those with people age 35 years or older. In fact, households age 35 to 54 will account for the majority of significant household growth in the next 15 years. During this same period, the U.S. Census Bureau projects a 71 percent rise in households headed by 45-to 54-year-old people.

The median age in America is 33.6 years today. By 1999, the median age will be 38, 6 years older than at any time in America's history. The oldest baby boomer will turn 55 in the year 2000.

Older people are "joiners." The American Association of Retired People (AARP) has 30 million members and grows by over 200,000 members every month. Serving men and women aged 50 or older, AARP projects rapidly expanding membership in every upcoming year.

The Mature Market: Characteristics of Demand

The mature market is a moving target. However, generations of people in similar age groups tend to behave in a similar way. This is known as the "cohort effect." People have certain styles of behavior that are unique to their generation, a generational personality.

Baby boomers, in particular, behave in very predictable ways and have very specific needs. Baby boomers are:

~ pressed for time: dual career families, increase in the number of work hours, decline in leisure time, and other trends make boomers sensitive to demands on their time;

- well educated: over 50 percent of high school graduates have at least some college education;
- free spending: as inflation erodes purchasing power, an inclination to spend rather than save makes baby boomers voracious consumers;
- sophisticated: boomers have grown up in front of the television and have been exposed to the best (and worst) marketing approaches ever devised;
- status conscious: cost is secondary to the prestige and image that is attached to something.

While baby boomers are known for their consumption, they are also concerned with the "quality of life." Masonry can position itself as an organization which enhances a member's quality of life.

The Mature Market: Masonic Services and Activities

The Craft can strengthen its position and meet the needs of the mature market by developing services, products, and opportunities to attract the mature baby boomers into Masonry. Ideas to consider include:

1. Create opportunities for members to “consult” as senior executives to not-for-profit organizations. For example, a Scottish Rite Valley can organize a “senior executive club” of members who might be retired or semi-retired. They could then offer their management services at no cost to community organizations. Their education and experience can thus be used in a productive manner which enhances their connection to the organization and also provides a specific public service.
2. Increase travel opportunities for members. Due to the nature and demographics of the market, travel and tourism will become an increasingly important interest area. Significantly, the Scottish Rite, Southern Jurisdiction, has taken a giant step forward in this direction. In cooperation with the worldwide Carlson Travel Network, the Scottish Rite is offering complete travel services to its members. The Brother who identifies himself as a Scottish Rite member will not only receive the best travel service possible but also the best possible price. In addition, a sponsorship fee from Carlson Travel Network will be directed to the Scottish Rite's Childhood Language Disorders Program. The program is simple and beneficial to all. Even a toll-free number, 1-800-477-9800, provides convenience and economy.
3. Emphasize Masonic homes and services to the elderly. As the boomer market ages, its members will be more concerned about health care and other problems related to the aging. Elderly care will become a major social and political issue of the 21st century. By providing a dignified environment in which people can retire and obtain quality health care at affordable prices, Masonry will be in excellent market position.
4. Create more opportunities for retirement living. Americans are living longer and healthier lives. Consequently, the demand will rise for quality retirement communities. This is a natural extension and enhancement of the Masonic home concept. And these retirees will be in a very good financial position and will be able to afford high-quality retirement living.
5. Create programs to mentor potential civic, business, and other leaders. The Craft will not only attract those older members with business experience and prestige in the community, but can offer “networking” opportunities to younger people, thus maintaining a connection to the 20-to 30-year-old market.
6. Maintain Masonic commitment to youth organizations. As baby boomers age and become fathers and grandfathers, they will produce a new boomers group whose members will have needs of their own. By providing an opportunity to involve fathers with their children, Masonry will position itself to attract this age group. Another aspect of this need to maintain a youth commitment is that the average age at which people are marrying has increased dramatically within the last decade or two. Men marry at an average age of 27 years. More

importantly, they are beginning families in their early to mid 30s. This means that the average 50-year-old in the first part of the 21st century is likely to have a 14- or 15-year-old son or daughter.

7. Develop resource libraries in our Masonic buildings containing information on issues related to aging. Resource banks are invaluable in helping older people connect with the vast array of social services available today. This is an outstanding benefit not only to members, but to the community at large.
8. Maintain and improve the Craft's many philanthropic activities such as our Scottish Rite Childhood Language Disorders Centers. Good works deserve good publicity, and good publicity helps the members feel good. Baby boomers like to feel good.

A Growing Craft

Freemasonry can expand and strengthen in upcoming decades. The Craft can't afford to skip another generation. The maturing of the baby boomers offers possibilities for Masonry to garner its proper share of the mature market while serving mankind and America.

THE ART OF TUBALCAIN - MASONRY AND METALLURGY

[author unknown]

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We, as Masons, know Tubalcain is depicted as a blacksmith. We do not know when he lived, but probably in the days when primitive man used tools of stone or flint to work naturally-occurring pieces of gold, silver, copper and meteoric iron into weapons, tools and ornaments for use in war or peace. At some stage, man utilized fire to liberate metals from their ores, and there came that magic moment, some thousands of years ago in Mesopotamia, when copper ores bearing tin were smelted; this first alloying of metals launched the Bronze Age, a great step forward in this ascent of man. This early metallurgy promoted the first explosion in international trade, as bronze coinage formed a novel means of exchange, and the cradle of civilization in the Eastern Mediterranean area thus spread to Europe.

There is a definite metallic streak running through our Masonry. We were divested of money and metallic substances even before we entered the Lodge. In the Sectional Lectures, there is a strong allusion to extractive metallurgy with the mention of chalk, charcoal and clay as the emblems of freedom, fervency and zeal. Clay is our 'Mother Earth', providing both the metals and the refractories to contain them at high temperatures; from charcoal, we derive the heat energy to smelt and refine them; and from chalk, the flux to alloy with the gangue and separate it from the ore.

What of metals today? My career as a metallurgist has embraced the casting, working and fabrication of metals. and today's readers may be interested in a short description of the five principal methods of shaping metals.

1. Casting involves making a mold, a cavity of the shape required, in a plastic

material, usually sand, and filling it with liquid molten metal; it constitutes the foundry industry,

2. Working includes forging, rolling, extrusion, rod and wire drawing, and pressing in many ways. Both casting and forging to shape date from the days of Tubalcaïn.
3. Machining is only about 200 years old; generally, it includes turning, boring, milling, shaping and grinding, and is a finishing process for work-pieces first cast or wrought to a rough shape.
4. Fabricating by assembly and joining, such as bolting and riveting (the Sydney Harbor Bridge is a good example), welding and brazing, and soldering.
5. Powder Metallurgy is a spectacular development of the last 50 years, and involves the compacting of metal powders in a die, followed by sintering at a high temperature to crystallize them into union; many parts can be produced by mass production methods, ready for use without machining.

If Tubalcaïn were the first artificer in metals, his disciples today are known as tool engineers, who provide the expertise to design and devise the machines, methods and tools to be used. It is not surprising that nearly all the Working Tools presented to us in our Craft Degrees are essential tools in the fabrication of metals; one cannot imagine a tool engineer without the benefit of the pencil and the rule, and the square and the compasses.

Metals run like shining threads through the whole tapestry of human history; besides the invention of coin age, they have played a critical role in the invention of printing, the harnessing of steam and the internal combustion engine, the discovery and use of electricity, the achievement of powered flight, and the advent of nuclear energy.

The art of Tubalcaïn, now called metallurgy, is unfolding the secrets of nature and science. The GAOTU provided the materials in the firmament, and man's inspired fashioning of them by tools, is, I hope, stamping our work divine.

TRIALS AND TRIBULATIONS OF TRADITIONALISM

by Howard R. Stewart, MPS

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Michael Baigent and Richard Leigh, though neither is a Mason, recognize a Masonic quandary when they see one. They compare the story of Masonry to “ a ball of twine unsnarled by a playful kitten it consists of numerous skeins, which must be disentangled before its various origins can be discerned” (Baigent and Leigh, 123).

The traditional approach to Masonry's origins has followed a line of gradual transition from operative to speculative, an approach set down by many with only slight variations. Harry L. Haywood was one of the more emphatic of these, feeling that all theories not involving transitionalism have but one thing in common, “ that they ask a Freemason to believe that Freemasonry was never itself but always was

something else in disguise!” (Haywood, 1980, 9-10).

Whether Haywood was right or wrong remains to be seen. There are other theoretical currents flowing—some old and some new. The purpose of this paper will be to apply the “ammeter” to several of these currents and test their potential values. But first, some of the reasoning behind the theory of transition will be reviewed.

Currents that strengthen or weaken all theories of origin flow freely in Masonic literature and lead to questions like these: Did our Masonic ancestors really build cathedrals? If operative lodges did indeed undergo transition, were the first non-operatives priests or other church officials, or were they members of the gentry? Were the first non-operatives Templars who fled to Scotland to escape the wrath of the Catholic Inquisitions? Or were they political dissidents or members of seventeenth-century intellectual and religious cells who hid their identities by merging with operative lodges?

The presence of church officials at cathedral construction sites should not have surprised anyone, but a medieval gentleman seeking to align himself with common builders would have been unthinkable. But this may have happened, for the Regius Poem of 1390 A. D. lists lords, dukes, earls, barons, knights, and squires as members.

Regardless of which way the Masonic student turns, he is confronted by architecture. From the Masonic standpoint, architecture is more than simple construction; it is the art of design and construction, and as such is synonymous with geometry, the ultimate science. Do we not refer to God as Supreme Architect and Grand Geometrician? Do not most Grand Lodges insist that the architect be present at the leveling of corner-stones and building dedications, and even if he be a profane, that he play a role in the ceremony? In his *Seven Lamps of Architecture*, Ruskin called the laws of architecture moral laws, as applicable to the building of character as to the construction of a cathedral.

Lately, Baigent and Leigh have suggested this: “For was not architecture the supreme application and actualization of geometry—an application and actualization that went further even than painting and rendered geometry three-dimensional? Was it not in architecture that geometry in effect became incarnate?” (Baigent and Leigh, 133).

While Baigent and Lee support a Templar origin for modern Masonry, the reasoning in the above smacks of a spiritual link, furnished by the union of architecture and geometry, which could have lured inquisitive non-operatives into the Fraternity.

Several members of Quatuor Coronati Lodge would have modern Masonry originating in the seventeenth or early eighteenth century with no previous ties to operative Masonry. John Hamill has said, “Accepted Masonry (there are still doubts as to whether it can be truly called speculative in the seventeenth century) simply seems to have appeared in England as a new organization without any prior connections with the operative craft” (Hamill, 1986, 19). F. W. Seal-Coon is quoted as saying that speculative Masonry “may first have been devised as a cover for

conspiratorial meetings of Royalist groups” (McLeod, 1991, 46).

Still another member of Quatuor Coronati Lodge, Cyril H. Batham, said this in an unpublished paper entitled “The Birth of Speculative Freemasonry”: “I suggest that there were cells at the heart of many religious fraternities restricted to senior members and practicing esoteric ceremonies. That when the acts disendowing those religious fraternities were passed in 1547, some of these cells continued to exist in secret. That in the more liberal conditions toward the end of Elizabeth's Reign, these cells began to emerge, and that because of the political dangers of those times, they took on a disguise of an architectural society, a society of non-operative masons “ (“The Birth of Speculative Freemasonry”).

Some who question the transitional theory point to two things: one, no records of operative lodges exist from 1500 on, and two, to a gap between 1400 and 1583, during which no Old Charges emerged. This group appears to place little stock in this statement, made by Dr. James Anderson in 1720,

“This year, at some private Lodges, several very valuable manuscripts were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands” (McLeod, 1991, 46-50). As to the absence of Old Charges between 1400 and 1583, McLeod has shown that at least eight versions emerged during that interim (McLeod, 1988, 261).

Turning to the assumption that modern Masonry emerged from intellectual cells, recall that there were several schools of esoteric knowledge in the sixteenth century and later. In France, this was prevalent among members of the Holy League, a Catholic alliance dedicated to the eradication of Protestantism in Europe. The alliance had advocates in Protestant Britain, whose activity was by necessity subterranean. These British advocates were influenced by John Dee, astrologer and alchemist, and by James VI of Scotland, a royal patron and probable member of the guild of operative Masons. When James VI was crowned James I of England, noted Scottish philosophers began to play roles in English affairs. They brought with them their Scottish traditions and James I brought the esoteric heritage of his French forebears (Baigent and Leigh, 139-44).

Meanwhile, in Germany, a close association had developed between the Rosicrucian school and the court of Frederick V who was the head of the Protestant Union and husband of Elizabeth Stuart, daughter of James I. In 1617, Frederick was crowned Emperor of Bohemia, an act that precipitated the Thirty Years War. Germany was overrun by Catholic armies, and Protestantism was threatened with extinction. Philosophers and scientists who embodied the “Rosicrucian Enlightenment” fled to the relative safety of England where they formed themselves in an English version of the Invisible College of the Rosicrucians. Supposedly they later merged with operative lodges in order to conceal their activities. Then, following the restoration of the Stuart monarchy to the English throne in 1660, they emerged to form the Royal Society. It was Christopher Nicolai's claim that members of the Royal Society subsequently became members of the Masons Company of London, assumed the

name of Free and Accepted Masons, and adopted the Masonic implements as symbols (Baigent and Leigh, 144-45; Mackey, 1966, 2: 707).

William H. Stemper, Jr., has proposed that an intellectual and institutional synthesis took place near the beginning of the eighteenth century which created Masonry as we know it today. He attributes this synthesis to small groups of influential men who not only were able to conceive of an organization such as Masonry but were able also to influence their surrounding cultures with the significance of their ideas (Stemper, 1990, 4-9).

Stemper divided the development of Masonry into four strata: biblical, medieval, hermetic or occult, and deistic or Enlightenment (Ibid., 4). Considering this a rational approach and hoping for Stemper's indulgence, I will explore these four strata, using words that may or may not be his.

In the biblical stratum is found the story of Solomon's Temple. The value of adding this to Masonry's story is obvious and needs no further comment.

Question marks line the shelves of the medieval stratum, for apart from the Old Charges and scattered hints of operative lodges, there is little evidence that Masonry began in those times in any form. Stemper emphasizes the importance of Giordano Bruno (1548-1600) to the origin of Masonic ideas because, among other things, he tried to preserve medieval architecture in a period when Protestants were leveling medieval abbeys and statuary at will. In these times, scientific practices were forbidden and considered supernatural-even heretical. Yet, scientific practice by Masons was essential. The Gothic style of architecture constituted a complete combination of all architectural principle. Among the Masons who created it were architects, engineers, mathematicians, artists, sculptors, and other learned and skilled men.

Some have felt the medieval Masons incapable of such work and have sought elsewhere for explanation among the medieval occultists-the alchemists, astrologers, and others. But the Gothic cathedrals stand today as proof of the accomplishments of that special class of builders, while the structures may emanate a sense of the miraculous, they offer little to suggest occultism. Could it not be that the scientific practitioners who designed and constructed them attracted the attention of medieval intellectuals and later, of those of the Enlightenment?

And, in turn, could it not be that these practitioners were receptive to their admission? (Mackey, 3:1202-03). As for the hermetic or occult stratum, all forms of superstition flourished in the Middle Ages. Even though time has swept away most of the rubbish, the influence of occultism cannot be ignored. Again referring to Stemper, he suggests that the way in which the occult tradition utilized Solomon's Temple is the key to a better understanding of its function. Not particularly caring for the word "occult," I would add that to accomplish this, all thoughts of transmutation of base elements and other forms of magic should be erased in order to concentrate entirely on architecture.

John Dee (1527-1608), mentioned earlier, was a prime mover of the occult tradition in Britain. He believed that material building was a mystical enterprise with structures patterned after potent celestial harmonies. Viewing architecture as a memory device, he called it “a means for man to recall harmonies and proportions in the universe which were related to the harmonious ordering of human society and of the individual soul.” His philosophy was to blossom later under the influence of Robert Fludd, Thomas Vaughn, and Elias Ashmole (Stemper, 6).

As the eighteenth century dawned, the subject of science remained shrouded by clouds. The Royal Society was lampooned in the newspapers, and its members were publicly ridiculed. Oxford and Cambridge refused to teach scientific subjects, and the Church continued its ban. Then, as time went on, attitudes concerning freedom of expression relaxed somewhat, and the deistic or Enlightenment stratum emerged.

The intellectuals, many of whom belonged to the Royal Society, sought to establish a natural religion based upon reason and free inquiry. Their scientific investigations created an awareness of the law, harmony, and order of the universe and gave rise to the concept of a rational God who worked through the laws of nature rather than through miraculous acts. Stemper has referred to this deistic approach as a compromise between medievalism and occultism, which was acceptable to the progenitors of the first Grand Lodge as a means of maintaining for Masonry the power of myth and symbolism (“Deism,” *Encyclopedia Americana*, 1958, 8:602; “Enlightenment, Philosophy of,” *Encyclopedia Americana*, 1958,10:390; Stemper, 8).

Still another theoretical current would have modern Masonry arising from the Templars who fled from France to Scotland before the wrathful sweep of the Catholic Inquisition. Several of its supporters are not Masons, one being John J. Robinson. The extent of his research is obvious in his writing, but a part of his reasoning troubles me. He claims that his analysis of the Old Charges has revealed a secret society of mutual protection. These are his words:

“What the 'Lodge' was doing was assisting Brothers in hiding from the wrath of church and state, providing them with money, vouching for them with the authorities, even providing them 'lodging' that gave Freemasonry the unique term for its chapters and meeting rooms. There remained no reasonable doubt in my mind that the original concept of the secret society that came to call itself Freemasonry had been born as a society of mutual protection among fugitive Templars and their associates in Britain, men who had gone underground to escape the imprisonment and torture that had been ordered for them by Pope Clement V .” (Robinson, 1989, xviii). How Robinson arrived at that conclusion lies beyond my plane of reasoning. Masonry has always stressed benevolence and charity. It is no accident that Masonic laws conform to these attributes as well as to all of the old charges. In the “Standard Original of the Old Charges,” dated 1520, this codification appeared: “ 19. And also that every Mason shall receive and cherish strange Fellows when they come over the country, and set them to work, as the manner is; that is to say, if they have mold stones in place [*Italics mine*], he shall set them a fortnight at the least on work, and

give him his pay, and if he have no stones for him, he refresh him with money to the next lodge” (Morris, 1991, 2).

John Hamill has divided the Masonic theorists into two schools-the mystical or romantic, and the authentic or scientific-and states that issues have been clouded in both schools by well-meaning but ill-informed Masonic historians (Hamill, 15). Certainly, theories expressed publicly should be based upon principles verifiable by experiment or observation. While a romantic can dream a dream, what is in that dream should never be set down as fact. Neither should the scientific investigator limit the scope of his investigation to evidence that fits his pre-conceived theory. Even though a transitionalist, I do not treat the “newer” currents lightly, especially those claiming that the originators concealed themselves in operative lodges in order to hide activities too dangerous to be practiced openly. Civil strife and political events from the fifteenth century on could have made such a thing possible. One might ask if Wallace McLeod was backing away somewhat when he said, I still subscribe to the outmoded view [*Italics mine*] that speculative Freemasonry descends from operative stonemasonry” (McLeod, 1991, 46). Outmoded view? Is one of our problems semantic in origin? Are we searching for the true definitions of stonemason, Freemason, operative Mason, non-operative Mason, and speculative Mason? They are not necessarily the same.

It is difficult to understand the long- ago, because we were not there. There is no well-marked trail to follow. Cyril Batham has asked us to stand at a modern building site and imagine that its builders grow and grow until they take over our Fraternity. In turn, perhaps Batham should return to his favorite Gothic cathedral and ask himself if he truly believes that stonemasons who speculated upon the spiritual nature of things were never there. Actually, neither situation makes for a fair comparison. A Mason can stand before an edifice like the National Cathedral in Washington, D. C., and no light will be shed, for he knows that many architects capable of designing and supervising the construction of such a structure are available. But many men of the Middle Ages had never seen the likes of a Gothic Cathedral, and it just may have been that its magnificence overwhelmed them, excited their curiosity, and goaded them to learn its secrets (Batham, 14).

At the outset of this paper, Harry L. Haywood was accused of being emphatic. Actually, if his reasoning is carefully digested, answers may rise to the top. Haywood felt that the Masonry we have inherited began as a Fraternity of operative Masons, but that the particular Fraternity from which we descend began with those who discovered and perpetuated the Gothic style of architecture. These were the Freemasons, the aristocrats of all operative Masons. Non-operatives sought to join the more permanent Lodges of Freemasons because therein lay truths about the subject of work not to be found elsewhere. There had always been a speculative element in even the earliest operative lodges, attested to by their use of the Old Charges. Who the speculatives of the sixteenth and seventeenth centuries were and what they believed may be irrelevant to the main question, i. e., whether an old Fraternity was continued or a new one begun. Haywood suggested that their common

mission was not to destroy but to take the old Fraternity to which each had sworn total allegiance and put it to a new use. There was a matrix in place; why destroy it? He said nothing about other beliefs or motives harbored by these speculatives, simply concluding that the record of what they did proves that the new use was of great and vital importance, and resulted in an extraordinarily effectual Grand Lodge system and in a completely speculative Fraternity (Haywood, 1973, pp. 18-25).

One thing is certain. The search for Masonic origins will continue. The currents that support the transitional theory continue to generate powerful magnetic fields even though sub-currents eat away at their base. Can the transitional theory survive? We must wait for final verification or rejection. And, while we wait, we will continue to build spiritual buildings as we have been instructed to do, all the while listening for the sounds of the stonemasons as they labor in the vaulted recesses above.

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THE BEEHIVE AS A MASONIC SYMBOL

by James A. Fischer, MPS

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In the second section lecture of the Master Mason Degree we are told that "The Beehive is an emblem of industry, and recommends the practice of that virtue to all

created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation. He lies languishing for days, months, and years, totally incapable of providing sustenance for himself, or guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons. “

Webster's New Collegiate Dictionary defines industry as:

- 1) skill, ingenuity;
- 2) habitual diligence in any employment or pursuit; steady attention to business, assiduity
- 3) systematic labor or habitual employment.

With these definitions in mind, let us take a look at the Beehive and those that inhabit it. These little creatures of God have been around since before written history. The bee and the beehive are recorded on the pages of the Holy Bible. We know that the Egyptians kept bees and that their honey was regarded as a most precious commodity.

The beehive has been used as collateral in business dealings and has been considered valuable enough to be transferred in wills. It is important enough a necessity of life to be included in the exempt articles listed in a bankruptcy petition in the United States even to this day. The honey bee (*Apis mellifera*) is an insect by definition as it has three clearly defined body regions with only three pairs of legs, and two pairs of wings. Within the hive live some 60,000 of these little creatures in a harmony that only God could create. These emblems of industry are hatched from some 500 to 1,000 or more eggs that are laid each day during the laying season by one bee. There is only one egg layer in a hive - known as the queen. Her only purpose in the hive is to lay eggs. She is neither the ruler nor the governing force. Honey bees are highly socialized in their colony organization, and they possess fixed instincts. Each one of these creatures does the work that is needed when it is needed without being told to do it.

There are castes within the hive. It takes 21 days from the time the egg is laid until an

adult female worker emerges from the egg cell. During the first 3 days after emergence, worker bees clean the cells from which the young bees emerged. After this, they begin their nursing activities by feeding older larvae. Within 6 days old, they begin to feed younger larvae and continue this activity until 11 days old. About this time orientation flights take place.

Honey bees have an uncanny sense of direction. They fly by sight from one landmark to another and always return to the home hive. These flights will take them up to two miles from their hive. Even where there are multiple hives in the bee yard, they will return to home base. Each hive has a number of guard bees who screen each arrival at the entrance to make sure there are no intruders.

By the time they are 13 days old they begin hive work, in which they clean the hive, take out dead bees and debris, pack pollen, build combs, apply propolis which they take from the propolis-gatherers and ripen the nectar.

The ripening of the nectar is a process whereby the moisture content of the nectar is lowered. This is achieved by constant circulation of air throughout the hive. This circulation is accomplished by worker bees' constantly fanning their wings. This fanning accomplishes two things. Not only does it dehydrate the nectar, it also cools the hive. Since bees-wax melts at 145 F., it is essential that the hive temperature be kept cooler to avert the catastrophe that would result in the hive should the wax combs begin to melt and fall. One can actually feel a current of air near the entrance of the hive on a hot summer day. This remarkable feat of cooling the hive is accomplished through only one opening in the hive, measuring about 3/4 " high and 16 " long. The bees will seal up any other openings they find. As the moisture content decreases, the nectar ripens. At just the right time the worker bees will seal the new honey in the comb cell with wax. In this stage it will keep indefinitely. Edible pots of honey and honey combs have been retrieved from the tombs of Egypt.

On the first two days of this period, when the bees are eighteen to twenty days old, they do guard duty at the entrance to the hive. When twenty to twenty-one days old, the bees become field workers, bringing nectar, pollen, water, and propolis into the hive. The total life span of an emerged bee under field conditions averages from thirty to thirty-five days, less than that during the peak nectar flow. During this rather short life span, the worker bee, a female, will carry enough nectar to the hive to produce about one large drop of honey.

Honey bees are not aggressive by nature. Rather, they will use just about any means to discourage an intruder rather than sting, since once a honey bee stings, it dies.

Unlike wasps and bumble bees that have a smooth stinger and can sting repeatedly, the stinger of the honey bee has a barb at the tip that fastens into the victim. Being thus fastened, when she tries to fly away or is brushed aside, the stinger is literally ripped from her, taking a piece of gut with it. Consequently she dies.

Honey is said to be the purest food known to man. There are no known bacteria that can live in honey and it doesn't spoil. Honey has been used to nourish infants when

nothing else would stay in the stomach. It is a high energy food, being a carbohydrate material with some 15 sugars making up 99.9% of the solids and is often used by athletes who need quick energy. Honey has been used to preserve many things from foods to human bodies. It is truly a remarkable commodity that man has not been able to duplicate.

In the process of gathering nectar and pollen, the worker bees fly from blossom to blossom, depositing a few grains of pollen from one to another, thus pollinating the plants, a process that is very necessary in the production of seed to propagate the plants. There are very few plants that do not need some sort of pollination to produce to their greatest potential. Thus it is said that the "bees have kept the world alive; and the plants of the world have kept the bees alive."

You will recall in the second section lecture the human drone " may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons. " The drone bee is hatched from an unfertile egg. The queen is somehow able to lay fertile and infertile eggs at random during her laying activities. The fertile eggs are deposited in the perfect six sided combs; the infertile ones in cells that have been deformed by one cause or another. Thus, a drone bee is said to have a grandfather but no father. It takes twenty-four days to hatch a drone bee, the male of the species. Upon emerging from the egg cell it begins its dull and uneventful life. It neither forages nor does hive work. It has no stinger, so it cannot do guard duty. Yes, it is true that a drone is needed to mate with a virgin queen, but this only happens once in the queen bee's lifetime and she lives a productive life spanning three to four years. The drone, incidentally, dies in the process.

There is only one queen in a hive. About the only thing the drone bee can do is buzz. He cannot even feed himself as his tongue is too short to reach the nectar. The worker bees do take pity on him and feed him as long as the nectar is plentiful. Towards the end of summer, when fresh nectar becomes scarce, the workers of colonies headed by mated queens prevent the drones from feeding on the honey stores and eventually drag them half starved and chilled, or even dead, from the hive. When food is scarce in summer, the workers pull the drone larvae from their cells and throw them out of the hive. So it is said that we should not demean ourselves so as to become a drone in the hive of nature.

Perhaps, after this short look into the workings of a beehive, the real reason that it was chosen as a Masonic symbol is best said in the following definition taken from Mackey's Encyclopedia of Freemasonry: "The bee was among the Egyptians the symbol of an obedient people, because, says Horapollo, of all insects, the bee alone had a king. Hence, looking at the regulated labor of these insects when congregated in their hive, it is not surprising that a beehive should be deemed an appropriate emblem of systematized industry. Freemasonry has therefore adopted the beehive as a symbol of industry, a virtue taught in the ritual, which says that a Master Mason 'works that he may receive wages, the better to support himself and family, and contribute to the relief of a worthy, distressed Brother, his widow and orphans'; and in the Old Charges, which tell us that 'all Masons shall work honestly on working

days, that they may live creditably on holidays. “ ' So may it be!!

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[Editor's note: References were too garbled to reconstruct.]

THE BALLOT BOX AN INSTRUMENT FOR TYRANNY?

by Allen E. Roberts, FPS

[source unknown] - July 1988

The ringing of my telephone awakened me from a deep sleep. It was the first night in weeks I had been able to go to bed before midnight.

As I stumbled out of bed I glanced at the clock. It was 11:45. Time to worry.,”Hello,” I mumbled.

Through sobs from the other end I heard: “Mr. Roberts, what's wrong with my husband?”

Wow! “May I ask who this is, please?”

“I'm Margo Flanklin. My husband is George.” She's still sobbing. “He came home hours ago. He has been sitting in his chair an saying over and over again, 'I'm not fit to be a Mason, so I'm not fit to be your husband.' Why is he saying that? What's wrong?”

Earlier in the evening George was examined in my Lodge on the catechism of the Fellowcraft degree. The majority ballot for proficiency was in his favor; the ballot on his moral fitness wasn't.

I wish I could have told Margo it was mistake, but I had re-spread the ballot. So I had to do what any Master hates to do: tell a good man he has been rejected for reasons unknown.

I told her I thought we could straighten this out and asked her to put George on the phone. It was over five minutes before I heard his hoarse voice. I spent the next fifteen minutes trying to reassure him. I think I did.

The following Monday I went to our ritual class. An elderly Past Master asked to talk to me in private. He said he had put a black cube in the box because he thought George Franklin (no real names used here) took the ritual too lightly. He wanted to teach him a lesson. He asked me to assure George he would be accepted the next time. There was no point in telling the Past Master what I thought of his action, so I didn't. Many a restless night followed. What idiots we are, I thought. How many times has the tyranny of one man who hadn't learned the lessons taught in our Lodges kept a good man out?

A little research informed me that only five Grand Lodges in the world (this was 1959) balloted three times on a man's moral fitness. Virginia was one of them. Shouldn't this be changed?

A short time later I submitted a resolution calling for one ballot to elect a candidate for all three degrees. No big deal. We already did this for petitioners who would receive courtesy degrees.

Business took me to Tazewell later in the year. I called Earl Wallace and invited him to have dinner with me. He was our immediate Past Grand Master and one of my favorite people. While we were eating I told him what I planned to do. He didn't think much of my proposal.

From dinner we went to his Lodge and fate intervened. Two young men were examined on the catechism of the Entered Apprentice degree. Both were excellent. When the ballot on moral fitness was taken, the first man was rejected. There were audible gasps. I turned to Earl and said: "If that fellow has a close friend here, your second man is going to be stopped." Earl didn't think so.

The second fellow was also rejected. Earl looked at me and said: "I think you've converted me. I've changed my mind about your resolution."

In 1960 the resolution came before the Grand Lodge. There was some powerful opposition. The resolution was defeated, but the vote was close. Over the years I was often asked to resubmit it. I refused. About twenty-five years later the deed was done - by decree!

I have long felt no Master Mason should ever be subjected to a ballot for membership in ANY appendant body. About twenty years ago I submitted a resolution to this effect to our Grand Royal Arch Chapter. It was defeated, as I had expected. I still think the same way - even more strongly so.

Several years ago I was to be the speaker in my Lodge. The petition of a Senior DeMolay who was an Advisor in our DeMolay Chapter was balloted on. He was rejected. When I reached the lectern I told them there would be no jokes. I was too depressed. If there was something morally wrong with the Advisor our Master should be informed so that Advisor could be removed.

A Past Master jumped up. "Worshipful - Brother Roberts is out of order," he shouts. "You're wrong, my Brother," said I, calmly. "It's you that's out of order."

That Past Master, along with two of his peers, plus a member, decided charges should be preferred against me. To the office of the Grand Secretary, the late Archer Gay, they go. Archie set them straight. Charges weren't preferred.

We are told: "The ballot is secret and sacred." It's secret all right; I'm not convinced it's sacred. For years I've agreed with a young man who claims it "protects the tyranny of one-man rule." If I don't like fellows who wear bow ties, you'd better not bring a petition into my Lodge of anyone who wears one; he ain't gonna get in!

We all have heard horror stories connected with this tyranny. Many Lodges have virtually come to a stand-still because one man kept petitioners out for months. A. Douglas Smith, Jr., often told the story of how his dad wanted him to petition his Lodge. It wasn't safe to do it. A tyrant was rejecting petitioners there.

Recently I learned a young Coast Guardsman petitioned a Virginia Lodge. A committee visited him. He was told they'd find out how much he wanted to be a Mason. He would be stopped this time. If he petitioned again he might be accepted. He was stopped!

In checking the story behind this tale of horror, I learned this isn't an isolated case. Several Lodges stop a petitioner on the first ballot! They claim they want to learn how sincere he is! And we worry about the enemies WITHOUT the Craft! These enemies need not panic. A few of the members who haven't learned to be Master Masons will continue to handle Freemasonry's destruction.

Ridiculous? It certainly is. Those involved in this desecration of the ballot box should have charges of unMasonic conduct preferred against them immediately. In the case of the Coast Guardsman the tyrants are known. In most instances the culprits have the sanctuary of that "secret and sacred" box to hide behind.

Other than protecting tyrants and cowards who are concealed by a ballot box, what purpose does this receptacle serve? None! The Master controls his Lodge. A member with a legitimate reason for keeping a petitioner out only has to inform his Master of his reasons.

What do I recommend? Let's take the ballot boxes out of our Lodges, plus all Masonic' related bodies. Let the presiding officer ask: "Does anyone have an objection to the petitioner?" If there are no objections, the petitioner should be declared elected. If there are objections hold over the petition for further - legitimate - investigation.

Why use a ballot box in those jurisdictions that now require two or more negative ballots to reject? Why use one in jurisdictions such as Wisconsin? There if a petitioner is rejected, the objector must inform the Master about his reasons. If this isn't done, the petitioner is declared accepted a month later.

Except for permitting the continuation of the tyranny by one man, I cannot think of a single a single positive purpose served by a secret ballot. Can You?

Let's put into practice Temperance, Fortitude, Prudence and Justice, as we claim we do. Let's act as men and Freemasons. Let's do away with tyranny and injustice.

Let's prove we firmly believe in the Brotherhood of Man Under the Fatherhood of God.

THE BADGE OF A MASON

by Judge C. Clyde Myers, 32^o

The New Age - July 1950

Each and every Mason treasures a white lambskin as a badge to remind him of that purity of life and conduct in which it is necessary for him to live a good and upright life. We wear our emblems and say our Masonic rituals with great Éclat, but we too

often say them without thought. We do not try to understand what is meant by this or that emblem or pronouncement. We do not worry too much about our privileges and duties as Masons.

It takes a lifetime of thought and study for anyone to know and understand our privileges and duties as Masons and what Masonry means, but I am sure Masonic rights and privileges are not to be interpreted as they were the other day by a litigant in my court.

I was hearing a lawsuit that was quite important to the parties involved. Of course, all lawsuits are important to the parties involved. I finally indicated that my decision would be and actually was against the accused. His attorney later told me what then happened. He said the accused poked his attorney in the back and whispered angrily, "What's the matter with that damned Judge. I'm a Mason the same as he is, and I've been giving him the grand hailing sign of distress for half an hour and he pays no attention to me."

That accused is like many other Masons. He is looking for something by reason of his Masonry that he is not entitled to in law or conscience. He is looking for an advantage by reason of his Masonry. He has not yet learned that justice is not dependent upon race or religion, or even the fact that he is a Mason.

Masonry exemplifies endless philosophies and truths. Every truth and every lesson is a thing that will make you and me a better citizen and a better man and neighbor, if we but heed. Every truth is a badge to be worn by every Mason. "No man can be a good Mason who does not wear the badges of these teachings.

Masonry teaches that we are our neighbors' keepers, that we have a duty to make our neighborhood a better place in which to live, and that we are not to shirk this job. Masonry teaches tolerance of race, creed and religion. It teaches love and friendship for all mankind. It teaches respect for government, and admonishes the worship of one God. It teaches love, generosity and every other good quality. It gives us the Bible as a guide, the Square and the Plumb to keep us in the faith, and the Compasses to circumscribe our lives.

All through your Masonic Degrees you have heard about toleration. Albert Pike, one of the great writers and philosophers of Masonry, says we have no right to assume the prerogatives of a God and punish a man for his beliefs. He says that one born of Protestant parents would naturally be a Protestant, one born of Roman Catholic parents, a Catholic, and one born of Jewish parents, a Jew. One born in Constantinople would naturally cry, "Allah is God and Mohammat is his prophet." That because of these things none of us should become intolerant of another. Tolerance is one of the badges of a Mason. No one can be a good Mason unless he is truly tolerant of his neighbor's beliefs and recognizes his neighbor's right to his beliefs, the same as he claims the right to his own faith.

Masonry wears the badge of religion, though it is not in itself a religion, but Masonry is not all the religion the Mason needs. Masonry leaves the religious faith of the man

to the Brahmin, the Jew, the Mohammedan, the Catholic, the Methodist, or any other sect that soothes the conscience of that individual. Masonry teaches no doctrines except those common to all religions accepting and believing in one God, and no doctrines beyond such belief except those producing the goodness and morality of man, and the living of a true, just and faithful life.

Albert Pike says that Masonry opens “wide its portals; it invites all to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem; every man who will lead a truly virtuous and moral life, love his Brethren, administer to the sick and distressed, and believe in one, all-powerful, all-wise, everywhere-present God, Architect, Creator and Preserver of all things.”

He says we must pity the misfortunes of others, be humble, rid ourselves of hatred and revenge, be generous, an enemy to vice, look for wisdom and virtue, respect innocence, be patient and modest, and avoid every irregularity that stains the soul and distempers the body

Masonry is not a religion, but it gives us the Bible as a guide. Masonry tells us to read and to study and to understand the Bible. Masonry does not require us to accept all of the Biblical tenets, but it does require us to live by the rule of Brotherly Love, sympathy, tolerance and good deeds as expressed in that verse of Scripture which reads: “Whatsoever ye would that men should do unto you, do ye even so unto them.”

Masonry requires of us that we so live that we are on the square with our neighbors, our God and with ourselves, and that the Compasses may circumscribe our lives with a life of good deeds beyond which we are not to pass into the darkness beyond the line made by our Compasses.

Every Mason has heard and sought to understand the word ashlar. An ashlar is a builder's stone brought from the quarry for the building to be built. A rough ashlar is a rough, unpolished stone as it comes from the quarry. A perfect ashlar is that stone after it has been hewn, squared and polished by the masons into perfect shape to be used in the construction of the building. The building represents life - yours and mine. You and I come into life and being as rough and imperfect ashlers. The Great Architect soon begins to hew and saw upon us, trying to make or shape and polish us into perfect ashlers. He works upon us through the years to take out of us our imperfections. At last, when our roughness has been smoothed away, our imperfections hewn out and we have thus become perfect ashlers, then is when the Great Builder uses us and gives us our place in this building of life which He is constructing.

In the building of life, you and I be big or little ashlers according to our capacity. We will have much or little capacity according to how we come from the quarry, and then according to our fitness for the building as perfect ashlers. There are large and small ashlers, but there is a place in the building for each. Our responsibility is large or small according to our side and fitness for the building. You and I are required to accomplish our design, whether our capacities are large or small.

If you are designed for a large job, then you must accomplish large things in the service of the Great Architect. But I am not excused because any capacity is small. The temple cannot be built without the large, perfect ashlers, and it cannot be built without the small, perfect ashlars. It takes all sizes and shapes of perfect ashlers to build the temple, and it takes all types and conditions of men to make a world.

The badge of a Mason is that he does all things required of him as a Mason and as a man to promote and to actually live the morals, dogma, citizenship, neighborliness, worship, appreciation, justice, tolerance and the thousand other things required of him as a Mason. If he does all these things, he will have lived that purity of life and to his gaining admission into the Celestial Lodge, the goal of all Masons.

THE BLESSINGS OF LIBERTY

by George W. Baldwin, PGM, British Columbia
MSA Short Talk Bulletin- April 1987

This year, 1987, marks the 200th anniversary of the drafting and ratification of the United States Constitution by those thirteen former colonies, which eleven years earlier had joined in their Declaration of Independence from Great Britain. Incidentally, there were those other American colonies in existence at that time, which chose to remain loyal, and of course, they laid the foundation from which Canada, the largest, geographically speaking, democratic nation in the world developed. I want to draw your attention to those events of 1787, and in particular, to some of the language used.

The Preamble to the Constitution is a masterpiece of concise writing, and is generally believed to have been the work of Governor Morris, a delegate from Pennsylvania to the Constitutional Convention. Even though you may be well acquainted with it, let me read it to you again: "We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquillity provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States."

I would ask you to pay particular attention to the phrase, "to secure the blessing of liberty." I do not want to dwell at length on what those blessings are, or attempt to find a definition for them, for I think that each one of us, if so asked, would produce a different list. Perhaps Thomas Jefferson came as close as any, to a satisfactory definition, when he wrote, in the Declaration of July 4, 1776: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness."

But how are those rights to be "secured"? The Constitution, as originally drafted, did not spell out any particular rights, nor any rules for securing them. The first ten amendments, known ever after as "The Bill of Rights," were not proposed until 1789, nor adopted until 1791. I mention this, because it is of importance to us as

Freemasons, that likewise there is not mention made of any duties or responsibilities, insofar as the individual citizen is concerned, either in the Constitution or the Bill of Rights, or, for that matter, in the Canadian Constitution and its Charter of Rights and Freedoms. My proposition tonight is that those rights, that our freedoms, that the blessings of liberty can only be secured when the individual citizen recognizes and acts upon his or her own sense of duty and responsibility.

I also venture to suggest that this is in direct accord with the principles of Freemasonry. To illustrate this, let me share with you part of our Canadian Masonic ritual, where we are told that the chief point in Freemasonry is “to endeavor to be happy ourselves, and to communicate that happiness to others.” In this sentence, the word “happiness” must be taken in the wider meaning of the 18th century and coincides with the meaning used by Jefferson.

We are also taught in our Canadian ritual, that the ritual is intended to carry into active practice the four cardinal virtues: Temperance, Fortitude, Prudence and Justice, combined with the theological virtues-Faith, Hope and Charity-thereby demonstrating to the world at large that in Freemasonry there is found the true import of the three great social treasures: Fraternity, Liberty and Equality.

Let us turn for a moment to consider the men who sat in their hot stuffy meeting room in Philadelphia throughout that summer of 1787. The presiding officer of the Convention was Bro. George Washington. I am sure that when he considered “securing the blessings of liberty,” he had no illusions as to his responsibilities. He had amply demonstrated, over the preceding 10 or 11 years, that he was prepared to contribute his all to the cause of liberty as he saw it. Yet, he was a reasonably prosperous land-owner in Virginia, he was well connected with the aristocracy and governing class in that Commonwealth, and he could quite easily and justifiably have remained at home in Mount Vernon that summer, and let some one else do the work for a change. But such was not his nature. As a patriot and as a Freemason, he saw where his duty lay, and he took up the responsibility of seeing that the blessings of liberty were secured to his fellow countrymen, not only in Virginia, but throughout the new nation that was then being created. It is interesting to note that for a time, Washington seriously considered not attending the Convention in Philadelphia that summer long ago, for very valid political reasons, but he was ultimately persuaded to attend by James Madison, Alexander Hamilton, Edmund Randolph, and by his especial friend, General Henry Knox.

Another Freemason who could easily have been excused from attendance at the Convention, on account of age and health, was Bro. Benjamin Franklin of Pennsylvania. He was then over 70 years old, within three years of his own death, and had certainly proved his loyalty to the cause of liberty, over and over again. He suffered from gout and stone, and had to come to the State House, where the Convention met, in a sedan chair which he had bought in Paris, as it was the only mode of transportation that did not jostle him painfully. Yet, he came, because he knew it was his duty to do so. And we should all remember that it was Franklin, early in the Convention, when it seemed that the rival factions from the different colonies

would never reach any basis for agreement, moved that every morning the session be opened by prayer to the Most High for His guidance. Franklin's duty lay not only to his fellow citizens, but to his Maker, and he saw that prayer to God was the first step to be taken in securing the blessings of liberty. These are just two examples. I am sure there are many more, but I use these to point up that the absence of any mention of "duty" in the Constitution was not an oversight. It just did not occur to men such as Washington and Franklin, as well as the others there present, that the rest of us needed to have it spelled out for us.

When the Constitution had been drafted, it was sent to the Continental Congress, accompanied by a letter, written in the hand of Morris, but signed by Washington. In it, Morris wrote: "Individuals entering into society, must give up a share of liberty to preserve the rest. The magnitude of the sacrifice must depend as well on situation and circumstance, as on the object to be obtained. It is at all times difficult to draw with precision the line between those rights which must be surrendered, and those which may be reserved."

So, let us now ask where we stand in 1987, and what we, each one of us, is doing to secure the blessings of liberty. Which of our rights are we prepared to surrender in order to preserve our freedom? Or, in other words, what duty will we assume and discharge, in order to secure the blessings of liberty? Let us not forget the duties which we assumed when we entered the bonds of Freemasonry, the duties which we owe to God, to our countries, and to ourselves. We discharge those duties, and so secure the blessings of liberty, when we set about to practice those cardinal and theological virtues which I mentioned earlier. We secure those blessings not only for ourselves, but for our whole nation, yours and mine, by the manner in which we act as citizens, as individuals, as children of a common Father, and as Brethren one of another.

I would like to leave you with a little poem that was recently printed in Ann Landers' column in our local newspaper in Prince George. It was attributed to an 88-year old resident of the Masonic Homes at Elizabethtown, Pennsylvania, and is entitled "Definition of a Real Man"-

One who has self-confidence but does not show it;
One who can be courteous in the face of discourtesy;
One who keeps his word, his temper, his friends;
One who wins respect by being respectable and respectful;
One who has a steady eye, a steady nerve, a steady tongue, and steady habits;
One who is silent when he has nothing to say;
One who is calm when he judges, and humble when he misjudges.

May I suggest to each of you, that if we take that poem to heart, that if we accept and discharge our duties and responsibilities in this world, that if we live by the principles of our Masonic Order, then we may join in spirit with Washington, Franklin, Morris, and those others who labored throughout that hot Philadelphia summer 200 years ago, to secure the blessings of liberty for ourselves and for our posterity.

THE OBJECT OF MEETING IN A RESEARCH LODGE

by Robert Eugene Juthner, PDDGM

Fiat Lux Lodge Of Research - September 1981

PART 1 - INTRODUCTION

Though the purpose of this paper is partly characterized by its title, the author will attempt to go beyond the mere justification for conducting Masonic research, by discussing some of the do's and don'ts of research writing, and research into matters of Masonic interest. In covering these matters which the writer believes to be essential for research to produce honest and unbiased results, the reader should keep in mind that none of the statements herein are meant to be dogmatic or to discourage the would-be, first-time investigator by the sheer number of considerations to be obeyed; the intention is quite to the contrary: to encourage Masonic research which will lead to useful conclusions and, through this paper, to provide a set of guidelines which can be tailored to specific applications.

Ordinarily, the division of a paper into parts, and the use of sub-titles should be avoided. In this case it is expected that some future researchers may want to use this paper as a reference manual, therefore, to facilitate locating points of interest, the paper is divided into four parts: an introduction, a discussion of the types of research, the tools of research, and writing the research report.

As will be quite evident to the Masonic reader, the title was chosen in allusion to a certain passage in the General Charge given during the installation ceremonies in this and many other Grand Jurisdictions. There it is said that

The object of meeting in the Lodge is of a two-fold nature, namely, moral instruction and social intercourse. Our meetings are intended to cultivate and enlighten the mind, to induce the habit of virtue, and to strengthen the fundamental principles of our Order: Brotherly Love, Relief and Truth. (and) the chief point in Freemasonry (is) to endeavor to be happy ourselves, and to communicate that happiness to others.
(1)

There are several more pertinent statements following the quoted passage, but it may suffice for the purposes of this paper just to recall this description of the object of meeting in what could be termed a "degree-granting institution," namely a constituent Lodge devoted to the making of Masons. How then does a Research Lodge differ from her members' mother Lodges?

Research Lodges and other Masonic research groups hold regular meetings at which original papers are read; these papers are then published in the form of "Transactions" which are sent to all members of the group. Most of the papers deal with matters of history. Sometimes as well these bodies will try to provide answers to specific questions about the reasons for certain Masonic customs. The Lodges are usually permitted to accept non-resident members into a "Correspondence Circle."
(2)

This description fits Fiat Lux Lodge Of Research quite well, but it is the sincere hope of this writer that papers dealing with “matters of history” will not occupy the number one position among future research work, but that some of the work will be aimed at providing valid and reliable data which can be used for better informed decision-making on the floor of Grand Lodge.

Mackey's Encyclopedia of Freemasonry is silent on the subject of Research Lodges, a circumstance easily explained by the fact that its copyrighted first edition dates from 1873, whereas Quatuor Coronati Lodge #2076 of London, the first Research Lodge, was warranted in 1884, Coil's Masonic Encyclopedia, copyright 1961, offers an enumeration of Research Lodges and associations in the British Isles, the United States, and even Canada by mentioning the Toronto Society for Masonic Study and Research, but it neglects to mention those in other parts of the world, such as Austria, Finland, France, Germany, Guyana, New South Wales, New Zealand, South Africa, South Australia, Tasmania, Victoria (Australia) and Western Australia. (A more complete listing may be found in the appendix to this paper.) Coil justly accords Quatuor Coronati the status of premier Research Lodge in the world, which has furnished the example for all subsequent Research Lodges. (3)

He is less kind to others when he goes on to say,

The name (Research Lodge) has, however, been more popular than has actual research, so that the title is often used by Lodges that do very little research. Such a Lodge requires a working membership of dedicated students and a location near one of the great Masonic libraries (4)

It is well for the Brethren of a fledgling Research Lodge to heed Brother Coil's warning regarding the quality of actual research work. What an Alberta Lodge can do about his other statement, concerning the proximity of “one of the great Masonic libraries” remains to be seen or, in other words, poses a problem to be solved.

Part VIII of the Constitution of the Grand Lodge of Alberta provides for Research Lodges in this Grand Jurisdiction. Article 1000 (1) states,

Lodges for the purpose of conducting research in any or all aspects of Craft Masonry may be formed with the consent of the Grand Master and The Grand Lodge of Alberta. (5)

Extracts from other significant passages are:

1010 (1) Research Lodges may admit as subscribing members those who desire to be aware of and support the progress of Masonic research in Alberta, but who do not desire full membership (6)

and

1012 (2) Research Lodges shall not initiate, pass, or raise candidates, but when tyled may exemptly parts or all of any degree of Craft Masonry. (7)

Of these three articles, the first quoted gives an extremely broad mandate to a

Research Lodge, namely to conduct research in any or all aspects of Craft Masonry. The only restriction implied is in the word "Craft," but there is no limitation as to Masonic Craft rites practiced throughout the world. Likewise, and fortunately, there is also no restriction as to the topic or field of concentration, such as history, organization, lineage, jurisprudence, the liberal arts and social sciences, ritual and symbolism, and philosophy. Had the Masonic lawgivers expanded on that mandate, the challenge to the Brethren in a Research Lodge would have diminished.

The second quotation corresponds to the statement by Coil, quoted earlier, regarding correspondence circles, or subscribing memberships, as they are termed in Alberta. A pool of subscribing members is important, not so much to finance the Research Lodge's publications, as it is more likely that in case of deficit the regular members will pick up the slack, but to enlarge the audience and thus to make the efforts of the researchers and authors worth-while. Implied in this is the desire to raise the work of the Research Lodge above the suspicion of self-centeredness to the level of service to the Craft at large.

The third quotation was included here to emphasize that it is not in the province of the Research Lodge to make Masons but, if found desirable, to make degrees of Craft Masonry, or parts thereof, the object of exemplification. This particular aspect may remain among the rare occasions in the life of the Research Lodge, but the mechanism for it is embodied in the Constitution.

All of these last three quotations assist us in answering the question "what is the object of meeting in a Research Lodge?" Quite evidently, many more objects or objectives can be added, introducing the opinions of learned and experienced Brethren; for the purposes of this paper, however, the above references to existing literature shall suffice. Aside from this, how shall one justify the formation of a Research Lodge? There are no statistical data to support a voiced need for such a body, mainly because there had been no prior research into that problem! Therefore, the following statement is completely unresearched; it is pure conjecture on part of the writer, but probably quite accurate: There was a desire for in-depth studies into matters Masonic among some (by far not all) Brethren in the jurisdiction, which crystallized into rumblings communicated to some in authority. They in turn, selected one Brother with proven potential to carry the torch, and to gather around him others of like inclination so as to make something tangible out of what had hitherto been a mass of primordial protoplasm. - This may have been the way in which Fiat Lux Lodge Of Research came about.

Before we go any further, it is well to define the term research. We have all heard the supposed witticism to the effect that when one copies from one source he is guilty of plagiarism, but when he copies from several sources, he has conducted research! That is not very kind. The unabridged Oxford International Dictionary offers the following definition:

An investigation directed to the discovery of some fact by careful study of a subject; a course of critical or scientific inquiry. (8)

The key words here are “discovery,” “careful” and “critical.”

A Dictionary of Psychology (by James Drever) defines research thus:

Systematic scientific investigation in pursuit of knowledge, or confirmation, in any field. (9)

Standard dictionaries provide various, mostly similar and never contradictory definitions, but they rarely enlarge on the intricacies of the research process. There are different approaches to research, partly because of the difference in raw data, and partly because of the difference between fields of study. To explain, there is a marked difference between the study of the behavior of rats in a clinical experiment, research into historical events, and an opinion poll. Naturally, we deal with entirely different data and must, therefore, use an entirely different approach each time. Tyrus Hillway distinguishes between three “Types of Research” (10). He calls these types “Fact-Finding,” “Critical Interpretation” and, for the want of a better name “Complete Research.” “Fact-Finding Research” consists of a search for facts without any attempt to generalize or to use these facts to solve a problem. This type of research may be important in laying the ground work for further studies. Hillway explains by use of the following examples, which could easily be translated into Masonic areas of concern:

Suppose a scholar is investigating the history of a certain college. He collects old records, catalogues, newspaper accounts, letters, diaries, and so on to establish the facts of the institution's growth and development. Unless he is seeking to prove some generalization about the college, his task essentially consists of fact-finding.

The same would ordinarily be true for a scholar attempting to write the biography of some notable person in his field. Unless the study goes into such matters as an evaluation of the person's character, an assessment of the benefits derived from his contributions to the field, or judgments of a similar nature, the work involved in the study amounts almost entirely to fact-finding.

A scholar who compiles a bibliography of all books and articles published on a certain topic or a statistical examination of any one of a vast number of activities in scholarship which involve making a record of the facts relating to a situation which is being investigated - such a scholar is conducting research on the fact-finding level. (11)

Freemasonry, closely connected to philosophy and literature, may however be dealing with ideas a great deal more than with facts. We realize that much, if not all of our traditional history has no foundation whatsoever in recorded history, and is included in our teachings - not because it is historically true - but because of the great and immutable Truths (with a capital T) it conveys. Such research may then consist primarily of a critical interpretation of these ideas. Hillway states,

Probably the only method of approach to the question would be an analysis and classification of the opinions expressed and a critical interpretation of them, showing in a logical way the strength and weakness, the reasonableness or unreasonableness,

of each opinion found and of any further ideas on the matter which the scholar himself might have. Then, having reasoned out in his own mind a logical and acceptable answer to the question, the scholar might state this answer as his own considered opinion. This often results in an essay rather than in a research report. (12)

We can readily see the difference between these two approaches; in the first case we dealt with fact-finding and its reporting; in the other, where conclusions rest chiefly upon logic and reasoned opinion, we deal with critical interpretation. This process is not without value, especially in Masonic research, because it enables us to arrive at conclusions on matters about which clearly established facts are scarce or even non-existent. Hillway mentions three particular characteristics which must be present in critical interpretation. First, the argument must agree with known facts and principles in the field under investigation; second, the arguments must be clear and reasonable, and must follow logic; the steps in reasoning that led to the conclusions must be clearly demonstrable, and the whole reasoning must be “so impeccably honest and so thoroughly complete that the reader will be impelled by it to accept the scholar's conclusions. Third, the argument must have an outcome representing the reasoned opinion of the researcher, an opinion based on accepted facts and principles, and supported by logic as well as all available evidence. In this context Hillway warns against conclusions which rely on the scholar's intuitive or general impressions rather than upon specific and reasoned argument. (13)

Hillway's third type of research, which he calls Complete Research, makes use of both fact-finding and reasoning. Fact-finding alone does not usually solve problems, and critical interpretation, while often meant to solve a problem may not always be based on factual evidence but sometimes relies on mere speculation. Complete research, on the other hand, is said to have the following characteristics: first, there has to be a problem to be solved; second, it requires a body of evidence - mostly provable facts and occasionally expert opinions -; third, analysis of that evidence and its testing with regard to the problem; fourth, arranging the evidence into logical arguments so as to lead to the solution of the problem; and fifth, a definite answer or conclusion solving the problem. (14)

From the foregoing it is evident that Complete Research makes great demands on the scholar as it requires long and painstaking search for factual evidence, complete searches of available literature, and the weighing of the results of previous investigations done by others.

Another authority on research, John W. Best of Butler University, stresses the point that “Research involves gathering new data or using existing data for a new purpose from primary or first-hand sources. merely reorganizing or restating what is already known and what has already been written is not research.” (15)

This verdict is apt to deliver a stunning blow to both the efforts and the ego of this writer who, therefore, must seek solace in the hope of bringing into focus, for the purposes of research to be conducted by members of Fiat Lux Lodge Of Research,

some of the basic elements of scientific inquiry already well known to the research community.

Best points out that

Research always involves an analysis of the relationships between causes and effects which imply the possibilities of empirical testing. Certain interesting problems do not lend themselves to research procedures because they are metaphysical; they cannot be tested empirically. Research rejects revelation and dogma as methods of gaining reliable knowledge and accepts only what can be verified by observation. (16)

It is well for the would-be researcher in matters Masonic to remember this because so much in Freemasonry is in the realm of metaphysics. This statement is not meant to discourage the Masonic scholar from delving into areas such as philosophy or symbolism, quite the contrary, but to emphasize the importance of the right choice of research method which lends itself to solving the problem at hand.

What Hillway called an “impeccably honest” approach, Best puts into these words:

The researcher strives to eliminate personal feeling and bias. There is no attempt to persuade or to prove an emotionally-held conviction. The emphasis is on testing rather than on proving the hypothesis. Although absolute objectivity is probably as elusive as pure righteousness, the researcher tries to suppress bias and emotion in his analysis. (17)

This passage should be read, and re-read, until firmly entrenched in the mind and attitude of every Masonic researcher. Too often personal bias rears its ugly, or rather unscientific, head in papers delivered before Masonic audiences, something that, hopefully, is never to happen in this Lodge. But, what does this mean? This “impeccable honesty” or “absence of bias,” demanded of any researcher and, therefore also of the Masonic scholar, directs him to report on all of his findings and to base his conclusions and recommendations on everything unearthed by him without deleting what has come up which contradicts his original hypothesis, or pet idea. In other words, the outcome of one's research project might completely contrast a point one wanted to make but, nevertheless, it must be reported. Only that constitutes honest research, no matter how unpopular the conclusions may be. Therefore, research must be a process of testing, rather than proving, implying an objectivity that lets the data lead where they may.

Hallway, cited earlier in this paper, also has an answer to the question,

What is not Research?

The beginning scholar sometimes imagines that, when he has recorded the opinions of a great many experts upon some subject and then announced his own opinion, he has done research. This is not the case. To know the opinions of others may be helpful, but it solves no problems. Problem solving can be accomplished scientifically only through gathering and weighing the factual evidence.

Furthermore, the beginning scholar is likely to think that, because he has invented a plausible theory to explain the phenomenon he is investigating, his work has been completed. The theory still remains to be tested and proved - that is, the scholar must marshal his evidence in support of his idea. Too many scholars fall in love with hypotheses which have no support except their inventors' faith. (18)

Let it not be said that all this is well as far as the world of science is concerned but that it has no application to Masonic lay research, as witness the entry customarily printed in the inside cover of *Ars Quatuor Coronatorum*, the transactions of the premier Research Lodge. Under the heading "About the Quatuor Coronati Lodge" we read, among other things,

Inevitably they (the founders) became known as the Authentic School," leaders in a new style of Masonic Research which shunned those baseless and imaginary studies that had bedeviled Craft historians for more than a century. (19)

Although the reference here is primarily to previous efforts to link modern Freemasonry with hoary antiquity for the purpose of lending more respectability and to overawe the reader, the articles published in *Ars Quatuor Coronatorum*, and the integrity of the editor's blue-pencil evident in them, show beyond any doubt that the "impeccable honesty" referred to earlier is rigidly applied to their publications, regardless of theme. This we must emulate in *Fiat Lux* and its publication *Vox Lucis*.

PART 2 - TYPES OF RESEARCH

Earlier in this paper we have discussed Hallway's three types of research, the "fact-finding," the "critical interpretation," and the so-called "complete research." To this writer's mind they are not so much types, but rather methods, or possibly levels of research, thereby reserving the term "type" to a characterization of three entirely different kinds of research. These are agreed on by many authors as Historical Research, Descriptive Research and Experimental Research. Historical Research is said to describe what was, Descriptive Research what is, and Experimental Research what will be.

HISTORICAL RESEARCH

Obtaining knowledge about the past has always intrigued men in general, and Freemasons in particular, but the historian's approach has changed considerably through the ages. It was not uncommon among early writers to create literary masterpieces in place of objective reports of happenings. Also, for centuries, objective truth often yielded to a glorification of the church or the state. This state of affairs has been largely overcome by now, although at times personal or national bias is still evident in the reporting. Properly done, historical research is carried out by collecting facts from the past, by examining and verifying them, and by presenting those facts in a report that will stand the test of critical examination. Historical research, therefore, is a critical search for truth. When engaged in gathering the facts, primary sources such as the testimonies of eye witnesses or actual objects used in the past, relics that can be directly traced to the event under investigation, are the basic

materials of historical research.

Secondary sources may be less trustworthy, as they represent materials based on third-, fourth- and fifth-hand information. They can, however, serve useful purposes by leading the researcher to work previously done in the field and to primary sources which he should consult. During the stage of examining and verifying, the researcher checks each fact or account of past happenings meticulously, to determine its trustworthiness, and if suspecting that a document contains errors, to endeavor to detect whether they are unintentional or deliberate deceptions. A 20th Century historian must be careful not to read into documents of earlier periods the conceptions of later times, and he will really have to show his competence when comparing conflicting testimonies pertaining to the same event or condition in history.

Not unlike the physical scientist, the historian too formulates hypotheses to be tested, but the types of hypotheses and procedures for testing differ from those of the physical scientist because some of the factors he is investigating may be unmeasurable or unrecorded, and historical phenomena may have many more complicated interrelationships than physical science phenomena. Historians cannot set up experiments in which they can control conditions; therefore they must confine their examinations to the relevant data available. Their credibility judgments may then be arrived at by the use of a confidence scale, ranging from near certainty at one end to considerable doubt on the other. It follows that historical researchers must above all be cautious to a fault, in accepting evidence as reliable and trustworthy.

The reliability of a historical research report, however, is not merely determined by how critically the historian examined his source materials but also by how well informed he is about the past and the present. His interpretation of the struggles among the tribes of Israel, for example, will depend a great deal on how much he knows about early Jewish society, his knowledge of psychology and human behavior and his familiarity with the past and the present, so as not to misinterpret important events from the past. In this context, Marc Block writes,

misunderstanding of the present is the inevitable consequence of ignorance of the past. But a man may wear himself out just as fruitlessly in seeking to understand the past, if he is totally ignorant of the present. (20)

Earlier in this paper the statement was made that "Historical Research is said to describe what was." This can be an end in itself, but it is more likely that the researcher would want to generalize, and predict future events on the basis of his findings, as physical scientists would do. Not all historians agree that this can be done. Those taking the negative view do so because, they say, past events were often unplanned and developed because of the influence of one or few individuals leading to results which will never be repeated; witness reports may suffer from doubtful competence or doubtful objectivity; the historian cannot control the conditions of observation or manipulate the significant variables. Those who contend that historical investigation may have characteristics of scientific research activity

present these arguments: the historian also delimits a problem, formulates hypotheses, gathers and analyzes data, tests hypotheses, and formulates generalizations or conclusions; he may have witnesses who have observed the event from different vantage points and he subjects the evidence to critical analysis in order to establish its authenticity, truthfulness and accuracy; in reaching conclusions he employs principles of probability as do physical scientists; and

Although it is true that the historian cannot control the variables directly, this limitation also characterizes most behavioral research, particularly non-laboratory investigations in sociology, social psychology, and economics. (21)

On the topic of generalization in historical research, M. I. Finley comments:

the question at issue is the nature of the historian's function. Is it only to recapture the individual, concrete events of a past age, as in a mirror, so that the progress of history is merely one of rediscovering lost data and of building bigger and better reflectors? If so, then the chronicle is the only correct form for his work. But if it is to understand - however one chooses to define the word - then it is to generalize, for every explanation is, or implies, one or more generalizations. (22)

On the writing of the historical research report, Best says,

No less challenging than research itself is the writing of the report, which calls for creativity in addition to the qualities of imagination and resourcefulness. Research reports should be written in a style that is dignified and objective. However, the historian is permitted a little more freedom in reporting. (23)

To conclude this section of the present paper, an enumeration of common faults which plague beginners' historical-research projects is given below, again in the words of John W. Best:

1. Problem too broadly stated.
2. Tendency to use easy-to-find secondary sources of data, rather than sufficient primary sources
3. Inadequate historical criticism of data, due to failure to establish authenticity of sources and trustworthiness of data. For example, there is often a tendency to accept a statement as necessarily true when several observers agree. It is possible that one may have influenced the other, or that all were influenced by the same inaccurate source of information.
4. Poor logical analysis resulting from:
 - (a) Oversimplification - failure to recognize the fact that causes of events are more often multiple and complex than single and simple.
 - (b) Over-generalization on the basis of insufficient evidence, and false reasoning by analogy, basing conclusions upon superficial similarities of situations.
 - (c) Failure to interpret words and expressions in the light of their accepted meaning in an earlier period.

- (d) Failure to distinguish between significant facts in a situation and those that are irrelevant or unimportant.
5. Expression of personal bias, as revealed by statements lifted out of context for purposes of persuasion, assuming too generous or uncritical an attitude toward a person or idea (or being too unfriendly or critical), excessive admiration for the past or an equally unrealistic admiration for the new or contemporary, assuming that all change represents progress.
6. Poor reporting in a style that is dull and colorless, too flowery or flippant, too persuasive or of the “soap-box” type, or improper in usage. (24)

DESCRIPTIVE RESEARCH

Descriptive Research describes and interprets present conditions, prevailing practices, trends and attitudes, presently held beliefs and points of view, or ongoing processes. In the words of John Best,

The process of descriptive research goes beyond mere gathering and tabulating of data. It involves analysis and interpretation of the meaning or significance of what is described comparison or contrast measurement, classification, analysis and interpretation.

merely describing what is does not comprise the entire research process conclusions will be based upon comparisons, contrasts, or causal relationships of various kinds. Thus, the discovery of meaning is the focus of the whole process. (25)

We are here dealing with a research method which is particularly appropriate for investigations in the behavioral sciences, and therefore of interest to a Masonic research body, provided its members set their goals higher than the mere reporting of what transpired in the past. The results of descriptive research, in Freemasonry, may well lead to strategies and policies from which future generations of Masons can profit. By its techniques, old errors can be discovered, and new and better ways could be pointed out in the conclusions. Best lists three types of information, requisite to such a study, and three steps required to solve a given problem:

The first type of information is based upon present conditions gathered by a systematic description and analysis of the present situation.

The second type of information involves what we may want. What conditions are desirable?

The third type of information is concerned with how to get there. It may involve the opinions of experts, who presumably know best how to reach the goal.

The first step involves systematic analysis of present conditions. The second step projects goals for the future. Step three considers how to reach those goals, which have been established by the analysis of step two. (26)

Not all writers are in agreement on how to classify descriptive studies. One convenient break-down into three categories would list (1) survey studies, (2)

interrelationship studies, and (3) developmental studies. The following discussion will explain them.

SURVEY STUDIES

When trying to solve problems, governmental, political, and industrial or business organizations often conduct surveys, be they broad or narrow in scope. Survey data may be collected (by the use of questionnaires or interviews, or both) from every member of a given population or from a carefully selected, representative sample.

The survey method gathers data from a relatively large number of cases at a particular time. It is not concerned with characteristics of individuals as individuals. It is concerned with the generalized statistics that result when data are abstracted from a number of individual cases. It is essentially cross-sectional. (27)

One well known type of this category is the Opinion Poll, widely applied to gauge public opinion in matters of political prognosis or of market research. It may well have its application to matters Masonic, especially when the law-givers and organizers are willing to listen to the rank and file.

In our culture, where so many opinions on controversial subjects are expressed by well-organized special-interest groups, it is important to find out what the people think. Without a means of public opinion, the views of only the highly-organized minorities are effectively presented. (28)

Another type of the same category which may have practical value in Masonic research, is Documentary Analysis. Here, written records, rather than opinions, are examined, much as in historical research (but historical research is more often concerned with the distant past, and descriptive research with the present). Documentary Analysis may aid in describing present conditions and practices that prevail in various Lodges and their communities, or in Grand Lodges and their respective states or provinces. By it we can find not only the apparent differences in practices and customs, but also the underlying attitudes, biases, interests, values, and psychological trends of the populations investigated. Other survey types common to areas such as business and industry, e.g., job analyses and market research, are outside the scope of this paper.

INTERRELATIONSHIP STUDIES

When it is not sufficient to obtain a description of the existing status of the matter under investigation, and it is necessary to trace the relative interdependence of two or more groups, or phenomena, then one of the types of interrelationship studies will apply. Within that category, some writers distinguish between Case Studies, Causal-comparative Studies and Correlation Studies. Not all of these are seen by this writer to be of benefit to research projects conducted by a Research Lodge. For example, it is doubtful whether a method heavily relying on mathematical processes as they are involved in correlation studies, will have any widespread application to Masonic research.

In a Case Study, an extensive investigation is carried out into a specific social unit - a person, family, group, or community. Such institutions as business groups, churches, corrective institutions, hospitals, industrial concerns, social service agencies, schools and universities, and fraternal organizations have been studied by this method in the past. The focus of attention, in a Case Study, is on the typicalness of the organization studied, to isolate all factors which sets it apart from others in society.

When the focus of attention is directed toward a single case or a limited number of cases, the process is personalized. The case method probes deeply, and intensively analyzes interaction between the factors that produce change or growth showing development over a period of time. (29)

As in social research, case studies have been made of all sizes of communities and all types of individuals belonging to various racial, political, religious or trade groups, or having achieved positive ends in life such as executives, leaders or other men and women of fame, or just the opposite, such as alcoholics, drug-addicts, criminals and juvenile delinquents, and school drop-outs. To cite two examples, demittees from Masonry could be studied by this method in order to formulate hypotheses for overcoming the problem, as could Masons in general, to ascertain what motivated them to join in the first place.

Case studies are similar to surveys, but instead of gathering data concerning a few factors from many respondents, an intensive study is made of a limited number of representative cases. The case study can reveal a wealth of information that the survey cannot produce. Pauline Young claims that,

the most meaningful numerical studies in social science are those which are linked with exhaustive case studies describing accurately the interrelationships of factors and of processes. (30)

All types of studies have their own limitations. When conducting a case study, the investigator must guard against his own and his subject's desire to present the right answer, against poor memory, unconscious biases as well as deliberate deception, data based on faulty perception, and the like. When properly conducted, case studies can make useful contributions to the body of knowledge.

Causal-comparative Studies go one step further. They are of use when the investigator tries to discover not only what a phenomenon is like, but, if possible, how and why it occurs. They lend themselves to finding out what factors accompany certain events, conditions, or practices. There may or may not be a place for Causal-comparative research in Masonic studies, and it would be very interesting to see the outcome of such a probe into the interrelationship of educational Lodge programming and the effect it has on members' attendance, or a score of other possibilities. This method has been used outside our sphere of immediate concern in studies dealing with highway deaths and their causes and in cancer research, not all of which is laboratory-based. It must be recognized, however, that this method cannot be applied indiscriminately, and that conclusions must be carefully examined.

One of the most serious dangers of causal-comparative research is the post-hoc

fallacy, the conclusion that, because two factors go together, one is the cause and the other the effect. Failure to single out the really significant factor, failure to recognize that events often have multiple rather than single causes, basing conclusions on a too limited number of occurrences, and failure to recognize that factors may go together without having a cause-effect relationship, may lead the researcher to false or misleading conclusions. (31)

DEVELOPMENTAL STUDIES

The category of developmental studies will be dealt with here under two sub-headings: Follow-up and Trend Studies. These are concerned not only with the existing status of phenomena under investigation and their interrelationships, but also with the changes that occur as time goes on. Time may mean a matter of months, or of years.

Follow-up Studies, by some writers termed Growth Studies, are conducted, basically, to establish what individuals had profited from certain experiences as time progressed. From this brief explanation it is quite evident that this is one method of research which is meaningful to the educator. However, an attempt will be made to suggest an application of the method to certain Masonic

The follow-up study investigates individuals what has happened to them, and what has been the impact upon them of the institution and its program. By examining their status or seeking their opinions, one may get some idea of the adequacy or inadequacy of the institution's program. (32)

The "institution's program," in Masonic terms, may well be the approach taken by a Lodge, or its Master, regarding the education of candidates, the enlightenment of older members, or any and all activities and fraternal interrelationships in the life of a Lodge. The newly raised Brother, when asked, may say that he was impressed, and he may add some other complimentary comments. A Follow-up Study, five, ten or twenty years later, may yield valuable information regarding the "adequacy or inadequacy" of the "program." (It should be understood that all this is not meant to encroach on the basic teachings, tenets and philosophy of Freemasonry.)

Trend Studies, also termed Predictive Studies could, at least in theory, be applied to matters of Masonic concern; whether or not a full study of that nature will ever be conducted in this jurisdiction, remains to be seen. Outside Masonry such studies are of value, as they may effectively guide business, industry and community leaders in their decision making duties. These studies are to identify trends and to predict what is likely to take place in the future. This type of research may combine the historical, documentary, and survey techniques. The researcher gathers information from documentary sources that describe past and present events or conditions and, after comparing the data, i.e., studying the rate of change and the direction it takes, he predicts events or conditions which may prevail in the future.

This type of study furnishes valuable data for planning programs, in whatever area they may be. of course, such predictions are estimates, representing tentative

conclusions only. Wars, economic recessions, great technological discoveries, and many other unforeseen events could hasten or arrest the process of growth or development. (33)

Because of the many unforeseeable factors connected with social change, trend analyses may vary greatly in certainty of prediction: the long-range type is merely an estimate, short-term predictions possess greater certainty.

EXPERIMENTAL RESEARCH

The third type of research, Experimental Research, may be the most sophisticated of the types discussed, and it is widely applied in areas where controlled experiments can be conducted to test hypotheses relating to what results will be obtained if certain conditions are met. Often, such studies involve control groups which are not exposed to the same changes as the experimental groups studied. It could be argued that even this method has its application to the study of phenomena identified within a voluntary organization such as the Freemasons, but it would take a great deal of convincing this writer that an experiment involving Masons, or Lodges, or both, could be conducted, and could, at the same time, serve a useful purpose and satisfy a definite need.

PART 3 - TOOLS OF RESEARCH

Very early in the planning stage of a research project the investigator will choose the type of research procedure which he determines to yield the kind of data necessary to test his hypothesis. He will weigh the merits of the various methods for collecting evidence, and from the available tools, he will select the most appropriate for his purpose.

Each inquiry begins with the statement of the problem; from it arises the formulation of a hypothesis or hypotheses. The nature of the latter will determine the selection of the appropriate tool or instrument. Each of these may lend itself to the acquiring of particular data and sometimes several different instruments must be employed to obtain the information required. The researcher must, therefore, be familiar with these tools, the nature of the data they produce, their advantages and disadvantages, and the extent of their reliability, validity, and objectivity. The tools to be discussed include the Questionnaire, the Opinionnaire, the Interview, and Observation. Other instruments, such as sociometric and psychological testing and inventories, as well as methods of laboratory experimentation, will not be discussed because of their dubious applicability to Masonic research.

THE QUESTIONNAIRE

When gathering data from a population sample to answer questions of a factual nature, a Questionnaire will represent a suitable instrument. When opinions rather than facts are desired, the proper instrument to be applied is termed an Opinionnaire or Attitude Scale.

Questionnaires may be mailed out to the respondents, or they may be administered in

person. The latter approach has the advantage of establishing rapport between the researcher and his subjects, and of clarifying details should that be necessary.

The mailed questionnaire is probably both the most used and most criticized data-gathering device. It has been referred to as the lazy man's way of gaining information, although the careful preparation of a good questionnaire takes a great deal of time, ingenuity, and hard work. There is little doubt that the poorly constructed questionnaires that flood the mails have created a certain amount of contempt

Filling out lengthy questionnaires takes a great deal of time and effort, a favor that few senders have any right to expect of strangers. The unfavorable reaction is intensified when the questionnaire is long, the subject trivial in importance, the items vaguely worded, and the form poorly organized

Unless one is dealing with a group of respondents who have a genuine interest in the problem under investigation, who know the sender, or who have some common bond of loyalty to a sponsoring institution or organization, the rate of return is frequently disappointing

Although the foregoing discussion may seem to discredit the questionnaire as a respectable research technique, the attempt has been to consider the abuse or misuse of the device. Actually, the questionnaire has unique advantages and, properly constructed and administered, it may serve as a most appropriate and useful data-gathering device in a research project. (34)

In the third paragraph of the above quotation, Best probably referred to alumni of a certain college as the recipients of a questionnaire sent to them by a graduate student of their alma mater, and their inclination to respond out of a feeling of loyalty and, perhaps, affection, remembering the days when they were the ones asking favors. This writer can see a very definite application of that quotation to Freemasons as possible respondents to a survey which deals with aspects very near and dear to them.

Questionnaires may be designed in a closed or an open form, or in a combination of both, depending on the nature of the problem and the character of the respondents.

THE CLOSED FORM QUESTIONNAIRE

This type calls for short responses which may be represented by check marks, by yes-or-no replies, or by rank-ordering on some scale. Sometimes, provisions are made to insert short answers in blank spaces, a category "other" may be added, or an instruction such as "kindly specify," to enable the researcher to classify even unanticipated responses. The following example illustrates the closed form in one of its variations:

Why did you desire to become a Freemason?

Please indicate three reasons in order of importance, using number 1 for most important, 2 for the second most important, and 3 for the third most important:

RANK

- (a) Example set by a friend
- (b) Advice of a friend
- (c) Reputation of the Craft
- (d) Literature perused
- (e) Good fellowship expected
- (f) Economic returns expected
- (g) Other (please specify)

THE OPEN FORM QUESTIONNAIRE

Rather than forcing the respondents to choose between rigidly limited responses, an open-form questionnaire permits them to answer freely in their own words and their own frame of reference. There are, however, disadvantages to this method which at first view appears superior to the closed form: having no clues to guide their thinking, they may unintentionally omit important information, and if they lack the ability or the time to give considerable thought to the questions, they may not provide useful data. Also, the task of categorizing, tabulating, and summarizing their many different and complex answers may be very difficult and time consuming. Using the same example given above, an open-form item would simply read:

Why did you desire to become a Freemason?

and sufficient space would be provided to accommodate the answer.

QUESTIONNAIRE CONSTRUCTION

Both kinds of questionnaires, in order to yield accurate data, require the asking of precisely worded questions that are apt to elicit unambiguous answers. It must be remembered that often the same words mean different things to different people, a fact that calls for carefully defining and qualifying terms that could easily be misinterpreted. Best points out the following:

Be careful in using descriptive adjectives and adverbs that have no agreed-upon meaning. Frequently, occasionally, and rarely do not have the same meanings to different persons. One respondent's occasionally may be another's rarely. Perhaps a stated frequency - times per week, times per month - would make this classification more precise.

The same author offers a concise, eight-point advice under the heading,

CHARACTERISTICS OF A GOOD QUESTIONNAIRE

1. It deals with a significant topic, one the respondent will recognize as important enough to warrant spending his time on
2. It seeks only that information which cannot be obtained from other sources.
3. It is as short as possible, only long enough to get the essential data
4. It is attractive in appearance, neatly arranged, and clearly duplicated or

printed.

5. Directions are clear and complete, important terms are defined, each question deals with a single idea, all questions are worded as simply and as clearly as possible (providing for) unambiguous responses.
6. The questions are objective, with no leading suggestions as to the responses desired
7. Questions are presented in good psychological order, proceeding from general to more specific responses
8. It is easy to tabulate and interpret. It is advisable to preconstruct a tabulation sheet, anticipating how the data will be tabulated and interpreted, before the final form of question is decided upon. This working backward from a visualization of the final analysis of data is an important step in avoiding ambiguity in the questionnaire form.

All of the above is good advice. In addition it should be stated that it always pays dividends for a researcher first to submit his questionnaire items to his peers for criticism (in the Masonic Research Lodge probably to a number of the members who are knowledgeable in that particular area of research), and also to administer the instrument to a small group in a trial run, in order to ascertain whether the questionnaire in its original form does indeed elicit the type of responses needed, or whether it requires further refinement. Then the necessary changes can be made before the research instrument is administered to the target population.

THE OPINIONNAIRE

When instead of factual information the researcher aims to obtain individuals' personal feelings or attitudes, the opinionnaire is the instrument frequently used. Although oral methods can be employed, the most frequent method uses a type of questionnaire that differs from the previously discussed only in the phrasing of the questions. It is quite likely that an individual, when confronted with a question of some substance, will react by voicing an opinion which he believes conforms to expected values (which may be the case in Masonic research). This kind of response may be given consciously or unconsciously; in either case, that should be anticipated by the researcher who should construct his instrument accordingly. The respondent may not even have given the question any serious thought until confronted with it. That also has to be taken into account. Best offers words of wisdom:

Even behavior itself is not always a true indication of attitude. When politicians kiss babies, their behavior may not be a true expression of affection towards infants. Social custom or the desire for social approval make many overt expressions of behavior mere formalities, quite unrelated to the inward feelings of the individual

With these limitations in mind, psychologists and sociologists have explored an interesting area of research, basing their data upon the expressed opinions of individuals. Several methods have been employed:

1. Asking the individual directly how he feels about a subject. This technique

may employ a questionnaire of the open or closed form. It may employ the interview process, in which the respondent expresses his opinion orally.

2. Asking the individual to check the statements in a list with which he is in agreement.
3. Asking the individual to indicate his degree of agreement or disagreement with a series of statements about a controversial subject.
4. Inferring his attitude from his reaction to projective devices, through which he may reveal his attitude unconsciously.

(A projective device is a data-gathering instrument which conceals its purpose in such a way that the subject cannot guess how he should respond to appear in his best light. Thus, his real characteristics are revealed.) (37)

Among the techniques developed to measure opinions elicited by opinionnaires or public opinion polls, are those of L. L. Thurstone (38) and R. Likert. (39) Thurstone constructed an attitude scale by assembling a large number of statements concerning a topic, some mildly favorable, favorable, and strongly favorable - others mildly unfavorable, unfavorable, and strongly unfavorable. A hundred or more judges sorted these statements into piles, indicating their own judgments as to the degree to which the statement was favorable or unfavorable. For example, following Thurstone, we may approach the public with a survey which would sort the following statement as extremely favorable to the Masonic Order:

“All public servants should belong to a Masonic Lodge.”

Similarly, the following would be sorted as unfavorable;

“Masonic Lodges should be forbidden by law.”

The extremes, as cited here, are easily defined, but it is much more difficult to verbalize (intelligently and with purpose) the various stages in between. When all responses are gathered, the number of times each statement is included in the several piles, is tabulated, assigned a value and a position given it by the judges. Statements that are too broadly scattered in the judges' sorting, are discarded as ambiguous or irrelevant.

Another method, that of R. Likert (1932), eliminates the use of judges. It is as reliable as Thurstone's method, and it is simpler. The respondent gives his answers along a 5-point scale: strongly agree, agree, undecided, disagree, strongly disagree. This method arbitrarily gives a weight of 1 to 5 to the alternative answers, and the same numerical values are always given; for example:

“Appoint Freemasons to public office” - strongly agree: 5 “Exclude Freemasons from public office” - strongly disagree: 5

Although the answers differ, they receive the same weight because they both reveal a favorable attitude toward Freemasons. The total score for each subject is the sum of the values assigned to each item that he checked.

If the instrument consisted of 25 items, the scores would be interpreted thus:

#Items: Value: Score: Interpretation:

25 x 5 = 125 Most favorable response possible

25 x 4 = 100 Favorable response

25 x 3 = 75 Neutral attitude

25 x 2 = 50 Unfavorable response

25 x 1 = 25 Most unfavorable response possible

As in the case of the questionnaire discussed earlier, it is advisable that a pilot run be conducted to isolate weak items and items that do not sufficiently discriminate between respondents who obtain high and low scores on the attitude scale.

The interpreter should bear in mind that the 5 points on the scale are not necessarily equally spaced, e.g., the interval between “strongly agree” and “agree” may not be of the same magnitude as that between “agree” and “undecided.” Another word of caution is in order: although the opinionnaire is designed for anonymous responses, some individuals may still give answers according to what they think they should feel, rather than how they really feel. In spite of these limitations, opinion measurement has merit in the area of social research.

THE INTERVIEW

Many people are more willing to communicate orally than in writing, therefore, they will provide the required data more readily in the friendly atmosphere of an interview than on a questionnaire. Interviews can also be conducted in the exploratory stage of research, to be followed up by other means.

Some interviews, termed Structured Interviews, are rigidly organized and formal: the same questions are presented in the same manner and order to each subject. Even the same introductory and closing remarks are used. Unstructured Interviews are flexible, and although preplanned questions are asked, they may be altered to suit the subject and the situation. This approach allows the interviewer to follow up unexpected clues and to penetrate behind the initial answers. Best states,

After the interviewer gains rapport, or establishes a friendly, secure relationship with the subject, certain types of confidential information may be obtained that an individual might be reluctant to put in writing. The interviewer can explain the purpose of his investigation, and can explain more clearly just what information he wants. If the subject misinterprets the question, the interviewer may follow it with a clarifying question. At the same time, he may evaluate the sincerity and insight of the interviewee

The preparation for the interview is a critical step in the procedure. The interviewer must have a clear conception of just what information he needs. He must clearly outline the best sequence of questions and stimulating comments that will systematically bring out the desired responses. A written outline, schedule or check list will provide a set plan for the interview, precluding the possibility that the interviewer will fail to get important and needed data

When interviews are not recorded by tape or other electronic device, it will be necessary for the interviewer to take written notes, either during the interview or immediately thereafter...

As a data-gathering technique, the interview has unique advantages. In areas where human motivation as revealed in reasons for actions, feeling, and attitudes is concerned, the interview can be most effective. This technique is time-consuming, however, and one of the most difficult to employ successfully. (40)

OBSERVATION

The last of the “tools” of descriptive research to be discussed in this paper, is direct observation as a data-gathering technique. It may be used to obtain data on human activities or on material objects. In Masonic terms, the former may entail an objective, comparative study of Brethren in action, or of Lodges in action; the latter could be a study concerned with all the Lodge premises in the jurisdiction: their age and state of repair, materials of construction, number and size of rooms, furniture, facilities, works of art, but also the financial end, utilization by other organizations, and other relevant aspects. Best contributes the following thoughts:

observation as a research technique must always be expert, directed by a specific purpose, systematic, carefully focused, and thoroughly recorded

The observer must know just what to look for. He must be able to distinguish between the significant aspects of the situation and factors that have little or no importance to the investigation. of course, objectivity is essential, and careful and accurate methods of measuring and recording are employed. The use of the check list, score card, or some other type of inquiry may help to objectify and systematize the process (41)

PART 4 - THE RESEARCH REPORT

This paper is prepared for the sole purpose of being presented to Fiat Lux Lodge Of Research; therefore, the following discussion concerning the writing of the report will not touch on the customary requirements associated with university theses and dissertations, reports to institutions like the National Research Council, nor on the preparation of articles to be published in scientific journals. Any omissions of do's and don'ts the reader may discern, have been committed for just that reason. What remains is what still applies to a Masonic research paper, and it conforms to the usages of the academic community.

THE FORMAT

Unless the paper is brief (and few thoroughly researched papers can be brief), it should contain the following:

- (a) the title and author;
- (b) an abstract or precis,
- (c) the body of the report consisting of hypotheses, the evidence and associated features, and the conclusions;

- (d) a summary restating the conclusions (this is not a duplication of the abstract up front);
- (e) appendices if applicable; and
- (f) acknowledgments and the bibliography.

At times it may be advisable to place a table of contents ahead of the body of the report; this applies when it is a lengthy paper and when it is subdivided into distinct sections or chapters.

The abstract contains all of the report in condensed form, for the benefit of the peruser who will gain from it sufficient information on whether or not the paper is of interest or concern to him. The summary at the end, if thought to be valuable, recapitulates the salient points or findings of the study but does not explain the why and how of the research techniques used. In a sense, the use of an abstract, the body of the report of course, and a summary, complies with one of the recommended practices speakers are advised to use: "First you tell them what you are going to tell them; then you tell them; and afterwards you tell them what you told them."

The body of the report itself should be properly introduced. It depends upon the subject and its complexity whether this can be done in a sentence or two, or whether the introduction amounts to something like a chapter. In any case, acquainting the reader with what is to follow, is a necessary step in preparing him for properly understanding the author's work. A good introduction stimulates interest and motivates the reader to peruse the document to its end.

The next step, within the body of the report, consists of the presentation of the evidence and its analysis. Because of the wide variety of studies and kinds of data that exist no specific direction can be given for organizing this section of the report. The conclusions announce whether the findings of the study confirmed or rejected the original hypotheses. If the conclusions are found to modify the existing theory, this fact is discussed. If the investigation raised questions that suggest further research, this is stated.

The summary has been briefly explained above. In addition, one should remember not to treat it as an afterthought and not to contaminate it by allowing previously held convictions, not tested by the research study, to creep in. It should be written so that a person, reading only the summary, may obtain real benefit from it.

THE STYLE OF WRITING

Campbell's style manual, adopted for this publication, and adhered to by this writer, is listed in the bibliography, but the Brother who undertakes to do research for the benefit of Fiat Lux Lodge Of Research and her publication, Vox Lucis, will do well enough as long as he adheres to good usage, and presents his report in a creative, clear and concise style. The editor will do the rest, but he is happiest when he has little to amend.

The findings of a study are of little value if they are not communicated effectively. Entertaining, amusing, or persuading the reader is not the objective of the researcher,

nor does he merely discuss his opinions concerning a problem. His arguments must be based on the factual data he has collected, and he must report whether they confirm or reject his hypothesis. The writer must also anticipate that his report will be read by knowledgeable and discerning readers, experts in the field, who may question the interpretations he placed upon the data and the accuracy of the footnotes. A research report must stand the test of critical scholarship supplied by other investigators.

Since a pompous presentation impedes rather than increases understanding, an able writer puts his report into simple straightforward words and sentences, and defines unfamiliar terms or uses them in a context from which their meaning can be inferred. Nevertheless, a formal rather than colloquial style is employed, but formal writing need not drain all spontaneity and individuality from the ideas to be conveyed. Also, familiar, concrete nouns arouse clearer mental images than carefully planned profundities.

Of course, the generally accepted rules of correct English usage should prevail. The report is written in the third person; personal pronouns such as I, me, we, you, our, and us - are not used. Simplified spelling is not acceptable in research reports. Punctuation must conform to good usage and must be consistent. Needless to say the spelling must be correct, whether concerning English words or foreign terms. The editor casts a watchful eye over these matters, and the proofreader watches out for correct syllable division (to avoid the horrible word "syllabification"). The past tense is used when referring to what the present researcher or other investigators before him have done. The present tense is used when referring the reader to material before him and when mentioning general truths and well-established principles.

ACKNOWLEDGMENTS

A research worker acknowledges his indebtedness to other authors not only as a matter of honesty and courtesy, but also as a means of indicating the quality and thoroughness of his investigation. To some readers, especially other researchers, the footnotes and bibliography are as important as the textual material. Therefore, the writer of a research paper should include all the information that others will need to locate the source materials with a minimum of effort. There are specific style rules in existence, for footnotes as well as bibliography listings. These will be discussed hereunder.

QUOTATIONS

Studding a report indiscriminately with quotations is a sign of shoddy workmanship and of little original effort. However, quotations are of genuine value when presenting ideas in the words of their originators, properly crediting them for their thoughts (an approach used throughout this paper). At times, a writer would paraphrase, rather than quote verbatim, from the work of another author; in that case he will credit the source by a superscript at the end of the passage, while all the time having used his own words rather than those of the original. A footnote will give credit to the author. Quotations as such, however, are word for word reproductions

from the source, also followed by a superscript and appropriate documentation in the footnote, but it must be remembered that absolutely no change in the words, even the spelling and the punctuation, use of capital letters or not, and the like, must be made. One does have the liberty, however, to omit irrelevant portions from the paragraph quoted by replacing them with three spaced dots: and continuing, or ending the quotation as may be appropriate. Under no circumstances must anything be changed from the original text.

Short direct quotations not over three typewritten lines may be enclosed in quotation marks and run into the text, except where for the sake of emphasis they are made to stand out from the rest of the text. Long direct quotations, of more than three typewritten lines in length, are set off from the rest of the text in a separate indented paragraph or paragraphs, and are single-spaced.

FOOTNOTES

Vox Lucis, the publication of this Research Lodge, has adopted one of the most widely used forms of footnoting, that of providing the explanatory, bibliographical information or a cross-referencing with other parts of the text, on the same page on which the passage referred to appears. This is done by repeating the superscript (consecutively numbered throughout the paper) below a line at the bottom of the page, and then listing the following; the author's name, the title (of the article or journal, or of the book), the year of publication if desired, and the page number on which the quotation may be found. (More specific source data are given in the bibliography, which see.)

To save space, full bibliographical information is given in the footnotes only the first time that a reference is made to a source; thereafter, the commonly accepted abbreviations are used:

Ibid. (from Latin “ibidem” = in the same place) indicates the same page of the same work as in the immediately preceding reference.

Ibid., p. 8 This also refers to the same work, but to a different page. *ibid.* can be used as many times as necessary, provided that no intervening references to other books occur. If there are intervening footnotes, and the writer recites a work previously footnoted, he uses

op.cit. (from Latin “opere citato” = in the work cited) following the author's name and, therefore, with a lower case o: Smith, *op.cit.*, p. 234

When reference is made to more than one title (book or article) by the same author, *op.cit.* cannot be used, but instead the author's name, title, and page reference must be given. When a second but non-consecutive reference follows, referring to the same work and the same page previously cited, one uses the term

loc. cit. (from Latin “loco citato” = in the place cited), also preceded by the author's name, e.g., Smith, *loc. cit.*

As articles to be published in Vox Lucis are first presented to the editor and the

proofreader, the author need not concern himself too much with all the details of capitalizing and italicizing footnote information; the proofreader will look after that, but he should supply the editor and the proofreader with all essential material required for inclusion in the footnotes. In other words, it is more a matter of content than of style.

THE BIBLIOGRAPHY

As with the footnotes, bibliographical data must be supplied in their essentials. While footnotes cite exact places where cited or paraphrased material can be found, the purpose of the bibliography is quite different. It lists in alphabetical order all the references used by the writer. The alphabetical order refers to the surnames of the (principal) authors, not to the titles of the works used. The bibliography must include all the sources which were consulted (and usually cited somewhere in the text), but no more. It would be poor practice, bordering on the unethical, to build up an impressive bibliography by listing works related to the study but not used at all.

The listing of bibliographical information follows this sequence:

- (1) Surname of the author, followed by given name or initials, e.g., Block, Marc, Finley, M. I.,
- (2) The title, taken from the title page in full, underlined in the manuscript and to be printed in italics, e.g.:
The Historian's Craft, (manuscript) *The Historian's Craft*, (as printed), or in the case of an article, the title is placed between quotation marks and the name of the publication is underlined or italicized, e.g.,
"Generalizations in Ancient History" in *Generalizations in the Writing of History*.
- (3) Edition number, if more than one, e.g., 2nd ed.,
- (4) Volume number if more than one. In the case of periodicals month, day and year may be required.
- (5) Place of publication, followed by colon, e.g., Englewood Cliffs:
- (6) Publisher, e.g., Prentice-Hall, Inc.,
- (7) Year of publication, e.g., 1970. This year will be found on the title page, or on the second page, and may be the year of the copyright.

An examination of the bibliographies appearing in *Vox Lucis*, and the following general rules will answer some common questions:

- (A) If a book has two or more authors, the second and third authors' names are written in the normal order of given names and surnames, e.g., Aspeslet, A. O., R. J. L. Borland and W. J. Collett, If there are more than three authors, the name of the first is given, followed by et al. (and others), e.g., Aberdeen, R. G. J. et al.,
- (B) If a book is published under the name of an editor, this is so indicated by (ed.) in parentheses, e.g., Fox, F. G. (ed.),
- (C) When two or more works by the same author or editor are listed, the first entry

gives the name in full; subsequent entries need not repeat the name but an unbroken line of about six spaces in length can be used as a substitute. The titles of that author's work are then alphabetized under his name.

(D) When identifying the place of publication, the name of the city is sufficient if it is well known; otherwise the country should be given also.

(E) When quoting from an encyclopedia composed of articles by numerous authors, this should be done as shown in this example: Walzer, Richard R. "Arabic Philosophy," *Encyclopedia Britannica*, 1959, Vol. 2

When the encyclopedia does not list individual contributors, this format applies:

Coil, H. W., "Apron Lecture," *Coil's Masonic Encyclopedia*, 1961, p. 64.

In the case of well known encyclopedias, other publishing information may be omitted.

(F) Dictionaries are sometimes included in bibliographies when it was found necessary to cite specific definitions. These are treated in the same way as encyclopedias.

Many more specialized cases can occur, therefore, the writer should - the editor and proofreader must - consult an authoritative source on bibliographical style such as the one by W. G. Campbell listed in the bibliography of this paper.

FOOTNOTES

- 1 Alberta, *The Grand Lodge of, Ceremony for investing the Officers of a Lodge*, 1973, p. 35 A recent Canadian Masonic publication, *Meeting the Challenge*, devotes the following few lines to a description of a Research Lodge:
- 2 Canada in the Province of Ontario, *Grand Lodge of, Meeting the Challenge*, 1976, p. 72
- 3 H. W. Coil, *Coil's Masonic Encyclopedia*, 1961, p. 523
- 4 *ibid.*
- 5 Alberta, *Grand Lodge of, Constitution*, 1980, p. 97A
- 6 *ibid.*, p. 97B
- 7 *ibid.*, p. 97C
- 8 *Oxford International Dictionary*, 1958, p. 1712
- 9 *Drever, A Dictionary of Psychology*, 1964, p. 248
- 10 *Hallway, introduction to Research*, Ch. 7, pp. 99-106
- 11 *Ibid.*, p. 100
- 12 *ibid.*, pp. 101-102
- 13 *Ibid.*, pp. 102-103
- 14 *Ibid.*, pp. 103-105
- 15 *Best, 'Research in Education*, 1970, p. 9
- 16 *Ibid.*

- 17 *ibid.*, p. 10
- 18 Hillway, *op.cit.*, p. 106
- 19 Quatuor Coronati, A.Q.C., any issue
- 20 Block, M., *The Historian's Craft*, 1953, p. 43
- 21 Best, *op. cit.*, pp. 98, 99
- 22 Finley, M. I., "Generalizations in Ancient History," 1963, p. 34
- 23 Best, *op.cit.*, pp. 109, 110
- 24 *ibid.*, p. 110
- 25 *Ibid.*, pp. 116, 117
- 26 *Ibid.*, pp. 118, 119
- 27 *Ibid.*, p. 120
- 28 *Ibid.*, p. 125
- 29 *Ibid.*, p. 127
- 30 Young, P. V., *Scientific Social Surveys and Research*, 1956, p. 230
- 31 Best, *op.cit.*, pp. 131,132
- 32 *Ibid.*, p. 135
- 33 *ibid.*, p. 136
- 34 *ibid.*, pp. 161, 162
- 35 *Ibid.*, p. 165
- 36 *Ibid.*, p. 170
- 37 *Ibid.*, pp. 173, 174
- 38 Thurstone, L. L. and E. J. Chave, *The Measurement of Attitudes*, 1929
- 39 Edwards, A. and K. C. Kenney, in *Journal of Applied Psychology*, XXX, 1946.
- 40 Best, *op.cit.*, pp. 186, 187
- 41 *Ibid.*, p. 182

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THE BALLOT? OR PEACE AND HARMONY

by Denis Scott, MPS

The Philalethes - February 1990

There are many proponents within our Fraternity that wish to modify or even remove the ballot from Freemasonry. They say that the method of one black ball gives a coward an opportunity for destroying a man's chance of becoming a Freemason. They say that it is tyrannical for one man to have such power. Some Master Masons advocate that a majority ballot should suffice for initiation and membership, others that three black balls should control a man's entry into our Order. Others more radical, suggest removing the ballot completely from Freemasonry. Our Brothers who are of these opinions may have valid reasons in their mind to suggest such major changes, but perhaps they have not thought it through enough to see the drastic effect the change would have on the most important aspect in the continuing success of our great Fraternity, and that is the Peace and Harmony in our Lodges.

Brother Allen E. Roberts suggests in the October issue of 'The Philalethes' in his column, "Through Masonic Windows," that if the ballot is removed, the supreme authority of the Master could be utilized should a member object to a petition. Brother Roberts does not state that a Master must reject the petition in the event of a private objection, he just states that a Master can reject the petition. If one coolly considers the implication of Brother Roberts suggestion, or the other changes recommended regarding the balloting, then one could possibly reach the following conclusions:

1. The Master may or may not act on the private objection. This places the Master in the position of consequently threatening the Peace and Harmony in his Lodge. If the Master accepts the petition, thus denying the private objection, he alienates a member of his Lodge. A member to whom the Master owes his first allegiance to, because not only is he a Brother Master Mason, but a member of the Master's Lodge. The Master owes no allegiance to the petitioner when weighed against the wishes of a member of his Lodge.
2. A man wishes to join a Lodge, but knowing a member will object, he waits until a Master is elected that will look favorable on his petition and will overrule the private objection. The Peace and Harmony of the Lodge is again in jeopardy.
3. A private objection is made to the Master. The Master must determine if the objection is legitimate or not, if we are to consider the concerns Brother Roberts has of indiscriminate voting keeping good men out. If the objection is legitimate then the Investigating Committee would discover this in the course of its investigation and so report it to the Master and to the Lodge. The obvious question would be what constitutes a legitimate objection? Do we need another list of rules from Grand Lodge on how to run our Lodges, because that is what would be needed if we allow the Master to be the final judge of a man's worthiness to become a Master Mason. Would the list contain reference to a man's color, as we all know that is a major consideration in some "Mason's" eyes.
4. A member has a personal animosity towards a petitioner. Do we as Master Masons wish to place a Brother Master Mason in the embarrassing position of explaining to the Master why he does not wish to sit in Lodge with the petitioner? This is the crux of the whole issue, that the member does not wish to sit in his Lodge with the petitioner. Have we forgot the right of privacy? Do we need to invade another Master Mason's private thoughts and ideals (however mistaken they may be in our opinion), in order to obtain another candidate.

When we place the Master in the position of ruling on a members' private objection, we are asking him in actuality, to act as another man's conscience. The Master will have enough difficulty wrestling with his own conscience during his year of office. without the added burden he will absorb if the ballot is removed.

Do we as Master Masons have the right to place the responsibility for the final decision on a petition, on the shoulders of the Master? Surely he has enough responsibilities to fulfill in the present scheme of things without giving him this dangerous and volatile decision to deliberate on. We need to ask the question of how adequately the duties of Master are carried out before we add this most critical of decisions to the Charge a Master receives at his installation. A decision that will affect the future of a Lodge and ultimately, our Fraternity.

If we give the ultimate decision to one man, the Master, isn't that the same as we have now? Are we saying that every Master will rule correctly without disturbing the

Peace and Harmony of his Lodge? Is a man infallible because he becomes Master of his Lodge?

Should we as Freemasons organize our beloved Fraternity along the lines of a social organization? An organization which Brother Allen states, "I assume it has a method whereby undesirables will continue to be rejected." Surely Brother Allen knows what they say about people who assume.

Appendant bodies of Freemasonry whose membership consists only of Master Masons, (are there any other kind of Masons?) do not use the ballot if a private objection is made to the ruling head of the organization. It is kept within the organization and no embarrassment is caused, because a Master Mason is involved. The rule of Peace and Harmony prevails, at least in some appendant bodies. In others the ballot box rules supreme.

There are many valid reasons for removing the ballot from a Masonic related organization because the petitioners are already Master Masons, tried and found worthy, but the same does not apply to petitioners to the Blue Lodge. It is important to always remember, that any Master Mason applying to an appendant body, knowing that the ballot box governs his acceptance, has no valid reason for advocating the usurping of the ballot if it rules against him. He uses the identical form of voting in his Lodge and is fully conversant with the rules of the "game." One doesn't normally change the rules because one loses the "game."

We need only look at the strife in one appendant body regarding the ballot box to realize that in the heat of disagreement, the real issue of controversy is hidden and the ballot is being blamed for the great injustice that is being suffered by Master Masons. When one considers the arrogant supposition of some Master Masons that their membership in an appendant body is superior to their membership in their Mother Lodge, then it isn't only bigotry that threatens Freemasonry today. You cannot remove bigotry by removing the ballot box.

The case for three black balls only creates more of a dilemma because when three members cast a negative vote, the cry will be that there are three tyrants keeping a good man out. The "changers" will then want four, five etc., etc., etc., ad-infinity. Where will it end?

Brother Allen asks the question, "Isn't it worth considering?" The answer is, "Yes, of course it is," as should every honest attempt to improve Freemasonry, but sometimes the suggestion does nothing to improve the situation. The above scenarios may or not become factual if the ballot is removed, but is it worth the risk? If we remove the ballot from Freemasonry, we shall put at risk the most important control we have for maintaining the principle of Brotherhood in our Lodges and that is, Peace and Harmony. Some worthy men are denied entry because of the inadequacy of some Master Masons, and it will be the same irrespective of the system of accepting men into our Fraternity. So be it. The conscious decision of all Master Masons to maintain Peace and Harmony in the Lodge is the single greatest factor in controlling dissent and controversy IN THE LODGE. We do not need to endanger it.

The premise that God created all men equal becomes a reality in Freemasonry. Many Master Masons practice the concept and many do not, but this does not mean that we should change Freemasonry because of the many who fail to follow the precepts and principles of our Order. Indeed, it is ironic that even God finally realized that one cannot legislate morality when His chosen people failed to follow the Ten Commandments, the first moral constitution. Some believe He had to come down amongst us to show us the way, through LOVE, not laws or rules.

When we consider that the aim of Freemasonry is to raise the stature of a man's inner being to that which will be pleasing to the Supreme Grand Master, and concentrate on doing just that without changing the rules and ancient format of the Order, then we will remove the bigotry, recrimination, rancor, self-serving pomposity and bitterness that is crippling this greatest of fraternal organizations. This Fraternity of ours is a gift from God and as such we should treat it more reverently than we do today.

THE CABLETOW

by John Alexander

[source unknown - date unknown]

I have been taught that, if you want to examine any subject in detail, it's always best to start with a definition. In the case of the Cabletow, that's a bit difficult. The Oxford English Dictionary cites a number of 'special combinations' with the word "cable," for example: "cable-rope;" "cable-stock;" "cable-range;" and several others, but it doesn't mention "cable-tow." In fact, the term is not known outside of Freemasonry. So, what, actually, is a Cabletow?

The Ashley Encyclopedia of Knots describes a cable as "three plain or hawser laid ropes, laid up together left-handed." When you look at a piece of rope, the individual strands spiral to the right. This kind of rope is called a "hawser" and a cable is three of them twisted so that they spiral to the left. A rope like this is rarely less than 10 inches in circumference and, usually, is more. It's most often used for moving heavy objects, for example, a ship. From such uses, it became a "towing rope" which became shortened, colloquially, to a "tow."

Moving the massive blocks used in the construction of ancient buildings and monuments would have called for ropes as big as a tow and there can be no doubt that our ancient operative brethren were familiar with them. However, the rope which we know as a Cabletow is not nearly as heavy. Further, the earliest allusion to a rope as a piece of equipment used in the preparation of a Masonic candidate is in a document dated to about 1710 - well within the "speculative" era. Even then, it was not described as a "Cabletow" for another fifty years, or so.

All this suggests to me that the expression was introduced to Freemasonry's vocabulary by the Speculative Masons as they gradually but steadily clothed the Speculative Science with the symbols and terminology of the stone-cutters. This is

not to say that the Speculatives invented the idea. On the contrary, the halter, in the preparation of initiatives, AND as a token of submission, has a history that goes back almost as far as records have been kept.

ANCIENT USE IN THE PREPARATION OF INITIATIVES

A vase found in Chama, in Mexico, shows a group of candidates going through a ceremony not unlike a Masonic degree. One candidate is being taught a sign. The others all have halters with a running noose around their necks. On the other side of the ancient world, the Druids, the Greeks and the Brahmins all put a halter round an initiate's neck in their religious ceremonies. In the Brahminical ceremonies, it was the emblem of Yama, the god of death. He used it to snare men's souls and drag them out of their bodies. Shiva, the second aspect of the Hindu trinity, carries it to symbolize his power to destroy human life.

Thirty centuries ago, the votaries of Zoroaster believed that everyone has a noose around his neck. At death, it fell from the righteous but dragged the wicked down to Hell. Part of the preparation in the Ancient Mysteries of Egypt was placing of a chain or rope around the candidate's neck. This was said to signify his belief in God's service. That he was also blindfolded made of the halter a symbol that he was being led from darkness (the "darkness" of ignorance) to light (the "light" of knowledge of the One True and Living God).

A TOKEN OF SUBMISSION

Bro. Bernard Shillman points out that it was customary among the ancient Semitic races for captives, bondsmen and other menials to wear a halter as a token of submission to their masters. In 1 Kings chap. 20, verses 31-32, we read that after Ben-hadad, King of Syria was defeated by the army of Ahab, King of Israel, his servants came, dressed in sack-cloth and with "ropes on their heads" to plead with Ahab for their master's life. Ahab spared Ben-hadad because of their voluntary action and their pleas for mercy.

This symbol of submission is so powerful that it lasted for more than 2000 years - right up to medieval times. The burgesses - the city council - of Calais, dressed in their shirts, with halters about their necks, presented the keys of their conquered city to Edward III, who, influenced by the pleading of his queen, Philippa, spared their lives.

On May 1st, 1517 ("Evil May Day") there was a riot in London. The ringleaders were arrested and tried, in Parliament, before King Henry VIII and his chief justice, Cardinal Wolsey. They appeared in their shirts with ropes about their necks and "set up such a piteous cry for mercy that the King pronounced them pardoned."

A diarist in the middle of the seventeenth century, records that the city magistrates of Ghent (in modern Belgium) paraded annually to the statue of the Emperor Charles V, in the market-place, with ropes about their necks as a token of submission and penance for an old rebellion.

THE CABLETOW IN FREEMASONRY

The halter's first appearance in Freemasonry is in a document known as the Dumfries No. 4 Manuscript which dates to about 1710. The reference is in two questions in the catechism:

Q: How were you brought in?

A: Shamefully wt a rope about my neck.

Q: Why a rope about your neck?

A: To hang me if I should betray my trust

We may note, in passing, that the penalty for improper disclosure at the dawn of the Grand Lodge era was quite different from ours. But, in terms of our subject of interest, if the Fraternity could assume the right to hang a man for improper disclosure, if it were able to take a member's life, it could only do so - then, as now - if the member gave that right! And so, the Cabletow still retained its symbolism as a token of submission.

As far as I am aware, the Cabletow is part of the preparation of every Freemason in the world and in every ritual it carries a connotation of submission, of humility, of servitude. In the first degree of the Ancient York Rite, it is the means of removing from the Lodge, an initiate who, by refusing to conform to our customs and ceremonies, has rendered himself “untouchable.” (c.f. the “menial” of the ancient Semites). In the Canadian Rite, however, it speaks of restraint (? captivity) and even threatens life.

This theme of restraint and danger is echoed in the rituals of the British Lodges, for example:

1. The ritual of Lodge St. Andrew #524 (Grand Lodge of Scotland) “B h d y'u stds a bro. o' this hldg the en' of a ct wh'ch i' arnd y'r nk 3 x (Note that for later) i 'n a rning nse. H'd y'u attempted t'o retre fro'th ll w'o't th' prmssn o' th' Rt Wrshpfl Mstr, th' bro. wld hvl std frm t'o h's task an' y'u wld hv' met yr dth b'y strgltn.”
2. Ritual of Lodge Motherwell Caledonian No 1228 (Grand Lodge of Scotland) “Thr i' a r'pe y'r rnd nck whc' w's a' an' mmnt rdy 2 t'k yr lf'.”
3. The Emulation Ritual (English Constitution). This wording is virtually identical with the Canadian Rite.

SYMBOLISM OF THE CABLETOW

The rituals of the modern Lodges all show a practical use for the halter: to lead an “untouchable” failure out of the Lodge or to restrain an impetuous candidate - to kill him, even, if he resists. Even in the early ritual document cited earlier, it was the practical means of carrying out the penalty of the obligation. However, none of these uses resembles the purpose of the item of builders' equipment which gave its name to Freemasonry's halter. And this very disparity should lead us to suspect that Freemasonry's Cabletow has a symbolic, rather than a practical, meaning - that and

our own knowledge that the Gentle Craft excels, as no other organization, in loading the most ordinary objects with esoteric meaning.

I asked you earlier to note a point - the number of times the Cabletow was wrapped around a certain part of the body. In the Fellowcraft and Master Mason's examinations of the Ancient York Rite, the answers to the Cabletow questions are definitely symbolic. The Cabletow and the number of times it is wrapped are said to indicate the increase in responsibility concomitant with Masonic progress. In the British Lodges, the progression is reversed beginning with the greatest number of turns and decreasing with each degree. The rationale for this is that with Masonic progress, the Mystic Tie becomes stronger and so, the need for physical restraint becomes less.

While we're in the higher degrees, it's here that the young Mason learns that the Cabletow is more than a rope. At the same time it's also a measurement! A measurement??? Yes, exactly. "to answer and obey etc. if within the length of my Cabletow.

What on earth is the length of a Cabletow? This concept is a modern survival of one of the oldest Operative regulations which obliged the stonecutters to attend the annual "Assemblies" except when sick or "in peril of death." No Cabletow was mentioned then, of course, but from this requirement grew the expectation that every Brother would attend his Lodge if he was within three miles of the meeting place. Presumably this was as far as he could be expected to walk, but the several copies of the Old Charges in existence differ wildly on this distance and variations between three and fifty miles are not uncommon! Nowadays it is accepted that this obligation is simply a promise to attend if within one's ability and no specific distance is involved.

But - here is a meaning within a meaning - the length of my Cabletow can be regarded as a symbol of the binding covenant I have made. And part of this covenant is a pledge to assist others. In this respect, the length of my Cabletow depends on my ability - and willingness - to fulfill my obligations and I must decide that length for myself. Measurement of service can never be subject to any externally imposed limitation for who else can decide the length of my spiritual ties? How long is my Cabletow? It's as long as I want it to be!

All this notwithstanding, the Cabletow makes its greatest impact on the mind of an initiate - in the first degree, which we can regard as the degree of Masonic birth. And the idea of birth is appropriate to my last symbol, the most beautiful one I found in this study. In his "Introduction to Freemasonry." Carl H. Claudy likens the Cabletow to "the life cord by which the embryo receives life from the mother." In the first degree the Cabletow is removed as soon as the obligation is assumed (Masonic birth) just as the physical cord is cut as soon as the baby is born. But just as the knife was never made which can sever the spiritual bond between a man and his mother, neither is there any known power which can sever the spiritual bond between a Brother and the Gentle Craft. When the umbilical cord is cut, it is replaced by the love and care of

mother and family. In the same way, the Cabletow is replaced by the Mystic Tie of Brotherly Love, the Mystic Tie which keeps Masonry a house undivided, that Mystic Tie which bonds the Craftsmen together. No power on earth can break that world-encircling bond of Brotherhood.

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THE CRUSADES AND FREEMASONRY

by Albert S. Hovan, PDDGM.

[source unknown] - May 1983

The Crusades have no relation to Freemasonry, even though there are concordant bodies which base their rituals on the Crusades and have taken the name of the original Crusaders, the Knights Templar. Among the historic Crusaders there were in fact two groups, first being The Religious Order of the Hospital of Saint John of Jerusalem, and later the Order of the Knights Templar. In the area of discipline and administration, both orders were military.

The Religious Order of the Hospital of Saint John of Jerusalem started with the establishment of a small hospital or hospice in Jerusalem, to treat pilgrims visiting the holy city, early in the 6th century A.D. This hospice existed for 400 years until it was destroyed by the Caliph Al Hakim. His method of converting Christians to the Muslim faith was by the sword.

With the help of pious merchants the hospice was rebuilt. The new hospital was served by a body of men who formed themselves into a Brotherhood pledged to "if protect the poor, the infirm and the stricken"; this Brotherhood was to become known as the Religious Order of the Hospital of Saint John. It had been established only a few years when the Turkomans occupied Jerusalem and barred the pilgrims from the Holy Sepulcher and treated them with great cruelty. This led to the beginning of the Crusades and the recapture of the city on July 12, 1099.

Twenty years after the fall of Jerusalem a small group of knights set themselves the task of defending the routes taken by the pilgrims leading from Jaffa to Jerusalem. They formed themselves into a new religious Fraternity and, forsaking the world of

knightly chivalry (“ of which human favor and not Jesus Christ was the cause”), they bound themselves to the rules of the Benedictines. Initially they were known as the “poor fellow soldiers of Jesus Christ,” and in consequence of the service they rendered to Christians, King Baldwin II allocated them part of the Royal Palace south of the Temple of the Lord and the large courtyard between that and the former site of the Temple of King Solomon. Thence forth the Order was known as the “Knighthood of the Temple of King Solomon,” or the “Knights Templar.”

Hugh de Payens was chosen first Master of the Templars and in 1127 he journeyed to Europe and secured the support of St. Bernard, Abbot of Clairvaux, who prepared a code of statutes for the proper government and control of the military and religious activities of the Templar Order. The Order prospered and grew in strength and after confirmation of their statutes by Papal Bull, they developed into a rich and widely known international Order.

It was wealth that brought the end of the Knights Templar. King Phillip of France coveted the riches and land of the Knights Templar, and to obtain them, he conducted a campaign of rumors and accusations against Jacques de Molay who was the Grand Master, and his officers. After a cruel inquisition, those who had survived it so far, along with Jacques de Molay were burnt at the stake and the Order was disbanded by the Pope after an existence of less than 100 years.

The Order of Saint John of Jerusalem prospered and grew. The knights moved from Palestine to Cyprus, were chased out of Cyprus and went to Rhodes. They were again beaten by the Turks and were without a home until the Pope used his influence to persuade the German emperor Charles V. to transfer the island of Malta to the Order. There they remained until Malta was overrun by Napoleon.

The Order of the Hospital of Saint John of Jerusalem was disbanded in England by Henry VIII. 300 years later, Queen Victoria restored it under the name of the “Most Venerable Order of the Hospital of St. John of Jerusalem,” of which Queen Elizabeth II is the present Sovereign Head. The ideals nurtured by the knights of old are as fresh today as then, for the men and women of St. John’s Ambulance Brigade, a foundation of the Order which came into being in 1877, are indeed as dedicated to the care of the sick and injured as were the Hospitallers of former times,

It was in Malta where many knights were initiated into Freemasonry. In an endeavor to stop the spread of Freemasonry in Malta, the Grand Master of the Order banned six knights from the island but meetings were known to -have still taken place. Even though the knights of St. John continued to patronize Masonry, no proof exists that the Order was in any way connected with Freemasonry.

THE CHURCH AND THE CRAFT

by William E. Parker, MPS

The Philalethes - June 1994

Organized Freemasonry began in London with establishment of the Premier Grand

Lodge in 1717. In France, while there are reports of Lodges being established at an earlier date, the years 1725-1730 are most frequently accepted for Masonry's beginnings there. During trips to England, a number of Frenchmen became Freemasons and there were Lodges with French names, Lodges composed essentially of French members; e.g., Des Amis Reunis, L'Esperance, L'Egalite, and L'Immortalite de L'Ordre.

Upon returning to France, they would quite naturally take their Freemasonry with them. Diplomats, businessmen, travelers, and military personnel all contributed to continuing Craft interest on the Continent. By the beginning of the 18th Century, "la mode anglaise" was well established in France. The French copied English customs, English fashions, and eventually English Freemasonry. It was an era of clubs and societies of all types, and Freemasonry found fertile ground in France. But, in the copying, the French made it uniquely Gallic in character, molding it along philosophic, esoteric, and chivalric lines.

Up until about 1737, widespread public knowledge of Freemasonry was somewhat limited, although the Craft had been quietly prospering. At about that time, news of the Craft began to appear more widely and intense curiosity resulted. And, from 1737-1751, a number of printed "exposures" appeared, some of which had value, some of which were misleading, but all of which quite naturally sparked public interest.

Masonic membership of some Lodges was primarily from the aristocracy and well-to-do classes; i.e., the intellectuals, the army officer corps, the clergy, the nobility, and even branches of the Royal Family. If there were also a few Lodges of "lesser" social personages such as shopkeepers, merchants, and small business owners, eager to emulate the nobility and share in "Masonic secrets," still many of the country's most influential men were members and the Craft inevitably prospered.

There were several reasons for the Craft's attraction to the French. Lodges of the era were highly Gallic in character, in being lieus of philosophical thought and ideas. If political and religious discussions were, in theory, banned, yet the French mentality readily adapted to the philosophical tenor the Lodges offered. The chivalric degree associations were appealing, there was an aura of mysticism involved and, as always, there was the appeal of being part of a select group.

The rapid growth of the Craft had stirred the interest of French authorities; and Cardinal Fleury, last of the great Cardinal Ministers, with motives undoubtedly both religious and political, wanted to reduce its growing influence. But, given the Craft's highly aristocratic membership, the matters of state to resolve, and his advanced age, to perhaps coin a phrase, Freemasonry was simply "one more cross to bear."

An interesting historical incident of the era concerns a Mlle. Marie Armabade Carton and the then Lt. General of Police Rene Herault. "La Carton," a dancer at the Paris Opera and known as "Manon," was for years the mistress of Samuel Demard, Louis XIV 's financier, by whom she had three daughters. Among others, she had also been the mistress, in 1730, of Marshal Saxe, not only a soldier, but also a high-ranking

Freemason, and thus her connection with our story.

Concerned about the Craft's possible "political" aims, in 1737, Fleury gave Herault the task of discovering the Freemasons "great secret." Herault decided to utilize the "talents" of Carton which, though long past her prime, were still considerable, to seduce a certain English aristocrat, Lord Kingston, an eminent English Freemason. Kingston, it seems, had seduced one of Carton's daughters causing the young girl to leave her husband and join Kingston in England. Herault believed Carton would be eager to avenge her daughter.

Thus, during a Paris visit by Kingston, a "chance" meeting with Carton was arranged and events moved swiftly. During private meetings, she alluded to knowing the Craft's secrets, being obtained from previous lovers. Totally captivated by her charms and the promise of her "surrender," Kingston was induced to prove his own knowledge and reveal Lodge ceremonies, upon which she duly "surrendered."

When transmitted to the police, while the disclosures revealed Lodge ceremonies, the alleged "great secret" was still missing and there was, of course, no political agenda involved. Carton's daughter eventually returned to her husband, Carton herself retired in time to a comfortable and respectable life, Kingston died several years later of a disease apparently passed on by an unknown woman, and Fleury and Herault knew little more than previous informants had passed on.

But, what of the Church of Rome? Since the reign of Henry VII and his break with the Roman Church, bitter relationships had existed between England and the Pope, each tolerating the other more out of necessity than desire. And, added to the purely religious issue was undoubtedly that of a political context. Indeed, it would be impossible for the Church to wholly separate the two, as often evidenced.

The history of Italy must also be considered, being replete with Machiavellian political machinations of countless groups such as the Borgais, the Medici the Colonna, and the Orsini. The Church thus had a long history of involvement in and dealing with such issues, whether real or imagined. In the Church view, the Freemason's "heresy" (the "heresy" being acceptance and toleration for all religions) was undoubtedly just another issue to be addressed, albeit a serious one.

How that issue was addressed began a problem which has lasted over two and a half centuries. April 24th, 1738, saw Pope Clement XII's famous condemnation "In Eminenti." The Bull condemned Freemasonry as a secret society, directed the "faithful" to oppose the Craft, called for excommunication upon violators, i.e., supporters of Freemasonry, and directed the Inquisition to enforce the decree, enlisting the aid of civil authorities.

In France, however, Louis XV and his council had more serious matters than worrying about a men's club with members called Freemasons. The King, therefore, did not bother to submit the Bull to Parliament, as was required to be official, perhaps out of sympathy, perhaps just good politics, perhaps both. Why create another problem if it could be avoided?

It is also likely the French Parliament, known for Gallican independence, might well have resented Rome's attempt to dictate policy inside France and rejected the Bull, thus creating further strains in the long-running Gallican-Church struggle. Thus, the Paris parliament neither registered, nor promulgated, the Bull in France, hence it had no legal status and consequently little impact.

The King reportedly had threatened to send any Frenchman who became Grand Master to the Bastille, but the threat likely came from Fleury. Yet, on June 24th, 1738, just weeks after the Papal Bull was issued, the Duke d'Antin was elected Grand Master, serving until his death in December, 1743, yet retaining close friendships with both the King and Fleury.

Montesquieu, President of the Bordeaux Parliament, the Count de St. Florentin, the Secretary of State, numerous members of the aristocracy, and even the King's valet, Bontemps, were members as were many others. Yet, all remained in Royal favor! And, in 1743, Louis de Bourbon, Count de Clermont, a grandson of Louis XIV, thus a blood relation to Louis XV, became Grand Master serving until his death in 1771.

During this era, both the Cardinal Minister and the King were more concerned with political issues than Roman edicts, thus exercising their usual Gallican independence. Perhaps the King's "tolerance" was simply a method to maintain control over the Craft and a better knowledge of its proceedings, or perhaps he simply wasn't concerned about the matter. In any event, the French paid little real attention to the Papal pronouncement and Freemasonry continued to flourish.

It is significant that such high-ranking personalities assumed the post of Grand Master in 1738 and 1743. We shall never know for certain the King's reasoning, but we do know Louis XV "tolerated" the Craft to the point of numbering many of his advisors as members. It has even been stated that the King was himself a Mason, but substantiating documentation to corroborate this is lacking and must be considered as simply a Masonic "legend" until proven otherwise.

But, what were the motives behind the Papal Ban? The Stuarts, in exile from England, formerly at St. Germain near Paris, were now in Rome and the current "Pretender," James III, was still waiting for an opportunity to obtain the English Crown. The English and Stuartists were feverishly spying on each other and rallying supporters, the Stuarts mounting several unsuccessful invasion attempts, the last in 1745.

There were Paris Lodges in the 1720's which were Jacobite, thus Stuart partisans, quite possibly involved in "political" activities, contrary to true Masonic principles, and Fleury would naturally be concerned about such activities. And, there was a Jacobite, Stuartist, Lodge operating in Rome from 1735 to 1737, with an "opposing" "English Hanoverian" Lodge active in Florence in Tuscany. Some believe the Florence Lodge's activities, undoubtedly pro-English in nature, to be the basis behind the 1738 Bull, and cite the Church's efforts through the Inquisition endeavoring to suppress the Lodge and silence or imprison its members.

The late eminent French Jurist, Alec Mellor, a practicing Catholic, historian, author, and Freemason, advanced a theory that James III was fearful English Freemasonry, operating in Catholic countries, was the “spearhead” of a Protestant “infiltration.” Mellor's thesis is that James felt any gains made by the Protestants would be at the Catholics' expense, thus making a Stuart return to England more difficult. Consequently, James convinced Clement XII to issue his Edict.

The Church of Rome would certainly view any organization which advocated freedom of thought and religious toleration as a threat to its own authority. Also, whether or not one accepts Mellor's thesis, Rome would hardly look favorably upon an organization with principles molded largely by two Protestant Ministers, Anderson and Desaguliers. Mellor states the Bull would thus have both political and religious motives; i.e., his thesis and the fundamental anti-tolerant Church position.

Continuing Mellor's thesis, if it was known Freemasonry was being condemned, at least in part, in order to advance the Stuart's cause in England, opinion would surely turn against that cause. Hence, Mellor says part of the Bull was purposely vague “and for other just and reasonable causes known to us” “He believes these words, apart from the more general condemnations, refer to the unstated political motive.

Was the Masonic “secret” part of the basis for the condemnation? Some say yes, but Church informants were well advised on the Lodges' proceedings, and several exposes were then available. Was the condemnation because of the Masonic “oath,” which is really an “obligation,” not an oath. Certainly, Rome would not accept any group which professed secrets, had an obligation to protect these secrets from non-members, including the Church, and had a tolerant philosophy, accepting all who knocked at its door. While uncertain, it has nonetheless been contended it is the “oath” and the professed “secrecy” which lie at the root of the 1738 and subsequent condemnations.

As for the “penalties,” the Church should have immediately recognized, as would any clear-thinking person or organization, their symbolic nature, used merely as part of the method of imparting great moral truths. Still, viewing the Church's history, and considering the political and cultural atmosphere of the era, it is conceivable they viewed the alleged “secret,” “oath/obligation” and “penalties” in a different light, looking back at their own long use of such.

Was the Papal Bull issued only for the Stuart “political” issue, but hidden behind the facade of other causes? If so, when the Stuart restoration was no longer probable, why was the condemnation not lifted? It is probable that the Stuart issue, if indeed it even existed, was likely only a part of the overall reasoning.

Remember, Rome was then a temporal as well as religious power, jealously guarded its prerogatives, and was both fearful of and certain to take steps against anything it felt might be a threat to that power. Finally, once Rome has taken a public position, it rarely, if ever, reverses itself so as not to jeopardize its proclaimed dogma of “infallibility.”

In May 1751, Benedict XIV 's "Providas" reiterated the 1738 condemnation, again railed against Masonic "secrecy" and "oaths," appealed to the Monarchs that the execution of Bulls is their duty, and stated that such societies as Freemasonry are "reproved by good decent people." Mellor says the "political/hidden" motive was not mentioned, an omission he felt reinforced his thesis.

Still, the Church felt strongly enough on the question to again condemn the Craft, indicating the very real possibility there were indeed other reasons involved. Since the 1738 Bull is purposely vague in portions, however, no matter how compelling a thesis may be made by some authors, we are left in the final analysis with speculation only as concerns the "hidden" motive.

Considering the continuing Church condemnations, was the Craft confused with other organizations, perhaps "secret" groups such as the Carbonari, professing anti-clerical and conspiratorial aims? We know that the Carbonari operated in France and Italy for a period of time. However, unlike such secret organizations, except in time of persecution or abnormal circumstances, such as occurred during the Nazi regime, Freemasonry has never kept its existence secret.

And, spurious "Masonic" Obedience have developed which deviate from traditional Masonic landmarks, such irregular groups often professing anticlerical sentiments. If public opinion has mistakenly confused such bodies with Regular Masonic Obedience, it's doubtful the well informed Church authorities did.

On July 12, 1790, the French Legislative Assembly enacted the "Civil Code of the Clergy," which totally reorganized Church State relations, reducing the Church from its privileged status to a mere servant of the State, and the anticlerical Revolutionary Government began a "de-Christianization" campaign. The centuries-old excesses of the Church would leave lasting "scars" upon the French when they were finally "liberated" from its oppressive yoke.

On allegations that French Freemasonry was involved in plotting the Revolution, throughout the entire history of Papal denunciations, there has been no mention of Masonic involvement in the Revolution, a tide which devastated both the Catholic Church and Freemasonry in France. If Rome believed even in the slightest there was any Masonic involvement, they would assuredly have issued a papal announcement. Such has never occurred. It must be accepted, therefore, the condemnations were for other reasons. (See *The Northern Light*, Nov. 1992.)

Indeed, with many of the highest dignitaries of the nation as members, it is hardly likely they would have fomented a movement which would inevitably be detrimental to the Order and to themselves. For example, members of the era included the King's cousin, the Duke de Orleans, the King's brothers, the Counts de Provence and Artois, the Duke de Montmorency-Luxembourg, the Marquis de Lafayette, Talleyrand, and countless others.

The rise of Bonaparte brought yet another dimension to French Freemasonry. In July 1801, for political reasons to solidify his reign over France, he signed a Concordat

with Pius VII again giving Rome authority, albeit somewhat limited, over the French Church. But, if the Church re-emerged, it was nonetheless more battered than triumphant. Having suffered a traumatic shock in the Revolution, it would never again regain its past glory and power. And, as time progressed, relations would become increasingly strained between the Emperor and Pius VII.

With the Church now well in hand, Bonaparte was able to be crowned Emperor on Dec. 2nd, 1804. If French Freemasons in general, essentially of the Catholic Faith, paid little heed to the Concordat's impact, the Clergy, conversely, formerly members of the Craft in fair numbers, adhered less and less, finally disappearing entirely from the Lodges.

With the signing of the Concordat, there was as time passed both a resurgence of Church influence and anti-clerical activity in France, this latter eventually again evidencing itself in anti-clerical government policies particularly under the Third republic. With continual Church persecutions against the Craft, it is perhaps not overly surprising that some anti-clerical attitudes developed.

Insofar as Freemasonry is concerned, an epochal event occurred in 1877 with the Grand Orient deleting from its Constitutions the requirement for a belief in God, the Immortality of the soul, and the presence of the three Great Lights in Lodges. This action naturally resulted in withdrawal of recognition by Regular Grand Lodges and the Grand Orient entered into an "Irregularity" from which it has never emerged.

There have been numerous Papal condemnations through the years. In April 1884, for example, Leo XIII's "Humanum Genus" reiterated previous condemnations, the "Masonic peril" they denounced, the "evil doers" in the Freemasons, the "Masonic intent to destroy Christian religious and social disciplines and replace them with a system of naturalism, " and called upon the Church and its allies to do battle with "the sect of Satan."

In that the United States, unlike France, had not then been subject to the intense political pressures of the Catholic Church, in its desire to control the nation's religious thought, it is perhaps difficult to comprehend the French thought in their complex Church-State relationships. This issue was brought to a climax in 1904 when Emil Combes, a Minister of the French Republic and a Freemason, submitted a law to separate the Church and State. Enacted into law in December, 1905, the measure also ended the Concordat and guaranteed freedom of worship for all.

In 1917, Benedict XV, through Canon La-v 2335, reiterated excommunication for Catholic members of the Craft. Vatican sources restated in 1949 and 1950 the law was still in force and that it forbade Roman Catholics to become members of "the Masonic Sect and organizations which are hostile to the Church and legitimate Civil authorities. "

This has long been a source of concern to Freemasons everywhere, not just in France, in that Masonic Obedience considered "Regular" are not hostile either to the Church or to civil authorities. To the contrary, the Craft's attitude has been open with a full

willingness to discuss with the Church any misunderstandings which may exist. And, insofar as civil authority is concerned, Freemasonry obliges its members to support all lawful civil authority, and never to engage in any action which might be considered detrimental thereto.

Through the years, there have been strong voices in France, both within and without the Church, laboring for a reconciliation. For example, in the 1960's and '70's, the Jesuit Priest Father Michael Riquet, labored long and hard to this end. From a lay standpoint, Bro. Alex Mellor, in particular, with close ties to the Vatican, was a strong proponent for Regular Freemasonry in his own efforts to aid in bringing about a “rapprochement” between the Church and the Craft.

Nor have such efforts been confined solely to “informal” levels. In 1971, the Grand Master of the Grande Loge Nationale Francaise (French National Grand Lodge), A.L. Derosiere, met with representatives of the Vatican's Sacred Congregation for the Doctrine of the Faith to freely and openly discuss viewpoints of both parties. There have also been public meetings wherein G.L.N.F. representatives have met with interested citizens to address questions and issues in an open forum.

Undoubtedly as a result of such initiatives, recent years have seen interpretations by some Church officials that only Masonic groups which plot against the Church were affected by the Bulls, and that other Masonic bodies were not subject to the Ban. In 1974, Cardinal Seper, Prefect of the Sacred Congregation, issued a letter indicating Canon 2335 had to be interpreted in a restrictive sense and that Catholics who join Freemasonry are excommunicated only if the policy and actions of that group of “Freemasons” are known to be hostile to the Church.

A number of important pronouncements have occurred during the latter half of this century paradoxically both positive and negative insofar as a 'rapprochement' between the Roman Church and Freemasonry is concerned. On the one hand, for example, the Church authorities of the Scandinavian countries indicated a “relaxed” attitude towards Catholics being Freemasons. Conversely, after a lengthy study and citing Masonic relativism, or tolerance of diverse religions and ideas, and other aspects, the German Episcopal Conference on May 12, 1980, indicated an incompatibility existed to be both a Catholic and Freemason. Then, on Feb. 17, 1981, the Sacred Congregation emphasized that Canon 2335 remained totally in effect whatever actions might be undertaken in individual instances.

If Cardinal Seper's “new look” at Freemasonry had been widely praised, both within and without the Craft, it was inevitable the Vatican would eventually review the entire Masonic question and issue more official guidelines.. From such review came Canon Law 1374 in 1983, as part of the Church's new code of Canon Law, which apparently seemed to relax the restrictions against the Craft, omitting specific references to the Craft and lessening certain penalties. Paradoxically, however, commensurate with C.L. 1374's issuance, Cardinal Ratzinger, new Prefect of the Sacred Congregation, and a member of the German Conference which issued the 1980 ruling, issued a Declaration that the Church's condemnation of all Masonic

unions remains unchanged, that Masonic principles have always been held repugnant to Church teachings, that joining the Masons remains forbidden, and that Catholics who join are involved in mortal sin.

From the foregoing, it can be seen there are, at times, opposing and conflicting viewpoints emanating both from the Vatican and Catholic officials elsewhere. And, in Feb. of 1985, the official Vatican newspaper, "L'Osservatore Romano" published an article entitled "Irreconcilability Between Christian Faith and Freemasonry,," restating the Church's traditional objections to the Craft; i.e., "accepting members of all religions," "secrecy," and "unknown strategies" or "conspiracies."

In France, however, the Church's position has not posed a significant hindrance to Masonic membership by and large. Nominally a Catholic nation, yet French attitudes toward the Church for the past 200 years have been uniquely Gallic, being somewhat ambivalent; i.e., to accept the overall Christian values of the Church but to exercise freedom of thought and not to be fettered by blind obedience to Church dogma.

Since 1913, of course, Regular Freemasonry in France has been represented by the French national Grand Lodge, the only Regular and Recognized Masonic Obedience for Symbolic Masonry and now numbering some 20,000 Members. And, for the Ancient Accepted Scottish Rite, drawing its members from the G.L.N.F., the Supreme Council For France with 11% - 12 % of that number is likewise the only Regular and Recognized Masonic Obedience. French Freemasonry is clearly alive and well.

If there has, unfortunately, been a heritage of hostility by the church against a certain "conception" of Freemasonry, the G.L.N.F. is not a part of that "conception." To clarify its position, to avoid misunderstandings, and to distinguish itself from Irregular Obedience, such as the Grand Orient of France, the G.L.N.F. has clearly and unequivocally publicly stated its adherence to a belief in God and the high moral principles embodied in Regular Freemasonry, its unswerving policy of refraining from any possible machination against Church or State, and its joy at the prospect of seeing a better climate of understanding develop between those who at all times put their trust in God.

In summary, if the new Church Code of 1983 has made no mention of Freemasonry, yet Canon 1374 again cites associations which manifest against the Church with no distinction drawn between "Regular" and "Irregular" Bodies. And, Church pronouncements indicate that while a certain "rapprochement" appears to have occurred between the Roman Church and Freemasonry, at least superficially, in the final analysis overall Church policy vis-a-vis the Craft appears to be unchanged. The future, obviously, is an unknown quantity. But, it can only be hoped that continuing dialogues will be developed in the ongoing efforts to secure a better relationship between Church and Craft.

THE CHALLENGE FOR THE 1990's

by A. G. B. Gibbs, PDDGM

[source unknown] - November 1989

As we are thrust into the 1990's with the advent of the New Year, I often wonder in which direction to look for Masonic sustenance and Masonic reality - to the past, or to the future?

In my search for some form of clarity, Masonically speaking, I referred to my writings in the Masonic past as a starting-point for my reflections. In doing so, I found my thoughts as valid today as they were when I wrote them over a decade ago. Perhaps you may agree! (Reprinted within a commentary by M.W. William N. Love, "The Challenge for the 1980's," Alberta Grand Lodge Bulletin, Vol. 45, No. 5 of January, 1980, but with appropriate year change.)

"How strange it is that in a matter of passing days only, that wonderful spirit of giving and caring, togetherness and sharing, seems to wane with the advent of the New Year. How sad it is that the warmth and empathy towards our fellow-man becomes dissipated with the turning of the calendar and the reality of winter closes in on us.

Christmas time was so nice! There were so many things to do, and so many nice things to be done And yet, here we are in January, not really bothering to look around for those nice things to be done We have not solved many things, my Brethren, we merely did them homage for a few short days when our hearts were warmer, and our good will towards those less fortunate than ourselves made us feel more comfortable.

Somehow, some way, (and soon!), we Masons must tenaciously grasp and hold on tightly to that spirit of caring and giving-all year long. Our Fraternal ties provide us all with the right vehicle by which we can extend the spirit of Christmas

Here then, my Brethren, is the challenge of 1990!! Facing the realities (truth) of those we can be concerned about-all year. Do some one thing to relieve the burdened among us (relief)-each week! Being concerned about all, especially those Brethren and their families, so that our Masonic lives may be further enriched (daily) through the practice of Brotherly Love. Masonic enrichment for 1990 and beyond, begins with you, my Brother!!!"

Indeed, I do believe that my written words of so long ago still appear to be valid. But what impact, if any, have they had on the Brethren of the 1980's Were they the right words and thoughts for the time in which they were written? In the decade past, did these thoughts of Masonic concern inspire all who would read to convert Masonic Philosophy into daily pragmatic Masonry? Sadly, I would venture only a "maybe," if not a somewhat reluctant, "no." And yet, if not, why not? Could the Craft require a more pragmatic approach for the decade ahead? What should we aspire to, that could, for example, provide a bolder strategy that would effectively combat our declining membership and attendance?

It is to this end that my writings for the Masonic decade ahead, before the closing of the 20th century, now reflect a more directive, and hopefully, pragmatic stance. Therein, a Brother might find, manifested clearly, perhaps a more practical, workable approach within Masonic philosophy, and hope that it, in turn, might aid the membership and attendance problems facing us in the 1990's.

It is my belief that the greatest challenge facing Freemasonry today, and in the decade ahead, is that of COMMUNICATION. Are we truly communicating with one another within the Craft? Cad Rogers, a renowned author and writer, identifies three essential ingredients for peak communication-CONGRUENCE, EMPATHY, and POSITIVE REGARD. If you will, measure their definitions in terms of your Masonic life.

1. CONGRUENCE-This means you are what you are, without masks, fronts, or facade. Martin Buber identifies this as the difference between "being" and "seeming." He states, "to yield to seeming is man's essential cowardice; to resist it is his essential courage." (or as a sage once said, "Be yourself-no one else is better qualified!")

2. EMPATHY-This is the accurate empathic understanding of the other person. We must let the other person know we are interested and open, not only to what they are saying, but also what they are feeling. But Rogers warns that this is risky, for if we really take the person's world into our own, we stand the chance of being changed ourselves, so we resist it.

3. POSITIVE REGARD-Having a warm, positive, accepting attitude towards the other person as a person.

So it seems that we must have a healthy knowledge, acceptance, and affection for ourselves, so that we might open up with understanding, acceptance, and real interest to others.

Applying these thoughts and actions to our Masonic teachings and beliefs, we as Masons, cannot help but improve in our daily intercourse throughout our ranks, and throughout and within our own Lodges! If we all make a conscious effort to implement CONGRUENCY, EMPATHY, and POSITIVE REGARD within our Lodge, throughout our Craft, as well as in our general intercourse with our fellowman, then maybe, just maybe, the 1990's will hold manifest blessings, well earned, for all would strive to perfect their Craft!

Here then, is but one pragmatic approach to one's Masonry in the challenging years ahead-a plan to increase attendance and membership, (including those Brethren already on our rolls). It will take courage-from each of us, in his turn, to do something positive, and practical that will move our Craft forward, positively-into the 21st Century. CONGRUENCE! EMPATHY! POSITIVE REGARD!-in Lodge-out of Lodge-a plan of Masonic Congruence, Masonic Empathy, and Masonic Positive Regard begins with YOU, my Brother!!!

- Listen to what your Brother can tell you!

- Understand how it seems to him!
- Look at what personal meaning it has for him!
- Sense the emotional flavor which it has for him!

Then you have really communicated! You would have listened with a Masonic understanding worthy of a Freemason of the 1990's!-a Freemason with CONGRUENCE, EMPATHY, and warm, POSITIVE REGARD FOR HIS Craftsmanship!!!

THE COWAN

by Anton O. Aspeslet, PGM

[source unknown] - May 1983

The Oxford International Dictionary of the English Language gives the following definition of the word "Cowan":

Cowan - 1598 [?] 1. Sc. One who does the work of a mason, but has not been apprenticed to the trade. 2. Hence, One uninitiated in the secrets of Freemasonry 1707. 3. slang. A sneak, eavesdropper.

The Oxford English Dictionary, as quoted by Harry Carr, gives the following:

One who builds dry stone walls (i.e., without mortar); a dry-stone-diker; applied derogatorily to one who does the work of a mason, but who has not been regularly apprenticed or bred to the trade. (1)

Bro. Harry Carr then writes:

Cowan is an essentially Scottish trade term, and it belongs to the time when Lodges, as trade-controlling bodies, put restrictions against the employment of cowans, in order to protect the fully-trained men of the Craft from competition by unskilled labor. The earliest official ban against cowans appeared in the Schaw Statutes in 1598. (1)

To better understand the position of the cowan it is necessary to look at the organization of the old operative guilds. In the days of James I of Scotland (born 1394, reigned 1424-37), a statute was passed empowering craftsmen in their different branches to elect a wise man of the Craft to be the leader of that craft so that the King be not defrauded in the future, as had been in the past; because of untrue men in the Craft.

Trade associations were formed from a desire for union, self-protection and self-government among the members. They also, in pre-reformation times, had religious duties to fulfill and were frequently dedicated to a Patron Saint. The members of some were bound to pay, in addition to other contributions, the "Weekly Penny" for the maintenance of the Craft's Altar, and the sustenance of the priest attached thereto. Their charters of incorporation were granted by the town council upon the requisition of the body concerned.

The early Craft was divided into several ranks or divisions. There were several classes of members. The building trade then as now allowed for specialization and indeed good workmanship demanded it. For the work itself there were the quarrier, the waller or rough mason, the hewer and the builder, and any worker might devote himself to one or the other of these divisions of the trade of construction in stone. Theoretically it was possible to have a guild for each, but practically the quarrier and the rough mason were looked upon as the laboring class, while the builder and especially the hewer were looked upon as skilled artisans, and in more intimate relationship to the designer or architect, whose position they frequently encroached upon or even occupied. The hewer and builder were both masons par excellence, though the hewer was especially the freemason, The English Statute of 1459 shows that the rough mason or waller, or builder with unhewn stones and without lime (like the Scottish Cowan) was a lower class tradesman according to the wages then fixed.

The skilled and privileged Craft as a body was conventionally divided into members as follows:

1. Honorary, or non-trading, afterwards the dominating feature leading to speculative Freemasonry.
2. Freemen of the Craft in full membership and with full privileges.
3. Servants or operative and skilled employees permanently retained by certain freemen as employees.
4. Journeymen, free of the Craft, operatives duly skilled and open for employment day by day, but traveling from one master to another and not in business for themselves.
5. Apprentices.
6. Cowans or Cowaners, i.e., freemen or journeymen restricted to one class of work.

It appears that in England c.1459 the freeman of the Craft, whether in full standing or only partially so as a journeyman or apprentice was of a different and higher class than even the master rough mason or the master cowan. A lad might be apprenticed to a cowan for that class of work as well as to a mason, but only the mason had a Craft Guild or incorporation. The cowan being the unskilled labor, did not require a guild to protect privileges, as he had few or none to protect.

The following minute from the Lodge Canongate Kilwinning at Edinburgh may be of some interest. Dated 21 September 1642: "In the presence of George Frier deacon, John Paterson a non-tradesman was admitted a freeman." It must be remembered that these early Scottish Lodges were not speculative Lodges but trade societies, to which either for feudal, or personal reasons honorary members such as John Paterson were frequently admitted. Paterson was probably a person with some standing in the community.

In 1707, in its ordinance against the employment of Cowans, the Lodge of Kilwinning described a Cowan as a mason "without the word" - a member of the Craft without full privileges. However, the employment of Cowans by Master

Masons for any kind of work, when no regular craftsman could be found within 15 miles was permitted in the early part of the 19th century. The employment of Cowans was prohibited in 1600 by the Glasgow incorporation of Masons, but a minute in February 1623 contains the record of a person booked and received as a Cowan being authorized to work stone and mortar, and to build mortar walls, but not above an "ell" in height (Engl. 45," Scot. 37.2"), and without the power to work or lay hewn work, nor to build with sand and lime. (3)

There are many minutes of Cowans being admitted to the Lodge in the Canongate during the 17th century, e.g., "27 May 1636: Johne McCoull cowan was admitted during his lifetime to work as a cowan any work with sand and clay only, without lime."

3rd March 1650: John Sime admitted as a cwaner. 18th June 1653: John Baird, cwaner admitted. 11th July 1655: John Bauchop, cwaner admitted. 10th March 1669: Wm. McKean admitted as a cwaner.

When Cowans were admitted, and many of them were, they were allowed to work only in the particular area covered by the lodge to which they were admitted; for the privilege as in the case of Johne McCoull he was to pay the lodge the sum of four pounds yearly, in quarterly payments. Should he default in his quarterly payment for more than 20 days, the fee was doubled.

From the foregoing it can be seen that the term "Cowan" meant something entirely different in the operative years of the Craft than now in use in speculative Freemasonry. It seems quite clear that the word "Cowan" is of Scottish origin, and is from operative masonry. That the Cowan could become a member of the masons Craft is also clear. They were, however, different in many respects:

1. Cowans could not use lime in their mortar. 2. Cowans worked with unhewn stones only. 3. Cowans were free to work only in the area in which their lodge had jurisdiction. If they moved, they would be out of work until they were admitted to another lodge.

FOOTNOTES

1. Carr, *The Freemason At Work*, p. 86.
2. Murray, "Freeman and Cowan" in *A.Q.C.*, Vol. 21, p. 196 3 *Ibid.*, p. 197.

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THE CURSE OF FREEMASONRY

[author unknown]

The Saudi Gazette - January 1995

Please shed some light on the organization called Freemasonry. Is it permissible for a Muslim to belong to it or not.

- Name withheld, Jeddah

Our reality in the Islamic world is undoubtedly painful; a word can hardly describe it and a pen cannot sketch its features This an incontestable and indisputable truth

We nowadays harvest the fruits of colocynth(1) which had been planted in the Islamic society by the enemies of Allah and the enemies of Islam and the Muslims

The first step on the road to consciousness and awakening is embodied in the awakening of the inadvertent among us so that they awaken from their deep slumber. This will not be accomplished unless we unearth the poisonous seeds which the sinful hands have planted, the rancorous hearts have nurtured with the blood of cunning, deception, error and misguidance.

One of those seeds is Freemasonry, which many of the prominent personalities of the Islamic world have adopted, because it has a veil woven of humanity, brotherhood, cooperation, freedom and virtue with which it conceals its Satanic face and the poison, disbelief and heresy which it radiates.

Not enough has been written about Freemasonry. But one such book is Freemasonry, by Muhammad Safwat al-Saqqā Amini and Sa'di Abu Habib. In this book is contained the decision of the Islamic Jurisprudence College, which we reproduce hereunder.

This Fiqh decision by eminent scholars answers your question:

“The College of Islamic Jurisprudence, in its session convened at Makkah on 15th July 1978, examined the issue of Freemasonry, of those affiliated with it and the legal Islamic judgment on it, after adequate study of this dangerous organization, and the body of literature on it, inclusive of the College's own published documents, books, and newspaper and journal articles.

“From the totality of writings and texts which the College examined, the following was evinced:

“1. Freemasonry is a clandestine organization, which hides as well as reveals its operations as it sees fit. Its true principles are guarded from all but its most venerated Masters, who have, by virtue of their consecration at Freemasonry's highest order degrees, proven worthy of this honor.

“2. It establishes the relation of its members one to another, in all places of the earth, as is the alleged human brotherhood among all entrants in its organization, without discrimination as to race, religion, and creed. Such overt misrepresentation of ‘fraternity’ is simple-minded, at best.

- “3. It attracts persons whose affiliation is practicable for the organization; its allure is largely of a personally lucrative nature for the individuals sought. The high-minded principles of this recruitment entail: pledged assistance to any Freemason Brother the world over; firm support of any Freemason candidacy to public office; and unconditional loyalty in all Freemason endeavors, even in those where the individual must compromise his sense of honor, justice, truth and right. Such lofty appeals often amass considerable financial contributions.
- “4. Admission to Freemasonry is based on the celebration of the new member's affiliation through symbolic and awe-inspiring ceremonies which serve to frighten the initiate if he is at variance with the instructions; the more threatening orders are issued successively with rank.
- “5. Gullible members are left free in the exercise of their religious beliefs; if they do not choose to benefit from the directives of guidance and the assignment of task appropriate to their status - they remain in lower degrees.
- “As to the heretics, rank is calibrated in relation to individual experience and mastery, as well as demonstrated readiness to serve Freemasonry's purposes, principles, and plans.
- “6. It has political aims, and in most political and military upheavals, it has a visible, as well as an invisible, role.
- “7. Its original organizational roots are Jewish; its secret global high administration, Jewish; and its activity, Zionist.
- “8. In its secret real aims, it is against all religions: in general it seeks to destroy Islam for its Muslim adherents.
- “9. It strives to select its membership from among positions of influence - financial, political, social or scientific status - and to draw to its ranks kings, presidents and ministers, as tools to be manipulated in the forging of its dogma.
- “10. It has branches which adopt other names to thus misrepresent and divert attention away from activities which encounter resistance to the name of Freemasonry. Among the most conspicuous branches operating under pseudonym are the Lions and Rotary Clubs; many, under multiple guise, similarly contradict the fundamentals of Islam.

“It has become evident to the College of Islamic Jurisprudence the strong relation of Freemasonry to world Zionist Jewry. Thus it has been able to dominate many officials in the Arab countries concerning the question of Palestine, and to interfere in the Palestine question on behalf of the Jews and world Zionism.

“Therefore, and for the detailed data on Freemasonry's activity, its considerable danger, its wicked dressing and its cunning aims, the College of Islamic Jurisprudence considers Freemasonry one of the most dangerously destructive organizations to Islam and to Muslims.

“Whoever would associate himself with it while in knowledge of its true nature and aims, would be a non-believer in Islam and uncounted among its adherents.”

FROM THE HOLY QU'RAN - Verses with Masonic Applications

'May God guide me and bring me nearer to the Truth.' (The Cave; 18:25)

His light is found in temples which God has sanctioned to be built for the remembrance of His name. (Light 24:35)

To God belongs the East and the West. Whichever way you turn there is the face of God. He is omnipresent and all knowing. (The Cow 2:115)

Give full measure when you measure, and weigh with even scales. (The Night Journey 17:35)

You shall bequeath your widows a year's maintenance without causing them to leave their homes (The Cow 2:241)

FOOTNOTES

- 1 A Mediterranean and African herbaceous vine related to the watermelon.

TRUTH CONCEPTUALISM OF HISTORICAL RESEARCH

by Davie Crockett, MPS

The Philalethes - February 1994

INTRODUCTION

The following preface to this introduction concerns a fictitious advanced organizer, and contains more than a grain of truth about historical research:

It seems there was an immodest researcher who was challenged: could he identify an old relic if hoodwinked. The researcher accepted the test, he was properly invested and presented with a well-attached elephant's tail to examine. The oversight committee did allow reference books in a separate room from the elephant, but each time the gentleman left his books, he was carefully hoodwinked and never actually saw the beast. The sightless-searcher solemnly began the project by diligently examining the evidence. He wiggled the tail, searched through his books; he sniffed the odd object, then explored for more light; he harked for sound, in the hunt for truth; and, indeed, in spite of distress, he is said to have occasionally sampled the taste of the tail! Finally, after long weeks of exploring, he wrote down five words which were given to the wire services, "Blind man to present research. "

When the celebrated day arrived at some farm in New Hampshire, a tremendous crowd gathered the budding scholar proudly took his station amongst the assembly, still hoodwinked, with the elephant beside him and the tail in his hand. He was asked one question: "Your function?" He waved the tail in his hand with some considerable force and almost screamed beneath the securely fastened black hood: "To ascertain the object I hold in my hand, " he shouted, "It has a missing bucket," he cried. "But it's a blind snake," he roared, "wed to dean out am outhouse! "

TWO PROBLEMS IN HISTORICAL RESEARCH

The elephant story depicts two problems in historical research:

- A. the evidence problem, and
- B. the researcher problem, meaning there are least five reasons for researchers to blunder:

1. Mistaken Opinions

Researchers routinely select documents or extracts from other publications to prove one notion or another. The meaning of that information is usually estimated by someone's opinion. Although quoted extracts from some letter of George Washington are impressive, truth is complex. Indeed, an author may be attempting to prove one point, and Washington may have meant something totally different. Sometimes researchers attempt to evaluate information by comparing it to well-known and accepted evidence. Often they are successful, but commonly it is a guess for a person in the twentieth century to evaluate information by comparing it to well-known and accepted evidence. Often they are successful, but commonly it is a guess for a person in the twentieth century to figure out if some character was accurate in selecting the words he wrote to describe something. Details are often forgotten as time passes, so there is an opportunity for George Washington's memory to be as bad as everyone else's. I do not mean to be negative about opinions; frequently opinions are helpful to explain evidence, provide background material, and for several other reasons. Thus my only point is that just because some author happens to think Washington or Robert F. Gould believed something, does not make it true. Also interesting is that isolated opinions may be accurate from one perception, but inaccurate from another. Hence, "With malice toward none, with charity for all," we all occasionally blunder with our opinions.

2. Mistaken Evidence

Evidence is a fascinating and complex subject. In general, historical evidence is classified as an "Intentional Record of Fact and/or a Relic or Unpremeditated Transmitter of Fact" (Barzun and Graff, 157).

Intentional facts include:

- a chronicles like court documents, diaries, biographies, genealogies, and some inscriptions;
- b oral records like ballads, stories, and recordings; and
- c various works of art like portraits, medals, film, etc.

On the other hand, relics or unpremeditated transmitters of facts include items like

- a human remains, unpremeditated facts in letters, literature, business records, many public documents, and some inscriptions,
- b language, customs, and institutions, or
- c tools, artifacts, etc.

In any case, classifying and interpreting what evidence means is a key-stone of research. Whether written documents (primary evidence), or books and other printed

matter (secondary evidence), or relics, etc., each offers a variable view of truth. Historical research is difficult because evidence is a variable.

3. Mistaken Facts

(This means a mistaken actual event or the mistaken existence of something.) Researchers may have problems establishing facts because the evidence they base their opinions on may not be accurate. For example, it is thought that because of a scholarship-age requirement at King's College in England in the late 1600s (i.e., age twenty), the birth-year of Sir Robert Walpole (1676-1745), the great prime minister of England, is deceptive in school records, and contradicts Walpole's real age. Conclusions fail if facts are not accurate.

4. Mistaken Objectivity

This is related to the first mentioned opinion problem. Objectivity indicates that researchers are fair, open minded, and analytical when they examine the evidence. The problem is that it is far easier to be unfair, illogical, and misinformed than to go through the incessant intellectual work of objective analysis. There is a great old expression that explains the basic problem in historical research: It's tough to be objective about the subjective. “(It's very difficult to be fair about what we think.)

5. Mistaken Truth

Truth in our context means to conform to all the facts of reality. If we have missing information (which is virtually always the case), the weary researcher can only try to approach the truth by a) discovering more evidence or (b) learning something new from old evidence. The problem is, researchers may declare the truth when they haven't found it.

Responsible Research

So much for my synopsis of historical research problems.

On the other side of the coin, responsible research is unquestionably one of the most accurate methods of learning that exists. We try to put our opinions aside so we may objectively examine the evidence. Hopefully, we may then learn something new. The goal is one of our fundamental beliefs-to seek the truth. Yet there does seem to be a tendency in the Craft routinely to accept our symbolic history and simply refute the tremendous work that has been done in our documented history. As a result, we may have a history with polarized light rather than a more appropriate simultaneous light (i.e., accepting symbolic and documented history). Hence my approach in this essay includes four parts:

- I. A review of the non-fiction book problem.
- II. A brief summary of some early Masonic research.
- III. A section on the characteristics of a few Masonic scholars.
- IV. In conclusion, to conceptualize elements required to find further light.

PART I A REVIEW OF THE NON-FICTION BOOK PROBLEM

The Non-fiction Book Problem

In view of the various problems in research, it is relatively safe to submit that virtually all of history, including that of Freemasonry, has been distorted by inaccurate books. In any event, the key struggle in writing history appears to be finding, organizing, and explaining correct evidence which accurately fits into a fair image of reality. But assuming an author could find all the relevant evidence, is it practical to expect that the researcher can share every scrap of evidence he has collected in writing a book? If the compassionate reader answers “no,” I would heartily agree; yet truth has no boundaries, and if you want to be fussy; limiting evidence in a book is an unfortunate, but necessary, sacrifice for readers to consider.

There are other problems in non-fiction: well-meaning authors may distort reality by offering a theory without making it clear that it is a mere theory. Most of the time it would enhance a dearer understanding of the truth by simply admitting there is no evidence concerning some mystery. How about when an author gets all wound up with his opinions and proclaims “Abe was a fine man! “ (So wasn't Babe Ruth and Harry Houdini? The question is, what is the evidence and what does he mean by “fine?”) Occasionally we write like this: “Long ago George cut down a cherry tree.” [The cherry-tree tale is an 1806 creation, seven years after Washington was dead, by the imaginative English clergyman, bookseller, and writer, Reverend Mason Locke Weems (1759-1825)]. I think you get the idea.

What About Masonic Books?

The magnitude of the Masonic book problem was addressed by the late and distinguished English Masonic scholar, Reverend Herbert Poole (1885-1951), Master of Quatuor Coronati Lodge and a leading authority on the Old Charges and Norman church architecture. As his masterpiece, he edited the most reliable (1951) edition of Robert F. Gould's History of Freemasonry. Concerning his opinion of published Masonic history, Poole is quoted as follows:

“There is a strong and very sound tendency in this Lodge [meaning Quatuor Coronati Lodge] to look with considerable suspicion at much of the highly imaginative so-called Masonic history which has been offered to the Fraternity during the last two hundred years. Some of our great students [see Crawley in this paper] may, perhaps have been too ruthless in their objection to anything which cannot be proved; yet it may safely be said that it is almost entirely due to the activities of this 'school' that we have any sort of basis of solid fact for our history—that we do know what we know and what we do not know—that we are able, on the whole, to say just where certainty ends and imagination begins.” (Poole, AQC 51, [1938], 6)

Poole's words remind me of a dart in a bull's eye. The whole point in our search for light is to try to learn the difference between what is known and what is not known, rather than naively to proclaim that we know everything. Truth is an infinite concept and is a mat of known and unknown information; the idea is to separate what we do know from inevitable and perfectly reasonable ignorance. Thus the book problem

directs truth-seeking readers to concentrate on references recommended by authentic Masonic scholars. Enter Quatuor Coronati Lodge Transactions (AQC) and Bernard E. Jones.

The late Bernard E. Jones (1879-1965), Quatuor Coronati scholar and author of the 604-page *Freemason's Guide and Compendium*, offers practically a text-book on the Craft. The *Compendium* boasted its twentieth printing in 1988 and includes a bibliography which refers to leading Masonic research by about seventy Quatuor Coronati scholars. It states, in effect (p. 343), that the finest references are a set of Quatuor Coronati Lodge Transactions.

The rare complete set of Quatuor Coronati Transactions offers:

- (1) Wide-ranging specialized research by Masonic scholars.
- (2) Scores of reliable references and hundreds of specific details in each research paper.
- (3) Discussions of specific research by other members.
- (4) Stubborn, unrepentant intellectual integrity, in my opinion the most cherished characteristic of the Transactions.

For instance, there are usually about twenty-five or thirty (no more than forty) "inner-Circle" Masonic scholars from around the world in London's "Premier Lodge of Research." "We other mortals may feel we do not relate to their work and, indeed, some of the information in their Transactions is a mystery to me.

Numerous Freemasons have no interest in Masonic research and we certainly respect their wishes. On the other hand, since our Fraternity is interested in light, it is fitting and proper for our Lodges to help their own members find light if they seek it. The facts are that Quatuor Coronati Lodge has published the equivalent of three sets of the *Encyclopedia Britannica* since 1886, in addition to numerous text-books written by its members, which expand on specialized subjects. Although there are few complete sets of AQC around the world, there is simply no other source of reliable Masonic research which compares to it. Further, it would have been, and it remains, impossible for Quatuor Coronati Lodge to have published its magnificent work since 1886 without the support of the Correspondence Circle members. Hence it is not a matter of accepting or understanding everything they write; truth is not that simple, and scholars do not agree among themselves. The issue is for Lodges to support respected Masonic research.

Therefore, regardless of the wide range of Masonic subject matter in AQC, I think every regularly constituted Lodge could benefit by joining the Quatuor Coronati Correspondence Circle, and beginning to build an up-to-date Masonic library, including subscriptions to journals like *The Philaethes*. It is time for us to climb into the year 2000 and dispense with inaccurate, if not outdated, descriptions of history.

Returning to single-volume Craft references (wide-ranging information, like an encyclopedia), recommended by Quatuor Coronati scholars, Bernard E. Jones's *Freemason's Guide and Companion* is a classic example. Another trustworthy

reference, perhaps easiest to use, are the two 4 1/2 " x 6 1/2 " volumes, *The Pocket History of Freemasonry* (350 pp.), and *The Freemason's Pocket Reference Book* (399 pp.), both by Fred L. Pick (QC scholar) and G. Norman Knight (QC indexer), (London, 1983).

Concerning specialized reference books, there are many important references which cannot be identified in this brief paper; however, the more reliable references are routinely found in AQC.

It is relevant briefly to touch on poor reference books. I think it fair to state that unreliable reference books, in contrast to the magnificent work in AQC, simply exaggerates and distorts history. It is unfair to demand perfection because we all blunder, but romantic or illogical writing is also unfair and distorts what Freemasons seek: truth. Poor references also ignore or distort the origin of their information. The entire affair is a bit analogous to the king who was wearing no clothes; such sources, exactly like the King, are seemingly unconscious of their ignorance.

Poor references routinely make sensational statement which contradict well known, published facts in documented research. Grossly inaccurate references give chills to those who know of, and respect, documents which record past reality.

It is fair to summarize the use of Masonic books by saying, "Seek only the finest reference books, period."

PART II - A BRIEF SUMMARY OF SOME EARLY MASONIC RESEARCH

Brother Scholar, What Have You Learned?

Our next approach is to touch on early documented Masonic history so that we may offer a few examples of polarized light. Our source is the simple but reliable, QC reference book: the 1983 edition of *The Pocket History of Freemasonry*. It has been updated by scholars seven times over the past forty years. Here is an extract from that accurate little volume: "The history of Freemasonry is not so much the story of the development of a Craft Guild, culminating in such organizations as the Masons Company of London, as the development of a body of moral instruction communicated by means of meetings held under the seal of secrecy" (1983 ed., 93). We might add, with our publicly recognized Lodges, we are obviously not a secret organization today. The idea is that "moral instruction imparted in secret meetings" is one notion of understanding early Masonic history, and that idea is in sharp contrast to the romantic historians who search isolated bits of symbolism. To illustrate the fascinating complications of speculative Masonry before about the eighteenth century, it is difficult even to define the speculative Masonry of the 1600s, much less the earliest Craft. For what it may be worth, and for purposes of communication, we will define the earliest Craft as our first non-operative "ancestor," whose Craft "clearly correlates" with our present moral traditions (i. e., an unknown judgmental decision). Although my definition is vulnerable with one theory or another; and in spite of the fact that none of us knows what our earliest traditions were, if you will permit me to persist in the "dear ancestor" idea, virtually

all serious scholars today readily accept that the Craft is at least as old as the 1621-46 period. Many of them hold that symbolic teachings of working tools is a relatively recent (1700s) introduction (Ward, AQC 91[1978], 85; Pick and Knight, FPRB), 330; Dyer, AQC 88 [1975], 175).

Furthermore, scholars are well aware of symbolism in medieval churches, grave-stones, paintings, relics, etc.; but without a crystal ball they do not have proof that it means speculative Masonic symbolism. In fact, to the contrary, Herbert Poole (AQC 61 [1948], 153), and FPRB point out “there was certainly an esoteric element in operative masonry as early as in 1600, and probably earlier.” and even the word “speculative” in our earlier history (meaning before approximately 1717-1730) “simply means 'non-operative.' It cannot be taken as meaning esoteric” (Pick and Knight, FPRB, 322).

To summarize available evidence before approximately 1717-1730, we have old documents and other clues that indicate the Craft existed in England as early as the approximate period of 1621-46; but we do not have air-tight evidence that can define either early Craft symbolism or other Craft ritual details.

Hence, if one happens to be the sort of individual who is interested in an objective, rather than a romantic, approach to Masonic history, especially before George Washington was born in 1732, he must dearly admit ignorance of many specific details of the early Craft. For instance, Craft symbolism is so vague before the 1700s that for practical purposes we can be sure of nothing. As far as the 1600s' word, sign, and grip are concerned in England, we only know they used a sign in the 1680s (Plot), and that they had tools in the 1680s (Holme); but moralizing on the tools is not mentioned, and an English Word is not mentioned in the 1600s.

The elephant man cautions us about unknown facts, especially before about 1717-30.

Meanwhile, in scattered locations around the world, Masonic students stubbornly stroll into libraries and thumb through oceans of evidence, seeking new answers to old questions.

Predictably they will rediscover more evidence in future years, but let us briefly sample some of the early evidence, particularly that dated before 1730. This evidence is well known, but is often refuted by many who insist on polarized symbolic history, rather than more appropriate, simultaneous, Masonic truth (i.e., accepting symbolism and documented history).

1730 is important in Masonic research because in that year was printed an unauthorized London publication of Masonic ritual by Samuel Prichard, called *Masonry Dissected*. This thirty-two page pamphlet went into thirty known editions in England, eight in Scotland, and is the first known reference in print of the Hiram Legend in the Third Degree (it is discussed at length in Harry Carr's *World of Freemasonry*). Scholars think Prichard's 1730 publication was probably used a great deal by Freemasons at that time, just as it is used by scholars today, to help them understand the ritual thirteen years after the Grand Lodge was organized. Many

scholars believe that ritual underwent gradual organization after the first Grand Lodge was organized on June 24, 1717, at the Goose and Gridiron Alehouse in London (Dyer's Prestonian Lecture, "In Search of Ritual Uniformity," 1974, and Hewitt's, "The Grand Lodge of England: A History of the First 100 Years," 1967).

Before Prichard's publication of ritual in 1730, between 1696 and 1730, there are sixteen (mainly Scottish) question and answer catechisms. They have been studied extensively, and this is a brief summary of what they mean: "It is probable that, before the Craft finally settled on the building of King Solomon's Temple and the loss and subsequent recovery of certain knowledge, other prototypes were tried and out perhaps by small groups of Masons in isolated parts of the country. The evidence in favor of the Temple Rite as a general basis is overwhelming, but the Graham manuscript of undeniable authenticity, and the Slade manuscript of dubious parentage, at least hint of rites based on Noah's Ark and the Tower of Babel" (PHF, 65).

Furthermore, "It is uncertain just what ritual was in use in pre-Grand Lodge days, but the Edinburgh Register House MS of 1696 and the Chetwode Crawley MS of c. 1700 indicate that at least two separate degrees were conferred" (Pick and Knight, FPRB, 282-3). Let us not forget one very important evidence for scholars of ritual history. The existing sixty-two years of the minutes of the Scottish Haughfoot Lodge, the earliest purely non-operative Scottish Lodge (except for the first twelve years) begin with the December 22, 1702, entry fragment and authenticate the same ritual in the Edinburgh MS and Chetwode Crawley Ms (Carr, World of Freemasonry, 290). So there is some evidence of two degrees. Yet the other catechisms indicate a variety of ritual in the early 1700s.

So there is some evidence of two degrees.

What about the 1600s? For over 300 years scholars have known about Dr. Robert Plot's 1686 book, *The Natural History of Staffordshire*. It describes the "Society of Freemasons as spread more or less all over the nation they call a meeting (or Lodge as they term it in some places), which must consist of at least 5 or 6 of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation (reading) according to the custom of the place. This ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the nation [they] can shew any of these signs to a Fellow of the society, whom otherwise they call an accepted mason" "The study of words used by Plot in 1686 is particularly interesting and may help shed more light on pre-Grand Lodge-era Freemasonry.

We have other well-known and credible evidence around the turn of the century: Sir George Tempest in 1705-6, Jonathan Belcher in 1704, Edward Hall in 1696, Randle Holme in 1688, Elias Ashmole in 1646, etc. As we drift back in time, our attention is directed toward information known by Masonic scholars since it was published by Charles Burman for J. Roberts in 1717. This matter blends with later information to become significant. We are in the northwestern part of England, a dozen miles from

the seaport of Liverpool. The town is called Warrington. We are reading Burman's publication of a 347-year-old diary of a gentleman who became a Freemason in this town, and who incidentally was a member of the Royal Society in England. The diary entry is marked 4:30 p.m., on October 16, in the year 1646: "I was made a Freemason in Warrington in Lancashire with Col. Henry Mainwaring of Karincham in Cheshire. The names of those who were then of the Lodge, Mr. Rich Penket, Warden, Mr. James Collier, Mr. Rich Sankey, Henry Littler, John Ellam, Rich: Ellam and Hugh Brewer. "

The above diary was owned and written by that curious character, Elias Ashmole. According to one of the leading Masonic scholars of the Quatuor Coronati Lodge, Dr. Chetwode Crawley, Mr. Ashmole was one who "having led a life of almost bewildering diversity: Chorister, Solicitor, Artilleryman, Commissioner of Excise, Cavalry Captain, Astrologer, Alchemist, Botanist, Antiquary, Historian, Herald, Collector of Curiosities, and Doctor of Medicine, it is no wonder he added Free-Mason to his string of titles to consideration (Crawley, AQC 11 [1898],5). Some distinguished scholars (McLeod, *The Grand Design*, 49) have suggested that Ashmole may correlate with operative masonry because of his occupation as a "master gunner." In Scotland such folks were often called the "King's Master of Works." It would seem, in view of Ashmole's wide-ranging occupations, that such theories have no end, but indeed scholars must be open-minded without contrary proof.

In any event, Ashmole's is the earliest recorded initiation in an English Lodge; and research on his diary entry indicates (Rogers, AQC 65 [1952], 35-53) that the members of the Warrington Lodge were gentlemen of some social standing and not stone-masons. The seven members of the Lodge at Ashmole and Mainwaring's initiation were obviously speculative Masons before the 1646 meeting, but research has found nothing in an earlier English Lodge. Of further interest to Masonic scholars about that diary entry is that the stone-masons' Sloan Manuscript No. 3848 is dated that very day and was written by Edward Sankey, who was a son of Richard Sankey, a member of Ashmole's speculative Lodge. Although there is no symbolism in the Old Charges, to be sure, this does not necessarily mean Ashmole did not use symbolism; it simply implies that the non-symbolic Old Charges were used by speculative Masons in England in 1646.

Herbert Poole points out that (AQC 61 [1948], 126) the Old Charges had two types of charges after the 1583 Grand Lodge family: (1) "Charges General," which were simple morality, such as being true to God, avoiding treason, being true to one another, secrecy, chastity, honesty, etc.; and "Charges Singular," which were of an operative character, like accepting and completing work, not supplanting other Masters, taking of apprentices, paying fair wages, etc.

Poole also suggests that the "Charges General" were for all Freemasons, "including (Poole suggests this word as the intent of the meaning) Masters and Fellows"; and that the "Charges Singular" were intended only for Masters and Fellows. My interpretation of Poole's idea is that he felt early speculative Freemasons may have

utilized the General Charges, and the operative masons both sets. Again, mere theory. At any rate, we have the Old Charges in 1646. We may have heard of Moray's Scottish initiation in 1641, which appears to be an example of the Scottish custom of their operative lodges' accepting non-operative members. It is also well-known of the 1621 inner fraternity of "The Acception," who accepted non-operative masons within the London Masons' Company. What happened in the "old days"?

Although we are stretching the evidence to the breaking point before 1621, for those enthusiasts of the Middle Ages, there are two delightful bits of controversial evidence that scholars occasionally banter about. The first is the Hitchin Tile, a "striking relic for which we have no parallel" (Pick and Knight), a piece of unusual tile. Presumably it dates as early as the 1300-20 period, and may be nearly 700 years old. The Hitchin Tile with the Due Guard is from an English church-wall built in the 1300s, and is shown in AQC 61, [1948], 126. The second old relic is a four-inch brass square inscribed, "I will strive to live with love and care upon the level by the square," dated 1507 (AQC 82 [1969], 255). Both relics are fascinating, but with sincere respect, it would be a simple task to find a Masonic scholar who declared that the Hitchin Tile and the Baal's Bridge Square taken together prove nothing about the Craft. The simple reason is that there is no conclusive primary written evidence even close to that period which proves speculative Masonry existed. Elephant men demand irrefutable Craft proof. They want diaries, journal entries, and writings that specify the Craft, not symbols from the Middle Ages and stone-masons' relics that could objectively mean anything.

Let us now touch briefly on some early evidence associated with the Craft ritual, the "Old Charges" (Hawkins, AQC 26 [1913], 6-21; Baxter, AQC 31 [1918], 33-55). Although earlier Old Charges are indicated (McLeod, AQC 99 [1986], 99-122), we are referring to the earliest existing manuscript of the 113 Old Charges, the 600-year-old Regius Poem of 1390, which mentions a master "in order that he who was most worshipped should be so named" (1. 45). He should be "bothe steadfast and trewe" (1. 89); members should become like "systur and brother" (1. 204), love well God, respect the secrecy of the Lodge, " "lyen withoute care and stryf" (1. 374), "swere the same ogth" 1. 487) Hughan, AQC 1 [1886-88], 50). There are found other parallels in today's ritual, including the Seven Liberal Arts and Sciences.

There is no other Craft in Great Britain with anything like the points in the Regius Poem, written 700 years before Columbus discovered America. It mentions the Quatuor Coronati, the patron saints of stone-masons from about the year 400 to 1600. The Quatuor Coronati Legend refers to nine Christian martyrs who were killed because they would not reject their Christian beliefs. Four of them were stone-carvers, one an apprentice, and four others were Roman soldiers.) For that reason, Robert F. Gould and eight other Masonic scholars selected exactly nine founders for the Quatuor Coronati Lodge #2076 to warrant the Lodge on November 28, 1884.

One important question concerning the Old Charges is, do the Old Charges, which are virtually all of English character (Scottish Old Charges include loyalty to the

English King), prove speculative Masonry existed before the approximate 1621-46 period? My humble opinion is that they do not. With due respect to the argument that the guild system and operative lodges in England were virtually extinct when the rather different Grand Lodge Manuscript No. 1 was written in 1583 (Hamill, *The Craft*, p. 130), as I see it, the whole point of the Old Charges is the clear correlation of language between all the Old Charges; and that correlation indicates that some words used in our ritual parallel moral instructions written for stone-masons. In a word, somebody borrowed somebody else's language at some time, and we have a chicken or the egg problem. Moreover, as will later be debated, speculative Masonry originated in the 1600s and borrowed the Old Charges to form a basis for its ritual; for all we know, the origin of the Craft has a margin of error of centuries, and it is pointless to debate without new evidence in the form of a diary, etc. As research evidence stands today, we have no "objective, " clear proof of the Craft before about the 1621-46 period.

For those interested in references to Masonic research before the 1717 period, I recommend papers by five distinguished Masonic scholars who were also Prestonian Lecturers:

Batham, Cyril N. "The Grand Lodge of England (1717) and its Founding Lodges." *AQC* 103 [1990], 22-52. (An Authority on the early Grand Lodge period history.)

Draffen, George S. "Scottish Masonic Records," *AQC* 64 [1951], 63-75. (An authority on Freemasonry in Scotland.)

Dyer, Colin. "Some Thoughts on the Origin of Freemasonry." *AQC* 95 [1982], 120-69. (An Authority on symbolism and ritual.)

McLeod, Wallace. "The Old Charges," *AQC* 99 [1986], 120-50. (An authority on the Old Charges).

Poole, Herbert. "The Substance of Pre-Grand Lodge Freemasonry. (*AQC* 61(1948), 117-54.

PART III - A SECTION ON THE CHARACTERISTICS OF A FEW MASONIC SCHOLARS

Characteristics of a Few Masonic Scholars

This essay on Masonic research requires some insight into the characteristics of the many gifted Masonic scholars who have worked to shed light on authentic Masonic history. Robert F. Gould is often noted as one of the leading early Masonic scholars of the authentic school of thought, and so he was. But there were a handful of other equally magnificent early scholars who are often overlooked. In the last year or so I have become a fan of the indisputably grand Irish scholar of Trinity College, Dublin: Dr. William John Chetwode Crawley (1884-1916). Crawley is described in *Freemason's Pocket Reference Book* as one of the most "brilliant" members of the Quatuor Coronati Lodge. Such superlatives are not often found in this book. Crawley was indeed a remarkable Masonic scholar as we shall see.

The Premier Lodge of Research has had magnificent intellectual discussions in its Transactions, some colorful, but all in all, even with Herbert Poole and Douglas Knoop, they invariably express their mutual respect for their fellow members. The following is an example of Crawley's crossing swords with Gould in 1895. One interesting aspect of these remarks is that Crawley, who was commonly thoughtful and polite, and was highly complimentary of Gould on this and other occasions, almost always shows a bit of his professorial side to Gould. Although in recent years, (quoting Quatuor Coronati scholar John Hamill), “ From documents that I have recently rediscovered, it would seem that Gould was guilty of more than mere discourtesy [Gould did not acknowledge assistance in his three-volume Masonic history], for evidence has come to light that he was not the author of at least two important early chapters of the work, facts which beg the question of how much of the rest of the history was his own original research and writing” (Hamill, AQC 94 [1981], 229-300.

In any event, regardless of what Gould wrote or didn't write in his famous history, there is ample evidence that he was unquestionably a leading scholar of authentic Masonic history. With that background, let us explore Crawley's comments concerning Gould's paper, “Masonic Celebrities”:

“ Brother Gould attaches great importance to the discovery of variations between Anderson's James Anderson, author of the 1723 Constitutions of the Freemasons] official account of the early days of Grand Lodge and the account to be deduced from the Records of Grand Lodge and other contemporaneous authorities. The greatest praise is to be given to Bro. Gould for his minute and exhaustive researches on this and similar points. But we must remember that too much stress can be laid on such variations, and very different inferences can be drawn from them. For instance, Brother Gould seems to think that the religious tolerance of Anderson's version of the Old Charges, ' 1. Concerning God and Religion' played a title-role of the dramatic episode that occurred on St. John's Day, 1723. It will take a great deal to convince any literary student that the rank and file of the Freemasons of 1717-23 were conversant with the tenor of the pre-existent Old Charges if we must have an inference, it seems far more likely that the dissension was between those who saw in Freemasonry only an excuse for 'joyous companions' meeting together, and those who, like the Humanitarians, hoped to see in it something higher All the same, Bro. Gould's latest word deserves and will receive the fullest attention from every Masonic student. He has earned the right to be heard on any side and in any cause, and his great reputation will be enhanced by this most valuable paper” (Crawley extract, AQC 8 [1895], 146).

As one reviews Crawley's thirty major papers in AQC (eight on Irish Freemasonry), a significant work on “The Old Charges and the Papal Bulls, “ ten additional short articles or reviews, and his numerous other important comments, such as his remarks on Gould's paper above, the emerging picture of Crawley is one of a widely-read research scholar of the highest level who did his best to see that truth was published about Masonic history.

Regarding conceptualism of Masonic research, we might reflect on the astonishing fact that a great deal of Masonic research is still based on reference books that were published before Quatuor Coronati Lodge was founded. For example, Mackey died in 1881, 112 years ago; and Crawley made the above statement in 1895, ninety-eight years ago. Scores of volumes of serious Masonic research have been published since Crawley died in 1916; and even today many papers ignore the enormous work that has been done in the past century and quote Mackey's history, which is often the leading Masonic reference in Lodge libraries. In contrast, Crawley was keenly aware of inaccurate books in his lifetime. Consider the following Crawley statement: "The publication, in 1840, of the medieval "Poem on the Constitutions of Freemasonry" marks the beginning of the study of the real history of Freemasonry in the British Isles. Down to that date, the magical names of Cabiri and Chaldeans, of Egyptians and Eleusinians, of Druids and Dionysiacs, of Johannites and Pythagoreans, of what and whom you please, had been indiscriminately paraded as the direct progenitors of English Freemasons. The fabric of the English Craft stood obscured, for friend and foe alike, by a haze of assumption and assertion that served not only to alienate the learned, to beguile the half-learned, and to set the unlearned agape" (Crawley, AQC 27 [1914], 158).

Crawley's punch line, referring to the naive opening their mouths wide with wonder when they read Mother Goose, illuminates the fact that Crawley loved truth, and that he despised historical fiction disguised as fact. On the other hand, he did have a grand Irish wit, which is revealed in his yarn about a red-hot poker being applied inappropriately at his initiation. It is preserved in his paper, "Antidotes of Irish Masonry" (AQC 9 [1896], 9):

Pressing his hat on his forehead, the applicant for Masonic honors shot out of the kitchen like a bolt of lightning, and fleeing through the open door, he bounded the limestone steps, and ran for his life. "Come back!" roared the cook; "Hould him!" cried the boots; "Catch him!" shouted the waiter, but he sped away faster than before " (Crawley, AQC 9[1896],9)-

In spite of Crawley's wide knowledge and robust humor, he routinely emphasized missing evidence. He was described by Wonnacott in his obituary as having "extreme modesty which was one of his greatest characteristics" (AQC 29 [1916], 241). As purely authentic as Crawley was, with his life centered in academics, with the degrees of Doctor of Laws and Doctor of Civil Laws, in spite of his bold efforts to teach others honest history, even today we have Masonic history based on romance and fiction.

Some books claim Freemasonry has an origin from stone-masons, and there are those who believe it. Other books claim Freemasonry did not come from stone-masons, and there are those who believe that. There are books with magical visions of evidence, exactly like the hoodwinked elephant man, which prove nothing; and there are those who believe that. You may also be able to hear the echo of Crawley's words: "Assumption and assertion alienate the learned, beguile the half-learned, and set the unlearned agape. "

Crawley's above remark obviously emphasizes that it is wiser to be aware of and openly to accept our ignorance, than to create or accept fiction. Indeed, that is one task of Masonic research, and the elephant man would have been wiser to state that he did not understand the evidence available than to call the elephant's tail a blind snake.

The other scholar whom I have chosen, Brother Eric Ward (1904-1987), helps to illustrate the concept of the missing elephant. In recent years, even among the Quatuor Coronati members, Freemasons seemed quietly to accept the mere theory that Speculative Freemasonry evolved from stone-masons. Finally, in 1978, the delightfully eccentric, late Quatuor Coronati scholar, Brother Eric Ward, offered one of the first theories contradictory to the well-accepted Transition Theory. Ward, who was a formidable opponent, seemed to amuse himself on occasion by challenging traditional beliefs. Even fellow-members of that hearty, but straight up scholarly, Lodge were occasionally unable to ascertain if he were serious or not, and thought better of “flying a kite” with Brother Lt. Colonel Eric Ward of Clevedon, West England.

To introduce Ward, it might be helpful to state that he vigorously disagreed with that more well-known scholar, Harry Carr (editor of AQC, 1961-72), specifically with Carr's theory of 600 years of Craft ritual, which held that Craft history included a transition from stone-masonry to Speculative Masonry. In brief, Carr had collected operative Masonic traditions in Scotland, which he held correlated with a very different operative Masonic tradition in England, where most leading Masonic scholars now believe Speculative Masonry began. Then, abracadabra! Brother Carr created an English medieval Speculative heritage. Ward was not impressed. Ward did agree that Freemasonry probably began in England, but at a much later period than Carr believed; moreover, Ward held that Carr's blunder was that traditions in England and Scotland would be treated separately. With sincere respect for Scotland, Ward emphasized that her Middle Ages extended 200 years beyond England's, and there was a significant time lag in the much smaller population of Scotland, not to mention totally different stone work and operative Masonic culture (Ward, “The Birth of Freemasonry,” AQC 91 [1978], 96).

Ward was also interested in another debated issue: the use of the word “Freemason” in English history, which notes that English stone-carvers, who had no speculative characteristics, in the Middle Ages were called “Freemasons” because they made exquisite limestone carvings called freestone (not found in Scotland). Ward held the following: until new evidence is found which clearly equates a Speculative element in medieval stone-masons, such as moralizing on working tools, or of English stone-masons using a word, sign, and grip for the purpose of belonging to a lodge, or of English operative lodge in the seventeenth century similar to those in Scotland, then any “similarly seen between medieval operative masonry and modern speculative Free-Masonry is illusionary” (Ward, AQC 91(1978), 94).

In contrast to Crawley (who did not exactly fall all over himself to embrace theories with affection), Ward used theories to stimulate thought! Although he was certainly a

colorful scholar, I think it is fair to state, based on the following comments by his Quatuor Coronati Brethren, that Ward was not considered an idealist with illusions; the Colonel did his homework. We can almost visualize Brother Ward smiling to himself before beginning his nearly bell-ringing introduction to his 1978 controversial theory about how Freemasonry was born. The bold military Englishman minced no words in introducing his theory: “This study is concerned with the age of our Society. It is not an attempt to make it seem older than it is, for an unquestionably great history does not need to be given an artificial patina nor to be held together by elastic bands” (AQC 91 [1978], 94)

Briefly to interpret the impact of Ward's May 18, 1978, paper, “The Birth of Freemasonry,” the following extracts from the Quatuor Coronati discussion are helpful:

“No doubt the Brethren present feel that they have been privileged to be present when the first salvo has been fired in a controversy which will be wide-ranging, and the echoes of which will remain for a long time, if Bro. Ward had not existed it would have been necessary to invent him” (Cooper, AQC 91(1978), 87. “I am slightly disappointed that in demolishing, as far as English Freemasonry is concerned, the theory of a gradual transition from purely operative to Free and Accepted or Speculative Masonry, Bro. Ward has not detailed the theory with which he would replace this long-held idea. Are we to expect a further installment?” (Howe, AQC 91 [1978], 87). “he may be surprised to hear that I am in complete agreement that there is no direct and unequivocal transference from operative to non-operative Freemasonry, that the 'origins' of modern Accepted or Adopted Masonry lie somewhere around the beginning of the 17th century” (Cryer, AQC 91 [1978]. 88).

Brother Mendoza politely opposed Ward's thesis:

“The connecting link between the accepted and Speculative epochs can be found in trade regulations, building records, mason guilds, some old MS Constitutions and the records of the London Masons' Company” (AQC 91 [1978], 89). Ward was not moved by this remark. He replied: “If as Bro. Mendoza maintains, a connecting link between English operative and accepted Masonry can be discerned in trade regulations, building records, and mason guilds, he will render an outstanding service by publishing his discoveries” (AQC 91, [1978], 97).

The late Brother Dyer, whose paper “Some Thoughts on the Origins of Speculative Masonry” is highly recommended, was rather jovial with Ward at one point:

“I do wonder whether Bro. Ward realizes the sort of dreadful penalty of which he must be in danger in propounding heresy as he has tonight. I do not necessarily agree with his method of presentation, I do agree with him about the myth of six hundred years-and I am prepared to be burnt with him” (AQC 91[1978], 90).

Brother Jackson commented on several points including:

“we have only genuine information about three Masonic bodies meeting during the century [meaning in England in the 1600s] the first is the Acception which

was the inner circle of the London Company of Masons. Surely this cannot be considered as 'independent of the Mason trade'? “ (Ward replied that it was not in any sense an operative lodge (AQC 91 [1978], 97). “The next case is Ashmole's initiation near Warrington in 1646. There is not enough information to prove that this was a lodge at all. It was more likely to have been just a meeting of friends who got together to take some of their other friends into the Fraternity . “Finally we learn about the Lodge at Chester in 1665, just after the Restoration. There is no evidence to show that this was anything more than a convivial gathering of leading tradesmen in Scottish Lodges “ (Ward replied: “With the certain knowledge of numerous well documented operative lodges having existed in 17th-century Scotland, it is conceivable that all records of similar bodies in a much larger England with its incomparable nation, county, and town archives, should have become lost? Until evidence is found to disprove the above I hold the belief that the Acception at London, the Lodges in Warrington and Chester, besides those un-named to which Plot refers and to none of which have operative functions ever been ascribed, can only be seen as a 17th-century phenomenon” (AQC 91[1978], 97).

Probably the most inclusive overview of what Ward's research represented, historically, was given by Cyril Batham:

“Bro. Ward is the first to put forward the theory that our present day Freemasonry is something that originated in the 17th century and had no previous history but borrowed formalized legendary material from the medieval masons others, even if their ideas do not coincide with those of Bro. Ward, have all suggested that something new did arise in the 17th century It has been so easy in the past to assume that, because operative masons' lodges in Scotland changed in character to become non-operative and Speculative, the same thing happened in England, but why should they have done so? There is no evidence to support such an assumption. Moreover, if such was the case why are there no English Lodges of the antiquity of Mother Kilwinning, the Lodge of Edinburgh, and the Lodge of Melrose St. John, all in existence before 1598, and more than a dozen others in the following century? Why is it that there is evidence of Speculative Masonry in England before there is in Scotland? “ (Batham AQC 91 [1978], 92).

Harry Carr was the leading opponent of Ward's theory, but he was rather mild in his published remarks in contrast to some of their other discussions:

“The transition from operative to Speculative Masonry was the original business, which gradually changed its character according to the needs of its time, but with perfect continuity throughout” (AQC 91 [1978], 93).

Ward had lengthy remarks addressed to Harry Carr:

“Bro. Carr contests my assertion that in 17th-century England there was a new movement, doubtless being convinced that English and Scottish Masonry were all of a piece, and over-influenced by conditions in Scotland where the urban or territorial Lodge was ubiquitous. No such Lodges are known to have existed in southern England at that time, nor does the term “Lodge” appear in the records of

the various companies which, insofar as they were allowed to do so, regulated the trade and catered for the welfare of their members. The London Masons' organization throughout its existence as a fellowship or livery company was never described as a Lodge and the same applies to the similar, if lesser, companies which existed at Bristol, Norwich, and other provincial centers" (AQC 91 [1978], 96).

To contrast Ward with Crawley, they are practically opposites, but in the tradition of the Quatuor Coronati Lodge they both insisted on clear evidence to form conclusions. Clearly, as Ward's 1978 paper, "The Birth of Freemasonry" illustrates, the evidence continually provides new information that helps us learn who we are and where we came from. Crawley was especially gifted at identifying and explaining relevant evidence in the context of its period in history. Crawley's flowing use of accurate words to set the record straight is legendary in the AQC Transactions; indeed, his research was not only exact, but he explained specific references with pure logic derived from a lifetime of learning about history.

So much for my rather plain presentation of the meticulous intellectual integrity of the Quatuor Coronati scholars. What is our conceptualized conclusion of Masonic research?

IV - IN CONCLUSION, TO CONCEPTUALIZE ELEMENTS REQUIRED TO FIND FURTHER LIGHT

Notwithstanding what has been learned about our history, I would conclude that historical research consists of interpreting incomplete evidence and the finest scholars are aware of that fact. That is to infer we may think we have complete evidence, but in fact, we are only examining a small part of reality. The so-called polarized light that exists between symbolic history and documented history is bridged by those who plug away at seeking the truth. Concerning the concept of seeking the truth in Masonic research, or any history for that matter, it seems to me that there are seven concepts to consider:

1. Be aware of ignorance.

Learning dies when one knows all. Awareness of ignorance was routinely emphasized by the brilliant scholar Crawley.

2. Establish reasonable goals. Research begins with a question.

3. Be objective.

Put opinions aside, focus on understanding evidence. Use only the finest reference books.

4. Don't blindly accept theories. Remember the "Ward Principle. "

5. Organize what has been learned. Understanding relationships between various concepts in any body of knowledge vastly improves the ability to make new perceptions (Ausbel 1978).

6. Find new evidence or derive new conclusions from old evidence. Without new data, seeking truth is impossible.

7. Start over.

There is always more to learn. We do not achieve truth; the wisdom of humility is that we only approach the truth.

Indeed, there is an elephant missing.

Another interesting idea concerning conceptualism of Masonic research is related to “organizing what is known.” I am referring to exploring the fundamental cause of our blunders, which is that we tend to interpret many of our perceptions (if not all) inaccurately. That is to state that the acts of seeing, hearing, etc., are correct, but we are inexact when we interpret our perceptions. On a routine basis there is wide range of comprehension each time we perceive, depending on our existing structure of knowledge of that specific subject. In a sense, we see but we do not fully understand! Or worse, we distort reality. There is always some trivial detail that we do not understand about evidence. Thus it is rational, as Ward and Crawley tried to teach, at least to attempt to be aware of what we do not know. The idea is to seek further light, and that is not remotely possible if we behave as if we comprehend everything.

To summarize my conclusion: if every individual rang a bell to benefit from what he lacked, the wisest people would swing a sledge hammer and bang away at the one marked “ignorant, seeking light from reliable sources. “

On a closely related concept, perhaps it is time for scholars to do some research on living Freemasonry. From a point of view of research, we are certainly ignorant about it. For instance, what empirical research has been published concerning practical methods of improving learning in the Lodge, or to improve interest in the Craft? This is not referring to a survey-based chart of declining membership, etc., with proposed solutions. I am thinking of a validated study, of an experimental group and a control group of Freemasons, which is directed towards proof that there is a practical solution to our obvious attendance problem at meetings. I submit, if we are to serve Craft problems, such questions are fundamental to the most responsible levels of Masonic research. Moreover, a reasonable argument could be made that there is a need to strengthen the practical worth of Masonic research.

To end on a positive note, the central concepts of Masonic research are clear: to learn, to seek new light, to approach the truth, and to provide information of value. These are good purposes.

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THE CHALLENGES OF PAST MASTERS

by Stewart M. L. Pollard, Past Executive Secretary of the MSA

MSA Short Talk Bulletin - April 1989

Anyone who has served in the East of any Masonic body, but more especially in the East of a symbolic Lodge, has a special feeling of satisfaction and pride in his accomplishments in that office. It is only natural that he will also have a feeling of regret that he was not able to accomplish everything he had hoped during his term. He will also have second thoughts on how he handled some situations. Most of all, though, he has a deep and abiding concern for his Lodge.

But, what about "life after service in the East?" What happens then? The answer will depend a great deal upon the individual and his attitude. There are some who relinquish the gavel with great reluctance and there are some who never seem to give it up. And, yes, there are a few (fortunately a very few) who walk away from the job and never appear to look back and seldom come back. Fortunately, the vast majority of Past presiding officers take on a status of "senior advisors" who greatly assist their successors in the government of the Craft.

Many Lodges take full advantage of the talents of these experienced leaders. They are used on "executive councils," as Trustees, Committee Chairmen, coaches, and as pro tem officers. So long as they are used to good advantage and are made to continue to feel needed and useful, they will continue to be great assets to the organization. It is when they are ignored and "cast off" that they look around for other outlets for their talents.

Some Lodges which have a number of Past Masters available have formed them into a "Past Masters Association," and when there are several Lodges in close proximity they often form a regional association of Past Masters. One of the most successful of this type is the Past Masters Association of the District of Columbia. Thanks to the talents of a dedicated Secretary, it publishes a quarterly newsletter which is sent to all of its members "wheresoever dispersed," keeping the membership informed of activities in the various Lodges, news of the activities of the members, losses through death, changes of address, marriages, etc. It is a most appreciated service which promotes pride, continued interest, and as a periphery benefit, it increases contributions to the Masonic and Eastern Star Home and other fund raising activities of the D.C. Lodges. Dues in the Association are kept at an absolute minimum, with a

number of the D.C. Lodges paying the dues in the Association for all of their Past Masters. This serves as an additional link in the chain of communication. The Past Masters Association meets several times each year usually at the “festive board.”

That special kinship which Past Masters have with one another is evident in many ways. In many Lodges it is customary for the Past Masters to sit together (frequently in the Southeast corner) where they have been likened to “buzzards sitting on a fence.” It seems they want to be near the Secretary so that they can see and hear everything that is going on, and, of course they are willing, ready and able to assist, prompt or correct the Master. If you were to eavesdrop on them, you'd hear frequent comments such as, “ During my year, we did such and so; ' or, “Remember when such and such happened?” And there is usually a good amount of reminiscing done. But, it is part of that special fellowship which Past Masters enjoy.

In a number of retirement communities across the country, you will find that the strong “tie that binds” has brought Past Masters together. They have been the founders of literally hundreds of Masonic clubs in those communities, and have been instrumental in increasing attendance at local Lodges. And, bless 'em, many of them have become active in those Lodges, bringing with them a wealth of experience and knowledge. Some of them have gone through the line again. Essentially, they give proof to that old adage that Freemasonry is a universal society of friends and Brothers.

We frequently hear Past Masters referred to as the “backbone of the Lodge.” That just might be a gross understatement of fact. Past Masters may be described as the backbone of the entire Fraternity. After all, ALL Grand Lodge officers are, first, Past Masters. It is their knowledge, experience, enthusiasm and interest which makes any Grand Lodge “tick.” Almost without exception, Past Masters are men of vision, who are continuously working for the good of the Craft, steering the course for its future.

The final paragraph of the January 1931 Short Talk Bulletin, “The Past Master,” reads: “The honorable station of Past Master can not be honored by the Brethren if it is not honored by its possessor.” Fortunately, almost all who have earned the title of Past Master continue to serve their Lodges with distinction. It is a title which has been earned by their total involvement in Lodge activities and by their personal sacrifices. As with all honors and titles, Past Masters find that there are new rights and privileges which go with the title. There are also additional duties and responsibilities and new challenges.

Among the initial shocks that a new Past Master faces is that the telephone stops its constant ringing, that he now has time for a personal life and an opportunity to read and study. Many find that in their first year as a Past Master they gain more Masonic knowledge than in all the preceding years.

With the title of Past Master, he is also accorded the accolade of “Worshipful” indicating that he is an honored and respected Brother. It is a reputation which he must continually strive to uphold.

Yes! Past Masters can be properly referred to as the “backbone of the Craft.”

It is a wise Master who recognizes the talents of the Past Masters and who uses them to good advantage. They can serve as a “sounding board” for the programs and activities a master is considering. He can “pick their brains” for ideas and he can count on the Past Masters to give him the wisdom of their experience. The Master serves as the rudder, steering the course, but it is often the Past Masters who assist him to “keep it on an even keel.”

Why are a Past Master's compasses, in his jewel, open at 60 degrees on a quadrant instead 90 on a square?

The compasses open sixty degrees are in easy position to construct a square. The Master has worn the square while he presided; now, as Past Master, he is supposed to be in possession of the knowledge necessary to make a square, hence the position of the compasses and the quadrant.

There are many geometric methods of erecting a square; the Past Master's jewel hints at one of the simplest and most used methods as best for the Past Master to employ in instructing his successor.

THE COVENANT OF THE ISLAMIC RESISTANCE MOVEMENT

[author unknown]

[source unknown] - August 1988

In The Name Of The Most Merciful Allah

“Ye are the best nation that hath been raised up unto mankind: ye command that which is just, and ye forbid that which is unjust, and ye believe in Allah. And if they who have received the scriptures had believed, it had surely been the better for them: there are believers among them, but the greater part of them are transgressors. They shall not hurt you, unless with a slight hurt; and if they fight against you, they shall turn their backs to you, and they shall not be helped. They are smitten with vileness wheresoever they are found; unless they obtain security by entering into a treaty with Allah, and a treaty with men; and they draw on themselves indignation from Allah, and they are afflicted with poverty. This they suffer, because they disbelieved the signs of Allah, and slew the prophets unjustly; this, because they were rebellious, and transgressed.” (Al-Imran - verses 109-111).

Israel will exist and will continue to exist until Islam will obliterate it, just as it obliterated others before it” (The Martyr, Imam Hassan al-Banna, of blessed memory).

“The Islamic world is on fire. Each of us should pour some water, no matter how little, to extinguish whatever one can without waiting for the others.” (Sheikh Amjad al-Zahawi, of blessed memory).

In The Name Of The Most Merciful Allah

Introduction Praise be unto Allah, to whom we resort for help, and whose forgiveness, guidance and support we seek; Allah bless the Prophet and grant him salvation, his companions and supporters, and to those who carried out his message and adopted his laws - everlasting prayers and salvation as long as the earth and heaven will last. Hereafter:

O People:

Out of the midst of troubles and the sea of suffering, out of the palpitations of faithful hearts and cleansed arms; out of the sense of duty, and in response to Allah's command, the call has gone out rallying people together and making them follow the ways of Allah, leading them to have determined will in order to fulfill their role in life, to overcome all obstacles, and surmount the difficulties on the way. Constant preparation has continued and so has the readiness to sacrifice life and all that is precious for the sake of Allah.

Thus it was that the nucleus (of the movement) was formed and started to pave its way through the tempestuous sea of hopes and expectations, of wishes and yearnings, of troubles and obstacles, of pain and challenges, both inside and outside.

When the idea was ripe, the seed grew and the plant struck root in the soil of reality, away from passing emotions, and hateful haste. The Islamic Resistance Movement emerged to carry out its role through striving for the sake of its Creator, its arms intertwined with those of all the fighters for the liberation of Palestine. The spirits of its fighters meet with the spirits of all the fighters who have sacrificed their lives on the soil of Palestine, ever since it was conquered by the companions of the Prophet, Allah bless him and grant him salvation, and until this day.

This Covenant of the Islamic Resistance Movement (HAMAS), clarifies its picture, reveals its identity, outlines its stand, explains its aims, speaks about its hopes, and calls for its support, adoption and joining its ranks. Our struggle against the Jews is very great and very serious. It needs all sincere efforts. It is a step that inevitably should be followed by other steps. The Movement is but one squadron that should be supported by more and more squadrons from this vast Arab and Islamic world, until the enemy is vanquished and Allah's victory is realized.

Thus we see them coming on the horizon “and you shall learn about it hereafter” “Allah hath written, Verily I will prevail, and my apostles: for Allah is strong and mighty.” (The Dispute - verse 21).

“Say to them, This is my way: I invite you to Allah, by an evident demonstration; both I and he who followeth me; and, praise be unto Allah! I am not an idolater.” (Joseph - verse 107).

Chapter One

Definition of the Movement

Ideological Starting-Points

Article One:

The Islamic Resistance Movement: The Movement's program is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgment in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article Two:

The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal organization which constitutes the largest Islamic movement in modern times. It is characterized by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgment, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Structure and Formation

Article Three:

The basic structure of the Islamic Resistance Movement consists of Moslems who have given their allegiance to Allah whom they truly worship, - "I have created the jinn and humans only for the purpose of worshipping" - who know their duty towards themselves, their families and country. In all that, they fear Allah and raise the banner of Jihad in the face of the oppressors, so that they would rid the land and the people of their uncleanness, vileness and evils.

"But we will oppose truth to vanity, and it shall confound the same; and behold, it shall vanish away." (Prophets - verse 18).

Article Four:

The Islamic Resistance Movement welcomes every Moslem who embraces its faith, ideology, follows its program, keeps its secrets, and wants to belong to its ranks and carry out the duty. Allah will certainly reward such one. Time and Place Extent of the Islamic Resistance Movement: -----

Article Five:

Time extent of the Islamic Resistance Movement: By adopting Islam as its way of life, the Movement goes back to the time of the birth of the Islamic message, of the righteous ancestor, for Allah is its target, the Prophet is its example and the Koran is its constitution. Its extent in place is anywhere that there are Moslems who embrace Islam as their way of life everywhere in the globe. This being so, it extends to the depth of the earth and reaches out to the heaven.

“Dost thou not see how Allah putteth forth a parable; representing a good word, as a good tree, whose root is firmly fixed in the earth, and whose branches reach unto heaven; which bringeth forth its fruit in all seasons, by the will of its Lord? Allah propoundeth parables unto men, that they may be instructed.” (Abraham - verses 24-25).

Characteristics and Independence:

Article Six:

The Islamic Resistance Movement is a distinguished Palestinian movement, whose allegiance is to Allah, and whose way of life is Islam. It strives to raise the banner of Allah over every inch of Palestine, for under the wing of Islam followers of all religions can coexist in security and safety where their lives, possessions and rights are concerned. In the absence of Islam, strife will be rife, oppression spreads, evil prevails and schisms and wars will break out.

How excellent was the Moslem poet, Mohamed Iqbal, when he wrote: “If faith is lost, there is no security and there is no life for him who does not adhere to religion. He who accepts life without religion, has taken annihilation as his companion for life.”

The Universality of the Islamic Resistance Movement:

Article Seven:

As a result of the fact that those Moslems who adhere to the ways of the Islamic Resistance Movement spread all over the world, rally support for it and its stands, strive towards enhancing its struggle, the Movement is a universal one. It is well-equipped for that because of the clarity of its ideology, the nobility of its aim and the loftiness of its objectives.

On this basis, the Movement should be viewed and evaluated, and its role be recognized. He who denies its right, evades supporting it and turns a blind eye to facts, whether intentionally or unintentionally, would awaken to see that events have overtaken him and with no logic to justify his attitude. One should certainly learn from past examples. The injustice of next-of-kin is harder to bear than the smite of the Indian sword.

“We have also sent down unto thee the book of the Koran with truth, confirming that scripture which was revealed before it; and preserving the same safe from corruption. Judge therefore between them according to that which Allah hath revealed; and follow not their desires, by swerving from the truth which hath come unto thee. Unto every of you have we given a law, and an open path; and if Allah had pleased, he had surely made you one people; but he hath thought it fit to give you different laws, that he might try you in that which he hath given you respectively. Therefore strive to excel each other in good works; unto Allah shall ye all return, and then will he declare unto you that concerning which ye have disagreed.” (The Table, verse 48).

The Islamic Resistance Movement is one of the links in the chain of the struggle

against the Zionist invaders. It goes back to 1939, to the emergence of the martyr Izz al-Din al-Kissam and his Brethren the fighters, members of Moslem Brotherhood. It goes on to reach out and become one with another chain that includes the struggle of the Palestinians and Moslem Brotherhood in the 1948 war and the Jihad operations of the Moslem Brotherhood in 1968 and after.

Moreover, if the links have been distant from each other and if obstacles, placed by those who are the lackeys of Zionism in the way of the fighters obstructed the continuation of the struggle, the Islamic Resistance Movement aspires to the realization of Allah's promise, no matter how long that should take. The Prophet, Allah bless him and grant him salvation, has said: "The Day of Judgment will not come about until Moslems fight the Jews (killing the Jews), when the Jew will hide behind stones and trees. The stones and trees will say O Moslems, O Abdulla, there is a Jew behind me, come and kill him. Only the Gharkad tree, (evidently a certain kind of tree) would not do that because it is one of the trees of the Jews." (related by al-Bukhari and Moslem).

The Slogan of the Islamic Resistance Movement:

Article Eight: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

CHAPTER TWO

OBJECTIVES

Incentives and Objectives:

Article Nine:

The Islamic Resistance Movement found itself at a time when Islam has disappeared from life. Thus rules shook, concepts were upset, values changed and evil people took control, oppression and darkness prevailed, cowards became like tigers: homelands were usurped, people were scattered and were caused to wander all over the world, the state of justice disappeared and the state of falsehood replaced it. Nothing remained in its right place. Thus, when Islam is absent from the arena, everything changes. From this state of affairs the incentives are drawn.

As for the objectives: They are the fighting against the false, defeating it and vanquishing it so that justice could prevail, homelands be retrieved and from its mosques would the voice of the mu'azen emerge declaring the establishment of the state of Islam, so that people and things would return each to their right places and Allah is our helper.

"and if Allah had not prevented men, the one by the other, verily the earth had been corrupted: but Allah is beneficent towards his creatures." (The Cow - verse 251).

Article Ten: As the Islamic Resistance Movement paves its way, it will back the oppressed and support the wronged with all its might. It will spare no effort to bring about justice and defeat injustice, in word and deed, in this place and everywhere it

can reach and have influence therein.

CHAPTER THREE

STRATEGIES AND METHODS

STRATEGIES OF THE ISLAMIC RESISTANCE MOVEMENT: PALESTINE IS ISLAMIC WAQF:

Article Eleven:

The Islamic Resistance Movement believes that the land of Palestine is an Islamic Waqf consecrated for future Moslem generations until Judgment Day. It, or any part of it, should not be squandered: it, or any part of it, should not be given up. Neither a single Arab country nor all Arab countries, neither any king or president, nor all the kings and presidents, neither any organization nor all of them, be they Palestinian or Arab, possess the right to do that. Palestine is an Islamic Waqf land consecrated for Moslem generations until Judgment Day. This being so, who could claim to have the right to represent Moslem generations till Judgment Day?

This is the law governing the land of Palestine in the Islamic Sharia (law) and the same goes for any land the Moslems have conquered by force, because during the times of (Islamic) conquests, the Moslems consecrated these lands to Moslem generations till the Day of Judgment.

It happened like this: When the leaders of the Islamic armies conquered Syria and Iraq, they sent to the Caliph of the Moslems, Umar bin-el-Khatab, asking for his advice concerning the conquered land - whether they should divide it among the soldiers, or leave it for its owners, or what? After consultations and discussions between the Caliph of the Moslems, Omar bin-el-Khatab and companions of the Prophet, Allah bless him and grant him salvation, it was decided that the land should be left with its owners who could benefit by its fruit. As for the real ownership of the land and the land itself, it should be consecrated for Moslem generations till Judgment Day. Those who are on the land, are there only to benefit from its fruit. This Waqf remains as long as earth and heaven remain. Any procedure in contradiction to Islamic Sharia, where Palestine is concerned, is null and void.

“Verily, this is a certain truth. Wherefore praise the name of thy Lord, the great Allah.” (The Inevitable - verse 95).

Homeland and Nationalism from the Point of View of the Islamic
----- Resistance Movement in Palestine: -----

Article Twelve: Nationalism, from the point of view of the Islamic Resistance Movement, is part of the religious creed. Nothing in nationalism is more significant or deeper than in the case when an enemy should tread Moslem land. Resisting and quelling the enemy become the individual duty of every Moslem, male or female. A woman can go out to fight the enemy without her husband's permission, and so does the slave: without his master's permission.

Nothing of the sort is to be found in any other regime. This is an undisputed fact. If

other nationalist movements are connected with materialistic, human or regional causes, nationalism of the Islamic Resistance Movement has all these elements as well as the more important elements that give it soul and life. It is connected to the source of spirit and the granter of life, hoisting in the sky of the homeland the heavenly banner that joins earth and heaven with a strong bond.

If Moses comes and throws his staff, both witch and magic are annulled.

“Now is the right direction manifestly distinguished from deceit: whoever therefore shall deny Tagut, and believe in Allah, he shall surely take hold with a strong handle, which shall not be broken; Allah is he who heareth and seeth.” (The Cow - Verse 256).

Peaceful Solutions, Initiatives and International Conferences:

Article Thirteen:

Initiatives, and so-called peaceful solutions and international conferences, are in contradiction to the principles of the Islamic Resistance Movement. Abusing any part of Palestine is abuse directed against part of religion. Nationalism of the Islamic Resistance Movement is part of its religion. Its members have been fed on that. For the sake of hoisting the banner of Allah over their homeland they fight. “Allah will be prominent, but most people do not know.”

Now and then the call goes out for the convening of an international conference to look for ways of solving the (Palestinian) question. Some accept, others reject the idea, for this or other reason, with one stipulation or more for consent to convening the conference and participating in it. Knowing the parties constituting the conference, their past and present attitudes towards Moslem problems, the Islamic Resistance Movement does not consider these conferences capable of realizing the demands, restoring the rights or doing justice to the oppressed. These conferences are only ways of setting the infidels in the land of the Moslems as arbitrators. When did the infidels do justice to the believers? “But the Jews will not be pleased with thee, neither the Christians, until thou follow their religion; say, The direction of Allah is the true direction. And verily if thou follow their desires, after the knowledge which hath been given thee, thou shalt find no patron or protector against Allah.” (The Cow - verse 120).

There is no solution for the Palestinian question except through Jihad. Initiatives, proposals and international conferences are all a waste of time and vain endeavors. The Palestinian people know better than to consent to having their future, rights and fate toyed with. As in said in the honorable Hadith:

“The people of Syria are Allah's lash in His land. He wreaks His vengeance through them against whomsoever He wishes among His slaves It is unthinkable that those who are double-faced among them should prosper over the faithful. They will certainly die out of grief and desperation.” The Three Circles: ----- Article Fourteen: The question of the liberation of Palestine is bound to three circles: the Palestinian circle, the Arab circle and the Islamic circle. Each of these circles has its

role in the struggle against Zionism. Each has its duties, and it is a horrible mistake and a sign of deep ignorance to overlook any of these circles. Palestine is an Islamic land which has the first of the two kiblahs (direction to which Moslems turn in praying), the third of the holy (Islamic) sanctuaries, and the point of departure for Mohamed's midnight journey to the seven heavens (i.e. Jerusalem). "Praise be unto him who transported his servant by night, from the sacred temple of Mecca to the farther temple of Jerusalem, the circuit of which we have blessed, that we might show him some of our signs; for Allah is he who heareth, and seeth." (The Night-Journey - verse 1).

Since this is the case, liberation of Palestine is then an individual duty for every Moslem wherever he may be. On this basis, the problem should be viewed. This should be realized by every Moslem.

The day the problem is dealt with on this basis, when the three circles mobilize their capabilities, the present state of affairs will change and the day of liberation will come nearer. "Verily ye are stronger than they, by reason of the terror cast into their breasts from Allah. This, because they are not people of prudence." (The Emigration - verse 13).

The Jihad for the Liberation of Palestine is an Individual Duty:

Article Fifteen:

The day that enemies usurp part of Moslem land, Jihad becomes the individual duty of every Moslem. In face of the Jews' usurpation of Palestine, it is compulsory that the banner of Jihad be raised. To do this requires the diffusion of Islamic consciousness among the masses, both on the regional, Arab and Islamic levels. It is necessary to instill the spirit of Jihad in the heart of the nation so that they would confront the enemies and join the ranks of the fighters.

It is necessary that scientists, educators and teachers, information and media people, as well as the educated masses, especially the youth and sheikhs of the Islamic movements, should take part in the operation of awakening (the masses). It is important that basic changes be made in the school curriculum, to cleanse it of the traces of ideological invasion that affected it as a result of the orientalist and missionaries who infiltrated the region following the defeat of the Crusaders at the hands of Salah el-Din (Saladin). The Crusaders realized that it was impossible to defeat the Moslems without first having ideological invasion pave the way by upsetting their thoughts, disfiguring their heritage and violating their ideals. Only then could they invade with soldiers. This, in its turn, paved the way for the imperialistic invasion that made Allenby declare on entering Jerusalem: "Only now have the Crusades ended." General Gurko stood at Salah el-Din's grave and said: "We have returned, O Salah el-Din." Imperialism has helped towards the strengthening of ideological invasion, deepening, and still does, its roots. All this has paved the way towards the loss of Palestine.

It is necessary to instill in the minds of the Moslem generations that the Palestinian

problem is a religious problem, and should be dealt with on this basis. Palestine contains Islamic holy sites. In it there is al- Aqsa Mosque which is bound to the great Mosque in Mecca in an inseparable bond as long as heaven and earth speak of Isra` (Mohammed's midnight journey to the seven heavens) and Mi'raj (Mohammed's ascension to the seven heavens from Jerusalem).

“The bond of one day for the sake of Allah is better than the world and whatever there is on it. The place of one's whip in Paradise is far better than the world and whatever there is on it. A worshipper's going and coming in the service of Allah is better than the world and whatever there is on it.” (As related by al-Bukhari, Moslem, al-Tarmdhi and Ibn Maja).

“I swear by the holder of Mohammed's soul that I would like to invade and be killed for the sake of Allah, then invade and be killed, and then invade again and be killed.” (As related by al-Bukhari and Moslem).

The Education of the Generations:

Article Sixteen: It is necessary to follow Islamic orientation in educating the Islamic generations in our region by teaching the religious duties, comprehensive study of the Koran, the study of the Prophet's Sunna (his sayings and doings), and learning about Islamic history and heritage from their authentic sources. This should be done by specialized and learned people, using a curriculum that would healthily form the thoughts and faith of the Moslem student. Side by side with this, a comprehensive study of the enemy, his human and financial capabilities, learning about his points of weakness and strength, and getting to know the forces supporting and helping him, should also be included. Also, it is important to be acquainted with the current events, to follow what is new and to study the analysis and commentaries made of these events. Planning for the present and future, studying every trend appearing, is a must so that the fighting Moslem would live knowing his aim, objective and his way in the midst of what is going on around him.

“O my son, verily every matter, whether good or bad, though it be the weight of a grain of mustard-seed, and be hidden in a rock, or in the heavens, or in the earth, Allah will bring the same to light; for Allah is clear-sighted and knowing. O my son, be constant at prayer, and command that which is just, and forbid that which is evil: and be patient under the afflictions which shall befall thee; for this is a duty absolutely incumbent on all men. Distort not thy face out of contempt to men, neither walk in the earth with insolence; for Allah loveth no arrogant, vain-glorious person.” (Lokman - verses 16-18).

The Role of the Moslem Woman:

Article Seventeen:

The Moslem woman has a role no less important than that of the Moslem man in the battle of liberation. She is the maker of men. Her role in guiding and educating the new generations is great. The enemies have realized the importance of her role. They consider that if they are able to direct and bring her up they way they wish, far from

Islam, they would have won the battle. That is why you find them giving these attempts constant attention through information campaigns, films, and the school curriculum, using for that purpose their lackeys who are infiltrated through Zionist organizations under various names and shapes, such as Freemasons, Rotary Clubs, espionage groups and others, which are all nothing more than cells of subversion and saboteurs. These organizations have ample resources that enable them to play their role in societies for the purpose of achieving the Zionist targets and to deepen the concepts that would serve the enemy. These organizations operate in the absence of Islam and its estrangement among its people. The Islamic peoples should perform their role in confronting the conspiracies of these saboteurs. The day Islam is in control of guiding the affairs of life, these organizations, hostile to humanity and Islam, will be obliterated.

Article Eighteen:

Woman in the home of the fighting family, whether she is a mother or a sister, plays the most important role in looking after the family, rearing the children and imbuing them with moral values and thoughts derived from Islam. She has to teach them to perform the religious duties in preparation for the role of fighting awaiting them. That is why it is necessary to pay great attention to schools and the curriculum followed in educating Moslem girls, so that they would grow up to be good mothers, aware of their role in the battle of liberation.

She has to be of sufficient knowledge and understanding where the performance of housekeeping matters are concerned, because economy and avoidance of waste of the family budget, is one of the requirements for the ability to continue moving forward in the difficult conditions surrounding us. She should put before her eyes the fact that the money available to her is just like blood which should never flow except through the veins so that both children and grown-ups could continue to live.

“Verily, the Moslems of either sex, and the true believers of either sex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient men, and the patient women, and the humble men, and the humble women, and the alms-givers of either sex who remember Allah frequently; for them hath Allah prepared forgiveness and a great reward.” (The Confederates - verse 25).

The Role of Islamic Art in the Battle of Liberation:

Article Nineteen:

Art has regulations and measures by which it can be determined whether it is Islamic or pre-Islamic (Jahili) art. The issues of Islamic liberation are in need of Islamic art that would take the spirit high, without raising one side of human nature above the other, but rather raise all of them harmoniously in an equilibrium.

Man is a unique and wonderful creature, made out of a handful of clay and a breath from Allah. Islamic art addresses man on this basis, while pre-Islamic art addresses the body giving preference to the clay component in it.

The book, the article, the bulletin, the sermon, the thesis, the popular poem, the poetic ode, the song, the play and others, contain the characteristics of Islamic art, then these are among the requirements of ideological mobilization, renewed food for the journey and recreation for the soul. The road is long and suffering is plenty. The soul will be bored, but Islamic art renews the energies, resurrects the movement, arousing in them lofty meanings and proper conduct. "Nothing can improve the self if it is in retreat except shifting from one mood to another."

All this is utterly serious and no jest, for those who are fighters do not jest.

Social Mutual Responsibility:

Article Twenty:

Moslem society is a mutually responsible society. The Prophet, prayers and greetings be unto him, said: "Blessed are the generous, whether they were in town or on a journey, who have collected all that they had and shared it equally among themselves."

The Islamic spirit is what should prevail in every Moslem society. The society that confronts a vicious enemy which acts in a way similar to Nazism, making no differentiation between man and woman, between children and old people - such a society is entitled to this Islamic spirit. Our enemy relies on the methods of collective punishment. He has deprived people of their homeland and properties, pursued them in their places of exile and gathering, breaking bones, shooting at women, children and old people, with or without a reason. The enemy has opened detention camps where thousands and thousands of people are thrown and kept under sub-human conditions. Added to this, are the demolition of houses, rendering children orphans, meting cruel sentences against thousands of young people, and causing them to spend the best years of their lives in the dungeons of prisons.

In their Nazi treatment, the Jews made no exception for women or children. Their policy of striking fear in the heart is meant for all. They attack people where their bread winning is concerned, extorting their money and threatening their honor. They deal with people as if they were the worst war criminals. Deportation from the homeland is a kind of murder.

To counter these deeds, it is necessary that social mutual responsibility should prevail among the people. The enemy should be faced by the people as a single body which if one member of it should complain, the rest of the body would respond by feeling the same pains.

Article Twenty-One:

Mutual social responsibility means extending assistance, financial or moral, to all those who are in need and joining in the execution of some of the work. Members of the Islamic Resistance Movement should consider the interests of the masses as their own personal interests. They must spare no effort in achieving and preserving them. They must prevent any foul play with the future of the upcoming generations and

anything that could cause loss to society. The masses are part of them and they are part of the masses. Their strength is theirs, and their future is theirs. Members of the Islamic Resistance Movement should share the people's joy and grief, adopt the demands of the public and whatever means by which they could be realized. The day that such a spirit prevails, brotherliness would deepen, cooperation, sympathy and unity will be enhanced and the ranks will be solidified to confront the enemies.

Supportive Forces Behind the Enemy:

Article Twenty-Two:

For a long time, the enemies have been planning, skillfully and with precision, for the achievement of what they have attained. They took into consideration the causes affecting the current of events. They strived to amass great and substantive material wealth which they devoted to the realization of their dream. With their money, they took control of the world media, news agencies, the press, publishing houses, broadcasting stations, and others. With their money they stirred revolutions in various parts of the world with the purpose of achieving their interests and reaping the fruit therein. They were behind the French Revolution, the Communist revolution and most of the revolutions we heard and hear about, here and there. With their money they formed secret societies, such as Freemasons, Rotary Clubs, the Lions and others in different parts of the world for the purpose of sabotaging societies and achieving Zionist interests. With their money they were able to control imperialistic countries and instigate them to colonize many countries in order to enable them to exploit their resources and spread corruption there.

You may speak as much as you want about regional and world wars. They were behind World War I, when they were able to destroy the Islamic Caliphate, making financial gains and controlling resources. They obtained the Balfour Declaration, formed the League of Nations through which they could rule the world. They were behind World War II, through which they made huge financial gains by trading in armaments, and paved the way for the establishment of their state. It was they who instigated the replacement of the League of Nations with the United Nations and the Security Council to enable them to rule the world through them. There is no war going on anywhere, without having their finger in it.

“So often as they shall kindle a fire for war, Allah shall extinguish it; and they shall set their minds to act corruptly in the earth, but Allah loveth not the corrupt doers.” (The Table - verse 64).

The imperialistic forces in the Capitalist West and Communist East, support the enemy with all their might, in money and in men. These forces take turns in doing that. The day Islam appears, the forces of infidelity would unite to challenge it, for the infidels are of one nation.

“O true believers, contract not an intimate friendship with any besides yourselves: they will not fail to corrupt you. They wish for that which may cause you to perish: their hatred hath already appeared from out of their mouths; but what their breasts

conceal is yet more inveterate. We have already shown you signs of their ill will towards you, if ye understand.” (The Family of Imran - verse 118).

It is not in vain that the verse is ended with Allah's words “if ye understand.”

CHAPTER FOUR

OUR ATTITUDES TOWARDS:

A. Islamic Movements: -

Article Twenty-Three:

The Islamic Resistance Movement views other Islamic movements with respect and appreciation. If it were at variance with them on one point or opinion, it is in agreement with them on other points and understandings. It considers these movements, if they reveal good intentions and dedication to Allah, that they fall into the category of those who are trying hard since they act within the Islamic circle. Each active person has his share.

The Islamic Resistance Movement considers all these movements as a fund for itself. It prays to Allah for guidance and directions for all and it spares no effort to keep the banner of unity raised, ever striving for its realization in accordance with the Koran and the Prophet's directives.

“And cleave all of you unto the covenant of Allah, and depart not from it, and remember the favor of Allah towards you: since ye were enemies, and he reconciled your hearts, and ye became companions and Brethren by his favor: and ye were on the brink of a pit of fire, and he delivered you thence. Allah declareth unto you his signs, that ye may be directed.” (The Family of Imran - Verse 102).

Article Twenty-Four:

The Islamic Resistance Movement does not allow slandering or speaking ill of individuals or groups, for the believer does not indulge in such malpractices. It is necessary to differentiate between this behavior and the stands taken by certain individuals and groups. Whenever those stands are erroneous, the Islamic Resistance Movement preserves the right to expound the error and to warn against it. It will strive to show the right path and to judge the case in question with objectivity. Wise conduct is indeed the target of the believer who follows it wherever he discerns it.

“Allah loveth not the speaking ill of anyone in public, unless he who is injured call for assistance; and Allah heareth and knoweth: whether ye publish a good action, or conceal it, or forgive evil, verily Allah is gracious and powerful.” (Women - verses 147-148).

B. Nationalist Movements in the Palestinian Arena:

Article Twenty-Five:

The Islamic Resistance Movement respects these movements and appreciates their

circumstances and the conditions surrounding and affecting them. It encourages them as long as they do not give their allegiance to the Communist East or the Crusading West. It confirms to all those who are integrated in it, or sympathetic towards it, that the Islamic Resistance Movement is a fighting movement that has a moral and enlightened look of life and the way it should cooperate with the other (movements). It detests opportunism and desires only the good of people, individuals and groups alike. It does not seek material gains, personal fame, nor does it look for a reward from others. It works with its own resources and whatever is at its disposal "and prepare for them whatever force you can," for the fulfillment of the duty, and the earning of Allah's favor. It has no other desire than that.

The Movement assures all the nationalist trends operating in the Palestinian arena for the liberation of Palestine, that it is there for their support and assistance. It will never be more than that, both in words and deeds, now and in the future. It is there to bring together and not to divide, to preserve and not to squander, to unify and not to throw asunder. It evaluates every good word, sincere effort and good offices. It closes the door in the face of side disagreements and does not lend an ear to rumors and slanders, while at the same time fully realizing the right for self-defense.

Anything contrary or contradictory to these trends, is a lie disseminated by enemies or their lackeys for the purpose of sowing confusion, disrupting the ranks and occupy them with side issues.

"O true believers, if a wicked man come unto you with a tale, inquire strictly into the truth thereof; lest ye hurt people through ignorance, and afterwards repent of what ye have done." (The Inner Apartments - verse 6).

Article Twenty-Six:

In viewing the Palestinian nationalist movements that give allegiance neither to the East nor the West, in this positive way, the Islamic Resistance Movement does not refrain from discussing new situations on the regional or international levels where the Palestinian question is concerned. It does that in such an objective manner revealing the extent of how much it is in harmony or contradiction with the national interests in the light of the Islamic point of view.

C. The Palestinian Liberation Organization:

Article Twenty-Seven:

The Palestinian Liberation Organization is the closest to the heart of the Islamic Resistance Movement. It contains the father and the brother, the next of kin and the friend. The Moslem does not estrange himself from his father, brother, next of kin or friend. Our homeland is one, our situation is one, our fate is one and the enemy is a joint enemy to all of us.

Because of the situations surrounding the formation of the Organization, of the ideological confusion prevailing in the Arab world as a result of the ideological invasion under whose influence the Arab world has fallen since the defeat of the

Crusaders and which was, and still is, intensified through orientalists, missionaries and imperialists, the Organization adopted the idea of the secular state. And that is how we view it.

Secularism completely contradicts religious ideology. Attitudes, conduct and decisions stem from ideologies.

That is why, with all our appreciation for the Palestine Liberation Organization - and what it can develop into - and without belittling its role in the Arab-Israeli conflict, we are unable to exchange the present or future Islamic Palestine with the secular idea. The Islamic nature of Palestine is part of our religion and whoever takes his religion lightly is a loser. "Who will be adverse to the religion of Abraham, but he whose mind is infatuated? (The Cow - verse 130).

The day the Palestine Liberation Organization adopts Islam as its way of life, we will become its soldiers, and fuel for its fire that will burn the enemies.

Until such a day, and we pray to Allah that it will be soon, the Islamic Resistance Movement's stand towards the PLO is that of the son towards his father, the brother towards his brother, and the relative to relative, suffers his pain and supports him in confronting the enemies, wishing him to be wise and well-guided.

"Stand by your brother, for he who is brotherless is like the fighter who goes to battle without arms. One's cousin is the wing one flies with - could the bird fly without wings?"

D. Arab and Islamic Countries:

Article Twenty-Eight:

The Zionist invasion is a vicious invasion. It does not refrain from resorting to all methods, using all evil and contemptible ways to achieve its end. It relies greatly in its infiltration and espionage operations on the secret organizations it gave rise to, such as the Freemasons, The Rotary and Lions clubs, and other sabotage groups. All these organizations, whether secret or open, work in the interest of Zionism and according to its instructions. They aim at undermining societies, destroying values, corrupting consciences, deteriorating character and annihilating Islam. It is behind the drug trade and alcoholism in all its kinds so as to facilitate its control and expansion.

Arab countries surrounding Israel are asked to open their borders before the fighters from among the Arab and Islamic nations so that they could consolidate their efforts with those of their Moslem Brethren in Palestine.

As for the other Arab and Islamic countries, they are asked to facilitate the movement of the fighters from and to it, and this is the least thing they could do.

We should not forget to remind every Moslem that when the Jews conquered the Holy City in 1967, they stood on the threshold of the Aqsa Mosque and proclaimed that "Mohammed is dead, and his descendants are all women."

Israel, Judaism and Jews challenge Islam and the Moslem people. “May the cowards never sleep.”

E. Nationalist and Religious Groupings, Institutions, Intellectuals, The Arab and Islamic World:

The Islamic Resistance Movement hopes that all these groupings will side with it in all spheres, would support it, adopt its stand and solidify its activities and moves, work towards rallying support for it so that the Islamic people will be a base and a stay for it, supplying it with strategic depth an all human material and informative spheres, in time and in place. This should be done through the convening of solidarity conferences, the issuing of explanatory bulletins, favorable articles and booklets, enlightening the masses regarding the Palestinian issue, clarifying what confronts it and the conspiracies woven around it. They should mobilize the Islamic nations, ideologically, educationally and culturally, so that these peoples would be equipped to perform their role in the decisive battle of liberation, just as they did when they vanquished the Crusaders and the Tatars and saved human civilization. Indeed, that is not difficult for Allah.

“Allah hath written, Verily I will prevail, and my apostles: for Allah is strong and mighty.” (The Dispute - verse 21).

Article Thirty:

Writers, intellectuals, media people, orators, educators and teachers, and all the various sectors in the Arab and Islamic world - all of them are called upon to perform their role, and to fulfill their duty, because of the ferocity of the Zionist offensive and the Zionist influence in many countries exercised through financial and media control, as well as the consequences that all this lead to in the greater part of the world.

Jihad is not confined to the carrying of arms and the confrontation of the enemy. The effective word, the good article, the useful book, support and solidarity - together with the presence of sincere purpose for the hoisting of Allah's banner higher and higher - all these are elements of the Jihad for Allah's sake.

“Whosoever mobilizes a fighter for the sake of Allah is himself a fighter. Whosoever supports the relatives of a fighter, he himself is a fighter.” (related by al-Bukhari, Moslem, Abu-Dawood and al-Tarmadhi).

F. Followers of Other Religions: The Islamic Resistance Movement Is A Humanistic Movement:

Article Thirty-One:

The Islamic Resistance Movement is a humanistic movement. It takes care of human rights and is guided by Islamic tolerance when dealing with the followers of other religions. It does not antagonize anyone of them except if it is antagonized by it or stands in its way to hamper its moves and waste its efforts.

Under the wing of Islam, it is possible for the followers of the three religions - Islam, Christianity and Judaism - to coexist in peace and quiet with each other. Peace and quiet would not be possible except under the wing of Islam. Past and present history are the best witness to that.

It is the duty of the followers of other religions to stop disputing the sovereignty of Islam in this region, because the day these followers should take over there will be nothing but carnage, displacement and terror. Everyone of them is at variance with his fellow-religionists, not to speak about followers of other religionists. Past and present history are full of examples to prove this fact.

“They will not fight against you in a body, except in fenced towns, or from behind walls. Their strength in war among themselves is great: thou thinkest them to be united; but their hearts are divided. This, because they are people who do not understand.” (The Emigration - verse 14).

Islam confers upon everyone his legitimate rights. Islam prevents the incursion on other people's rights. The Zionist Nazi activities against our people will not last for long. “For the state of injustice lasts but one day, while the state of justice lasts till Doomsday.”

“As to those who have not borne arms against you on account of religion, nor turned you out of your dwellings, Allah forbiddeth you not to deal kindly with them, and to behave justly towards them; for Allah loveth those who act justly.” (The Tried - verse 8).

The Attempt to Isolate the Palestinian People:

Article Thirty-Two:

World Zionism, together with imperialistic powers, try through a studied plan and an intelligent strategy to remove one Arab state after another from the circle of struggle against Zionism, in order to have it finally face the Palestinian people only. Egypt was, to a great extent, removed from the circle of the struggle, through the treacherous Camp David Agreement. They are trying to draw other Arab countries into similar agreements and to bring them outside the circle of struggle.

The Islamic Resistance Movement calls on Arab and Islamic nations to take up the line of serious and persevering action to prevent the success of this horrendous plan, to warn the people of the danger emanating from leaving the circle of struggle against Zionism. Today it is Palestine, tomorrow it will be one country or another. The Zionist plan is limitless. After Palestine, the Zionists aspire to expand from the Nile to the Euphrates. When they will have digested the region they overtook, they will aspire to further expansion, and so on. Their plan is embodied in the “Protocols of the Elders of Zion,” and their present conduct is the best proof of what we are saying.

Leaving the circle of struggle with Zionism is high treason, and cursed be he who does that. “for who so shall turn his back unto them on that day, unless he turneth

aside to fight, or retreateth to another party of the faithful, shall draw on himself the indignation of Allah, and his abode shall be hell; an ill journey shall it be thither.” (The Spoils - verse 16). There is no way out except by concentrating all powers and energies to face this Nazi, vicious Tatar invasion. The alternative is loss of one's country, the dispersion of citizens, the spread of vice on earth and the destruction of religious values. Let every person know that he is responsible before Allah, for “the doer of the slightest good deed is rewarded in like, and the doer of the slightest evil deed is also rewarded in like.”

The Islamic Resistance Movement consider itself to be the spearhead of the circle of struggle with world Zionism and a step on the road. The Movement adds its efforts to the efforts of all those who are active in the Palestinian arena. Arab and Islamic Peoples should augment by further steps on their part; Islamic groupings all over the Arab world should also do the same, since all of these are the best-equipped for the future role in the fight with the warmongering Jews.

."and we have put enmity and hatred between them, until the day of resurrection. So often as they shall kindle a fire of war, Allah shall extinguish it; and they shall set their minds to act corruptly in the earth, but Allah loveth not the corrupt doers.” (The Table - verse 64).

Article Thirty-Three:

The Islamic Resistance Movement, being based on the common coordinated and interdependent conceptions of the laws of the universe, and flowing in the stream of destiny in confronting and fighting the enemies in defense of the Moslems and Islamic civilization and sacred sites, the first among which is the Aqsa Mosque, urges the Arab and Islamic peoples, their governments, popular and official groupings, to fear Allah where their view of the Islamic Resistance Movement and their dealings with it are concerned. They should back and support it, as Allah wants them to, extending to it more and more funds till Allah's purpose is achieved when ranks will close up, fighters join other fighters and masses everywhere in the Islamic world will come forward in response to the call of duty while loudly proclaiming: Hail to Jihad. Their cry will reach the heavens and will go on being resounded until liberation is achieved, the invaders vanquished and Allah's victory comes about.

“And Allah will certainly assist him who shall be on his side: for Allah is strong and mighty.” (The Pilgrimage - verse 40).

CHAPTER FIVE THE TESTIMONY OF HISTORY

Across History in Confronting the Invaders:

Article Thirty-Four:

Palestine is the navel of the globe and the crossroads of the continents. Since the dawn of history, it has been the target of expansionists. The Prophet, Allah bless him and grant him salvation, had himself pointed to this fact in the noble Hadith in which he called on his honorable companion, Ma'adh ben-Jabal, saying: O Ma'ath, Allah

throw open before you, when I am gone, Syria, from Al-Arish to the Euphrates. Its men, women and slaves will stay firmly there till the Day of Judgment. Whoever of you should choose one of the Syrian shores, or the Holy Land, he will be in constant struggle till the Day of Judgment.”

Expansionists have more than once put their eye on Palestine which they attacked with their armies to fulfill their designs on it. Thus it was that the Crusaders came with their armies, bringing with them their creed and carrying their Cross. They were able to defeat the Moslems for a while, but the Moslems were able to retrieve the land only when they stood under the wing of their religious banner, united their word, hallowed the name of Allah and surged out fighting under the leadership of Salah ed-Din al-Ayyubi. They fought for almost twenty years and at the end the Crusaders were defeated and Palestine was liberated. “Say unto those who believe not, Ye shall be overcome, and thrown together into hell; an unhappy couch it shall be.” (The Family of Imran - verse 12).

This is the only way to liberate Palestine. There is no doubt about the testimony of history. It is one of the laws of the universe and one of the rules of existence. Nothing can overcome iron except iron. Their false futile creed can only be defeated by the righteous Islamic creed. A creed could not be fought except by a creed, and in the last analysis, victory is for the just, for justice is certainly victorious.

“Our word hath formerly been given unto our servants the apostles; that they should certainly be assisted against the infidels, and that our armies should surely be the conquerors.” (Those Who Rank Themselves - verses 171-172).

Article Thirty-Five:

The Islamic Resistance Movement views seriously the defeat of the Crusaders at the hands of Salah ed-Din al-Ayyubi and the rescuing of Palestine from their hands, as well as the defeat of the Tatars at Ein Galot, breaking their power at the hands of Qataz and Al-Dhaher Bivers and saving the Arab world from the Tatar onslaught which aimed at the destruction of every meaning of human civilization. The Movement draws lessons and examples from all this. The present Zionist onslaught has also been preceded by Crusading raids from the West and other Tatar raids from the East. Just as the Moslems faced those raids and planned fighting and defeating them, they should be able to confront the Zionist invasion and defeat it. This is indeed no problem for the Almighty Allah, provided that the intentions are pure, the determination is true and that Moslems have benefited from past experiences, rid themselves of the effects of ideological invasion and followed the customs of their ancestors.

CONCLUSION

The Islamic Resistance Movement is Composed of Soldiers:

Article Thirty-Six:

While paving its way, the Islamic Resistance Movement, emphasizes time and again

to all the sons of our people, to the Arab and Islamic nations, that it does not seek personal fame, material gain, or social prominence. It does not aim to compete against any one from among our people, or take his place. Nothing of the sort at all. It will not act against any of the sons of Moslems or those who are peaceful towards it from among non-Moslems, be they here or anywhere else. It will only serve as a support for all groupings and organizations operating against the Zionist enemy and its lackeys.

The Islamic Resistance Movement adopts Islam as its way of life. Islam is its creed and religion. Whoever takes Islam as his way of life, be it an organization, a grouping, a country or any other body, the Islamic Resistance Movement considers itself as their soldiers and nothing more.

We ask Allah to show us the right course, to make us an example to others and to judge between us and our people with truth. "O Lord, do thou judge between us and our nation with truth; for thou art the best judge." (Al Araf - Verse 89).

The last of our prayers will be praise to Allah, the Master of the Universe.

<p>THE CONVENTION THAT CHANGED THE FACE OF FREEMASONRY by Allen E. Roberts, FPS MSA Short Talk Bulletin - October 1986</p>
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For more than one hundred forty years many Freemasons have been misinformed. They have not been told the full story of one of Freemasonry's most important events.

This story starts in December, 1839. It began with a resolution adopted by the Grand Lodge of Alabama, which requested all Grand Lodges to send a delegate to the City of Washington on the first Monday in March, 1842, "for the purpose of determining upon a uniform mode of work throughout all the Lodges of the United States and to make other lawful regulations for the interest and security of the Craft." (The emphasis is mine, for this indicates what I mean when I say we have been misinformed.)

The Convention was held on March 7, 1842, "in the Central Masonic Hall at four and a half and D Streets N.W." Ten Grand Lodges were represented. And these representatives refused to seat a delegate from the Grand Lodge of Michigan, declaring that it had not been established under constitutional principles. The report was made by Charles W. Moore, Chairman of Credentials Committee and Grand Secretary of the Grand Lodge of Massachusetts. The Convention upheld his report.

After due deliberation, it was concluded that not enough Grand Lodges were represented, and there was not enough time to formulate a uniform ritual that would be acceptable to all Grand Lodges. Differences of opinion among the committee selected to develop a uniform mode of work were too many and not reconcilable. The Convention voted to request each Grand Lodge to appoint some well-versed Mason

and style him as a Grand Lecturer to report to a Convention to be held the following year.

The report of another Committee was to have important, immediate, and far reaching effects on the Grand Lodges of the country. The "Committee on General Regulations Involving The Interests and Security of The Craft" reported in several areas. It recommended that the Representative System "already adopted by some of the Grand Lodges" be extended to all Grand Lodges. To protect the Fraternity from unworthy men claiming to be Masons, the Committee recommended that "certificates of good standing of visiting Brethren who are strangers" be made available by the Grand Lodge to which they belong. "These certificates will not only shield the Institution," said the committee, "from the undeserving, but will furnish the widow and orphans of the deceased Brethren the best evidence of their claim upon the Fraternity."

This Committee also considered as "reprehensible" the practice "of receiving promissory notes for the fees for conferring Degrees, instead of demanding the payment thereof before the Degrees are conferred."

The Committee considered it an "impropriety" to transact "business in Lodges below the Degree of Master Mason, except as such that appertains to the conferring of the inferior Degrees and the instruction therein." It credited the Grand Lodge of Missouri for bringing this to the attention of Freemasons everywhere. The Committee went on to say "Entered Apprentices and Fellow Crafts are not members of Lodges, nor are they entitled to the franchises of members."

The suspension of a Mason for non-payment of dues was also considered by the Committee. It believed that uniform legislation should be adopted by the Grand Lodges to protect the Fraternity.

It wasn't long before several Grand Lodges changed their laws to conform to the recommendations of this Committee. Certificates or cards were issued by Grand Secretaries to members of Lodges. And Grand Lodges ordered Lodges to set cash fees for conferring degrees. Representatives were appointed by some Grand Lodges that had never done so before. And many Grand Lodges changed from conferring all business in the Entered Apprentice Degree to that of the Master Mason Degree.

Maryland was one Grand Lodge that acted almost immediately on these suggestions. on May 16, 1842, it voted to elect one Grand Lecturer to attend the conference in 1843. It ordered the Grand Secretary to procure certificates to issue to Master Masons in good standing. It ordered all Lodges to conduct their business in the Master Mason Degree. It said "that when a Mason is suspended for any cause whatever, he is for the time of such suspension debarred from all rights and privileges of the Order."

In 1842, some Lodges in Virginia started conducting their business in the Master Mason Degree. So it went over the next several years, but it was as late as 1851 before the Grand Lodge of Maine changed from working or conducting its business

in the First to that of the Master Mason Degree.

It might be well to consider why some of the leaders of Freemasonry were concerned about the looseness of the ritual, as well as many other facts of the Fraternity.

Looking back to the year 1826, and the two decades that followed, it is found that in 1826, one William Morgan, who had purported to be a Freemason, disappeared. Freemasons were accused of murdering him, although there has never been any evidence that he was harmed in any way. He merely disappeared. This set off a hue and cry against Freemasonry. In many instances, Grand Lodges could not find a quorum to meet. Lodges turned in their charters by the hundreds. Freemasons quit by the thousands. Freemasonry was in deplorable condition.

During this period many of the ritualists and the men who had been dedicated to the principles of Freemasonry were lost to the Craft. Many died. Others quit because of the persecution handed down to their families because they would not renounce their membership in the Order. For these and various other reasons, Masonic Lodges were not operating anywhere near their capacity.

This was the state of affairs in the late 1830s, when Alabama called for a Convention to rectify many of the things that had gone awry. These were some of the things causing the Convention meeting in Washington to make the recommendations it did. These were some of the things carried into the Baltimore Convention of 1843. The Convention which we have heard so much about.

The ritual in its various forms did take much of the time of those attending the Baltimore Convention from May 8 to 17, 1843, meeting in the Masonic Hall on Saint Paul Street with sixteen of the twenty-three Grand Lodges in the United States represented. But many hours were taken to discuss the several points brought out during the convention held in Washington. And it approved everything that had been accomplished in the District.

The evening session was opened with the address of the President of the Convention, John Dove of Virginia. His opening remarks stated the purpose for the Convention: "For the first time in the Masonic history of the United States of North America, the Craft have found it necessary and expedient to assemble by their representatives, to take into consideration the propriety of devising some uniform mode of action by which the ancient landmarks of our beloved Order may be preserved and perpetuated, and by which posterity in all times to come may be enabled to decide with certainty upon the pretensions of a Brother, no matter in which section of our blessed and happy land he may reside; and, finally, and we hope no distant date, to transfer those inestimable privileges to our Brothers throughout the Masonic World." Dove's statement shows that much more than the ritual was involved.

The following day, May 9, the "Committee on the General Object of the Convention" submitted its report. It said: "The objects of the Convention are two-fold, viz.: 1. To produce uniformity of Masonic Work; 11. To recommend such measures as shall tend to the elevation of the Order to its due degree of respect

throughout the world at large.”

Four standing committees were appointed:

1. On the work and lectures in conferring Degrees.
2. On the Funeral Service.
3. On the ceremonies of Consecration and Installation.
4. On Masonic Jurisprudence.

It is interesting to note the prominent Masons who were appointed to the Committee on Work. John Dove, at the insistence of the Convention, became the Chairman. John Barney of Ohio, S.W.B. Carnegy of Missouri, Charles W. Moore of Massachusetts, and Ebenezer Wadsworth of New York were the other members.

On the morning of May 10, this Committee recited the lecture of the First Degree. The Convention adopted the work of the Committee by a vote of fourteen to one. Ebenezer Wadsworth of New York, cast the dissenting vote. The following day, the Committee reported “on the opening and closing of ceremonies of the First Degree” and their work was accepted by the Convention. Then the Chairman of the Committee, John Dove, assisted by Charles Moore, reported the lecture of the Second Degree. This work was also accepted by the Convention. But evidently Ebenezer Wadsworth was not happy with the work that had been accepted by the Convention. He “requested to be excused from serving longer on the Committee on Work.” He was excused and Brother Edward Herndon, of Alabama, substituted.

At the Friday morning session, “the opening work of the Third Degree was accepted by the Convention with a vote of twelve to one “with New York dissenting.”

On Monday morning, May 15, the following was reported: “The undersigned Committee on the Dedication, Consecration and Installation of Lodges, etc., having had the several subjects submitted to them under consideration, beg leave respectfully to report that they have examined and carefully compared all the various authors and systems which they have been able to obtain, and present the following, viz.:

“That the forms in the 'Monitor,' under the authorship of M.W. Thomas S. Webb, republished in 1812, possesses the least faults of any which have been before them, and has a high claim to antiquity, and having been in general use as a standard work for nearly half a century, possess no errors of material as to require alteration, except as follows.” There followed six minor changes that it recommended be made, three of them in the Installation Ceremony.

Concerning the “Certificates of Good Standing,” the Convention said that the Washington Convention of 1842 earnestly recommended to the consideration of the Fraternity “such Certificate, and where it has escaped attention in the deliberations of any Grand Lodge, this Convention call it to their view, as being a check admirably calculated to preserve the Fraternity from unworthy Brethren from a distance, and an additional means of protection to the good and the deserving.”

The Convention adopted a resolution that was to have far-reaching and controversial effects: That a Committee be designated to prepare and publish at an early day, a text book, to be called "The Masonic Trestle-Board," to embrace three distinct, full and complete "Masonic Carpets," illustrative of the three Degrees of ancient Craft Masonry; together with the ceremonies of consecrations, dedications and installation; laying of cornerstones of public edifices; the Funeral service, and order of processions. To which shall be added the Charges, Prayers and Exhortations, and the selection from scripture, appropriate and proper for Lodge service. The Committee further report, that they deem it expedient that a work be published to contain archaeological research into the history of the Fraternity in the various nations of the world.

The Committee on Masonic Jurisprudence reported it had considered whether or not "the evils which this Convention has met to rectify and remove, have arisen from any defect or fault in the present system of organizations as adopted by the Fraternity of the United States." It concluded the evils existed, mainly because of the individual action of the numerous Grand Lodges in the United States. Inter-communication between Grand Lodges did not exist. The "purity and unity" of work prevalent in Europe was therefore missing.

"UNITY throughout the whole Masonic family is essential," claimed the Committee. "Any system of polity tending to throw obstacles in its way must be wrong. The simple truth that we are all Brethren of one family, and look up to one common Father, the Lord our God, is the basis of all the ancient constitutions. "

To correct the "evils" that prevailed, the Committee said it had considered two plans: "1st. A General Grand Lodge of the United States. 2nd. A triennial convention of representatives of the several Grand Lodges of the United States."

It went on to state: "Your Committee, without encumbering their report with long arguments, beg to recommend the latter course as being that, which in their opinion, will best attain the end proposed." So, contrary to what many Freemasons have been led to believe, the Baltimore Convention of 1843 did not recommend the establishment of General Grand Lodge. It did recommend "the several Grand Lodges of the United States to enter into and form a National Masonic Convention."

The Jurisprudence Committee had also considered a question about whether or not a Lodge could try its Master. It concluded: "The Master is an integral part of its government, unable to sit in judgment on himself, and yet without whom the Lodge could not act, without, as it were, committing *felo de se* (suicide). The Committee offered the following, with which the Convention concurred "a subordinate Lodge has not the right to try its Master, but that he is amenable to the Grand Lodge alone."

The Committee considered sojourning Masons as "freeloaders." It believed all Masons living in the vicinity of a Lodge and not a member of it should be required to contribute "a sum equal in value to the annual dues per capita of the subordinate Lodge in whose jurisdiction they reside." The Convention voted to recommend that all Grand Lodges take this recommendation under advisement.

In an attempt to bring unity “Throughout the world in all things pertaining to Masonry,” the Convention approved a recommendation to send “a Delegate from the Masonic Fraternity of the United States to their Brethren in Europe.”

On the evening of May 15 the Committee on Work exemplified the opening and closing of the Lodge in “the Third Degree.” The ceremonies for opening and closing a Lodge were exemplified on the morning of the 16th. Then the Convention adopted a resolution thanking the Grand Lodge of Maryland for its hospitality. It was especially appreciative of Maryland assuming all expenses. This was followed by the presentation of the “Lecture of the First Degree.”

It was “Resolved, that the interest of the Masonic Fraternity, and the good of mankind may be greatly promoted by the publication of a periodical devoted to Free-Masonry. This Convention, therefore, cheerfully and earnestly recommend the Free-Mason's Monthly Magazine, edited and published by Brother Charles W. Moore, of Boston, Massachusetts as eminently useful and well-deserving the generous patronage, support and study of the whole Fraternity.” The Convention concurred.

Each delegate contributed \$5.00 to defray the expenses of printing. It was resolved to hold the next Convention in Winchester, Virginia, “on the second Monday in May, in the year 1846.” This was never held.

The evening session of May 16th was devoted to the degree work. “The President repeated the first section of the F.C. and M.M. Degrees; and Brother Moore, the second sections of the same Degrees. The Committee then exemplified the work in the Third Degree.”

On the morning of the last day of the Convention, the Master Mason Degree was exemplified. Then, while the President was absent from the hall, “Brother Carnegie took the chair,” and a resolution praising John Dove of Virginia was unanimously adopted. Albert Case of South Carolina was also thanked for his work as secretary. The concluding session was held in the afternoon of May 17th. The Convention approved a letter, read by the Secretary, Albert Case, to be sent to “the Masonic Fraternity of the United States.” Each paragraph contained the flowery language of the day pleading with the Freemasons of the country to unite in love, friendship and Brotherhood.

This letter, written immediately following the anti-Masonic craze that began in 1826, called upon all Lodges “to exercise their powers and cleanse the sanctuary” of unfaithful Masons. It concluded by asking all Freemasons to “Be true to your principles, and the great moral edifice will stand beautiful and complete. Together, Brethren, be true and faithful.”

The President thanked the delegates for the compliments paid him, and for their diligent work. He called upon the Chaplain to dismiss them with prayer. The Convention was then adjourned sine die.

The Convention was ended, but its accomplishments would change the face of

Freemasonry throughout the United States.

THE CABLE - THE PAPER

by Garth Cochran, Calgary Lodge #23, Alberta

[source unknown - date unknown]

Considerable discussion has been generated of late on the difference between a cable and a cable tow, and on whether the burial in the rough sands of the sea (or is it coarse sands) is a cable's length or a cable-tow's length from shore. I propose to explain why such a burial is a cable's length from shore, and to further explore the analogy of the cable and cable tow in Masonic allegory.

Our Freemasonry started in Britain, and I think it important to bear that in mind when we are researching questions such as this. What are the traditions there and at that time that would affect the development of the Craft. Clearly, the naval tradition which made Britain a major power from the time of Elizabeth I would have been paramount. In fact, the concepts of cable, cabletow and the burial in our first degree penalty come directly from that naval tradition.

To explain, first what is a cable or rope? We start with fibers, which are just a jumbled mess of short pieces or oakum, without direction or form. If we twist these fibers together, we can make them into a yarn. That a yarn, however, is a long way from a rope or cane. In fact, we twist several yarns together to make a strand. A number of strands, usually three, are "laid-up" to form a rope. Three such ropes laid up together makes a cable.

Why doesn't a rope simply unravel and leave you with a pile of fibers? It's all in the twist! And, with a couple of Brothers to assist, I'll demonstrate. (Two Brothers are invited to take the ends of the rope and twist.) One of you take this end, and you take the other. Now both of you twist it clockwise while you keep some tension on it. (Lecturer continues while Brothers twist.)

Rope is made in a similar manner, except that three or more strands are attached at one end to a mechanical device that winds each of them equally. The other end of all the ropes are attached to a free-wheeling bobbin so that they may spin around each other as the twist is applied. Although we aren't doing that here, we'll see the effect if you hold the rope up high and walk towards each other. (Pull center down as the volunteers approach each other, and then release it to allow the rope to spin around itself. Take the rope from the volunteers. Thank the volunteers and have them take their seats.)

Each part of the rope is trying to untwist, but the close contact with its neighbor counteracts the tendency to unravel and causes the strands to wind around each other. The fibers stay together, and this is what gives the cable its strength.

Now, all the cables on board a ship are all the same length. That's because of the length of the ropewalk where they are made. Some are 100 fathoms, some could be

as long as 130 fathoms. In the British Navy, the standard length of a cable is one hundred fathoms, or six hundred feet. That was chosen because it is one-tenth of a nautical mile. Thus, the cable is also used as a measure of distance.

Now we come to the burial. Life in the British Navy from the time of Elizabeth I to this century was governed by the Articles of War. Each Sunday these Articles were read to the men so that they were constantly reminded of their duty and of the penalties for shirking it. Included in these articles is the penalty for treason. A man found guilty of treason would be hanged from the yardarm and, after being left there for a suitable period of time, would be taken down and buried. To ensure there is no honor to the traitor, the Articles of War specified that burial will be a cable's length or 600 feet from shore. Burial on the tidal flats is neither an honorable burial at sea nor on land. This is where the garbage of both land and sea is thrown together to rot. So when burying a traitor, the navy looked for a large tidal flat and dumped the body a cable's length from shore. In fact, both main anchorages at the time of sail - Spithead and the Nore at the mouth of the Thames and at Portsmouth - had such extensive tidal flats. They were also the only places where enough Captains could be brought together to hold a Court Martial.

That covers the cable, and the burial. But what about the cable-tow?

I mentioned that a cable was a rope of 600 feet. But when a tug is towing a ship, they are almost always more than six hundred feet apart. That's because a cable and a cable-tow aren't the same thing. The cable is a rope of a specific length. When we make up a tow, we might tie or "bend" several cables together.

The number of cables needed to make up a tow depend on several factors. First, how heavy is the tow? A light object isn't hard to move, but a heavy one is.

A short rope has very little give in it, very little stretch. If you attach it to a light object, it will pull it. (Hold a short rope up between both hands and give a couple of light tugs.) But if you tie it to something heavy (give a sharp tug and let go of one end) it will break before it starts to move the tow through the water.

(Give one end of a longer rope to a Brother sitting on the side and walk across the Lodge allowing the rope to loop down towards but not touching the floor. Give a couple of pulls on the rope to demonstrate the ability of the rope to absorb the force of the pull.)

As you can see, a longer rope has more stretch and give in it. So, too, with the cable-tow. The tug's force is applied more slowly, giving enough time to overcome the inertia of the disabled ship and get it moving before the cable snaps.

The burden of the ship is not the only factor that determines the length of the tow. The condition of the sea is also important. If the sea is calm, a shorter cable-tow is enough. Once you get the tow moving, it will follow smoothly. However, if the sea is rough, then a longer cable is needed. The tow may be trying to climb the back of one wave while the tug is surging down the front of another. If the tow is too short, then there isn't enough give in it to allow the tug and the tow to scend apart. The rope will

snap.

So the heavier the burden, and/or the rougher the conditions, the longer the cable-tow.

The point is that the terms we use in Masonry today have their basis in real terms and in real penalties. That gives them both a strength and a sense of purpose to anyone who comes to understand their origins.

Brethren, I have now explained the construction of a cable and how it may be used as both a unit of length and as a cable-tow. But what, you might ask, has this to do with Freemasonry?

The second thing to understand is the depth of meaning available to us in the use of a cable as a metaphor in Masonry. As the cable is made of many parts put together for a common purpose, so might we look at Freemasonry.

The cable consists of individual fibers, worked together to form strands. These strands are laid together to make up ropes and the ropes to form a cable. As separate entities, the fibers have little strength. However, when organized into a cable, as we have shown, their strength is immense.

So it is with Freemasonry. A Masonic Cable is made from individuals who form a Lodge. Lodges organize into Districts. Districts unite in a Grand Lodge. And as three ropes entwined produce the strong cable, so too does Virtue, Morality and Brotherly Love give strength to Masonry.

Further, a cable gains its strength from three equal ropes, laid together. Each rope is as important to the whole as the other. So it is with the three degrees of Freemasonry. One should not be tempted to forget the lessons of the Entered Apprentice or Fellowcraft just because he has been rated to the Sublime Degree of Master Mason.

As a strong cable is made of three ropes entwined, the strength of a Lodge comes from the Three Great Lights, the Three Lesser Lights, the three principal officers and the three pillars denoting Wisdom, Strength and Beauty.

A cable's great strength is only apparent when it is put to use. So it is with Freemasonry. The strength of our Craft remains hidden until it is put to use.

We can also think of the cable-tow as the bond connecting the individual Brother to his Lodge and to Grand Lodge, those venerable institutions that give direction to a Brother in his journey through life.

Consider what we have just learned. The cable-tow, which connects the tug to the barge at sea, is not of a specific length. In fact, the amount of cable let out by the tug as it attempts to direct the course and speed of the barge depends on the condition of the sea and the burden of the tow. The heavier the burden and the rougher the sea, the longer the cable-tow that is necessary. Strange as it may seem, in stormy seas, a tug actually gives more secure guidance and direction with the longer cable-tow.

So, too, with our Masonic cable-tow: that bond that binds a Brother to his Lodge and to the Craft. What about the Brother who finds himself encountering stormy seas or who finds the burdens of his responsibilities bear heavily on him? Undue pressure from the Lodge or from his Brothers to attend meetings, participate in degree work or to “be a good Mason” may cause his cable-tow to snap and sever his bond to the Craft.

Finally, once the nautical cable-tow is severed, the state of the seas or the poor condition of the disabled ship may make recovery of the tow impossible. The ship is therefore lost while the tug stands by - helpless.

So might a Brother be lost to the Craft.

And Masonry would be thus impoverished.

THE CABLE - THE PLAYLET IN ONE ACT

by Garth Cochran and Barry Maynard, Calgary Lodge, #23, Alberta

[source unknown - date unknown]

Cast of Characters

A Seafaring Man (SFM): the skipper of a small vessel.

Three Young Gentlemen (YG): three lads entered on the ships books as Midshipmen.

The Situation

The three lads are standing on the deck, awaiting the master of the ship to receive their daily lesson.

Props

Either one short and one long rope, about five feet and 20 feet, or several cable-tows made up into short and long pieces.

1 YG Three months we've been on board this ship, and though we can call ourselves sailors, I can't even sail our ship's boat.

2 YG That's because when you were told to grab the painter, you didn't know it was the rope tied to the bow!

3 YG That's the pointy end, in case you didn't know.

1 YG And I suppose you think “stern” is how the skipper looks.

SFM (enters) Belay that idle chatter!

1 YG (Embarrassed) I'm terribly sorry, sir.

SFM I heard more than you think. And since none of you is likely to know much about a painter, or any rope or cable aboard ship, we'll discuss them for today's lesson.

All YG Aye, aye, Sir.

SFM First, what is a rope? We start with fibers, which are just a jumbled mess of short pieces, without direction or form. But if we twist these fibers together, we can make them into a yarn.

2 YG My mother knit my sweater from the yarn she spun from our sheep's wool.

SFM That may be, but a yarn is a long way from a rope or cable. In fact, we twist several yarns together to make a strand. A number of strands - usually three - are "laid-up" to form a rope. Three such ropes laid up together make a cable.

3 YG Why doesn't a rope simply unravel and leave you with a pile of fibers?

SFM It's all in the twist! Here, you (pointing to 1 YG) take this end, and you (indicating 3 YG) take the other. Now both of you twist it while you keep some tension on it. (YG twist the rope tight and as they twist, SFM continues.) Rope is made in a similar manner, except that three or more strands are attached at one end to a mechanical device that winds each of them equally. The other end of all the ropes are attached to a free-wheeling bobbin so that they may spin around each other as the twist is applied. Although we aren't doing that here, you will see the effect if you hold the rope up high (SFM holds twisted rope in center while YG hold it above the head) and walk towards each other. (SFM pulls center down as the YG approach each other, and then releases it to allow the rope to spin around itself.)

2 YG That's amazing! But how does it hold together?

SFM Each part of the rope is trying to untwist, but the close contact with its neighbor counteracts the tendency to unravel causes the strands to wind around each other and gives the rope or cable its strength.

1 YG Why are the cables stored below all the same length?

SFM Basically, that's because of the length of the ropewalk where they are made. Some are 100 fathoms, some could be as long as 130 fathoms. In the British Navy, the standard length of a cable is one hundred fathoms, or six hundred feet. That was chosen because it is about one-tenth of a nautical mile. So we can also use the cable as a measure of distance.

2 YG So when you read the Articles of War each Sunday, the penalty for treason actually defines a specific distance from shore where the body is to be buried.

SFM Exactly! To ensure there is no honor to the traitor, the Articles of War specify that burial will be one cable's length or 600 feet from shore. Burial on the tidal flats is neither an honorable burial at sea nor on land. This is where the garbage of both land and sea is thrown together to rot. So when burying a traitor, we look for a large tidal flat and dump the body a cable's length from shore.

3 YG Last week when we used our cables to tow that disabled ship, it was certainly more than six hundred feet away.

SFM That's because a cable and a cabletow aren't the same thing. The cable is a rope of a specific length. When we make up a tow, we might tie or bend several cables together.

3 YG How do you know how many cables to put in your tow?

SFM That depends on several factors. First, how heavy is the tow? A light object isn't hard to move, but a heavy one is. (SFM gives one end of a rope to 3 YG.) A short rope has very little give in it, very little stretch. If you attach it to a light object, it will pull it. But if you tie it to something heavy (motions the other YG to grab onto the end of the rope with 3 YG) it will break (three YG pull back and SFM lets rope go) before it starts to move the tow through the water. (SFM gives the three YG the end of the longer rope and, holding the other end, walks away from them, the rope looping towards the floor between them.) As you can see, a longer rope has more stretch in it. (3 YG lean backward and the bight of the rope rises from the floor.) So, too, with the cable-tow. The tug's force is applied more slowly, giving enough time to overcome the inertia of the disabled ship and get it moving before the cable snaps.

1 YG Is that the only factor?

SFM No, the condition of the sea is also important. If the sea is calm, a shorter cable-tow is enough. Once you get the tow, moving, it will follow smoothly in the calm sea. However, if the sea is rough, then a longer cable is needed. The tow may be trying to climb the back of one wave while the tug is surging down the front of another. If the tow is too short, then there isn't enough give in it to allow the tug and the tow to [???] apart. The cable-tow will snap.

2 YG So the heavier the burden, and/or the rougher the conditions, the longer the cable-tow.

SFM Correct! And that ends our lesson for today. Time to swab the deck!

LECTURE

Short Lecture to be addressed to the Lodge members and to be given by SFM or a Brother who did not take part in the playlet.

Brethren, we have by way of this short skit explained the construction of a cable and how it may be used as both a unit of length and as a cable-tow. We trust you have found it interesting. But what, you might ask, has this to do with Freemasonry?

Considerable discussion has been generated of late on the difference between a cable and a cable tow, and on whether the burial in the rough sands of the sea (or is it coarse sands) is a cable's length or a cable-tow's length from shore. I propose to explain why such a burial is a cable's length from shore, and to further explore the analogy of the cable and cable tow in Masonic allegory.

The selection of the Cable and Cable-Tow as Masonic symbols was surely not by accident since they form such an apt metaphor for Masonic teachings.

Our Freemasonry started in Britain, and I think it important to bear that in mind when we are researching questions such as this. What are the traditions there and at that time that would affect the development of the Craft. Clearly, the naval

tradition, which made Britain a major power from the time of Elizabeth I, would have been paramount. In fact, the concepts of cable, cable-tow and the burial in our first degree penalty come directly from that naval tradition.

Terms such as cable and cable-tow were both used and understood widely amongst the British people. Further, the penalty for treason in Britain's navy, almost to the turn of the twentieth century, contained the specification that the body of a traitor executed under the Articles of War shall be buried a cable's length from shore. That specification was clearly 600 feet and not an indeterminate distance such as a cable-tow's length from shore. In fact, to anyone in Britain in the eighteenth and nineteenth centuries, the term 'cable-tow' used in this context would not make any sense.

The point is that the terms we use in Masonry today have their basis in real terms and in real penalties. That gives them both a strength and a sense of purpose to anyone who comes to understand their origins.

The second thing to understand is the depth of meaning available to us in the use of a cable as a metaphor in Masonry. As the cable is made of many parts put together for a common purpose, so might we look at Freemasonry.

The cable consists of individual fibers, worked together to form strands. These strands are laid together to make up ropes and the ropes to form a cable. As separate entities, the fibers have little strength. However, when organized into a cable, as we have shown, their strength is immense.

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Further, a cable gains its strength from three equal ropes, laid together. Each rope is as important to the whole as the other. So it is with the three degrees of Freemasonry. One should not be tempted to forget the lessons of the Entered Apprentice or Fellowcraft just because he has been rated to the Sublime Degree of Master Mason.

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seem, in stormy seas, a tug actually gives more secure guidance and direction with the longer cable-tow.

So, too, with our Masonic cable-tow: that bond that binds a Brother to his Lodge and to the Craft. What about the Brother who finds himself encountering stormy seas or who finds the burdens of his responsibilities bear heavily on him? Undue pressure from the Lodge or from his Brothers to attend meetings, participate in degree work or to “be a good Mason” may cause his cable-tow to snap and sever his bond to the Craft.

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And Masonry would be thus impoverished.

THE DECLINE IN MEMBERSHIP

by William A. Brown, PGHP

[source unknown - date unknown]

My Brothers, please grant me a few minutes of your time, to enlighten you on a few facts, and I hope you will carry this message to others. Some have said I am crying out in a wilderness, No one cares.

In this paper I give you the truth, You may even in the end agree with its contents, yet, this paper will end up in the trash. You may say, “I agree with what you say but what can I do about it?”

Let us put down a few statistics. Nobody likes statistics, but permit an old man to bend the rules.

At the end of the 1964 Masonic year and the beginning of the 1965 year, there was a grand total of 15,839 Lodges in the United States, and a total Masonic membership of 4,005,558. During that year, 11 Grand Lodges showed a total gain of 4,181 members, and 37 Grand Lodges showed a total loss of 31,505 members. At the end of the 1984 Masonic year and the beginning of the 1985 year, we find grand total of 14,653 Lodges with a grand total of 3,039,017 members.

During that period, only one Grand Lodge showed a gain of 1,603 members, (Kentucky), while the balance showed a total loss of 63,920 members.

There is not a Grand Lodge that has not cried out, “Stop the loss! Lets get to work and show the people of your towns and cities, what Masonry can mean to the community.” Yet not one Grand Lodge has bent to help the situation. Not one has offered to bend the old and out of date rules and regulations to help the Lodges.

You cry out, “NO! NO! Never change the rules.” “You will ruin Masonry.” Yet in the last 35 years, to my knowledge the lecturers and working committees have made

many small changes in the ritual. Yet you will never get them to admit it. Let us just make one or two changes which might help the Lodges and stop the loss of new members, and aid in getting new applications. and which has been asked of the Grand Lodges and they have forbidden it.

Permit me to give you a first hand example of what happened in my Lodge, and which made me give up coaching candidates in the first two degrees.

My first candidate, was a young man in his twenties, married three years, his wife worked, and they were trying to fix up an old house and make it into a home. He came to my house for instructions, and we began the first degree. I was pleased at how quickly he picked up the work, however during the period of three months, he broke eight appointments. He explained, he did not have the time to spare. During the second degree catechism, which he never finished, his wife called me and put her foot down. Her reply to me was as follows.

“My Father and Grand Father were Masons, and I would love to have my husband be a Mason but I need him at home helping me. We both have to work to make ends meet and he has his share of the house work to do. I don't remember my father being out so many nights, maybe sometime in the future he can begin again but I need him at home now.” He never came back for instructions. They now have a baby and they are both working.

My second candidate that year was an older man, closer to my own age. He had a time learning the catechism. He had plenty of time and never missed an appointment, but it took him four months on the first. The night he stood his examination, he was a nervous wreck, as I examined him, his coat was dark with sweat. The next day he could not get out of bed, his Doctor gave him some medicine to quiet his nerves. The old guy was stubborn, a month later he was back to receive his second and came to me for instruction. He about wore me out but after five months he was ready for examination. His Doctor put his foot down, “He can not stand the examination.” He even gave it to me in writing on a prescription blank. The Doctor himself was a Mason and knew the problem. He suggested that it would be O.K. if he was allowed to sit down with three or four Past Masters and quietly take the examination. and then voted upon by the Lodge, but his heart could not take the strain of a public examination.

I spoke to the Lodge, and the Master said ask for a dispensation from the District Deputy. The District Deputy said it could not be done. I then went to the Grand master with the question, But the Grand Master upheld the District Deputy. (passing the buck.) I invited two of the Past Masters to sit and hear the Brother, and they said he was very good. Yet the Old Man was never able to finish his Masonry. Oddly he has never once shown any animosity against the Lodge or of Masonry. I told him, with the first two degrees he had received, he would always be a Mason, if not a Master Mason.

The third candidate, a young man of twenty three, made two visits to my house for instruction, the next three appointments were broken. When I stopped by his

apartment, his wife read me the riot-act for taking her husband away so many nights. They both worked, and she wanted him home with her and helping with the house work. I never saw the young man again.

As a cure to some of the problems, and you may shrug your shoulders, it would be well for the Grand Lodges to make some changes to fit the younger generation and changing times. This younger generation does not have the time to spend on learning catechism. Both husband and wife have to work to support a household these days, they have to work together.

Shorten the catechisms. This can be done without taking any of the real meaning away from the history of Masonry. Also make a change in the examinations, permit dispensations for medical reasons. I have seen young men fail to stand in the Lodge for examination.

I sometimes wonder how much our Brother Masons know of the history of Masonry. They say the Catechisms are the foundation of Masonry and they can not be shortened. It would ruin Masonry. How strange. After all there never was a catechism in any one of the degrees until the Webb Ritual came into existence in 1812 approx. How strange they think it so important. I wonder what Washington, Franklin, John Blair, and other of our founding fathers might say. After all they did not have any Catechism to learn.

How many of you have heard a Father say. "I wish my boy would ask me about Masonry." I believe that every Father, Grand Father or Uncle, should be permitted to say a few words to the young man about the importance of Masonry in his own life and how much he has enjoyed his membership in the Fraternity. The Pennsylvania (SOLOMON II PLAN) is a step in the right direction, and I believe it should be promoted. It sure can't hurt, and it may be a great help.

Oh Yes! there are so many ways the Grand Lodge can change the rules for dispensations issued. They say they cannot change the rules and regulations. Yet they do it every year. Just read your proceedings. As James Noah Hillman, Grand Secretary and Past Grand Master of Virginia once said. "The Grand Lodge is always asking the question, 'What is wrong with Masonry?' They never look at themselves for the answer. They always expect someone else to answer the question."

Yes, I could write on and on about the many small changes which might be made for the benefit of the younger generation. They live in a different world than we did. We must change or we lose in the end. I once asked two DeMolay, young men that I knew very well, if they were going on? Joining Masonry with their Fathers. They laughed, and said. "We might like to go on and join Masonry but we don't have the time, there is too much to learn, and we don't have the time." When they left me, one of the young men said, "Maybe sometime when we get older."

Yes, is Masonry only for old men who have time? You would think so to look at the members in attendance.

At this point I attach a full sheet of statistics, so you may see for yourself how each

state has declined in the last seven years.

Every year I type these statistics, and make copies to hand out to those who will listen and seem to care. Many Brothers around the country do the same thing. You can find copies in the proceedings of the Grand Lodges. There are others out there who can say it better than I, and do, but nobody listens. One Grand Master even spoke against me, saying, "He wants to change Masonry." He forgot to add, "to save Masonry."

If every Jurisdiction has a different form of ritual, and every Jurisdiction a different set of rules and regulations. Why can't every Jurisdiction change their rules and regulations to adjust to the younger generation and their needs. Today a man's time is much more limited then it was just twenty years ago.

Please believe me. This younger generation, which we want, needs Masonry in their lives, they need the Brotherhood we teach, as badly as we need them to carry on after we are no longer here. We must make the changes to permit them to become members. You do not believe me? Please check with the Secretary of your Lodge. Ask him how many candidates never finished the degrees? and why?

Do you realize the drop in membership just since 1979. let me reiterate.

YEARLODGESMEMBERSHIPLOSS

1979	15,158	3,355,637	49,337
1980	15,158	3,289,592	62,082
1981	15,041	3,230,285	58,944
1982	14,830	3,165,630	66,848
1983	14,629	3,101,334	66,083
1984	14,653	3,039,017	62,317
1985	14,570	2,966,559	77,501

Now my Brothers. If you feel I am 100% wrong, if what I have suggested would destroy Masonry. if you honestly believe that the ritual should never be changed, that the catechism should not be shortened or tampered with, that you agree with the Grand Master that there should be no dispensations to by-pass the ritual or the catechisms, that health and medical reasons should make no difference. If you believe that we should continue all those qualification rules which make it hard to find officers for our Lodges, and why so many Past Masters are recycled.

If you believe what I have suggested would destroy Masonry. I ask you this question. Why then can a Grand Master by-pass all rules and regulations and make a Mason at sight? Without regard for ritual, or the 1st, 2nd and 3rd degree catechisms. He can make a Mason at sight without the many ballots or statutory period for consideration. Has he destroyed Masonry?

If you still believe what I am suggesting would destroy Masonry, what about our Founding Fathers and their membership requirements? They received their instruction in the Lodge. They had no catechism for the degrees, George Washington

never stood a catechism examination.

The catechism was just one more part of the Webb Ritual which was introduced into Masonry in the early eighteen hundreds, and we have been adding to it ever since. The next time at Grand Lodge when the Grand Officer cries out about the loss in membership, get up and ask, "What the Grand Lodge is willing to do about it?"

P.S. - The Royal Arch Chapter once had a catechism on the Royal Arch Degree. The catechism was eliminated, and it is now long forgotten.

THE DECLINE OF FELLOWSHIP

Presented by Gus J. Elbert, GC, ACGL

ACGL District 9 Workshop - April 1994

Do we pay enough attention to the Festive Board? Every Lodge has "eats" now and then, but too often that is just the word to describe it: eats. But how often are the Brethren permitted to meet around the Festive Board for the genuine, heart-warming fellowship of the traditional Masonic Feast - the same kind of close-knit community of interest that a family experiences when it gathers for the Thanksgiving dinner?

By and large, Lodges have just about abandoned that happy camaraderie which for generations was extolled by Masonic orators and poets. H. L. Haywood, pre-eminent Masonic author and scholar of our age, writes in his book, *More About Masonry*:

In 18th Century Lodges the Feast bulked so large in the life of the Lodge that in many of them the members were seated at the table when the Lodges were opened and remained at it throughout the Communication - even when degrees were conferred. The result was good fellowship, and, as plants in warm and fruitful soil, acquaintanceship, friendship, and affection could flourish - there was no grim and silent sitting on a bench, staring across at a wall. Out of this festal spirit flowered the love which Masons had for their Lodge. The Lodge was a home, warm, comfortable, luxurious, full of memories, gifts, tokens, and affection. To such a Lodge no member went grudgingly, nor had to be coaxed, nor was moved by that ghastly, cold thing called a sense of duty, but went as if drawn by a magnet.

What business has any Lodge to be nothing but a machine for grinding out the work! It was not called into existence merely to have the minutes read, to repeat the same unnecessary introductions, or to grind mechanically through the same over-long "business" agenda - month after month! Even a mystic tie will snap under the strain of cheerlessness, repetition, monotony, dullness. A Lodge needs a fire lighted in it, and the only way to have that warmth is to restore the Lodge Feast, because when it is restored good fellowship and Brotherly Love will follow.

What has happened?

- First of all, we must not underestimate the Puritan influence on American Freemasonry. It is that influence which, almost without our knowing it, attaches some sort of holier-than-thou stigma to the Hour of Refreshment, frowns upon

anything cheerful and festive, and gives us that grim and silent staring at a wall of which Haywood speaks. How many times have you heard a pious Brother refer sneeringly to the “Knife and Fork Mason” and to the “Six-Thirty Degree.” as if there might be something reprehensible in the enjoyment of fellowship? How silly can we become? The Brethren are not going to fill the benches until the walls bulge just to see the pious Brother clown his part in the Master Mason degree, and why should they?

For some reason, Freemasonry overseas was able to escape the more dour effects of Puritanism, but on almost every facet of American life we still suffer from it. The ramifications of its influence on Freemasonry in the United States are far too numerous and controversial to discuss here, but a great many of our problems today can be traced back to the period when it was deemed almost a mortal sin to eat, drink and be merry.

- We must remember that this is the day of the service club. Like it or not, our beloved Fraternity has members by the thousand who think Freemasonry should be made over to fit the typical American service club pattern; the glad-handing and first-naming, the perfunctory first stanza of “America” and the perfunctory Pledge of Allegiance, the raucous laughter, the ribald stories, the movie showing how corn plasters are manufactured. That kind of thing carried into Freemasonry becomes a travesty on Masonic fellowship, but it has crept into our Lodges, and we might as well face up to it.
- **The casual living of our day.** By this I mean the dress of the cookout supper, the manners of the truck stop cafe. No Lodge can experience the true joys of the Festive Board unless the Brethren are willing to adopt some of the ways of Civilization. Hard words, but they need to be spoken.
- The over-emphasis on “togetherness.” (I approach the subject with fear and trembling.) “Togetherness” is to be encouraged, but it can be, and has been, carried too far in Freemasonry. In characteristic Midwestern style, we have gone overboard. Instead of inviting the ladies’ auxiliaries and the junior divisions to meet in our quarters, while we pursue own ways with dignity and restraint, we have literally abdicated in favor of the “family” idea. Masonic fellowship has been one of the casualties.

Where do we go from here?

- First of all, we need to regain a sense of balance. For many Masons, fellowship is the most precious jewel in the Masonic diadem. It is necessary to the very existence of our Fraternity. If Brethren can not find it in their Ancient Craft Lodge, they will find it elsewhere, and the officers and workers who howl to high heaven when new members desert their Lodge for appendant organizations might reflect on the fact that the Brethren simply may be in search of that which the Lodge denies them. We need to cultivate Masonic fellowship with all our zeal - not to choke it with trivialities, nor speak of it with supercilious scorn. We need the Hour of Refreshment in all its beauty and dignity; we need the inspiration of the Festive Board; we need to revive those noble old traditions of our Craft. We haven’t outgrown them and we haven’t found anything better. We’ve lost

something and haven't discovered what's wrong!

- But if the Festive Board is to serve its purpose, it must be dignified. A Masonic gathering is neither the proper time nor place for dirty language or suggestive stories. Just as lacking in propriety is the sectarian preaching, the rabble-rousing, and the political speech disguised as patriotism.
- The Festive Board must be appropriate. It is not an occasion for comedians, variety shows, vaudeville troupes, tap dancers, magicians, barbershop quartets, home-grown movies, or cute little child entertainers. They have their place, but their place is at the Family Night party, not at the Festive Board of Freemasonry. We can not realize the by-products of Masonic fellowship when the stage setting is so inappropriate as to be ridiculous.
- And finally, the Festive Board must be Masonic. Repeatedly I am invited to Lodge banquets to deliver an address. "Give us one of those straight-from-the-shoulder Masonic speeches," they tell me in advance. "We want you to lay it right on the line." And then, lo and behold, when I arrive to deliver that so-called Masonic speech and "lay it on the line" to the Brethren, I find the room half filled with ladies and children! Bless 'em - I love them, too. But let's acknowledge the most basic of all basic fundamentals: Freemasonry is for Freemasons. Surely a few occasions can be set aside in the annual program of a Lodge when Master Masons can enjoy the fellowship to which they are entitled in a manner consistent with the traditions and practices of our ancient Craft.

I hope to see the day when every Lodge takes pride in an appropriate observance of the Feasts of the Saints John - something more imaginative than the tedious routine of the Master Mason degree with doughnuts and coffee afterwards! Yes, and I hope to see the day when a Master Mason in the United States will have occasion to sing of his Lodge with the same depth of feeling that Robert Burns felt when he sang of his:

Oft have I met your social band,
And spent the cheerful festive night;
Oft, honor'd with supreme command,
Presided o'er the sons of light;
And, by that hieroglyphic bright,
Which none but Craftsmen ever saw!
Strong Mem'ry on my heart shall write
Those happy scenes, when far awa'.

[Editor's note: This material, which was originally published in the *Indiana Freemason* (1962), is a condensation of the version that appeared in the *Transactions of the Ars Quatuor Coronati Lodge*, Volume LXXVIII, 1965. The author of the original article is M.W. Bro. Dwight L. Smith, P.G.M., Grand Lodge of Indiana.]

THE DAWNING OF "SPIRITUAL" MASONRY

by Norman Williams Crabbe, MPS

The Philalethes - April 1994

Masonry is faced with grave problems in the latter part of the 20th century and going into the 21st century. Membership is dwindling. The original purpose for Freemasonry is getting lost because of the tangents it has developed over the last two hundred years. The leadership is growing old while the young no longer find that being a Mason has any relevance to their lifestyle. There are those among the Brethren, a few, who have the ability to help set things a-right and move Masonry forward on its True Course.

I want to bring to the forefront the conclusion I have arrived at through the study of Freemasonry and elaborate on the original and true course Masonry had, has, and will continue to have. Some of you will not agree with me; and I expect some, a few, will loudly proclaim that I'm one hundred percent wrong. Still I feel that it is time to bring Freemasonry into the 21st century and by so doing fall back on its original purpose. The TRUE purpose of Masonry must be brought back to center stage and again allow the Bright Light of Divine Wisdom to come to the forefront of Masonry's Mission. If Masonry is to perform its mission on Earth, then some of us will have to take the lead and in a small part, "Inform our Brethren." I am going to present facts. It is up to you to search for the truth and thereby understand these facts.

First: In order to move forward, a Medieval ruse must be exposed. To protect life and limb and escape a very real charge of heresy in the narrow-minded Catholicism of the Medieval mind, Masonry went underground and took on the appearance of being Stone Mason Guilds. Freemasonry may have hidden behind the cover of the Middle Age Stone Mason Guilds but never was it the other way around. Speculative Masonry was not derived from guilds of stone masons. Masonry alludes to the building of the Godhead within every human. Freemasonry is the direct descendant and the continuing unbroken line of The Ancient Wisdom, Religious Divinity Schools. At one time only for the intelligence, the priestly class, it now is, in the form of Freemasonry, an updated version to include the wisdom of Christ and others. By Initiation a young man was introduced into the Holy Mysteries. Afterward it was up to him to study and search out the truths behind the allegories.

Second: Masonry, its forms and ritual, predate the deluge, going back to our antediluvian Ancestors. When man became a material thinking being, Masonry was planted in his Mind whereby he could have the knowledge of truth so his soul could bind back to his Creator.

Third: The ritual, the three basic degrees, give the keys to life and death and allude to the knowledge whereby the soul, once enlightened, can spiritually commune with the Creator forever. Each subsequent degree, either York or Scottish Rite, is an embellishment on the Three Primary Degrees. Each offers one or more keys, or hints, as to the direction you are to follow for true

spiritual enlightenment.

Fourth: By symbolically causing you to die as Hiram Abif, you are shown that not only is there life after death but that there are many lives and deaths. (I reiterate I am giving you the First Key. It is up to you to discover the rest.) The symbol of Hiram Abif has many different levels of meanings.

Fifth: This symbolic death is designed to lay before you the key that hopefully opens up the channel of communication to your innermost self; your soul. Your soul, your essence, upon participating in the Rites of Initiation either consciously or unconsciously recognizes the Message, and the pathway to salvation is illuminated.

Sixth: Why is Masonry not a religion? Because Masonry only alludes to what all Religions, in their true form, are teaching. Every world religion (if Divinely inspired), from the beginning of man's material existence, has had and has within it the true keys for man's spiritual salvation. Masonry and its forerunners have carried that spark of truth in a secret allegorical form for thousands upon thousands of years. In so doing it has helped millions of souls enter into the place from whence they came and "there" be invested with what they had been divested. By learning this knowledge of divine truth while in material form, you will possess the keys by which your soul can, if it so chooses, remain in the spiritual realm.

Seventh: Through study, a deep and life-long study, a Mason can learn about his soul. He can remove the veil that separates his material self from his spiritual self. He has locked up within him the key to true timeless salvation. never more will he have to walk as a material being on planet earth. This is the goal of Masonry. This is its only true goal. The Masonic Fraternity was designed by the Supreme Architect of the Universe, placed within the mind of material man, so when man is Initiated into the Fraternity, his soul will hopefully take over. and guide the material man to search out the truth about material death and take the necessary steps to insure that the next material death will be the last.

One very important last note. No one on the face of this earth can give you this knowledge! You must earn it yourself. The answers you wish to find are within you. You can study, ask questions, read, write, think, attend Lodge, watch and participate in degree work and by all means attend your own place of worship, but in the end you yourself are responsible for making the needed discoveries. It actually becomes the business of your soul to educate itself.

SOURCES:

Rather than footnote, enclosed is a Reading List. [The remaining text was too garbled to reconstruct.]

THE DEEPER SYMBOLISM OF FREEMASONRY

[author unknown]

Dormer Masonic Study Circle - [date unknown]

“By Symbols is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with symbols recognized as such or not recognized; the Universe is but one vast symbol of God; nay, if thou wilt have its, what is man himself but a symbol of God; is not all that he does symbolical; a revelation to sense of the mystic God-given force that is in him; a Gospel of Freedom, which he, the Messiah of nature, preaches, as he can, by word and act? Not a Hut he builds but is the visible embodiment of a Thought; but bears visible record of invisible things; but is, in the transcendental sense, symbolical as well as real.”

Thomas Carlyle, “Sartor Resartus.”

In the midst of these days of horror through which the peoples of the Earth are passing there is arising from out of the stricken nations an insistent cry for new ideals of life. The old conceptions have been weighed in the balance and found lamentably wanting; hence the eyes of millions are even now looking for something new (perhaps for signs and wonders) that will give them some vital ideal, some new conception of life to guide them during the dispensation which it is becoming obvious must eventually emerge from the present world-chaos. A repetition of the old orthodox conceptions can no longer satisfy, for an ever increasing number are coming to recognize clearly that the only remedy for the present ills is to be found in the recovery of the soul of man, in an uprising of the human spirit to assert the true values of life and to recapture such control of its material aspects as will make them subserve spiritual ends. Indeed, beneath all the perturbation of this present crisis there is the undertone of longing for spiritual deliverance, and thus the cry goes up for “a new heaven and a new earth,” in which righteousness shall dwell.

Now, it is significant that one aspect of the Divine Law is that there can be no longing for the ideal born in the human heart that is not a reflection of a Divine Reality which the soul dimly senses as truth. Whence it follows that there cannot be a soul-cry or a sincere demand for righteousness, peace and harmony, that will not bring its own fulfillment in due season. But, humanity has so much to learn before it can acquire the Divine point of view, and does it so slowly and painfully, that, among the mass, the transformative progress is almost imperceptible. The necessary learning, of course, implies much more than the formulation of intellectual concepts and the enunciation of doctrine concerning Righteousness and the Kingdom of God; it is an education that must so completely possess one's being and actuate one's conduct that to know the laws of the Divine Kingdom and to do them are inseparable. From the Christian revelation the Western world already knows the laws, and has been told something of the nature of the Kingdom of God, but, that its conduct does not keep pace with its available information needs no argument. It prefers to rely upon its own standard - that of its natural reason and judgment; and all the time a contrary, a higher

standard, is being offered for its acceptance; a Divine Idea, transcending the primary conceptions we form is ever enticing the human mind away from its own standard towards a loftier one. There are, then, two standards entirely contrary one to the other - that of the kingdoms of this world and the natural reason which prevails therein, and that of the Kingdom of God and the mystical consciousness, and the present world-war may be summed up as a struggle between alternatives. As the record of human evolution unquestionably demonstrates, each high conception of the natural mind comes, sooner or later, to be undercut and surpassed by a loftier one offered by the Divine law. To illustrate this fact by the use of Masonic imagery, the temple of the human mind is constantly being destroyed that a better one may be reared upon its site, and, as we are assured in the V. of the S.L., the Great Architect declares, "The glory of the latter house shall be greater than of the former" (Haggai 2, verse 9). Who, therefore, can doubt that the crucial nature of the present conflict and crisis is, in its inwardness, a terrific struggle for the supremacy upon this earth of the Divine law over our primary instincts and human reason and the unseen powers that dominate them. Because this is so, the crisis has provoked - as doubtless it was intended to provoke - in numberless minds, a perplexity originating in the very opposition of standards of which we are speaking. As one's private knowledge, the pages of the press, and public utterances indicate, how many consciences are being stirred today to reflect upon the rightness or wrongness of war; upon the problem of personal duty; upon the right attitude of mind towards our national enemies; and upon the proper direction of thought and prayer in regard to victory and the ultimate outcome? Now this perplexity could never arise at all had we made the transition we are called upon to make from the standard of this world to that of the Kingdom of God. Until the latter standard is attained, until it has possession of the personal life as completely as the former now dominates it, we are all "under the law"; we are in bondage to powers beyond our control, and we may well reflect upon the significant words of St. Paul in his Epistle to the Galatians, "But as the one that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Chapter 4, verse 29). The mystics alone, of whatever time and country, have known and followed the higher law, for only those whose consciousness has grown to mystical stature can truly know and follow it, but, nevertheless there are many members of our Craft who are genuinely preparing for initiation, and these must be up and doing, ready to spread the glad message of cheer and comfort to their Brethren, that is found in a realization of the Mystic Life.

But in order to convince others we must first prove by experience and expression in our own lives that living the Mystic Life is a practical possibility. For the majority still think that mysticism and practicability are like the opposite ends of a magnet, whereas in reality they form the central point both blend. We must therefore demonstrate to the Brethren of our Order in particular, and to the world in general, that the Mystic Life does bring to the heart and into the life of every devoted follower a new heaven in which dwelleth righteousness, the righteousness of inspiring ideals, noble deeds, great sacrifices and love for all Earth's children, giving the ability to share righteousness with others, thus creating new earth conditions for those who enter into the realization. In past ages mankind-sought retirement from the world in

an effort to create the new heaven within himself, but we are not a Monastic Order, and the modern Freemason is taught that to be practical he must seek his heaven in the very midst of the turmoil of life wherever the Great Law has placed him, and bring it forth, not only within himself, but also within his environment so that others may benefit by it; this is the ideal manifestation of the Masonic life.

Since it is perfectly true that the inner urge of the Mystic Life keeps us all striving for its expression in one way or another, this Paper is an effort to explain in terms of the deeper symbolism of Freemasonry, to those Brethren who are willing and ready to listen, just for what they are more or less blindly seeking and how they can attain it; for both the end and the means to its attainment should be known if we are to work effectively and efficiently. It must be freely admitted that a Candidate proposing to enter Freemasonry today has seldom formed any definite idea of the nature of what he is engaging in, and that even after his admission he usually remains quite at a loss to explain satisfactorily what Freemasonry is and for what purpose the Order exists. He finds, as we know, that it is "a system of morality, veiled in allegory and illustrated by symbols," but such explanation, whilst undoubtedly correct, is only partial and does not effectively enlighten him. For this reason we find that for many members of the Craft, to be a Freemason implies merely connection with a body which seeks to be something combining the functions of a social club and a benefit society. The majority discover, of course, a certain religious element in it, but as they are warned that religious discussion, which means, be it noted, sectarian religious discussion, is forbidden in the Lodge, they infer that Freemasonry is not a religious institution, and that its teachings are intended to be only secondary and supplemental to any religious tenets they may happen to hold. One sometimes hears it remarked that Freemasonry is "not a religion," which in a sense is quite true; and sometimes that it is a supplementary religion, which is quite untrue. The actual position is that under the conditions of life imposed by our present imperfect world, Freemasonry fulfills a function which no merely formal system of religion can fulfill; it provides a sanctuary of refuge to which men of many religions may safely retire, there to find a common ground of fellowship, protected by the laws of the Order. For this reason in some Lodges the Candidate makes his first entrance to the Lodge room amid the clash of swords and the sounds of strife, to intimate to him that he is leaving the confusion and jarring of the religious sects of the exterior world, and is passing into a Temple wherein the Brethren dwell together in unity of thought in regard to the basal truths of life, truths which can permit of no difference or schism. To state things briefly; Freemasonry offers us, in dramatic form and by means of a dramatic ceremonial, a philosophy of the spiritual life of man and a chart or diagram of the process of regeneration. This philosophy is not only consistent with the doctrine of every religious system taught outside the ranks of the Order, but it is also explains and elucidates the fundamental doctrines common to every religious system in the world, whether past or present. Allied with no external religious system, Freemasonry is yet a synthesis, a concordat for men of every races, of every creed of every sect, and its foundation principles being common to them all, admit of no variation - "As it was in the beginning; so it is now and ever shall be." Hence every Master of a Lodge is called upon to give his "unqualified assent" to the Regulation

which stipulates that, "it is not within the power of any man or body of men to make innovation in the body of Masonry," since the "body of Masonry" (i.e. its substantial doctrine) already contains a minimum, and yet a sufficiency, of truth which none may add to nor alter, and from which none may take away; and as the Order accords perfect liberty of opinion to all men, the truths it has to offer are entirely "free to" Candidates according to their capacity to assimilate them, whilst those to whom they do not appeal, are equally at liberty to be "free from" them.

The traditional title of the Ceremony of reception or admission into Freemasonry (i.e. INITIATION), is derived from the Latin "initium" meaning "entrance into" or "a new beginning," and participation in the ceremonial rite signifies that the Candidate is preparing to break away from an old order and method of life and enter upon a new one of larger self-knowledge, deepened understanding and intensified virtue. In other words, the First Degree Ceremony of our Masonic Order is designed for the express purpose of introducing men to the first stage of a system of knowledge and self-discipline which, if faithfully followed up, will necessarily involve a transition from the ordinary natural state and standard of living towards what is known as the regenerate state, with its correspondingly higher standard. Such a transition, as the Ceremony of the Third Degree so dramatically illustrates, implies a turning away from the ideals of the outer world in the conviction that those ideals are fallacies of the senses and are but substitutional images for the Reality that underlies them. Here is the evidence for the Mystical Quest in Freemasonry, for it is in this sense that Master Masons, in possession of only the "substituted secrets," are pledged to the keen and undivertible search for "that which is lost," and by means of the course of self-discipline which the teaching inculcates, facilitate the recovery of the "genuine secrets" that lie buried or hidden at the "center" or innermost part of the soul. The whole purpose of the Craft instruction is to declare the way by which that "center" may be found within ourselves, and this teaching is embodied in the disciplines and ordeals delineated in the Third Degrees. Our Masonic doctrine of the Center or, in alternative terms, the Christian axiom that "the Kingdom of Heaven is within" - is admirably set forth in the words of the poet Browning:-

"Truth is within ourselves, it takes no rise
From outward things, whate'er you may
believe, There is an inmost center in ourselves
Where truth abides in fullness; and
to know Rather consists in finding out a way
Whence the imprisoned splendor
may escape Than by effecting entrance for a light
Supposed to be without,"

If the attainment of actual Initiation, as distinct from ceremonial advancement and nominal Mastership, is the main object of the Craft, we Freemasons are obviously required to develop special qualifications of mind and intention, for in order to be "properly prepared" Candidates, we must indeed be, as the word "CANDIDUS" itself means, "WHITE MEN," i.e. white within, even as we have been symbolically invested without with the Badge of our Order, a white Lambskin, the ancient emblem of purity and innocence, and also wear white gloves in token of our fidelity. Let us not forget that in addition to the traditional form of our preparation, which took place in "a convenient room adjoining the Lodge," we have each testified that we were "first prepared to be made a Freemason" in our own hearts. This is the true

explanation of the reason why as Fellowcraftsmen we greet, the Worshipful Master after his Installation with the age-old mystic sign of BREAST, HAND, BAD GE, for this salutation, as we learn in the Second Degree, is the "HAILING SIGN," and with it we acclaim one who is representative of a "Master" of the Science, while, in the words of an old Masonic Ode, we pray:-

"May wisdom from on high Bind fast our mystic tie, So mote it be. May we united stand, And join throughout the land, With Apron, heart and hand, So mote it be."

Neither should we overlook the fact that the "Hailing Sign" is otherwise described as the "Sign of PERSEVERANCE," because as such it has always been associated with the aspirant for "LIGHT," who, like Joshua, is "fighting the battles of the Lord," and prays "fervently to the Almighty that He will be pleased to continue the Light of day, until he has completed the overthrow of his enemies." Perseverance in the work of the Masonic life is the duty of every Brother, for on his admission he is required to "seriously declare upon his honor," that he will "steadily persevere," and that, "if admitted, will ever afterwards act and abide by the ancient usages and established customs of the Order"

Every Masonic Lodge may be accurately described as a place of re-birth, and for this reason it is known to those who have been initiated in it as the "Mother" from whom they received their Masonic life. This fact is intimately related with the ritual instruction that the admission of every member of the Order is, "an emblematical representation of the entrance of all men on this their mortal existence." Birth and re-birth, what is thereby signified? Let us consider the Masonic teaching and symbolism from the point of view of the "relative dependence of its several parts." There are three persistent questions which continually present themselves to every thinking mind - WHAT AM I?, WHENCE COME I? WHITHER AM I DIRECTING MY COURSE?, and to these Freemasonry offers emphatic and enlightening answers. Each of us, we are instructed, has come from the mystical "East," that eternal source of all life and light, and our life here on earth is described as being spent in the "West," that is, in a world which is the very antipodes of our original home, and under conditions of existence as far removed from those from which we came to and which we are returning, as is West from East in our ordinary computation of space. Hence every Candidate upon his admission is placed, in a state of darkness, in the West of the Lodge. Thereby he is repeating symbolically the incident of his actual birth into this world as a blind and helpless babe, and through which in his early years, not knowing whither he was going, after many stumbling and irregular steps, after many tribulations and adversities incident to human life, he may at length ascend, chastened by experience, to larger life in the eternal East. The Instruction Lectures also embody this teaching in order to amplify the symbolism of the Initiation Ceremony, and accordingly in the First Section of the First Lecture the question is asked, "As a Freemason whence come you?"; the answer in this case coming from an Apprentice (i.e. from the natural man of undeveloped knowledge) is, "From the West," since such a man supposes that his life has originated in this world, But, on turning to the Master Degree (First

Section, Third Lecture), we find that the question is otherwise put, "As a Master Mason whence came you?," and the answer here is emphatic, "From the East," for by this time the Candidate has progressed and is deemed to have so enlarged his knowledge as to realize that the primal source of life is not in this world; that existence on this planet is but a transitory journey, spent in search of the "genuine secrets," the ultimate realities of life, and that he must return from this temporary world of "substituted secrets" to that "East" from which he originally came. And further, as the admission of every Candidate into -a Masonic Lodge presupposes his prior existence in the popular world without the Lodge, so the Masonic doctrine presupposes that every soul born into this world has lived in, and has come hither from an anterior state of life. But, upon entering this world, the soul must needs assume material form, and therefore it takes upon itself a physical body to enable it to enter into relations with the physical world. As we should be well aware, in the Craft system, the physical form with which we have been invested by the Creator upon our entrance into this world, and of which we shall divest ourselves when we leave the Lodge of this life, is represented by the Masonic Apron. It is by means of this eloquent symbolism that we are intended to discern that our body of mortality is the real "badge of innocence" and the common "bond of friendship," with which the Great Architect has been pleased to invest us all; this, the human body, is the badge which is "more ancient and more honorable than any other Order in existence"; and although it is but a body of humiliation compared with that body of incorruption, which we learn from the V. of the S.L., is the promised inheritance of him "who endures to the end" (see 1 Corinthians, chapter 15, verses 43-58); let us never forget that if we never do anything to disgrace the badge of flesh with which God has endowed us, that badge will never disgrace us. The Masonic Apron is unquestionably one of the most valuable symbols associated with our Speculative Order, and when it is first worn as an Apprentice it is of pure white lambskin; an emblem of that purity which we always connect with the lamb and the new born child. In the first Degree it is worn with the flap raised, when it is a five-cornered badge, indicating the five senses, by means of which we enter into relations with the physical world around us, and thus constituting our "five points of fellowship" with the material world. But, indicating also by the triangular portion above, in conjunction with the quadrangular portion below, that man's nature is a combination of soul and body; the three-sided emblem at the top added to the four-sided emblem beneath also making seven, the perfect number, for as declared in the words of an ancient Hebrew doctrine with which Freemasonry is closely allied (the Kabbalah), "God blessed and loved the number seven more than all things under His throne," by which it is meant that man, the seven-fold being, is the most cherished of all the Creator's works. For the same reason a Masonic Lodge has seven ceremonial Officers, three principal and four subordinate, and a Lodge to be perfect requires the presence of seven Brethren, thereby signifying that the individual man, in virtue of his seven-fold constitution, in HIMSELF constitutes the "perfect Lodge," if he will but "know himself" and analyze his own nature. Thus while "five" can "hold a Lodge," i.e. a man can be a man and live his life as a five-fold being, yet he must always remember that this is but a stage of growth, a place of incompleteness, and

that he must ultimately prepare and add two more members (principles or powers) to his "Lodge," ere he can be a true Master.

To each of us also from our birth have been given "three lesser lights," by means of which the Lodge within ourselves may be illumined. The "Sun" symbolizes our spiritual consciousness (the higher aspirations and emotions of the soul), while the "Moon" betokens our reasoning and intellectual faculties, which in the same manner as the moon reflects the light of the sun in physical nature, should reflect the light coming from the higher spiritual faculty and transmit it into our daily conduct. The "Master of the Lodge" is a symbolical phrase denoting the will-power of man, which should enable him to be master of his own life, and control his actions, even as the stroke of the Master's gavel controls the Lodge and calls to order the Brethren under his direction. By the assistance of these "lesser lights," we are enabled to perceive what is, symbolically, called the "form of the Lodge," i.e. the way in which our human nature has been composed and constituted, the length, breadth, height and depth of our being. By them too, we may perceive how Wisdom, Strength and Beauty have been employed by the Almighty Architect, like three grand supporting pillars, in the structure of our organism. Finally, with the aid of the "lesser lights" we may discover that there is a mystical ladder "of many rounds or staves" or, alternatively, that there are innumerable path or methods by means of which men are led upwards to the spiritual Light encircling us all, and in which we live, move and have our being. The three principal ones are Faith, Hope and Charity, the greatest of these being Charity or Love which comprehends them all and brings us nearest to heaven; hence we are instructed that "the Freemason who is in possession of this virtue in its most ample sense may justly be deemed to have attained the summit of his profession," that summit being God Himself, whose name is LOVE. The Masonic Knights of Kadosh symbolize the Masonic ideals of the relations between God a man by a double ladder having seven steps of ascent and seven stops of descent; the former are called "Ohed Eloah," or "Love of God," while the latter are termed "Oheb Kerobo," or "Love of thy Neighbor," These ladders therefore symbolize that to give true Brotherly Love to your neighbor you must first ascend in love to God. A more familiar form of this symbolism is that known to the Craft as "Jacob's Ladder," which is depicted on the T.B. of the First Degree. The emblems displayed on "Jacob's Ladder" correspond to the stages in the ascent of the soul from Earth to Heaven (i.e. from the material to the spiritual world), and refer to the Three Degrees of Craft Freemasonry. On the lowest rung is the Cross, a variant of the Square, which, as the sign of Earth is appropriately placed at the foot of the ladder; it is a symbol of the active Faith that leads the aspirant to take the first "regular stop." Midway in the ascent, the "Light from above" begins to dawn upon the Candidate, and a segment of the circle, which is a celestial sign, now appears, and he is inspired by the hope of attaining the goal; the emblem now takes shape of an Anchor, which is the symbol of Hope. But when the summit is at length reached the position of the elements of the emblem is reversed; the sign now assumes the shape of a Cup, the curve of the bowl being supported by the Cross as a handle. This is the loving-cup of Charity, the consummation of all the virtues, the token of loving kindness and tender mercy, whereby earthly power becomes likest God. It is the sacramental Chalice of the Holy

Grail.

During the Ceremony of Initiation, it is after investiture with the Apron that the Candidate is placed in the N.E., corner of the Lodge. Thereby, he is intended to learn that at the moment of his birth into this world the foundation-stone of his spiritual life was duly and truly laid and implanted within himself; he is now charged to develop it, and on that foundation "raise a superstructure, perfect in all its parts." At this stage, also, as representing the commencement of his active progress, the Candidate is shown two paths which are open to him. One of these is the path of light (leading to the E.), and the other is a path of darkness (signified by the N.), and the N.E. corner is the symbolical dividing place between the two. In symbolical language the N. always represents the place of imperfection and undevelopment, and for this reason the Masonic tradition allots the seats of the junior members of the Craft to the columns in the North. Thus the Initiate placed in the N.E., corner stands literally at the cross-way or parting of the ways, for on the one side of him is the symbolical path that leads to the perpetual light in the East, into which he is encouraged to proceed, and on the other is the path of spiritual obscurity and ignorance, the North, into which it is possible for him to remain or relapse. The Candidate, of course, ceremonially elects to "advance towards the E. by the proper steps," and each stage or degree is a dramatic and comprehensive portrayal of the special qualifications necessary for the actual attainment of the grade.

The First Degree is the stage of preparation, self-discipline and purification, and it therefore corresponds with that symbolical cleansing accorded in the sacrament of Baptism, for the administration of which Rite two sponsors are necessary; the Constitutions of our Order likewise require a Proposer and Secunder before a Candidate can be approved for Initiation. After purification come contemplation and enlightenment, and these are the special subjects of the Second Degree. The inward development which the Second Degree symbolizes is typified by the lowering of the triangular flap of the Apron, which indicates that the higher nature has descended into and is now permeating the lower, and by the appearance of some elements of blue, the color symbolical of the soul or the spirituality of man. The Ceremony of Passing is the equivalent to the Rite of Confirmation. It should be noted that the aspirant who is deemed to have attained proficiency in the work of self-perfecting to which the F.C., grade alludes, has now passed away from the N. side of the Lodge, the side of darkness and imperfection, and stands on the S.E., side in the meridian sunlight of moral illumination, but is yet still far removed from that fuller realization of himself and of the mysteries of his own nature which it is for the spiritual adept or Master Mason to attain. Before that attainment can be reached there remains for him "that last and greatest trial by which means alone" he can enter into the great consolations and make acquaintance with the supreme realities of existence. Now, if the details of the Raising Ceremony are followed closely, it will emerge that although distinct reference to the death of the body is made, yet such death is obviously intended to be merely symbolical of another kind of death, since the Candidate is eventually restored to his former worldly circumstances and material comforts, and his earthly Masonic career is not represented as coming to a close at

this stage. All that has happened in the Third Degree is that the Candidate has symbolically passed through a great and striking change, the regeneration of his whole nature, and it is graphically illustrated to him that it is over the grave, not of the dead body, but of the lower self, that the aspirant must walk before he can attain to the heights. What is meant, is that complete self-sacrifice and self-crucifixion, as all religions teach, are essential before the soul can be raised in glory from “a figurative death to a reunion with the companions of its former toils.” It is therefore decreed that the soul must voluntarily and consciously pass through a state of utter helplessness from which no earthly hand can rescue it, and indeed a state from which any attempt to raise by means of the succoring human hand will definitely “prove a slip”; until at length Divine Help Itself descends from the Throne above and, with the “lion's grip” of almighty power, raises the faithful and regenerated soul to union with itself in an embrace of reconciliation and at-one-ment. In all the schools of the Mysteries, as well as in all the great religions of the world, the attainment of the spiritual goal enacted in the drama of the Third Degree is taught under the veil of a tragic episode, and in each there is a Master whose death the aspirant is instructed he must imitate in his own person. The Masonic prototype is, of course, “our Master Hiram Abiff,” but it must be clearly understood that there is no historical basis whatever for the legendary account of his death; the entire story is symbolical and was purposely invented and adapted for the instruction of our Speculative Order. As evidence of this statement, if the Masonic legend of the “death of the Master” is closely examined it cannot fail to be perceived how obvious is the correspondence between this story and the record of that great pageant of Mastership is contained in the V. of the S.L.; in the one case the Master is represented as being crucified between two thieves, in the other he is done to death between two villains. In the one case appear the penitent and impenitent thief; in the other we have the conspirators who make a voluntary confession of their guilt and are pardoned, and the others who are found guilty and “sentenced to that death which the heinousness of their crime so justly merited;” whilst the moral and spiritual lessons deducible from the stories exactly correspond. Further, as every Christian is taught that in his own life he must imitate the life and death of his Master, so every Freemason is instructed that he is “made to represent one of the brightest characters recorded in the annals of Freemasonry”; but in view of the fact that the annals of Freemasonry are contained in the V. of the S.L., and not elsewhere, it is not difficult to discern who the character is to whom the allusion is made. Freemasons will do well to reflect upon those significant words of that great authority and Initiate of the Mysteries, St. Paul, who affirms that we can only attain to the Master's resurrection by “being made conformable unto his death,” and that it is in virtue of that conformity, in virtue of being made individually to imitate the Grand Master in His death, that we are made worthy of certain “points of fellowship with Him”; for the five points of fellowship” of the Third Degree are the “five wounds” of the Crucifixion. The three years' Ministry of the Christian Master are shown to end with His death and resurrection, and these are comparable with the Three Degrees of the Craft system, which also end in the mystical death of the Masonic candidate and his subsequent raising or resurrection. It is also important to note that in the fifth chapter of the Revelation of

St. John the Divine, the Patron Saint of the Craft, the Christian Master is symbolically called “the Lion of the tribe of Judah,” for it is with the “lion's grip” that every Candidate in the Third Degree is “raised from the tomb of transgression.” To typify the advance by the Candidate at this stage of his development the Apron now assumes greater elaborateness. It is garnished with a light blue border and rosettes, indicating that a higher than the natural light now permeates his being and radiates from his person, and that the wilderness of the natural man is now blooming as the rose, in the flowers and graces incident to his regenerated nature, whilst upon either side of the Apron are two columns of light descending from above, and terminating in the seven-fold tassels which typify the seven-fold prismatic spectrum of the supernal light. Scriptural Authority for the symbolism of the “blue border” will be found on reference to the V. of the S.L., Book of Numbers, Chapter 15, verse 38, “and that they put upon the fringe of the borders a ribband of blue.” The candidate is now Lord of himself, the true Master Mason, able to govern that Lodge which is within himself; and as he has passed through the three degrees of purifying and self-perfecting, and squared, leveled, and harmonized his triple nature of body, soul and spirit, he is now in possession of “those qualifications which are essential in every candidate for the “Master’s Chair.” Hence, on attaining the Mastership of the Lodge, and after receiving “the benefit of Installation,” the Master Mason wears upon his Apron the triple Tau, which comprises the form of a Level, but which is also the Hebrew form of the Cross; the three Crosses upon the Apron of the Installed Master are therefore in correspondence with the three Crosses upon Calvary.

Briefly to sum up the import of the teaching of the three Craft Degrees, it is clear, that from grade to grade the Candidate is being led from an old to an entirely new quality of life. He begins his Masonic career as the natural man “in a state of darkness,” and he ends it by becoming, through its discipline, a regenerated perfected man. In order to attain this transmutation, this metamorphosis of himself, he is first taught to “learn to rule and subdue his passions”; then to purify and develop his mental nature, “to contemplate the intellectual faculties, and to trace them in their development, through the paths of Heavenly science;” and finally, by utter surrender of his old life and by losing his soul to save it, (“endue him with such fortitude that in the hour of trial he fail not, but, passing safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of transgression”), he rises from the dead a Master, a “just, upright and free man” made perfect, with larger consciousness and enhanced faculties, an efficient instrument for use by the Great Architect in His plan for rebuilding the Temple of fallen humanity, and capable of initiating other men to a participation “in the mysterious secrets” of the same great work. Freemasonry is, therefore, by means of a series of dramatic representations, intended to furnish those, who care to discover its purport and take advantage of the hints it throws out in allegorical form, with an example and explicit instructions to accelerate a return to that mystical “East” whence we came. In this connection the message of the Third Degree is emphatic and arresting; it declares that the human soul has fallen from a former high estate, and has become so deeply involuted in the limitations of phenomenal existence that it has now lost awareness of its own grandeur, and is suffering grievous inhibition and discord of its inherent faculties.

But, the importance of the Masonic tradition lies in the fact that it proclaims that, "that which is lost" was, within the Divine Providence, destined to be found, to be gradually redeemed from the evil consequences resulting from the "Fall," and ultimately to be restored to even greater grandeur. The philosophic basis of the Masonic system leads us to recognize clearly that, in the course of our evolutionary re-creation through the ages, we have in some measure recovered from our disorder and loss of faculty, although it is stressed that we still fall far short of perfection and the possession of our full powers. The extent of our recovery is, as the Craft system indicates, to be measured by the present average standard of racial consciousness. This is mainly sensuous, for human knowledge is substantially, dependent upon, and limited by, the evidence brought to the mind by the five senses. For this reason Man, in the present age, and in his present imperfectly developed state, is symbolized in Freemasonry by the number Five and by the five-pointed star. The five senses and their coordinating instrument, the natural mind, useful and necessary working tools as they are for temporal purposes and for use in the search for higher Truth, are nevertheless not organs of true knowledge at all. They are, in fact, only temporary substitutions for corresponding transcendental faculties now lost to us, but which, it is promised, "time or circumstances" will restore to us. The time, Brethren, for their restoration is now; those circumstances are present today; they exist whenever an individual is sufficiently prepared to receive the "genuine secrets" of his being in exchange for the "substituted" ones. We must never forget that the real Initiate is one in whom the restitution of those "genuine secrets" has taken place; he is one, who; "by the help of God" and by his own patience and industry, has outstripped the slow evolutionary progress of the race, and has, in the familiar words of the Psalmist, become "anointed with the oil of gladness above his fellows." Many today desire initiation into the mysteries, but it is decreed that no soul ever passes the Great Initiation in his outer consciousness until he had first found the Mysteries within himself; until he had learned to withdraw his consciousness from reacting to the outer happenings of life, and learned to live in close and intimate contact with the Mystic Life in that inner chamber of the soul, the "Sanctum Sanctorum" where the Master stands with outstretched arms before the Altar of the Most High - from which flow the hidden streams of all life - crying, "Come unto me and rest in peace." Here, in the inner shrine must we seek for the power that shall enable us to manifest the Mystic Life for it is laid down for our instruction in the V. of the S.L., "When thou prayest, enter into thy closet and when thou hast shut thy door (i.e. shut out all vibrations of the outer life) pray to thy Father which is in secret (the Higher Self); and thy Father which seeth in secret (our inner motives) shall reward thee openly." That is to say, He will enable us to manifest our inner ideals openly in our outer life. And this is the only reward that the true Freemason should expect, and the greatest boon that can be given to him.

When we are through with the sorrows of war, the cataclysmic changes of the Earth's surface and the disasters which may be expected to descend upon humanity as the result of the great changes due to the incoming cycle (i.e. under the Sign of Aquarius see Paper, "Freemasonry and the message of Aquaria"), we will begin to realize that there is another and deeper world of consciousness whose changes, although marked

and definite, are nevertheless of quite a different character. It is this inner world into which our consciousness has been born that is destined to manifest in the New Era as it never did before, throwing all the happenings of the outer world into their proper perspective. We may therefore predict with confidence that ere long, as men mark time, there will sweep over the consciousness of all who are ready, awakened, and eager to receive it, an outpouring of the graciousness of the love of God toward man. This may not be noticeable at once in the outer world for there will still be many inharmonious conditions to face, but nevertheless it will occur, not only in the inner lives of individuals, but also in the inner mystical lives of the nations. Hence, those of our Craft who earnestly desire to break through the hampering bonds of misconception that separate us from our Brother man, must awaken and pray without ceasing that we may light within our hearts the Lamp of Truth and Wisdom, and be waiting to go forth "to impart light and-instruction to the Brethren," Furthermore, the Masonic Order with its all-inclusive, cosmic philosophy, its devotional exercises and its personal help for each Brother, is especially prepared to gather in from the highways and byways all who will listen to the call, feed their hungry hearts with the Bread of Life, and quench their thirst with the Waters of Life, of which those who eat and drink shall hunger and thirst no more.

"Cheerfully we bear life's burdens
When we stand by one another,
And our joys are multiplied
If we share them with a Brother."

SO MOTE IT BE.

THE EA'S HANDBOOK

by J. S. Ward

[source unknown - date unknown]

INTRODUCTION

W. Bro. Ward is one of the most able and earnest of Masonic students. He brings to bear on the task of research the mind of a scholar, enriched by extensive reading, much travel and a wide experience of men and affairs. In addition to being a well known author of Masonic Works, he was the Founder of the Masonic Study Society, whose first President was the late Sir Richard Vassar Vassar-Smith, 33 degree, and in whose ranks are to be found many eminent Masonic writers. Brother Ward has by precept and example led others to become eager explorers in the realms of Masonic truth. The present volume is No. 1 in a series of studies as to the meaning of our Ritual. It deals with the degree of an Entered Apprentice and is calculated to inspire the younger Brethren with the resolve not to content themselves with the outward form of our ceremonies, beautiful though it be, but to gain a knowledge of the indwelling soul of Masonry and to comprehend the deep meaning of the ritual with which they are step by step becoming familiar. Hence they will learn to regard the Craft not only as a world-spread, civilizing medium, nor yet only as the most benevolent of all Institutions, but also as a mine of surpassing wealth in which the Wisdom of the Ages has become embedded and preserved. Bro. Ward at the outset

disarms anything like hostile criticism by admitting that many Brethren may not find themselves in complete accord with all his conclusions. Indeed, it would be surprising if this were the case. Like Holy Writ, the Ritual is capable of many interpretations. It is a gradual accretion in which succeeding epochs have left their mark. Evolution takes place under the alternation of forces that make for difference and agreement. The process demands a continual adjustment between these apparently contrary, but in reality complementary factors. Each age sets out to balance any deficiency in the preceding period. When materialism has been pushed to excess, the tendency is rectified by a spiritual revival. On the other hand, an age in which zeal for the gifts of the spirit has caused neglect of temporal welfare is naturally followed by a renaissance of the just claims of the flesh. The subject matter of Masonry is the relationship between Spirit and Matter, between Heaven and Earth, between God and Man, between the Soul and the Body. Emphasis is everywhere laid on the necessity of their reconciliation. Consequently to attain the juste milieu emphasis has sometimes to be laid on one side and sometimes on the other. For example, the Cross and the Square, which have now such deeply spiritual significance, were originally signs of Earth, and became respectively, the essential symbols of Christianity and Masonry, because it was necessary to proclaim the fact that professions of piety towards God were idle, unless they bore fruit in kindly relationship between man and man. Bro. Ward regards the J.W. as representing the body, and the S.W. the soul, although the emblems and jewel of the former are celestial and of the latter terrestrial. The fact is that things divine and human are so interwoven in Masonry as to be inseparable. Duty towards God and towards our neighbor are but different aspects of the same truth. For the Fatherhood of God implies the Brotherhood of Man, and, conversely, he who devotes himself to the service of his fellow creatures proves, through his brotherly relationship, his descent from the Father of All. The issue of Bro. Ward's series of handbooks cannot fail to accomplish its main object, which is to lead not only juniors, but also those well versed in the ritual, to mark, learn and inwardly digest the significance of the ceremonies, which when properly understood, causes our jewels and emblems to glow with an inner light which infinitely enhances their beauty. The ready reception which Bro. Ward's books have already received at the hands of the Craft, prove that they meet a recognized requirement as expositions of the character of a ritual with whose external features we are familiar, and in which we take our daily delight.

CHAPTER I. - THE OPENING OF THE FIRST DEGREE.

The W.M. calls the Brethren together with one knock so as to remind them that the body must be prepared to obey the higher faculties, for if it is not, no spiritual progress is possible. The first question and answer of the J.W. indicate this quite clearly, for the J.W. represents the body and so he satisfies himself that man's body is on guard against outside influences.

The S.W., representing the Soul, next proves that all present have made some progress towards the light. It is only when this has been achieved that any real advancement becomes possible, and only those who have started can help those who

still remain in spiritual darkness.

The next series of questions indicates that Man has a seven-fold nature.

The Ancient Egyptians held this view, and it is endorsed in Masonry by the fact that it takes seven to make a perfect Lodge. There is also, no doubt, an astrological reference to the seven planets and a connection with stellar worship, but as our system is mainly solar, it is almost impossible to give a logical planetary interpretation to the seven who form a Lodge, or to the seven officers. In short, the planetary symbolism has become disorganized by the stress laid on the solar aspect of the three principal officers who rule a Lodge. Moreover, the predominance of the solar aspect has emphasized the triune nature of man, and symbolizes it in these officers.

Thus it will be seen that too much stress must not be laid on the planets, as represented by the seven officers, and a passing reference to the fact that it is still remembered in the number seven is all that can be logically maintained.

Similarly there is merely a hint of the seven-fold nature of man. If ours were a stellar system, then clearly the Tyler would represent the body, the divine spark would be represented by the W.M., the various officers between would symbolize the various sub-divisions of the non-materials parts of man, such as his astral body, his intellectual faculties, and so forth.

Since, however, our system is solar in the main, we should continue to interpret our symbols from that aspect, making but passing reference to stellar influences when they occur.

The duties of the Tyler are considered elsewhere, so we will pass to the I.G. Although in some popular workings he and the other two subordinate officers are not allowed to speak for themselves, the Wardens doing this work, in many other rituals they are allowed to answer the W.M. direct.

The I.G. stands for the power which permits the Soul to enter flesh at any given moment. The Soul may desire to become incarnate, but unless its time has come it is turned back at the threshold, and even if it forces itself into birth it is cut short. Entry into life is not an accident, but ordained of God, Who works through His spiritual as well as through His human agents.

Those who saw Maeterlinck's play, "The Blue Bird," will remember that the same idea is dealt with in one of the scenes.

Spiritually, the I.G. represents the warning which must be given to those who attempt, without due caution, to probe into the Mysteries of God. They must neither rush forward hastily, nor, having once started, withdraw suddenly; for, if they do, dire evil will befall.

This warning all the Mysteries gave, and it is certain that those who dabble in the so-called occult run grave risks unless they use the utmost caution. Hence it is absolutely essential that the candidate should be properly prepared before he starts

on his quest.

The J.D. represents the physical means by which the Soul, represented by the S.W., passes on the inspirations received from the Spirit, the W.M., to the material world. In this sense therefore he represents intelligence, and the five senses of man, whereas the S.D. stands for intuition, whereby the Soul obtains its inspiration from the Divine.

In the ancient operative days these officers no doubt had a practical use, the S.D. being the personal messenger of the Master, who took messages to the S.W., not merely when in Lodge, but when he was at a distance, employed on his task, or possibly when he was resting from his labors, In like manner the S.W. 's deacon was sent by him to find the J.W.

The J.W. describes his position in L. and indicates quite clearly that he represents the Sun at noon.

From the operative point of view it must be remembered that Noon has always been, and still is, a workingman's dinner hour, hence the special duty of the J.W.; but in the spiritual sense, since he stands for the body, it is natural that he should have charge over the body's needs. As he also represents the preservative side of God, his interest in the physical well-being of man is appropriate. With this in mind the F. C. will realize the significance of the P.W., and its connection with C. and W., which are the emblems of the God of Vegetation in the more primitive rites. When men evolved, and the solar system of religion developed, the God of Vegetation became the Preserver. This characteristic of the J.W. is emphasized by the upright lines of his plumb, which latter reminds us of water which falls from heaven, and of the cast marks of Vishnu in India.

This aspect of the J.W., as representing the Preserver, is carefully maintained throughout the whole of the three degrees and must never be forgotten. In like manner, the fact that he stands for the body is also maintained throughout. Bearing this in mind, we shall perceive the significance of the fact that the Architect of K.S. 's Temple was the J.W.

Finally, bread and water represent the bare necessities, without which mortal life cannot be preserved. Luxuries, which are obtained when we have acquired worldly possessions, i.e., wealth, lead to the death of the soul, and even of the body, unless employed with the greatest caution.

Some Masons claim that the J.W. originally sat in the North to mark the Sun at noon, meaning to see, or point out, that it had reached the mid-heavens. Honestly, I can find no real evidence in support of this view, which likewise places the W.M. in the West and the S.W. in the East.

It is due, in my opinion, to a complete misunderstanding of the use of the words "to mark." This phrase implies that the J.W. is placed on a certain spot to mark the position of the Sun at noon, and not that 'he may see it. In a closed-in building, such as a Lodge room was, it would be desirable to mark the three positions of the Sun, for

the candidate has to pass through each point in turn, and these three officers, who represent the Sun in its three aspects, would naturally sit in the positions in use in a speculative Lodge.

Any arguments adduced from the rituals of the modern Operative Lodges are vitiated by two facts-(1) we have no evidence that this peculiarity is really old (it may be due to Stretton's inventive mind) and (2) the Operatives, if old, would be descended from the Guild Masons and not from the Freemasons; and this might be a peculiarity of theirs, or deliberately adopted so as to differentiate them from the Freemasons.

That the Guild Masons and Freemasons were quite distinct has been proved as far back as 1913, and the fact is gone into in my other book, "Freemasonry and the Ancient Gods." That the Operatives are not descended direct from the Mediaeval Freemasons is shown by the fact that they have entirely different signs from our own.

Thus we need not discuss further the question as to whether the J.W. should be in the North or South.

The S.W., as he indicates in his reply to the W.M., represents the Sun in its setting, and so the Destructive Side of the Deity, or Shiva. He also stands for the Soul. Shiva shall close not only our mortal life, but Time itself. But I have dealt with this side of the S.W. very fully elsewhere.

It should be noted, however, that the S.W. is associated with level and horizontal lines, and not with perpendiculars, and here again he follows the Hindu system, for Shiva's caste mark is two or more parallel lines. As the Great Leveler this is most natural, and it reminds us that in the sight of God all souls are equal, even though in mortal life their stations may appear to differ.

Shiva is associated with the element of Fire, whereas Vishnu is associated with Water, and as we see that great care has been taken to maintain the connection between the J.W. and Water, so we find that with us the S.W. is similarly associated with Fire, though perhaps less obviously. Firstly, his level is of a triangular form with the point upward, the world-wide symbol for Fire. Again, the S.W. 's P.W. has hidden within it the same idea. A smith who works in metals can only do so by the help of fire, and in one ritual this fact is stressed. Thus metals come out from the dark earth, and the Sun sinks in the West into darkness and the grave, as does man.

But, by means of fire, man obtains wealth from the metals hidden in the earth, and in like manner the Soul of Man rises refined and purified from the grave by means of the divine fire within. Moreover, one cannot ignore the fact that there is here a hint of the necessity of the purging fire of remorse to cleanse away our sins.

The S. W. is the Soul, the link between mortal life and the Divine Spark, but he acts on instructions from the Spirit; in other words, it is only when God decrees our death that the Soul departs from the body.

The W.M. represents, as his words indicate, the creative side of God and the Divine Spirit in Man. He sets us to work on earth, but delegates to another the task of calling

us back whence we came. He represents the male aspect of the Deity, as is shown by the tau crosses, called levels, on his apron, and by his use of the gavel, which represents the same emblem. The Tau Cross is, of course, a phallic symbol and stands for the male and creative aspect in Man.

As the three principal officers represent the Sun (a masculine planet) in various phases, it is natural that they should all wield the gavel, but the two wardens are less essentially male than the W.M., as is indicated by the fact that they do not have the tau cross or Master's level on their aprons. The Spirit, being active, is male; whereas both soul and body, being more or less passive, are female. The feminine side of the S.W. or Soul is deliberately emphasized later-in the first degree-by a reference to the Moon, a feminine planet, the emblem of the Soul and of the psychic nature in man. Nor can we ignore the fact that the West is known as the feminine quarter of the heavens, whereas the East is the masculine; it is also worth noticing that Shiva is often depicted with the moon.

Finally, before declaring the L. open, the W.M. offers up a prayer, thereby reminding us that the Divine Spark in Man, or the Spirit, must turn to the Source of All for aid if it would control body and soul.

The three knocks, as distinct from the one knock with which the proceedings started, indicate that the members are about to work for the union and advancement of body, soul and spirit, and not for the body only. But the way in which the three knocks are given show that, as yet, there is no unity between the three elements which constitute Man.

CHAPTER II. - THE TYLER

The first thing that greets the eyes of the aspirant to our Order is a man, whom he soon discovers is called the Tyler, standing in front of the door with a d.n. s.d. in his hand. He naturally wants an answer to the question which actually occurs in a certain famous old ritual, "Why does the Tyler wear a s.d.?"-and the answer is, "To guard the Brethren and to hele the Word."

Let us consider this answer:-

"To guard the Brethren." In certain old rituals of the 18th century we are told that Masons' Lodges formerly met in the open-"on the highest hill or lowest valley, where never dog barked nor cock crew." Brethren will no doubt have read the interesting article in the "Masonic Record" relating to this state of affairs, but I am bound to say that I do not think that the ordinary mediaeval lodge met in such places. The reference to the cock, together with certain details we possess with regard to those lodges which did meet in the open, (they were mostly in Scotland) indicate that they were not ordinary Craft Lodges, but much more probably Templar Lodges. The Templars in the 18th century claimed to be descended from a body which had been suppressed in the years 1307 to 1314-, and actually prescribed. There was every reason therefore why they should meet in out of the way places, but no such reason existed in the case of a Lodge of ordinary Freemasons. That such a phrase should

have wandered into a Craft ritual from Templary is perfectly natural, but it is not safe to argue from this that all Masonic Lodges met under the canopy of heaven. In those early days, many higher degrees were worked in ordinary Craft Lodges, in a way not permitted to-day; and this may easily account for phrases more appropriate to a Templar Preceptory being found in a Craft working. I might add that until the middle of the 19th century Templar meetings were always called "Encampments," indicating that they were camps held in the open fields. But in mediaeval times we know that the Freemasons had Lodge buildings, and if they went to a new place to build a church or castle, the first thing they did was to erect a temporary Lodge room, which they attended before starting the day's work. Those interested will find abundant details in Fort Newton's interesting little book, "The Builders." There also it is clearly shown that there were two kinds of masons in those days, and the man who conclusively proved this was not a modern Speculative Freemason. The two groups were the Freemasons and the Guild Masons.

The former were lineal descendants of the Comacine Masons-who, incidentally, knew a certain Masonic Sign-and these men were skilled architects, free to go anywhere. They had a monopoly of ecclesiastical building and of work outside the towns, e.g. castles.

The Guild Masons were humbler folk. They were not allowed to build outside their particular city, but had a monopoly of all building inside that city, with one important and significant exception:-they were not allowed to build ecclesiastical buildings. In return for their charter they had to maintain the fortifications.

When a church had to be built the Freemasons were sent for, and apparently they called on the Guild Masons to help them with the rough work, e.g., to square the stones, etc.

I suggest that Speculative Freemasonry is mainly descended from the Freemasons, whereas the few Operative Lodges that survive are probably descended from the Guild masons.

This theory is borne out by the fact that while the Operatives have our g.s. they have not our s.ns, yet these s.ns are unquestionably old.

They would all have the same g. for convenience in proving to the Freemasons that they were really masons, but they would keep their s.ns to themselves, as did the Freemasons, since they did not want the other group to have access to their private meetings.

Further, we find that the Master Masons of the Freemasons were entitled to maintenance as "gentlemen," clearly indicating that they were different from ordinary craftsmen (See Fort Newton). After the Reformation no doubt Freemasons and Guild masons tended to amalgamate, and this explains much.

Now if the Freemasons erected a Lodge before they started to build a church or castle, we shall see that their meeting in the open would be merely occasional, e.g., while the temporary lodge was being built, and not a regular custom; but the very fact

that is was a temporary building, and open to approach by all and sundry who came to the site of the new edifice, is quite sufficient to explain why they had someone on guard.

Why, however, is he called a Tyler, instead of Sentinel, or some similar name?

There are three explanations, and we can adopt which we please:-

1. To tile is to cover in; hence the Tyler is one who covers or conceals what is going on in the Lodge.
2. In the old mediaeval Templar ceremony there were three sentinels; one inside the door, one outside, and one on the roof or tiles, who could see if anyone was approaching the building. It will be remembered that the old Templar Churches were round, so that a man perched on the roof was able to see in every direction.
3. That the tilers were inferior craftsmen as compared with the genuine Freemasons; poor Brethren, as it were, and not admitted to full membership, although one or two were chosen to act as Outer Guards.

I am not greatly impressed with the latter theory, and my person predilection is in favor of No. 1; but there is a good deal to be said for No. 2. The tyler guarded the Brethren from “cowans” or eavesdroppers.

The former word is still used in the country districts of Lancashire and Westmoreland for a dry-dyker, that is, a man who builds rough walls between the different fields, of rough, uncut, and unmortared stones. When I was living in Yorkshire I had a number of fields so surrounded; the stones for which were picked from the hillside, and piled one upon another. No particular skill was needed to build such a wall; I repaired several myself.

In other words, a “cowan” is one who pretends to be a mason because he works in stone, but is not one. Some fanciful derivations have been suggested from “Cohen,” the Jewish priest. I disagree entirely with this view. Why should the Jewish Cohens be more likely to pretend to be Freemasons than any other priests? As the other word is spelt as we spell ours, and means what I have stated, I see no reason to invent this suggestion regarding the Jewish priests, who were always few in number, and in the Middle Ages hardly existed:-the Jews were driven out of England by Edward I., and not re-admitted until the time of Cromwell.

“Eavesdroppers” means men who listen under the eaves. The eaves of a primitive or of a mediaeval cottage overhung a considerable distance beyond the walls, and between the roof and the wall was an open space. Through this space the smoke of the fire escaped; the general arrangement being very similar to that found in the tropics. The walls of such a cottage were often only five to six feet high, and thus a man could stand under the eaves in the shadow, hidden from the light of the sun or moon, and both see and hear what was going on inside, without those who were in the Lodge knowing he was there.

But the Tyler was on guard outside the door of the Lodge; he was armed with a d..n

s..d, and woe betide any eavesdropper he discovered, for our mediaeval brethren undoubtedly interpreted their obligations literally.

Incidentally, I understand that nominally the duty of carrying out the pen. still rests on the shoulders of the Tyler.

With regard to the use of temporary buildings on or near the site of the edifice, it should be noted that during the building of Westminster Abbey there was at least one, if not two, such Lodges, and they are mentioned in the records of the Abbey. One seems to have stood on the site of the subsequent nave.

Thus we can see that it was essential that there should be an Outer Guard to keep off intruders, owing to the fact that Lodges were usually held in temporary buildings, often with overhanging eaves and an open space between the top of the walls and the beams which supported the roof.

The word "hele" should, in my opinion, be pronounced "heal," not "hale." The use of "hale" is due to the fact that in the 18th century the words "conceal," and "reveal," were pronounced "concale" and "reval." Since the words obviously were a jingle, I consider it is more correct to-day to pronounce it "heal."

Moreover, the word "hele" means to cover over. You still hear the phrase used, "to hele a cottage," or even a haystack, and the word "Hell" implies the place that is covered over, e.g., in the center of the earth. "Hele" is connected with "heal"-to cover up, or to close up, a wound-and the meaning therefore is tautological, viz., "to cover up the word." (The Masonic s -t")

The use of the pronunciation "Hale" is to-day most misleading, and is apt to cause a newly initiated Bro. to think he has to "hail" something, or "proclaim it aloud."

The C. is taken in hand by the Tyler, who makes him sign a form to the effect that he is free and of the full age of 21 years.

Why "free?" Well, in mediaeval days he had to bind himself to serve as an apprentice for seven years. Unless he was a free man, his owner might come along and take him away, before he had completed his apprenticeship and, worse still, might extort from him such secrets as he had learnt from the masons. Thus the master might be enabled to set himself up as a free lance, not under the control of the Fraternity.

The twenty-one years is, I believe, an 18th century Speculative innovation, aiming at a similar object. I think there is no doubt that usually in the Middle Ages an apprentice was a boy, who placed himself under the control of a Master with his parents' consent. The Master was henceforth in loco parentis.

In the 18th century without some such safeguard (as 21 years) some precocious youth might have joined the Fraternity without his father's consent. The father might have been one who disapproved of F.M., and in such a case would probably have not hesitated to exercise his parental authority in the drastic manner at that time in vogue, and so exhort the secrets, which he could then have "exposed."

To-day it is still a very reasonable clause, for it presupposes that man has reached years of discretion and knows what he is about. Any real hardship is removed by the fact the G.L. has power to dispense, which power it constantly uses in the case of the University Lodges at Oxford and Cambridge. I myself was one of those who thus benefited. It is, I believe, still the custom in England that a Lewis, the son of a Mason, may be admitted at 18, though the right is seldom claimed; but in some countries, I understand, it is a privilege highly valued, and regularly used by those entitled to it. In masonry a lewis is a cramp of metal, by which one stone is fastened to another. It is usually some form of a cross, and a whole chapter could be written on its significance, but this casual reference must suffice.

CHAPTER III. - PREPARATION.

The next thing that happens is that the C. is prepared by the Tyler.

This is a very important matter. There seems little doubt that originally candidates were str..d n..d, and even to-day in the U.S.A. C's are left in their sh-s only.

In Burma we changed out of everything into a one-piece pajama suit, a most convenient arrangement.

What we now have is a system by which the parts which have to be b. are made b.

We take our ob. on our L.K., therefore that K. must be B.. Why? So that our flesh may be in contact with Mother Earth. It is possible that there was a practical as well as a symbolical meaning in this, and also in the case of our deprivation of m..s. In some of the ancient mysteries it has been suggested that a charge of electricity was passed through the C. as he knelt at the altar, either from a battery, or by what is now called magnetism. If any question the use of electricity in those days, I would point out that certain statements of Herodotus, to the effect that the Egyptian priests brought down lightning by means of rods, can best be explained by admitting that they had some rudimentary knowledge of electricity.

The b.b. is in order that the S.I. can be applied. The Scotch ritual, however, says it is to show your sex, but I am inclined to think this is a modern gloss. Personally, I should not regard this as conclusive proof in itself, for I have seen (when abroad) many well grown girls who had no breasts worth mentioning, while many native men had quite well developed busts. It should always be remembered that this is the degree of birth and we were born n..d..

We are s. s. because we are about to tread on holy ground, just as in the East we wear slippers when entering a mosque. It is probable that the Scotch ritual has preserved a real tradition when it refers to the custom in Israel of removing a shoe, as a witness, when confirming an obligation. Those interested will find the details in Ruth, where Boaz under-takes to marry Ruth.

A.C.T. is placed about his n..

This piece of symbolism is old and world wide.

On a vase found at Chama, in Mexico, several candidates are depicted going through a ceremony very similar, apparently, to a certain degree in M.,* One is being taught a certain sign, and the others who stand waiting their turn all have C.T.s with a running noose about their necks. In India this C.T. is the emblem of Yama, the God of Death, with which he snares the souls of men and drags them forth from their bodies. It is carried by - Shiva to indicate his destructive character in relation to human life.

There are in Masonry meanings within meanings, and I will therefore indicate a few of those associated with the C.T., but I shall not do so with all the details upon which I shall touch.

The C.T. is an emblem of Death. It is fastened round the necks of captives as showing that they are at the absolute mercy of their conqueror. Thus the burgesses of Calais had to come before Edward III. in their shirts-note that-with C.T. 's round their necks. They were only saved by the desperate pleading of good Queen Philippa.

But this is the degree of birth. Some come into the world with a caul which may strangle them if not removed, and in any case we are said to be born in original sin and therefore doomed to die. *See "Freemasonry and the Gods"

Birth, in the very nature of things, means death, and that is why the Hindus have made Shiva, the Lord of Death, also the Lord of Birth. We ourselves are captives-souls bound by the chains of the flesh-and offenders against the Law of the King of Kings. Further, we come in bondage to sin, seeking to be freed from our bonds by the word of God. The holding of the C.T., and the dangers entailed, are sufficiently explained to need no further mention just now, though this does not imply there are not inner meanings.

The h.w. is always found in every great initiatory rite. In general, it reminds us that as in the physical world we came out of darkness into light, so in the intellectual, and finally, in the spiritual world. We come into Masonry seeking the Light of God's word. In other language, to try and comprehend through the use of symbols what God really is.

But as the veil of darkness is slightly lifted as we grow in years and our intellect awakens, so it is in the Craft, and the first thing we see there is the V.S.L., itself a symbol of Divine inspiration; for without the Divine spark, which speaks from the inmost recesses of the soul, we shall remain in spiritual darkness all our natural life.

The C. is then brought to the door of the L. and challenged, but strange to say, in our ritual there is no p.w.. There was once, I have no doubt, and it is still in use in Scotland, Ireland and U.S.A. Moreover, it is one of the tests there when visiting, and if a man cannot give it he will run a serious risk of being refused admission. Strange to say, we do get it inside the Lodge, though perhaps most Brethren do not realize it. It is "The T. of G.R." (sometimes it is "Free and of G.R.," though this is less usual).

But before entering we are deprived of M.. Now, among the Dervishes M. = mineral substances, but we interpret it M 1. It is M 1s!-that is important. "Valuables" is a real, but subsidiary, meaning.

Let us consider this carefully. There is an explanation of why it is done in the lecture,-now, alas, seldom read in Lodge-and also, of course, in the questions. These lectures were the real instruction; on them were based the tracing board lectures, which were pictorial summaries, on which were set certain questions.

Now the lectures (which can be bought at any Masonic furnishers) tell us that at the building of the Temple no metallic implements were used. Why? Because metals came from below. They were the gifts of the Thonic Gods:-the Gods of the Underworld-useful, no doubt, but being gifts of the Gods of the Underworld they were in their very nature evil, and abhorrent to the Gods of Light, whom the white races worshipped. For this reason the Egyptians continued to use stone knives to open the corpse preparatory to embalming it, long after they used metal knives constantly. The holy dead must not be polluted with the gifts of the evil powers. If there is anything in the theory of an electric or magnetic discharge being made at the time when a metal point is applied to the n. 1. b. at the ob., this would also be a practical reason; the presence of metal might make such a charge dangerous. But the first reason is no doubt the original one, and probably the only one.

The idea that we bring nothing into this world is, of course, likewise obvious; but its full significance is lost in our ritual, although seen in the Irish. There a C. is deprived of metals in the first and in the second degrees. The significance of this will be realized by M.M.'s if they ponder awhile on the meaning of the S.W.'s P.W.- "How hardly shall a rich man enter the kingdom of Heaven." That worldly possessions hamper a man's spiritual progress is proclaimed by every religion in the world which can truly be called great. The Buddhist monk and the mediaeval friar alike agree on this.

Why p.w.s. at all? Here we wander into a strange field, no less than that of old world magic, I think. The C. enters an E. A. Lodge from the outside world. Prior to his entry this Lodge has been opened by a peculiar ceremony:- a ceremony which, in the technical language of magic and the occult, raises the vibrations of those present; thus they are, as it were, raised to a higher key, and force is generated. Now those who have studied such matters know that a body of men who are all concentrating on a particular subject do generate a peculiar, subtle, but powerful force, which has not been accurately defined by science, but is loosely called magnetic. In the old days of phenomenal magic certain words, when uttered in the correct tone, were believed to be in consonance with this "power," like a tuning fork is to a violin. Therefore we give this p.w. to the C. to raise him quickly to the same "power" as the Lodge. But I am afraid I may be getting rather deep for our younger readers. All I need say further is that such p.w.s are universal in the great mystery rites, ancient or modern, and it is not surprising, therefore, that in some rituals we find a P.W. leading to the 1 degree.

CHAPTER IV. - ADMISSION.

Now our C. enters and is received on a S.L.. This signifies many things, one idea lying within the other. It reminds us of the pain we, as distinct from our mothers, suffered when we entered this physical world. It is a test of our courage and

obedience. Probably in olden days blood was drawn, as a sacrifice. The Can. comes seeking for knowledge; self-restraint and quiet confidence should mark his bearing.

In all primitive initiatory rites most painful tests are applied, and if the candidate does not bear them with courage he is rejected, and told that henceforth he is to dress as a woman and will be treated with contempt by the men of the tribe.

We note that the instrument is a Latin cross, the age-old symbol of suffering, and this is the only place in the Lodge where the C. sees this cross, (e.g. when it is shown him later) though M.M. 's may realize that there does come a time when he treads the Way of the Cross of suffering.

The use of a Latin Cross as the S.I. is peculiarly significant, for it is associated with pain and the danger of death, and tells us, in symbolic language, that the way of life is the path of suffering, and begins with the threat of death and ends in death itself: but by this hard road we draw nearer to the object of our quest.

Next the C. kneels while the blessing of H. is invoked. This needs no explanation, for he is about to start on The Quest and needs Divine help. But the phrase, "Relying on such sure support, you may safely rise and follow your leader, , for where the name of God is invoked we trust no danger can ensue" seems pointless in Emulation working, for the danger was at the door and is passed. At Leeds, however, they have a working which is, they say, derived from the Old York ritual, and it does explain this passage.

I saw this ceremony at Alfred 306, Leeds. The C. was brought in h-w and bidden to k.. l., and after the prayer, the W.M. said:-

"Mr. Brown it is but fair to tell you of the perilous position in which you are now placed. Before you stand one with a d.s. in his hand, pointed at your n. l.b., and behind you one holds the end of the c.t. which is about your neck; in this position of difficulty and danger, in whom do you put your trust?"

Answer:-"In God. "

W.M.:-"Right glad am I to see your faith is so well founded; relying, etc."

Here you see the C. is in danger.

Next the C. is taken round with the Sun, for this is the road of life, and in all ancient religions on entering a temple a man had to follow this path. In Burma to this day you are expected to pass round the pagoda in this manner. The words are:-"Brethren in the N.E.S. and W. will take notice. " It is clear therefore that emphasis is laid on the fact that the candidate is following the path of the Sun, for otherwise why not employ the more usual phrase, "North, South, East and West?" Now the Swastika, which may be regarded as the "lost sign" in Freemasonry (+), indicates the path of the Sun and is the emblem of life, whereas the Swastika is the emblem of the life beyond the grave, for, according to ancient symbolism and eschatology, the departed soul went through the underworld the reverse way, just as the Sun was supposed to do, e.g. W.S.E.N. This then, is the road of the Spirits.

Thus the candidate starts on the symbolic journey of life, and in some of the eighteenth century rituals there is evidence that the way was made hard and difficult, to symbolize the trials and tribulations we meet with in life, particularly if we strive to attain to the Light. This lesson is still taught in certain foreign rituals.

In "Freemasonry and the Ancient Gods" I have discussed the probability of the theory that the Swastika was once used in our Lodges to represent God, as it still is in the operative lodges, and have shown that a square-a-gamma *, the Greek "G," and therefore that the fourfold gamma represents the four letters of the Hebrew alphabet which denote the sacred name of God. I refer again to this point later, and so will content myself with saying that in an operative lodge the Swastika if formed of four gallows-squares, one of which always rests on the open volume of the Bible, while the other three belong to the three Grand Master Masons, and are placed by them on the Bible before opening the Lodge, in such a way as to form a Swastika.

Thus even to-day in the manner of our progress round the L. we are reminded of that age-old symbol, which is found all over the world, representing Life and the Sun, the latter being itself an emblem for God.

The C. is then told to step off with the l. f. f.. Why? Because the Preserver in ancient mythology is always depicted as trampling with his l. f. on the Serpent of Evil. This is so, alike in ancient Egypt, in India and elsewhere.

But some may ask "Why should Horus or Krishna plant his l. f. on the serpent of Evil?" Major Sanderson, who has spent many years in Nyasaland as Medical Officer of Health and has been initiated into several native rites, tells me that among many primitive races there is a superstition that when entering a shed where rice is stored one must enter r. f. first, "so as not to hurt the Spirit who rules over the rice store." The same idea prevails among these people wherever food is stored, and we here get an explanation of "l. f. f.."

When fighting against the Spirit of Evil you do desire to hurt him, and so reverse the superstition, and step off l. f. f.. This is Major Sanderson's view, and I consider it is probably the correct one.

It may also be well to point out that our ceremonies have come in contact, at various periods, with many different religious beliefs, and this fact explains why there are often several meanings attached to certain points in the ritual, all of which may be correct.

The great serpent, Apepi, in Egypt, represents the powers of spiritual evil, e.g. the Devil. But it also specifically refers to ignorance, as is shown in the Indian legend in which Krishna tramples on the five-headed cobra. The five heads, moreover, also have a reference to our five senses, which in that allegory must be cleansed of every evil thought.

Thus we may consider that the World is represented by the C.T. and H.W., and the Brotherhood helps us to free ourselves from them. The Flesh is represented by the f. r. s., in which we "trample" on the Tau Cross, while the Devil is represented by the

snake, of whose existence we are reminded by the warning to “step off with the l. f. f..”

Strictly, the C. should enter the L. in the N., not in the West. The North is the place of darkness, and at birth we come out of darkness into physical light, and so in the spiritual journey. This is done at Leeds.

Out of darkness, Light. But the Light shineth in the darkness and the candidate comprehends it not, for the darkness of gross materialism is upon him until he kneels before the emblem of the divine light, the V.S.L..

The C. is then challenged by the J.W. and the S.W.. The J.D. gives the pass word “Free and of G.R.,” and the Wardens acknowledge its potency and bid him enter (Note “enter,”) as if he were outside a door on which he had knocked for admission. This brings to our mind the three regular knocks.

For reasons which cannot be stated here, but which I will deal with more fully later, I suggest that the E.A. knocks remind us that man is Body, Soul and Spirit, and as in this stage of ignorance the Body is as important as the other two, the three knocks are all of equal duration. Lest any misunderstand this, I would argue that in the process of creation the Spirit first comes from God, secondly, clothes itself with a Soul, and finally enters flesh. Thus, the first knock represents the Spirit, seeking God whence it came, the second, the Soul, and the third, the Body.

To understand the full meaning of this passing by the Wardens one needs to consider why the C. is being led round the L.. There are two reasons given-

- (1) To show that he is properly prepared.
- (2) To show that he is a fit and proper person to be made a Mason.

Being made a Mason symbolizes the birth of the Christ within, and before anyone can attain to this mystical re-birth he must have progressed some way along the road of evolution, have gained certain experiences, and learned certain lessons. Think again of the P.W., F. and of G.R.! In the earlier stages man is bound in materialism earthly things satisfy, and he is ruled by his physical passions. The C. for Masonry has begun to desire more than the material: he has felt the desire for spiritual growth and knowledge, and so has become “free. “ This is recognized as he passes the J.W., who represents the Material Nature. Next he approaches the S. W.- the representative of the Soul-and with the aid of the P.W. is again bidden to enter. Notice, having passed the material stage, when the Body reigns supreme, the Soul immediately, takes control, and presents the C. to the W.M.-i.e. the Soul calls upon the Divine Spirit of God to give L. to the C.

The reply is significant, but is almost incomprehensible unless one understands the symbolical journey which the C. has just taken, and one is apt to wonder why the questions which follow were not asked at the very beginning of the ceremony. Really they are most important! They constitute the final testing of the C. before he is bidden to advance towards the E. to receive the L., and enter on the pathway which begins with initiation and ends with God Himself. Also they “are very searching: the

C. being required to declare solemnly that he comes seeking knowledge, not because others desire him to do so, nor yet for unworthy motives of personal gain, but because he is prompted from within by a genuine desire to help Humanity. Then follows a hint that the journey upwards is by no means easy, and patience, perseverance, caution and courage are essential if we are to achieve our goal. The C. having replied satisfactorily, the S.W. is given permission to direct the guide to instruct him in the proper method of advancing towards the L.

This is by three squares which symbolize, not only uprightness of life, but also the three letters of the Great Name, Yod, He, Vau; Male, Female, and Variable. In other words, God the Father, Mother, and child; and the fourth square is on the Ped., which gives us the final He, or the complete name of Him we seek,- Jehovah, or J.H.V.H.

But the letter HE (pronounced Hay) is female, and its female aspect is emphasized by the position of the sq. and c.s., which form a lozenge, itself a well known symbol for the Vesica Piscis, as all who study heraldry know; for in heraldry a woman's arms are placed, not on a shield, as are a man's, but on a lozenge.

A great truth is here taught,-that each soul is part of the Divine whole and cannot be separated from the God we seek. The C. is only just about to emerge from the darkness of gross materialism, yet the God he seeks is within him. True He is so veiled that many do not realize His presence, just as hundreds of C's tread out the proper steps without ever realizing their full significance, but those who rise above the material start on the path of return to God, and each stage that they pass as they progress along the path, reveals more fully His Nature and Being.

Notice, the C. only treads three squares,-Yod, He, Vau; Male, Female, Variable; the fourth square needed to complete the whole is on the Ped. This is particularly significant-never whilst in the flesh shall we be able fully to comprehend His nature. No finite mind can comprehend the Infinite Deity. It is only after we have left the first initiation long behind, and traveled far, that we can hope to obtain that transcendent knowledge which enables us to understand fully, the Nature and Being of Him Who is the beginning and end of all.

Again comes the reminder that Masonry is free; entrance to the path can only be gained by those who hear the call from within. No-one is coerced;-even at this late stage the C. is given an opportunity to retire. Thus he is asked if he is willing to take a serious Ob., and on his agreeing to do so, the W.M. directs him to k. on his l. k. etc. It should be noted that the l. side of an individual is usually said to be "Feminine," and it is not surprising, therefore that in this, the first and feminine degree, the C. is told to k. on his l. k.. Notice the exact position! On the l. k. keeping the r. f. in the f. of a s. Now when you k. on the l. k. you must of necessity form a sq. at that k., and, if you try it, you will find that you cannot keep the r. f. in the form of a sq. without keeping the r. k. in the form of a sq. also; so once again we get three sq's, with the fourth on the Ped. Thus we get another glimpse of the truth already hinted at, that each soul is part of the Divine whole, and cannot be separated from God. The C. is only just about to emerge from the darkness of ignorance, and yet he is instructed so

to k. that by his very attitude, -i.e. by forming three sq.'s with his body (the fourth being on the Ped.) he shows symbolically that the God he seeks is within. Possibly the C. is not conscious of His presence, any more than he realizes the significance of the steps by which he approached the Ped., or of the posture he assumes as he k's thereat, yet verily God is with him, and within him, and, be the journey short or long, back to God he must return. Once a M., ever a M., there is no such thing as straying permanently from the path.

CHAPTER V. - THE OBLIGATION.

Why should there be any ob.? In all the ancient mysteries an ob. was exacted, and for this reason: -The secret teachings given in these mysteries disclosed an inner meaning, often of a most exalted kind, unsuitable for the general public, who were lacking in education. In the ancient world the external religion, with its worship of many gods, suited the ordinary man in the street, who was incapable of comprehending more advanced spiritual truths. It would have been dangerous, alike to the populace and to the preacher, to have shouted aloud such a doctrine as the essential unity of God, and still more fatal to have attempted to describe His Nature. The danger to the populace was that the preacher might have destroyed their belief in the religious system in which they had been reared, while failing to convert them properly to the new doctrine. For the preacher, the fate of Socrates, and the failure of the so-called heretic King of Egypt-who tried to popularize the worship of the one God, under the symbol of the Aten disk, or disk of the Sun-are sufficient evidence of the risks which would be encountered.

Moreover, these mysteries all purported to teach certain occult secrets, whose diffusion among vicious, or ignorant, men would have been dangerous.

Even in the Middle Ages these dangers were still very real. Any deviation from orthodoxy might have endangered the social fabric of the community, and such an attempt was certain to involve the advocate of new doctrines in a struggle with Church and State which could only have ended at the stake.

Within an oath-bound Society men felt free to speculate and compare their personal standpoints, while to the outside world they continued to conform to orthodoxy. The fate of the Templars must have been an ever present warning to the speculative mind, in the Middle Ages.

In addition, there is little doubt that the building trades, like other Guilds, had important trade secrets, and wished to safeguard these from interlopers. A mediaeval Guild, on the one hand protected the interests of its members, while on the other it trained those members, and inspected and passed their work; thus protecting the community from deliberate fraud or careless work. Nor must it be forgotten that in a building bad work might involve actual danger to the users of that building. For all these reasons it was right and proper that no one who was not a member of the Fraternity should be in possession of its trade secrets.

The ob. is undoubtedly ancient, but its full significance is realized by few.

The penalty is d., and in the Middle Ages I do not doubt that it would have been enforced, though to-day it is purely symbolical.

Studying it carefully, we note in passing the word “hele,” whose meaning has already been explained, -and also that every printed ritual in existence is a clear breach of our Ob. The strict interpretations of this clause is one of the reasons why we cannot expect to find any mediaeval rituals, although the fact that the bulk of the members in those days could not read or write would lessen the temptation to make them.

From a practical point of view, however, the essential object to-day is to prevent anyone who has not been regularly initiated from entering our Lodges and the printed rituals usually does this, for s. ns., w.s. and g.s. are missing and a careful cross-questioning would undoubtedly lead to the discovery of an impostor, even if he could produce a stolen G.L. certificate.

In the altered conditions of the present era our secrecy is more of the nature of privacy, unlike that which prevails in a political secret society, which usually has revolutionary tendencies.

The old penalty has many striking points. It means that the culprit will be sl., and his b. b.. d. in unconsecrated ground. More than that, the ground can never be consecrated, and, according to the beliefs of the middle ages, and also of the 16th, 17th and 18th centuries, the soul of a man so buried could not rest in peace, but would wander up and down in misery till the Judgment Day. Suicides, for a similar reason, were buried at the cross road, and to prevent their bodies being used by vampires a stake was driven through the middle of the body to keep it nailed down. (It should be noted than even in England the p s vary in different localities).

Thus the culprit is not only d. d to d h, but to be a wandering outcast spirit till the day when the Great Judge consigns it to Hell. It is not perhaps a very charitable, or Christian idea, but that is what is meant all the same.

The T. is removed so that he cannot s. on his own behalf at the Judgment Day.

The more effective punishment is, of course, a later “gloss,” inserted at a time when; owing to better police supervision, it would have been dangerous to the members of the Order to enforce the ancient py. To-day, in England, it is the only effective penalty, but in some foreign countries d. is still enforced under certain circumstances. In such cases, however, the Lodges are usually strongly political and revolutionary in tendency. But with us it still remains an obvious symbolical meaning.

Immediately after the Ob. the W.M. says, “Having been kept .”etc. We have seen that the C. has already been asked several questions; these have gradually led up to this, the greatest and most important! Now the climax is reached. It is as if the W.M. says, you have declared that you are here of your own free will, not for unworthy motives, but led by an earnest desire for knowledge. Your humility and obedience have been tested, and you are therefore entitled to request the fulfillment of the greatest desire of your heart. The question put at this moment can be answered by no

one but the C., for it is meant to teach him that essential lesson that no appeal for L. is ever made in vain. His answer given, the W.M. says, "Then let.." etc. Notice the word restored. Mystical rebirth marks the beginning of our journey towards God the Light, of our ascent towards God, but it is a restoration,-a journey back to Him from Whom we came.

Exactly the same procedure is followed in the initiatory rites of the Turkish Dervishes. Among them, however, the incident is followed by a beautiful exposition of the mystical meaning of Light. It is the Divine Light, emblem of God Himself, and of Divine inspiration. It is, moreover, present, not only in the sacred writings, but in every true believer's heart. The light of the sun itself is but a faint similitude of the Divine Light of God's love, through which, and in which, we have our being.

Though not expressed in our ritual, this act has the same inner meaning, as I have explained.

So to the C.L. is restored, and he sees, what? The V.S.L., the S. and the C.s. The V.S.L. is in a place of honor, because without its divine standard and authority the S. and C.s. placed thereon would be practically meaningless. These latter form a lozenge, which as I have already said, is a well known symbol for the Vesica Piscis, which represents the female or preservative principle of the Deity, without which we could not exist for a single day, or hope to be preserved from the powers of darkness which threaten us upon our spiritual journey.

Thus the W.M. 's words teach the aspirant that we have a duty to God, ourselves, and our brother men.

The C. is raised with the proper g., but this is not explained at once. Rather his attention is directed to the three lesser lights, which we are told represent the Sun, Moon and the Master.

As our Lodges are at present arranged the W.M. should point to the S. for the Sun, and to the W. for the Moon, but it must be admitted that the lesson to be derived from these three luminaries is not very clear. Indeed, the Moon plays no real part in our mysteries, which are essentially solar in character, while the implied contrast between Sun, Moon and Master is in no way helpful.

In reality the three lesser lights are the W.M. and his two wardens, with their respective candles, and these officers have a real symbolic meaning of great importance, which symbolic characters they maintain consistently throughout all three degrees.

My personal view is that it was to the lights on the pedestals, and their respective officers, that this phrase originally applied, and that the Sun and Moon are 18th century interpolations.

THE THREE PRINCIPAL OFFICERS

In any case this makes a convenient place in which to consider the symbolic meaning of the three principle officers in a Lodge. The W.M. represents the rising Sun, and in

this sense he covers two distinct meanings: the first in connection with the nature of God, and the other with regard to the nature of man. And a similar dual character exists in the case of S.W. and J.W..

The W.M. represents God the Creator, He who calls the Lodge into being, He who created the World out of Chaos. In India this aspect of God, the Incomprehensible, has been individualized as Brahma, so that the devotee may be able to comprehend Him, at least in part.

It is the Master who opens the Lodge, who calls it out of nothing. He sits in the East, the place of light; but though he opens, he does not close the Lodge. That is the work of another aspect of the Divine Being.

In the nature of man the W.M. represents the Spirit, the Divine Spark within us, ever striving for the light, never truly separated from the divine source of its being. This dual aspect of the W.M. and his principal officers must be borne in mind, if we are to delve down into the inner, or esoteric, meaning of our wonderful rituals.

The S.W. represents the Setting Sun, and hence the Destructive, or Transformative, aspects of the Deity. Among the Hindus this aspect is called Shiva. He shall one day close the Grand Lodge of this World, when time shall be swallowed up into Eternity. The S.W. closes the Lodge. As the Destroyer he reminds us that Death, the great leveler, will bring all men low, and his symbol is the Level. This in itself reminds us of the caste mark of Shiva, which consists of horizontal lines.

But in the nature of Man he represents the Soul, which alone enables the Spirit to raise the body towards divine things. Without the medium of the Soul, the Spirit would be unable to influence the body. It is for this reason that the C. is invested in Craft Masonry by the S.W. or Soul, and not by the W.M., representing the Divine Spark. Thus we learn that we must raise ourselves, step by step, towards the Divine Light. Shiva is, above all, the great M.M..

The J.W. represents the Sun in its Meridian. He stands for the Way of Life, the balance between birth and death. His is the sunny side of life. He calls us from labor to refreshment and from refreshment to labor. In the divine aspect he represents the Preserver, called Vishnu in India, of whom it is stated that as Rama he sent the skillful craftsmen, Hanuman, to build the bridge for Him, by means of which He crossed the straits to fight against the powers of evil in ancient Ceylon.

Vishnu is associated with the element of water and with corn, and his caste mark is a perpendicular, straight line, referring to the rain which falls from heaven. This symbol is remembered in our Lodges by the plumb rule.

In the nature of man he stands for the body, which perishes. He is H.A.B. in the Grand Lodge at Jerusalem. He represents the life and sufferings of the body, only terminated by death; the body which in every man dies before its divine work is accomplished. Our divine temple is not finished at death: all that we can hope is that the foundations have been well and truly laid. In short, in this life we cannot hope to "see God face to face," nor, being finite, can we truly comprehend the Infinite, but

we can hope to make such progress that, when called hence, we shall be able to continue, and complete, the work of our own salvation on the foundations of a good and spiritual earthly life.

Finally, it will be noted that in every degree these three officers cooperate to advance the C., and so it is in the spiritual life, for body, soul and spirit' must cooperate if real progress is to be attained.

Next the C. is informed of the three great dangers-note the triplicity again-and the few sentences devoted to them must be considered in the light of what has already been written by me on the S.I., the C.T., and the Ob..

At the door of the L. the C. was in great danger, because entrance thereat marked the beginning of the ceremony of initiation into m., and initiation symbolizes the mystical re-birth, the end of the descent into matter and the beginning of the ascent to God, and there can be no more critical time than that. The S.I. warns us of the dangers of rushing unprepared into the field of occultism, while the C.T. indicates the danger that the Divine Spark may be quenched, strangled by materialism, if we do not continue steadfastly. But even when these dangers are passed, throughout the whole of our mystic journey there remains that last danger of our ob., namely, that of infidelity to the vows which marked our entrance, or of abandoning our further quest for light;-knowing the right, but deliberately choosing the wrong. This means death; not primarily physical death, but that greater death, referred to by our Hindu Brethren as "Being born again at the bottom of the ladder of evolution up which we have for so long been ascending. "

We next come to the moment, so long expected, when the s. s are disclosed. No doubt many Brethren could not suppress a slight feeling of disappointment at their comparative insignificance. Was such a tremendous Ob. necessary to safeguard a S., W., and G. which appear to be Purely arbitrary?

This question is a fair one, and the answer is that the Ob. safeguards, not so much the G., etc., which are but the outward and visible signs, as the inner esoteric meaning, hidden in our ritual, and never properly explained.

Firstly, the W.M. instructs the C. in the f. r. s., which on investigation proves to be the tau cross.

The tau cross was originally the phallus, and has many inner meanings. It is the emblem of generation and creation, but since these powers may be prostituted they must be brought under control. As the f. r. s., it represents our natural and animal passions, which must be trampled underfoot and brought under complete control, otherwise we cannot make any advancement in Freemasonry. In plain language, unless we bring our passions into complete subjection, we cannot hope to advance towards a true knowledge of God. For that, I consider, is the real search, or quest, in Freemasonry.

Therefore in every one of the Craft degrees we trample on the tau cross. It will be remembered that one of the charges against the Templars, in 1307, was that they

trampled on the cross, and this charge seems to be correct. Yet these same men adored the Cross three times a year in their ceremonies and, moreover, fought and died for it on many a corpse-strewn field in Palestine.

I have no doubt this act of theirs was a symbolic one, associated more with the cross as an emblem of our passions than with the Christian cross of suffering.

Yet symbols emerge by imperceptible degrees into each other, and so it is that we can truly say that Christ was crucified on the Cross of our passions. In mediaeval pictures you will usually find that while Christ hangs on a Latin, or four-armed cross, the two thieves are hung on Tau, or three-armed crosses. This indicates that they died for their own sins, but Christ, Who hangs on the cross of sacrifice, died for the sins of others.

Thus, my Brothers, the f. r. s. is full of inner meaning nor is this the only place in which we meet with the tau cross in the Craft. Its higher and holier aspect when associated with the W.M. I shall discuss later.

CHAPTER VI. - CONCLUSION OF THE CEREMONY

Having taken the f. r. s. the C. is given the S.. This he is told refers to the P. of his Ob., and no doubt it does, but it also seems to refer to something much more startling. The part of the body indicated has always been regarded as an important occult center. In some strange way, the laws of which are but little understood, it has always been associated with the phenomena known amongst psychic students as Materializations. As, however, this subject lies somewhat outside our theme, we will discuss the point no further.

But all our P. 's have a striking analogy to the legend of the creation of man as given by the Hindu sages. From Brahma sprang all four castes. From His head came the Brahmins, from His Breasts the Kshatra, or fighting caste, from His Belly, the peasants, and from His feet, the Sudras. The latter were not true Aryans, and were not twice born men; in other words, only the first three castes were regarded as really and truly admissible to the Temple of the High Gods, and free to participate in Their worship.

It will be noted that in this degree the S..n suggests the cutting off of the first caste from those below. This S..n, Bro. Major Sanderson suggests, was originally a mantra, or magic prayer, which must be most carefully guarded from the profane.

The T. appears to be an arbitrary one, although it may possibly refer to a certain pillar. Explanations of this, together with the meaning, derivation, and significance of the W., are reserved for the next volume, for reasons which will be obvious to those entitled to know them.

No doubt, however, the basic idea of both pillar and word is phallic, and other interpretations have evolved later.

Having received s. w. and t., the C. is warned to be cautious and told how to receive a challenge, then, having been given strength to help him on his way, he is sent forth in

order that the important lesson of caution may be implanted in his mind.

The testing by J.W. and S.W. are obviously of practical use, but I think that here also there is an inner meaning. The Body and Soul test the Cand. to see that the lessons have been well and truly learnt; also there seems to be a definite astrological reference.

Having satisfied these important officers, the s.w. asks for some special mark of favor. That is, the Soul calls on the Spirit, but is told that it is the Soul which must invest the regenerate man with the outward signs of the change he has undergone. This point has already been mentioned, but its deep significance must not be forgotten. It may truly be said that it is the S.W. who sets the seal on the candidate's initiation, and proclaims him as at length a member of the Order.

The address of the S.W. and the subsequent one by the Master, are fairly self-explanatory. But one or two points deserve stressing.

The reference to the antiquity of the apron refers mainly, of course, to its use among the Operatives, and implies the dignity of honest labor. The present form of our apron is comparatively modern, but there is evidence that our predecessors, the Comacine Masons, wore aprons when they met in Lodge, and aprons have had a special significance among many religious systems. Thus some of the Chinese gods wear aprons, and I have a photograph of one (See *The Hung Society*, Vol. III., op. p. 122) and this "God" is making a certain high degree sign. Among the ancient races of America the apron was also evidently used with a religious significance (see picture of the Toltec Preserver in "Freemasonry and the Ancient Gods").

The address of the W.M. lays stress on the importance of not entering the L. if a Brother is at variance with another. At first sight this may seem a somewhat unnecessary charge. Normal, well conducted gentlemen are not likely to start an unseemly wrangle in Lodge, even if they are at enmity; and should two men so far forget the common decencies of life as to do so, the W.M. has ample power to deal with the situation.

The real significance of the injunction, however, is that it implies that the mere presence of two Brethren who are at variance will disturb the harmonious atmosphere of the meeting. This is a purely spiritual atmosphere, and the belief that such disturbance would occur without any open disagreement, is correct.

In short, such differences disturb the spiritual atmosphere, prevent concentration, and can be detected by sensitive individuals.

Every Lodge has an "atmosphere of its own," and any sensitive man who comes to it can detect it* I have myself noticed the different "atmospheres" of various Lodges, and also variations in that of my own.

Too much regard therefore cannot be paid to this rule, and if ignored the Lodge will certainly suffer.

The C. is placed in the N.E. corner of the Lodge for the reason given in the ritual, but

it is important to remember that he himself is building his own temple-a spiritual temple to the glory of God.

Why should the cornerstone be laid in the N.E.? This was for a very practical reason; namely, so that the Operatives could work round with the Sun, and thus obtain the maximum amount of light. Symbolically, it refers, of course, to the journey of the soul, which begins in the N., enters life at the East, at birth, and so proceeds to the West, where death ends our day.

The position in which the C. stands is not only a sq., the emblem of rectitude and of God, but at the particular point he make a “lewis,” or angle clamp, which binds together the life which has been (in the North) and his future life (in the East). In physical life the North is pre-natal, but in the spiritual it is before we turned to better things. Above all, such a clamp gives rigidity and strength to the corners, and assures stability. It will be noted that this position in like manner makes a “footing stone.”

The testing of the candidate is explained, but perhaps I ought once more to remind my reader that it is absolutely essential that we should leave behind us the baleful gifts of the underworld and the canker of wealth, which destroy spirituality.

The lecture on the working tools explains itself. It appears to be mainly 18th century work.

CHAPTER VII. - THE CHARGE

When the C. has been restored to his personal comfort he receives the charge. The first significant point is the phrase “Ancient, no doubt it is, as having subsisted from time immemorial.” In “Freemasonry and the Ancient Gods” I have endeavored to show that this phrase is literally true, and a strong claim can be made that modern Freemasonry is the lineal descendant of the Ancient Mysteries, via the Roman Colleges of Architects, the Comacine Masons, and the Mediaeval Freemasons.

The other significant phrase is that relating to “The Ancient Landmarks.” Much learned discussion has taken place concerning what these are. Common sense indicates the following points as obviously falling within this heading, whereas many others may be matters of opinion, on which Brethren are entitled to differ.

1.-The signs, words and tokens. If these were changed it would shatter the universality of Freemasonry and prevent old Masons recognizing new ones, or members of various jurisdictions doing so. It must be acknowledged that the charge mad by the Ancients against the Moderns, that they had removed the Ancient Landmarks, was largely justified, for they appear to have transposed the w.s. in the first and second degrees. Still apparently, they did not entirely change them.

2 & 3.-Belief in God and a Future Life. I these are removed, then the object and purpose of Masonry is destroyed, since it is the “quest of knowledge of, and union with, God.” Again, the elimination of the idea of a future life” would destroy the teaching of one of the most important Craft degrees.

If these landmarks were removed, Freemasonry would either perish, or else have to

substitute a new object, as the Grand Orient of France has done. This having become atheistical, had to turn Masonry into a secret political society, with disastrous results.

Hence it is that the Grand Lodge of England felt compelled to break off fraternal relations with that body.

4.-The Order of the Degrees. If these were reversed or changed it would reduce the whole system to nonsense.

The remainder of this address is fairly clear as it stands. It contains excellent teaching, the meaning of which lies on the surface, and so we need spend no further space on it here.

The first tracing board contains a great deal of useful instruction, but it is so seldom given in most Lodges that we will pass it by, hoping at some future date to give it the attention it deserves.

The purpose of these tracing boards will be explained in the book dealing with the second degree, and we can therefore take leave of the Entered Apprentice. There is no pretense that we have exhausted the subject, much more could be written, but in a small book like this the author must restrict himself to giving an outline explanation, and suggestions for study, in the hope that his readers will follow the hints given, and discover further meanings for themselves.

CHAPTER VIII - THE CLOSING OF THE FIRST DEGREE.

The first degree closing is remarkably short, and its meaning is fairly clear. The candidate has not yet advanced sufficiently far to be able to appreciate any more esoteric teaching. He is therefore given one brief and tremendous lesson. The Destructive side of the Deity is invoked, and the same officer, it must be remembered, also represents the Soul.

Thus, at the very beginning of his symbolical career, the novice is warned of the inevitable end. During the ceremony of his initiation the fact has been impressed upon him that his spiritual advancement is by means of his soul, i.e. when the S.W. invests him with his apron. Now he is warned that the same soul which may help him to rise, may also cause his spiritual destruction. But even more this fact should show him that, when he has learned all that life can teach him, the Soul acting on the instructions of God, calls him to other fields of usefulness.

It should also be noted that the S.W. closes in the name of the G.A., and by command of the W.M., thus reminding us of Alpha and Omega, the Beginning and the End.

CONCLUSION.

This then concludes our consideration of the meaning of the first degree. The author has not tried to be exhaustive, and would stress the point that usually he has only attempted to give one esoteric meaning, although often there are other inner meanings, each within the other. But he trusts he will have helped his Brethren to perceive that there are indeed deep and invaluable meanings hidden within our ritual,

and that his readers, having once started on this line of study, will not rest content until they themselves have discovered further inner meanings. If this be so, then this little book will not have been in vain.

THE ELIGIBILITY OF CANDIDATES, THE RESPONSIBILITY OF
RECOMMENDERS AND THE ROLE OF THE INVESTIGATING COMMITTEE
by Gus J. Elbert, Arabian Lodge #882, ACGL
Arabian 882 educational paper - November 1992

ELIGIBILITY OF CANDIDATES

What are the rules as to the eligibility of a Candidate for admission to the Craft?
How do you set your standards in deciding who is a fit and proper person to be made a Freemason?

The rules in the Book of Constitutions 1 are few in number, and they do not seem to be unduly complicated, though they are clearly open to wide interpretation. The first is Rule No. 157 - Qualification for Initiation:

No person shall be made a Mason while under the age of twenty-one years, unless by dispensation 2 Every candidate must be a free man, and in reputable circumstances.

The requirement that the Candidate must be a free man, is to be understood in relation to the regulation in the early days of operative Masonry which forbade the taking of an apprentice born as a serf or bondsman, because his lord, or lawful owner might claim him at any time - even out of the Lodge - thereby causing trouble or strife. In this form, the regulation goes back to the two earliest documents of the Craft, the Regius MS of c. 1390 and the Cooke MS of c. 1410. In those days, the requirement of freedom was a necessity; today it is retained in our regulations and ritual simply as a reminder of ancient custom.

One of the old requirements that has disappeared from that same regulation is “whole of limbs as a man ought to be.” Originally this was enacted to ensure that the craftsman could give a fair day’s work for his pay. But the rule persisted long after its operative significance had gone, because, in a society whose members shared the duty of assisting, or maintaining, a sick or incapacitated Brother, it was clearly inadvisable to admit a new member already ill or maimed. Since the first World War the “whole of limbs” doctrine has been very substantially modified so that worthy applicants may still be eligible for the Craft despite disability. 3

The last words of Rule 157, “in reputable circumstances,” need interpretation because they go far beyond the well-known phrase in our ritual, which requires Candidates to be “of good report.” 4 Thus the ritual demands a good reputation, and Rule 157 almost certainly requires a good environment or background, and even though this interpretation of “reputable circumstances” may have stretched its meaning beyond what was intended in drafting the rule, it surely makes a useful

additional safeguard in assessing the eligibility of a Candidate.

The second rule is No. 167 which prescribes the Declaration the Candidate must sign at full length before his initiation. In it he declares that he is a free man, and of the full age of twenty-one years, that he is unbiased by the improper solicitation of friends and uninfluenced by mercenary or other unworthy motive; that he freely and voluntarily offers himself a candidate for the mysteries of Masonry; that he is prompted by a favorable opinion of the institution and a desire of knowledge and that he will cheerfully conform to the antient usages and established customs of the Order. 5

If the Brethren had reason to believe that the Candidate had been subjected to improper persuasion, or that he was petitioning to join the Craft for an unworthy motive, he must be deemed unworthy of admission.

His promise that he will cheerfully conform to the antient usages and customs, though he knows little or nothing of what they involve, would seem to risk the possibility of subsequent embarrassment, but a great deal can and should be told to the Candidate before his Initiation, and it is the Proposer's duty to ensure that his friend is properly informed. 6

So much for the Official requirements. It is obvious that much further inquiry will be needed, beyond what is prescribed in these two Regulations, before the Interviewing Committee 7 is fully satisfied as to the eligibility of a Candidate. The nature and extent of such inquiries is left very largely to the discretion of the Committee, without any specific rules or guidelines.

Procedure, in these matters, varies considerably in different Lodges. I have heard of some Lodges which appoint a sub-committee to meet privately with the Candidate and his Proposer for a couple of hours and report back to the Committee, before he comes up for interview.

Whether the Lodge normally uses a sub-committee or not, the final verdict rests with the Interviewing Committee. Generally, the Committee will ask the Candidate a standard set of questions, framed in such a way as to urge the Candidate to talk freely rather than respond with a simple "yes or no." As the Candidate has usually been primed for the occasion, the best results are obtained when he is asked to elaborate his first brief answers.

It is clear that a great deal depends on the range and nature of the questions, and finally on the impression that the Candidate gives by his answers and by his bearing. It is not always easy to discover in the course of a few minutes of questioning, whether a man is arrogant or snobbish or quarrelsome, yet it is very important that the Committee should be reassured on such matters, as well as on the social and family relationships which form a major part of his background.

Surprisingly, there is no mention in the rules of a religious qualification, 8 although a belief in God is implicit at every stage in the Masonic ritual and it is usually the first point on which the Interviewing Committee requires assurance.

Nevertheless, religion, in terms of sect, creed, or dogma, does not enter into our requirements. In its earliest days, the Craft was purely Christian in character and there is evidence that the Christian element survived in the prayers and obligations of many Lodges throughout the 18th century. But the Craft was opened to men of every faith in the 1723 Book of Constitutions, by Anderson's first Charge "Concerning God and Religion:"

“ though in ancient Times Masons were charg'd 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 distinguish'd ”

In the modern versions of the Constitutions, Anderson's Charges have been preserved as a kind of introduction to the Regulations, but the first Charge has been paraphrased and expanded, though hardly improved:

“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 glorious architect of heaven and earth, and practice the sacred duties of morality.”

Generally it seems likely that our Interviewing Committees, knowingly or not, use Anderson's definition “ good Men and true, or Men of Honor and Honesty ” for the qualifications we seek in Candidates to assure ourselves of eligibility, and it is here that guidance is perhaps most needed, because there are so many aspects of Craft life which are not covered in Anderson's simple test.

The following is the standard List of Questions compiled and published by the London Grand Rank Association, in their admirable leaflet, Guide to the Admission of Candidates:

1. Do you believe in God?
2. Do you accept that Freemasonry, whilst postulating universal belief in a Supreme Being, is not concerned with distinctions of creed and that theological Opinions must not be advanced in Masonic circles?
3. Do you likewise accept that political opinions have no place in Freemasonry and must not be advanced in Masonic circles?
4. Will you give an assurance that you will not use Freemasonry for commercial or pecuniary gain or for social advancement?
5. Do you accept that Freemasonry is in no sense a benefit society or charitable institution, and that it is not to be regarded as a kind of insurance for dependents?
6. Are you satisfied that you can afford the expenditure involved without detriment to yourself and your existing commitments?
7. Do you appreciate that there are certain Masonic charities which are supported by, among other methods, the voluntary contributions of the members of the Craft?

8. You have been informed that you would be expected to attend meetings of the Lodge and the instruction class regularly. It is appreciated that circumstances may change but at the present time can you give an assurance that you can spare the necessary time to attend these meetings?
9. If you are married have you discussed the matter with your wife, and is she not averse to your becoming a Freemason? Does she appreciate that you will be away from home on several evenings during the year?
10. Why do you want to become a Freemason and are you sure it is not a passing fancy?
11. Are or were any members of your family Freemasons?
12. Have you ever been a member of any association purporting to be similar to Freemasonry?

As an example of how far inquiries might be made in order to be fully assured as to a Candidate's eligibility, one of the American Grand Lodges uses the following procedures:

The Candidate is required to give "References as to character" and "Financial References." In addition, the Investigating Committee is required to appoint a member of the Lodge as Investigator, who is expected to interview the recommenders (i.e. Proposer and Secunder) as well as the "references." He must also interview the Candidate, preferably at his home:

The recommendation of the investigator should be based on information acquired along the following suggested lines:

- Does he believe in God?
- What is his religious faith?
- What is his home environment like?
- If he is divorced or separated, is he providing for any children?
- In the event of illness or trouble, is he in position to provide without calling immediately upon the Lodge?
- Does he pay his debts?
- Is he likely to become a charge upon the Lodge?
- What is his state of health?
- Does he have any mental disability?
- Are any members of his family Masons?
- Has he ever been suspended or expelled from any fraternal organization other than Freemasonry?
- Is he a member of any organization, the regulations of which are incompatible with membership in the Masonic Fraternity?
- Has he ever been a member of a clandestine body? (If so, he must renounce his membership.)
- Is he a law abiding citizen?

- Does he have a reputation for truth, honesty and financial responsibility?
- Is he a clean, right living, sober, industrious person?
- Is he a man with whom others willingly associate?
- What is the character of his associates?
- Does he have any habits which tend to degrade morals?
- Is he engaged in liquor traffic?
- Does he have sufficient education and intelligence to understand Freemasonry?
- Is he willing to render service to a fellow-man if opportunity affords?
- Is his wife and family in sympathy with his joining the Institution?
- What is his wife's religious faith?
- What church do he and his wife attend?

If the petitioner has not resided and been employed in this community for several years, a very thorough investigation should be made at his former homes and with his former employers.

One of the first tests, and one that is not applied often enough, is whether the Candidate is really suitable for Masonry. Has he the kind of mental, moral, and charitable make-up to ensure that the Craft will appeal to him in all its various aspects? Will its teachings and principles gain his wholehearted respect? These assurances are essential before all other qualifications.

It is likewise important for the Committee to satisfy itself, as far as possible, that none of the members has any personal objection to the Candidate. If there should be an objection, for good reasons or bad, or for no reason at all, it must be remembered that the members of a Lodge have an undoubted right to say who shall, or shall not, be admitted. As Freemasons we are bound together in a very special and exceptional relationship, and it is our duty to ensure that nothing is done which may disturb or harm the true fraternal spirit which is the cement of the Lodge.

After long experience on the Interviewing Committees of two London Lodges, I have come to the conclusion that no matter how painstaking the interview may be, the Committee relies ultimately on the integrity of the Proposer and Secunder, and I believe that much more should be done to make Lodge members fully aware of their duties and responsibilities when they act in that capacity. Indeed it would be helpful if a searching list of questions was addressed to them, as well as to the Candidate.

One point, however, deserves special emphasis. If their knowledge of the proposed Candidate is limited to a business association, either as employer, or supplier, or customer, however close and important the relationship, it is an insufficient foundation for proposing a Candidate for Initiation. So long as knowledge of the Candidate is confined to only one aspect of his everyday life, whether at home, or in his profession, or his recreation, that alone is not enough. No Proposer should undertake that responsible task unless he can give a good report of all the major

aspects of the Candidate's life and character.

One is constantly reminded of the famous words of Dr. Oliver that appears so frequently on our Lodge Summonses:

“Be very cautious whom you recommend as a candidate for initiation; one false step may be fatal.”

The rewards for all this caution were summarized beautifully by Dr. Anderson, in the final words of the first Charge in the 1723 Book of Constitutions with these words:

“ Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.”

THE REMAINING SECTIONS ARE EDITED EXCERPTS FROM RELATED A.C.G.L. PUBLICATIONS:

FROM THE PREAMBLE TO THE CODE OF THE A. C. G. L.

As an expression of the simplest form of the faith of Freemasonry, not exhaustive, but incontrovertible and suggestive, this A.C.G.L. subscribes to the following basic precepts as

The Masonic Belief

1. There is but one God (Supreme Being), the Father of all men.
2. The Holy Bible, or Volume of Sacred Law, is the Great Light in Masonry, and is the Rule and Guide for our faith and practice.
3. The soul is immortal.
4. Character determines destiny.
5. Love of God is Man's first duty.
6. Love of Man is Man's second duty.
7. Truth is righteous.
8. Communion with God, in the form of prayer, is helpful.

Recognizing the impossibility of confining the teachings of Masonry to any fixed, narrow forms of expression, yet acknowledging the value of authoritative statements of fundamental principles, this A.C.G.L., affirms and adopts the following as

The Basic Masonic Teaching

Masonry teaches Man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the Altar, support the government, inculcate morality, promote learning, love Man, revere God and implore His mercy, and to hope for happiness.

from the Code of the A. C. G. L.

2.62 Petitions-Recommend(er)s Required:

Every petition must be recommended and signed by at least one Master Mason member in good standing in the Lodge receiving the petition; a Recommender, by his signature, attests to the good character of the petitioner. When such recommendation is not possible, the Lodge may, in its discretion, accept a petition recommended and signed by three Master Masons of another Lodge, who are known to the Lodge.

2.63 Acceptance of a Petition:

When a petition has been received in accord with this Code, it shall be presented at the next Stated Communication of the Lodge, and if accepted with no objection, it shall be referred to a committee consisting of not less than three Master Mason members of the Lodge, for investigation.

2.64 Duties of Investigating Committee:

When a committee has completed any investigation, in accord with Masonic practice and any applicable laws, they shall be required to render a report as to their findings at a Stated Meeting of the Lodge not earlier than twenty-eight days after the petition was first accepted and referred to them. Their report must be unanimous and include a statement that they have duly investigated the petitioner and have found him either “favorable” or “unfavorable:” their report shall be rendered in the form of their signatures affixed to the portion of the petition containing such statement. If one member of the committee reports the petitioner as being unfavorable for consideration, this shall result in the entire committee report being rendered unfavorable. At no time shall the details of any committee deliberations or the decision of an individual member of the committee be made known in any manner, except as noted above; the identity of any dissenting committeeman shall be kept secret, known only to the committee.

2.69 Prerequisites for Petitioners for Degrees:

1. He must be at least twenty-one years of age.
2. He must profess his belief in God or a Supreme Being.
3. He must acknowledge a belief in immortality of the soul.
4. He must have the ability to reasonably conform to the physical requirements of the ritual work, with or without artificial aids. However, the Grand Master shall have the prerogative of granting a dispensation, if requested, to waive this provision, when a particular disability of the petitioner prevents absolute conformity to the physical requirements of the degree work.
5. He must be able to earn his own living, or otherwise be able to provide for himself, his family and those others dependent upon him, and he must clearly state that the financial requirements of Freemasonry will not deprive him or his family of their immediate and normal needs.

ACGL GUIDE TO INVESTIGATING COMMITTEES

The Committee appointed to investigate the merits of a Petitioner is charged with a sacred obligation and one of the most important responsibilities which can be vested in members of the Fraternity. The key to the future of the Lodge, not to mention the future of the Fraternity itself, has been placed within the Committee's grasp. To a great extent, the vital question as to whether the Lodge will continue to grow and prosper, or simply wither away lies within the degree of competency demonstrated by each member of the Investigating Committee.

1. The members of an Investigating Committee should always bear in mind their deportment, dress, use of language, indeed, every conceivable aspect of their conduct while discussing the Fraternity with the Petitioner and his wife, will reflect favorably or adversely, and will, to some extent, mirror the Fraternity.
2. When the Petitioner is married, the Committee should make definite plans to visit the Petitioner and his wife, preferably at a time when the children, if any, are awake. This will enable the Committee to effectively appraise the Petitioner's relationship with his family.
3. It is preferable to visit the Petitioner (and family) as a group, rather than individually. As a general rule, it is always easier to keep the conversation going as a group. As most members of such Committees are not experienced interviewers, it also enables the Committee to obtain the maximum benefit of group thinking and judgment, as questions will be evoked as the result of something asked by one or the other member of the Committee. It also enables the Petitioner to obtain more accurate Information respecting some of his questions.
4. Avoid indiscreet questioning relative to personal views on religion or politics, as this should not enter into the Committee's interrogation, except to determine if the Petitioner does believe in a God, or Supreme Being, and to determine if there is anything associated with his religious beliefs (or his wife's) which may conflict with his desire to become a member of the Fraternity. Insofar as any discussion of politics is concerned, it should suffice to determine that the Petitioner is not a member of a subversive organization and fully observes the tenets of Freemasonry in this respect.
5. The information on the Petition form should be verified by the Committee, prior to getting involved in any questioning in depth. If any errors or omissions are noted, the Committee should ascertain the facts and satisfy themselves the information given is complete and true to the best of the petitioner's knowledge.
6. Determine how the Petitioner is regarded by his family, if married. If single, determine how he is regarded by those with whom he comes into daily contact (at work, for example). If single, with whom does he reside and how does he treat those with whom he resides.
7. Determine what his habits are in respect to sobriety, work, amusement. Does he shirk responsibility, or take them lightly? Will he also take his Masonic responsibilities lightly?
8. Convince yourself of his financial ability to become a member of the Lodge.

Without giving the appearance of being too personal, determine if he is in debt or has a history of poor financial responsibility. Determine if his wife regards the Lodge fees and dues as an exorbitant expense, or something they can readily afford.

9. Can he read, write and speak intelligently? Will he be able to understand the lessons to be imparted in the Degrees? Determine if his physical qualifications are in order. Determine if he can literally conform to the requirements of the several Degrees, or will a dispensation be necessary to Initiate, Pass, or Raise him.
10. Determine if he has made adequate provisions for his family in the event of his death. Is he insured commensurate with his needs or does he not care, or think, about these eventualities? Remember, he should be told that Freemasonry is not an Insurance Society. In short, is it possible he may be more of a liability than an asset to the Lodge and the Fraternity in this respect?
11. Determine why he wants to become a member of the Lodge or the Fraternity. Are his reasons and motives questionable? Is he basically a man of charitable inclinations or is he selfish? Will he fit into the Masonic scheme of things.
12. Will he be able to become an active participant in Lodge meetings or does his schedule preclude any possibility of his participation? What are his wife's feelings on regular attendance? Would you, if you were petitioning again, regard him as a worthy member of the Fraternity? Would you gladly welcome him into your home?
13. A man's appearance, dress or speech alone cannot give an accurate insight into his internal qualifications as a man. Masonry is concerned primarily with the internal, and not the external qualifications alone.

FOOTNOTES

- 1 United Grand Lodge of England.
- 2 Dispensation is not authorized in the A.C.G.L.
- 3 See A.C.G.L. Code, Section 2.69, par. 4 (page 11).
- 4 In the A.C.G.L. ritual: "worthy and well-qualified."
- 5 Refer to Address to the Candidates in the A.C.G.L. Standard Work for the EA Degree.
- 6 The terms Proposer, Sponsor and Recommender are synonymous; in the ACGL the latter term is most common.
- 7 Referred to in the A.C.G.L. as the Investigating Committee.
- 8 Note contrast with A.C.G.L. Code Section 2.69 par. 2.

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THE ENIGMA OF SOLOMON'S TEMPLE

by Robert Roman, 32[∞], KCCH

Scottish Rite Journal - October 1990

For centuries Christians, Jews, archaeologists, biblical scholars and Masons worldwide have attempted to construct a model of King Solomon's famous Temple. As described in I Kings and II Chronicles in the Old Testament, the details are incomplete and ambiguous. A recently discovered Dead Sea Scroll has clarified many of the 3000-year-old enigmas.

After Moses had received the two stone tablets inscribed with the Ten Commandments, he was commanded by God to build an Ark to hold the Decalogue. For almost 500 years the Israelites kept the Ark of the Covenant in a tent-like tabernacle erected in accordance with God's orders. One day King David declared, "Lo, I dwell in a house of cedar but the Ark of the Covenant of the Lord remaineth under curtains." Thereafter David commenced to amass gold, silver and the materials to build a "House of the Lord." Since the Levites had always been responsible for the Ark, he designated 38,000 of them over age 30 as follows:

24,000 to supervise construction of the Temple 6,000 to be officers and judges 4,000 to be Temple guards, and 4,000 to be musicians.

Those between ages 21 and 30 were assigned to assist the priests, perform ceremonial purification and custodial duties. Those designated as priests were all descendants of Aaron, the original high priest. However, God forbade David to build "His House" since David had been a warrior and had shed blood. David designated his son, Solomon, to succeed him and provided him with detailed plans for "the Temple and its surroundings: the porch, courts, houses, inside rooms, upper chambers, storage areas, treasuries, utensils." However, not all of these entities are adequately described in I Kings and II Chronicles even though they are alluded to several times throughout the Old Testament.

Solomon succeeded David in 961 B.C. and reigned for 40 years. He initially took a census of all foreigners in his kingdom and indentured 153,300 of them to construct the Temple. Assisted by Hiram, King of Tyre, construction commenced on Mount Moriah in Jerusalem in 957 B.C. The dimensions provided in the Old Testament are mostly interior measurements expressed in cubits, a cubit being approximately 18 inches. The following description is expressed in linear feet in order to provide a more familiar visualization.

The House of the Lord was 90 feet long by 30 feet wide divided into two separate chambers. The eastern chamber, 60 feet by 30 feet (and probably 30 feet high) was called the Holy Place. The only interior details provided were ten golden tables and ten golden lamp stands placed on either side. Biblical references to women's, men's and priests' courts were postulated by some to be located within the Holy Place. The western chamber was the Holy of Holies, a 30 foot by 30 foot room 30 feet high. This chamber contained the hallowed Ark of the Covenant, a shewbread table, a menorah

and an incense altar (possibly outside) all made of gold. Two carved wood angels, 15 feet tall with wingspans of 15 feet, stood side by side with their faces turned towards the Ark. They were overlaid with gold and their combined wingspans extended from wall to wall. The entrance from the Holy Place was through two folding, golden doors. A crimson and blue veil decorated with angels was draped from ceiling to floor to separate the two chambers. The House throughout had cypress floors and cedar paneling inlaid with gold and jewels. The only entrance was at the East end through two golden doors.

A partially covered vestibule (porch) 30 feet wide and 10 feet high extended 15 feet out from the East end. Two 35-foot-high bronze pillars, 5.5 feet in diameter designated Jachin and Boaz, were placed on either side of the porch. The capitals of the pillars were lily-shaped and flared into a 45-foot-high roof. The two capitals were adorned with bronze chains hung with 400 bronze pomegranates and surmounted with two pommels.

On both sides and around the rear of the House were about ninety annexes (chambers) arranged in three stories of thirty chambers each. The second and third stories were supported by timbers resting on the stepped exterior of the outer wall. The annex rooms were each 7.5 feet high and varied in width from 7.5 feet on the first story, 9 feet on the second and 10.5 feet on the third; their length was unspecified. It was postulated that these small chambers were living quarters for the priests. The Bible mentions that access to the upper chambers was from the North side of the House via a winding stairway. The description thus far is based on texts from the Bible. In 1967 the Israelis acquired a Dead Sea Scroll which was ultimately to be designated the "Temple Scroll." After nine years of painstaking analysis and translation of the badly damaged, 30-foot-long leather scroll by Yagael Yadin, it was determined to have been written about 150 B.C. It detailed the construction of the Temple and prescribed rituals and procedures.

According to this document, the House of the Lord was enclosed by three concentric courts. The Outer (Women's) Court was a square enclosure 2,400 feet on each side. Three equally spaced gates were installed in each side. Each gate was 75 feet by 75 feet and 105 feet high. The twelve gates were individually named for the twelve sons of Jacob. Outside each gate was a twelve-step terrace. Recent excavations in Jerusalem have unearthed one such terrace. The Scroll explicitly lists the assignment of priests, Levites and all other tribes of Israel to each section of the three-story Outer Court. The public, women and children, were permitted to enter the Outer Court.

The Middle (Men's) Court was 720 feet on each side and was probably two stories high. Each side had "cells made into the walls." No other details were retrievable.

Each side had three equally spaced gates 42 feet by 42 feet (height unknown,) and they were named for the twelve sons of Jacob. A winding stairway in each gate provided access to the second story. Only Israeli men over age 20 were permitted to enter the Middle Court.

The Inner (Priest's) Court was 420 feet on each side with a single gate named for the

four points of the compass in each side. A colonnade porch provided a covering for tables and chairs arranged on all sides. At each corner was a cooking place or kitchen. According to the description in I Kings, "He built the inner court with three rows of hewed stone and a row of cedar beams." Only priests were permitted to enter the Inner Court.

Within the Inner Court, the "House of the Lord" and the following other structures were all enclosed inside of a 4.5-foot-high parapet. The "House of the Winding Stair" (stairhouse,) was a 30-foot by 30-foot structure adjacent to the northwest corner of the "House." A square 6-foot-wide winding stairway provided access to the second and third stories of the upper chambers (annexes) and to the roof of the House via bridges. The Scroll reveals that the annexes were actually storerooms and treasuries. The walls of the stairhouse were inlaid with gold since it was in proximity to the Holy of Holies. Similar winding stairways have been discovered at Masada and Dor.

Adjacent to the southeast corner of the House was the House of the Laver, a 31.5-foot by 31.5-foot, 30-foot-high structure containing a 15-foot-diameter bronze "Molten Sea" (tank) 7.5-foot-high supported on the backs of twelve bronze oxen. Here the priests changed clothes and washed before and after sacrifices. Ten feet directly East of the Laver House was a structure of identical dimensions identified as the "House of the Altar Utensils" where sacrificial implements were stored.

Located 75 feet East of the Laver House was the bronze sacrificial Altar supported by rough hewn stones. North of the Altar was the pillared "Slaughter House" for the processing of oxen prior to sacrificial burning on the Altar. Between the House of the Lord and the West Gate was a similar pillar-supported "Stoa" used for the separate preparation of sheep and goats to be sacrificed for the sins and guilt of the people.

The Temple was completed in seven years, but thirteen more years were required to complete Solomon's Palace, Hall of Judgment (Throne Room), Hall of Pillars, Living Quarters and the Great Court (possibly the Outer Court).

The Temple was dedicated in 937 B.C. during an eight-day ceremony consuming 22,000 oxen and 120,000 sheep and goats for sacrifice and feasting.

In 586 B.C. Nebuchadnezzar, the Babylonian king, captured Jerusalem, looted and destroyed the Temple and enslaved the Israelites. The "Second Temple" was constructed by Zerubbabel about 516 B.C. after Cyrus, the Persian, vanquished Nebuchadnezzar and eventually freed the Israelites. It was not as grandiose and expansive as the "First Temple" and possibly consisted only of the House of the Lord, the Inner court and its various "Houses." But there was no Ark since it disappeared or was destroyed when Nebuchadnezzar captured Jerusalem. Herod the Great dismantled the Second Temple and constructed a magnificent Temple in 20 B.C. in an attempt to glorify Jerusalem and his name. It was ultimately demolished by the Roman Emperor Titus in 70 A.D.

Today it is the site of the Dome of the Rock (Qubbat Es-Sakhra) built in 691 A.D. to commemorate Muhammad's ascent to heaven from that spot. The ancient Wailing Wall, considered to be one of the most sacred places of all to the Jews, is a portion of the West wall that enclosed Herod's Temple in ancient times.

The Temple Scroll has solved another mystery for scholars of the Bible today. Sixteen of the Dead Sea Scrolls were wrapped in linen coverings which had a pattern of three concentric quadrangles woven in blue thread.

The analysts of these scrolls could not fathom the meaning of these patterns. We now realize the significance of this design as a geometric representation of King Solomon's Temple.

Hopefully more Dead Sea Scrolls will ultimately be discovered, more of the Bible will be confirmed and additional enigmas resolved.

THE EVOLUTION OF THE CORNERSTONE CEREMONY

by S. Brent Morris, P.M.

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The Masonic cornerstone ceremony, like most complex customs, has evolved over years of use. It is easy for the romantic to imagine King Solomon using our current rituals to lay the cornerstone of the Temple of the Lord in Jerusalem, but such was not the case. The Masonic cornerstone ceremony first appeared in the middle 1700s and in less than a century had finished evolving, except for minor grammatical changes. The procedure, at least as used in America, can be traced fairly well through its entire evolution, though Grand Lodges differ on the exact details of their cornerstone ceremonies.

THE FIRST RECORDED MASONIC CEREMONY.

“The earliest record of a formal and official Masonic ceremony is that of the laying of the Foundation Stone of the New Royal Infirmary of Edinburgh by the Earl of Cromarty, Grand Master of Scottish Masons, on August 2, 1738.” The description of the event was written sixty-six years later in 1804 by Alexander Lawrie in his History of free Masonry. Lawrie describes a simple, almost primitive ceremony.

“When the company came to the ground, the Grand Master, and his Brethren of the free and accepted Masons, surrounded the plan of the foundation hand in hand: and the Grand Master- Mason. along with the press [representatives] of the Managers of the Royal Infirmary, having come to the east corner of the foundation where the stone was to be laid, placed the same in its bed; and after the Right Honourable the Lord Provost had laid a medal under it each in their turns gave three strokes upon the stone with an iron mallet, which was succeeded by three clarions of the trumpet, three huzzas, and three claps of the hands.”

James Anderson reported a similarly simple ceremony on March 19, 1721, in his 1723 The Constitutions of the Free-Masons, though the Grand Lodge of England

apparently was not involved.

“The Bishop of Salisbury went in an orderly Procession, duly attended, and having levell'd the first Stone, gave it two or three Knocks with a Mallet, upon which the Trumpets sounded, and a vast Multitude made loud Acclamations of Joy; when his Lordship laid upon the Stone a Purse of 100 Guineas, as a Present from his Majesty for the use of the Craftsmen.” 2

THE CONTRIBUTIONS OF PRESTON AND WEBB.

What the two accounts above show is that there was little form to the procedure. The only point in common to the two “ceremonies was the symbolic striking of the Stone with a mallet. In just a few decades, though, the ritual evolved into something more recognizable to the modern form. In 1772 William Preston published illustrations of Masonry, which presented an official version of the lectures, forms, and ceremonies of the Lodge. Preston based his book on the practices in Lodges across England. Twenty-five years later in 1797 Thomas Smith Webb published *The Freemason's Monitor*, his version of Preston adopted for American Masonry.

The cornerstone ceremonies of Preston in 1772 and those of Webb in 1797 are quite simple, though evolved beyond the descriptions of Lawrie and Anderson. Preston limited attendance to the Grand Lodge while Webb welcomed members of private Lodges. Webb's ritual shows the introduction of corn, wine, and oil, the tests of trueness of the stone, and the now almost universal approbation from the Grand Master that the stone is “well formed, true, and trusty.”

Both Preston and Webb follow the generosity of King George toward the workmen and have a voluntary collection taken for the workers; virtually all subsequent rituals require a similar collection. This generosity may be based on the description in Ezra 3:7 of the preparations for the second temple in Jerusalem. “So they gave money to the masons and the carpenters, and food, drink, and oil to the Sidonians and the Tyrians to bring cedar trees from Lebanon to the sea, to Joppa, according to the grant which they had from Cyrus King of Persia.”

THE U.S. CAPITOL CEREMONIES IN 1793.

The cornerstone of the U.S. Capitol was laid in 1793, between the publication of the first edition of Preston in 1772 in London and the first edition of Webb in 1797 in Albany. Preston's *Illustrations of Masonry* was certainly available to the Masons who planned the Capitol cornerstone laying. More familiar to the planners would have been John K. Read's *New*; Ahiman Rezon published in Richmond in 1791, two years before the Capitol event. Read's book was published for the guidance of Virginia Lodges and dedicated to “George Washington, Esq. President of the United States of America,” but there were no instructions for cornerstone layings.

There is circumstantial evidence that the procedures used by George Washington were more like those of Webb than Preston. The newspaper account of the day specifically mentions that corn, wine, and oil were placed on the cornerstone after it was set in place. Also, Alexandria-Washington Lodge #22 have a wooden triangle

and T-square from the 1793 ceremonies, which must have been used to symbolically try the stone.

LATER DEVELOPMENTS.

Succeeding generations of Masonic lecturers and writers have tried their hands at producing the “perfect” textbook for teaching Masonic ritual. Each new monitor showed the “improvements” of its author—perhaps expanded explanations, or improved grammar, or clarified directions. Sometimes the books would reflect the peculiar development of Masonic ritual in some particular part of the country. The cornerstone ceremony, however, has remained relatively consistent from author to author and from region to region. The few changes made were usually logical expansions of earlier ceremonies; there have been no radical departures. Webb's anointing with corn, wine, and oil together with his benediction for the stone, which begins “May the all-bounteous Author of Nature,” have been universally adopted by his American successors.

A brief summary of changes in the cornerstone ceremony from some of the more popular Masonic monitors will give a sense of the evolution. In 1819 Jeremy Ladd Cross published *The True Masonic Chart of Hieroglyphic Monitor*, which was essentially Webb's book with the addition of original engravings, the first such illustrations; it had no changes from Webb. Samuel Cole's 1862 *Freemason's Library* does not differ materially from Webb or Cross, but Cole is one of the only writers to omit the collection for the workers.

The Baltimore Convention of 1843 was the biggest attempt to produce a uniform American Masonic ritual, and the effort failed. Charles W. Moore produced *The Masonic Trestleboard* in 1843 following the convention's ritual. His only significant change to the cornerstone ceremony was the recommendation of hymns to be sung. The rituals of the Baltimore convention were not universally accepted, which led John Dove to produce *The Virginia Textbook* in 1846, supposedly correcting the errors found in Moore. Dove and Moore agreed on the essentials of the cornerstone ceremony, though they did recommend different hymns.

THE MODERN CEREMONY.

Albert G. Mackey was one of the most productive and successful Masonic writers of the nineteenth century (though his theories of Masonic origins are entirely discounted by serious historians today). Mackey's 1862 *Manual of the Lodge* made three important additions to the ceremony, which essentially brings the evolution to modern practices. First, there are brief speaking parts for the Deputy Grand Master, Senior Grand Warden, and Junior Grand Warden, respectively explaining and presenting to the Grand Master the corn, wine, and oil. Second, Mackey has the now common address to the crowd wherein the Grand Master announces, “Be it known unto you that we be lawful Masons, true and faithful to the laws of our country..” It is not known why Mackey thought it necessary to introduce this defense of Masonry. Finally, Mackey has the stone lowered into place by three distinct motions.

Daniel Sickels was another prolific Masonic author and a contemporary of Mackey. He edited *The Freemason's Monitor* in 1864 and wrote *The General Ahiman Rezon and Freemason's Guide* in 1866. His cornerstone ceremony represents about the greatest elaboration of Preston's simple procedure from 1772. Rather than the Grand Master, Sickels has three principal subordinate grand officers, the Deputy Grand Master, Senior Grand Warden, and Junior Grand Warden, try the stone with their jewels of offices, the square, level, and plumb respectively. The Grand Master still declares the stone "well formed, true, and trusty." The corn, wine, and oil are not just presented by the three grand officers but are spread by them with a more elaborate explanation of the symbolism. Sickels follows Mackey with the Grand Master's defensive address on Masonry.

NOTES

1. David Flather, "The Foundation Stone," *Ars Quatuor Coronatorum*. Vol. 48, 1939, p. 221; Lawrie quoted in Flather, p. 222.
2. James Anderson, *The Constitutions of the Free -Masons* (London: 1723; reprint. Bloomington Ill.: The Masonic Book club, 1975), p42

THE EASTERN STAR

by Alphonse Cerza, 32∞

The New Age - October 1961

The Eastern Star is an international organization having about 2,000,000 members consisting of Masons, their wives, sisters, and daughters. It is the only group that has both men and women members basing eligibility on affiliation with the Masonic Fraternity.

The Eastern Star is organized along the same general lines as the Masonic Blue Lodge system. The basic group is called a Chapter and is analogous to the Lodge; it has a district group for ritualistic instruction and purposes of administration. Its statewide body is called the Grand Chapter and is analogous to the Grand Lodge.

The organization is a great dispenser of charity. Throughout the United States it has 17 homes, hospitals, and orphanages. The Eastern Star for years has been assisting the girl organizations whose membership is based on Masonic affiliation of the fathers or husbands of the girls. It has granted thousands of dollars each year to needy girls unable to afford an education. From time to time it has made substantial contributions to the Shriners' Hospitals for Crippled Children and other worthy causes.

Some of the success of the Eastern Star may be attributed to the fact that Masons can join with the ladies of the house in the social and ritualistic work in this great association, but basically the appeal is really in the beautiful ritual and the lessons taught by the Eastern Star degrees. It has a special appeal for the women because the ritual is based on five female Biblical characters whose lives represent particular laudable traits. Their names are: Adah, daughter of Jephtha; Ruth; Esther; Martha;

and Electra. Each of them are symbolized and represented in each point of the star, which is the well known emblem of the Eastern Star.

The name Adah means “adornment” and appears several times in the Old Testament, but we are interested in this connection with the daughter of Jephtha who bore this name. Jephtha, an important judge and military personage in the Old Testament, took an oath or vow before going out on an important military mission that he would sacrifice the first thing he would see coming from his house if he returned victorious. He was the victor of the campaign and on his return Adah, his only child, was the first thing that came from his house to see him. The broken-hearted Jephtha was loyal to his vow, though he protested against this custom. This incident in Biblical history is used by the Eastern Star to symbolize the binding and serious nature of a vow.

The name Ruth means “companion.” The story of Ruth is the most beautiful story in the Holy Bible, Ruth was a native of Moab. She was married, but an epidemic killed the men of the community, including her husband. In accordance with custom, she returned to Bethlehem where she lived with her mother-in-law, Naomi. Times were hard and they secured employment from Boaz, a kinsmen of her dead husband. Boaz also was her protector. He was attracted to her primarily because of her devotion and loyalty to Naomi. He married her and they had a child to whom they gave the name of Obed who became the grandfather of David. This story is used by the Eastern Star to symbolize constant faithfulness to one's duty.

The name Esther means “star.” In the Holy Bible Esther is presented as a person of great strength and personal beauty who heard of a plot against her people and protected them from destruction. The plotter was hanged in their stead. This story is used by the Eastern Star to symbolize one's fidelity to kindred and friends.

The name Martha means “lady.” The name appears a number of times in the New Testament, and Biblical scholars are not too sure that the name is used each time relating to the same person. The Eastern Star uses the name in its ritual in connection with the sister of Mary and Lazarus, of Bethany, who was a close friend of Jesus. It was Lazarus who was raised from the dead. The Eastern Star uses this story to symbolize enduring faith and a belief in eternal life.

The name Electra is not easily attached to a specific person. In the Second Epistle of John, a lady mentioned therein is described as an “elect lady.” Tradition informs us that she was an ardent Christian who devoted all her time and effort to promoting Christianity in a day when this was unpopular and also dangerous. As a result of her activities, she was put to death and thus became a martyr. This was her wish so that her life work might testify to the enduring strength of Christian love. The Eastern Star uses this part of the Holy Bible to symbolize patience and peaceful submission to persecution for one's belief in God.

Thus we find the Eastern Star using the Holy Bible to teach basic moral truths to its members. Its ritualistic work is most impressive and inspiring and drives the lessons home effectively. Each year its colorful installation ceremonies may be viewed by non-members as they get part of the spirit of the group. Each day the group is actively

engaged in the charitable work of the community, doing its part in making this a better world in which to live. It is a truly fine and worthy organization which merits the good will and assistance of all.

THE FC'S HANDBOOK

by J. S. M. Ward

[source unknown - date unknown]

PREFACE

Those who have read the first volume of this series, which deals with the E.A. Degree, will realize that our ceremonies have a deep inner meaning and teach profound spiritual lessons seldom realized by the average Mason.

In the second volume we are dealing with the degree of Life, in its broadest sense, just as in the first degree we were dealing with the degree of birth, and as life in reality is educational for the Soul, we are not surprised to find that throughout the whole degree the subject of education is more or less stressed.

We should, however, realize that each of the degrees builds on the one which has gone before, and the ingenuity with which the lessons inculcated in the first degree are carried forward and developed in the succeeding degrees is one of the most striking characteristics of our Masonic ritual.

This is true not only of the obvious exoteric moral instruction conveyed in the ceremonies, but even more of the deep mystical and spiritual lessons which lie hidden beneath the surface. For example, in the first degree we perceived that the st s which led the initiate to the Ped. when combined with that which we found thereon symbolically produced the Name of God, and in the second degree the main lesson is that the Brn. discover the name of God in the M. Ch., while the manner of approaching the Ped. gives us the Divine name, written with the five letters which denote that the Creator has become Messiah, the King. Thus among other lessons we learn that the second person of the Trinity comes forth from the first. When we come to the book which deals with the M.M. we shall perceive that that degree likewise builds on what has gone before.

In the first few years of my Masonic career I utterly failed to realize the tremendous importance of the second degree, and used glibly to say that, while the first and third degrees impressed me greatly, and had valuable lessons to impart, the second disappointed me by its lack of depth and mystical teaching. Many Brethren have said practically the same thing to me, but I have come to the conclusion that those of us who think this are mistaken. The truth is that the real inner teaching of the second degree is less obvious than that of the first and third, but every whit as important, and until one has grasped its full significance one has no conception of the wonderful symmetry of our Craft rituals. In short, the interpretation of the second degree forms the key to the full interpretation of the third.

It is to impress this fact on my Brn. that I have written this book, and in particular have laid so much stress on the manner of approaching the M. Ch., and the full Kabbalistic meaning of the Name there discovered.

It must never be forgotten that while there are meanings within meanings in the Craft ritual, all of which are important, the great lesson of our system is the Mystic Quest after God, and the journey of the Soul towards union with its Creator.

With these brief words of introduction I venture to place in the hands of my Brn. this little volume, which, whilst not attempting to be exhaustive, will, I hope, be of some help to those who, amid the turmoil of mundane affairs, have little time to devote to an extensive study of the inner meaning of those ceremonies which they have nevertheless grown to love and venerate.

As one or two Brn. who have read this manuscript have asked me to refer them to a copy of the Kabala where they can themselves read what those ancient sages wrote concerning the descent of the letter "Shin," I would recommend the "Kabala Denuda," translated by Mathers, where they will find that, and many other points of peculiar interest to Masons.

- J. S. M. Ward

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INTRODUCTION

In this little volume W. Bro. Ward justly emphasizes the importance of the 2 degree. In former times it was no mere passing stage of a Mason's career. In the Fellowship of the Craft lay the whole body of Masonry. An Apprentice was regarded as a Brother but not as a member of the Lodge; while a Master Mason was merely, as we still state in the ritual, an experienced Craftsman selected to preside over the Lodge in the capacity of Master.

The ceremony of Admission to the Fellowship of the Craft has been abbreviated and shorn of some of its characteristic features; for example a "Mark," which, placed on the stones wrought by a Craftsman, entitled him to his wages, is now no longer allotted to him. Nevertheless it is in the 2 degree that the essential elements of the Craft are revealed. The degree is founded on that symbol which is the basis of Masonry, and is regarded as the test of rectangularity in the material, as well as of rectitude in the moral, world. The candidate is now enlightened as to the meaning of

the “Hieroglyphic bright which none but craftsmen ever saw.” He learns that it represents the ineffable names of the G.G. as written in the four letters of the Hebrew Alphabet, to which attention was specially directed in the M. Ch.. It is as a Craftsman that he becomes cognizant of the second P r placed at the porchway of the Temple and he is taught that stability can only be attained by the significance of both p r s being conjoined. Herein is contained the Mystery not only of Masonry but of all the religions; viz., the Union of Heaven and Earth and the Mediation between God and man. As an Apprentice he has been taught to walk uprightly in the sight of God: his mind has become imbued with moral Principles: he now has to address himself to the much more difficult task of applying these principles in his everyday relationship with his fellows. The lesson of the J.W.'s plumb has now to be blended with that of the S.W.'s level. Spirit and Matter, theory and practice, with their innumerable analogies, have to be reconciled in solving the problems which are constantly encountered in life.

In the tables of the law one column contains the commandments relating to our duty to God, the other our duty to our fellow men. The Fatherhood of God involves as a corollary the Brotherhood of man. Therefore it is manifest that a stage in the progress of a Mason that lays stress on applied religion demands close attention. Although on the surface the ceremony of passing may appear less attractive than that which precedes and that which follows it, a close study will convince the reader that the 2nd degree contains many lessons of priceless value which will well repay the labor of investigation.

- J.A.C.

CHAPTER I - PREPARATION, P.W., AND OPENING CEREMONY

The questions which are put to the C. are really a test of the lectures, which to-day, unfortunately, are hardly ever given in open Lodge. The system as codified at the beginning of the 19th Century was really a most efficient method of educating the c., and had been carefully arranged so as to make sure that only when he was properly prepared should he come forward to be passed to the second. degree. After having passed through the ceremony of initiation a summary of its main tenets, illustrated as it were on the blackboard, was given to him in the form of a lecture on the Tracing Board.

The Tracing Boards were originally drawn in sand on the floor of the L., and therefore correspond closely with the pictures and diagrams used among primitive savages in the initiatory rites of a boy into manhood. These primitive tracing boards are still drawn on the earth by means of specially prepared and consecrated flour, and are an essential part of the ceremony. To-day the Masonic tracing board has degenerated into a somewhat crude painting on canvas stretched on a wooden frame, and its original purpose is therefore apt to be overlooked by the C.. This is peculiarly so in the case of the first degree tracing board, since the lecture on it is very seldom given. In the second degree, as will be shown later, the tracing board still plays a very important part, and we shall have occasion presently to consider it in full, but the

connection of the tracing board with the questions must be grasped-hence this short preamble. Under the old system, at the next meeting of the L. the W.M. went through the lecture proper. He asked the S.W. a sort of catechism, which the latter had to answer. This would take well over an hour, or, in other words, as long as the ceremony of initiation. This catechism gave the exoteric meaning of most of the ceremony, together with a fair amount of traditional history of real interest. Undoubtedly much of it was allegorical, and although the bulk of it was 18th Century work, nevertheless it contained several very striking reminiscences of the Ancient Wisdom. For example, the question " Whence come you? " A.-" From the W." Q.-"Whither directing your feet?." A.-"To the E. in search of a M." Here we have something of deep symbolical meaning, and of peculiar significance in view of a slightly different, though cognate, phrase in a later degree.

As, however, we are not attempting to interpret the meaning of these lectures in this book, we must pass the matter by, with the hope that our readers will make a point of obtaining a copy of them (purchasable at any Masonic furnishers) and study them at their leisure.

But the point which must be realized is that, while the tracing board is a summary of the first degree lecture, the questions asked of a C. are on that lecture itself. In short, the C. has to pass an oral examination, and the last question, namely, " These are the usual questions, I will put others, etc.," although to-day practically meaningless, had originally an excellent object. It indicated that the C., and also the other members of the L., had heard the full lecture and that the former must be prepared to answer any question on it.

In the North of England it is very usual, in addition to these questions, to ask the C. to repeat the whole of his O., and if he is unable to do so his passing is deferred until he can.

Turning to the questions themselves, it will be noticed that great stress is laid on the fact that the C. must be properly prepared. It is probably little known to most Brethren, but well worth bearing in mind, that the Ancient Kabalists had a secret interpretation of the Old Testament, and one of the keys was to read backwards the Proper Names contained in those books. Now, if the words dedicated to the first and second degrees are read backwards, instead of the official interpretation given, they produce the phrase " Being fortified by the practice of every moral virtue, we are properly prepared." The significance of this in relation to what has gone before, and also to what will follow, is self-evident.

The inner meaning of the manner of preparation having been given in the E.A.'s Handbook, it is unnecessary to write further on the subject, but of course if any of our readers have not seen that book they should certainly get it, as otherwise they will fail to understand the importance of these early questions.

We now come to the question which is rigidly termed a paradox. The explanation thereof, though ingenious, is obviously somewhat Jesuitical. The truth of the matter is that in operative days lodges were held at mid-day, and probably on a Saturday,

which has always been the time when the workmen receive their wages. The Speculatives, for their own convenience, changed the time to the evening, a fact which was resented by the old Operative members. In the first quarter of the 18th Century, at York, Operative Lodges continued to meet at mid-day, while the Speculatives met in the evening. To-day, with the disappearance of the Operatives, a Bro. may well wonder why this untrue statement is still left in the ritual.

The fact that it is there warns the careful student that some deep symbolical meaning must be attached to the time. The full significance of the phrase is only revealed towards the end of a Brother's symbolical career in the Craft, and a detailed discussion must therefore be postponed to another book, but it is permissible to point out the following facts:-The sun is at its full strength at Noon; in his open pomp and glory; vested, as it were, with his full regal powers. What more suitable time then for a solar cult to hold its meetings? And we must remember that Freemasonry is distinctly solar in its symbolism. Again, we were told that the J.W. marks the Sun at its meridian, and we have seen that this officer represents the body, hence our meetings are held while the body is at its full strength, and in possession of all its faculties. Thus it is peculiarly significant that this question is put to the C. in the first degree, which degree deals with the "Natural" man. If the "Natural" man cannot protect himself at high noon against possible dangers, he is certainly helpless at any other hour of the day. We may therefore say that one meaning of this phrase is that the c. enters Freemasonry at the time of his greatest strength and physical well being. That this is not a fanciful interpretation is proved by the insistence that a C. must be perfect in all his parts. In the old days no man who was blind, maimed, halt, etc., could be made a Mason, and in Scotland a Master of a L. still has to take an Ob. not to admit such a man. The reasons for this are both practical and symbolical. As an Operative Society Masonry was like a modern benefit society and had to maintain sick Brn. and the widows of those who had died. It is obvious therefore, that they were justified in refusing to admit a man, not yet a Mason, who might easily become a burden to the society. Also, symbolically, every Mason is a sacrifice, and the Old Jewish regulations laid down explicitly that the ram offered for sacrifice must be without blemish, and perfect. These points must suffice for the moment, except that it is well to bear in mind that Christ was hung on the Cross at 12 noon, and our readers would be well advised to ponder over that fact and correlate it with Masonic tradition.

The next question and answer have misled many thoughtful Brn. as to the true meaning of Freemasonry. It should be remembered that it is addressed to an E.A., who as yet has had hardly any indication what Masonry is anything else than a system of morality. The first degree, for the most part, aims at teaching its members simply to be good men and true, and strictly to obey the moral law, but subsequent degrees teach much more than this. Until a man has grasped these elementary lessons it is not only useless, but dangerous, to try to develop his intellectual facilities, which is the main exoteric purpose of the second degree. For a Mason who has taken his third degree to give this answer as an explanation of what Freemasonry is shows that he has failed to grasp the inner meaning of even the second degree, much less of the

third. In short, this explanation by itself is only true when restricted to the first degree, for Freemasonry is much more than a mere system of morality, whilst even in the first degree the veil is very thin.

The Grand Principles, in modern language, may be interpreted as true comradeship, charity, and the search after truth, the latter phrase being better explained by the term the Mystic Quest after God.

The remaining questions are of a practical nature except that the phrase P t P.s. of my E. is often somewhat of a mystery to the newly made Bro.. Two interpretations of this phrase are sometimes given. Firstly, that it refers to the S p, which is a tau cross, and means that we will trample under foot our animal passions. This is the manner in which we enter the L. when once it is properly opened. But from the point of view of the C. it cannot refer to this, for at his initiation he did not know the S p, and so the other interpretation is the only one possible, namely, “ of, at and on.” This is interpreted as meaning that the C. entered F.M. of his own f.w. and ac., at the door of the L., on the pt. of a S.I. Having satisfactorily answered these questions the C. is led to the W.M., representing the Spirit or Wisdom, and receives from him a P.W., which will enable him to enter the L. when it has been raised to the higher degree. We have already in our first book explained briefly why P.Ws are necessary, but we will repeat our explanation for the convenience of any who have not yet read that book. They are a relic of old world magic. The C. goes out from a L. in the first degree and re-enters it in the second degree. In his absence the L. is raised by a ceremony which, in the technical language of magic and the occult, “raises the vibrations “ of those present to a higher key, and in consequence force is generated, Those who have studied such matters know that a body of men who are all concentrating on a particular subject do generate a peculiar, subtle, but powerful force, which has not been actually defined by science but is loosely called magnetic. In the old days of phenomenal magic certain words, when uttered in the correct tone, were believed to be in consonance with this “Power,” like a tuning fork is to a violin. Therefore we give a P.W. to the C. to raise him quickly to the same “Power,” as the L.. Such P.W.s were usual in all great mystery rites, ancient or modern, and it is therefore not surprising to find them in Masonry. It is worth noting that the Ancients were right when they charged the so-called Moderns, in the 18th Century, with having altered the W.s and P.W.s. As a matter of fact they reversed them, and the W. now given to an E.A. was originally given to an F.C., and vice versa, and the same fate befell the P.W.s. Those foreign Gr. Lodges who derive from England before about 1745 (for example, the French and the Dutch), still have the W.s and P.W.s in the old order, and in South Africa E.A.s and F.C.s of the Dutch Lodges are for this reason forbidden to visit the English Lodges until they have been made M.M.s.

The interpretation of this P.W. will be given at a later point in the book; all we need do now is to stress the fact that, as it is represented in our L. by C. and W., it is clearly associated with the J.W.. In the last book I pointed out that the J.W. represents in man, the body. This therefore indicates that to the spiritually minded man the simplest necessities of life are plenty. All he requires, as the Buddha taught, is

sufficient to keep his body in health, whereas luxuries clog the soul and retard its upward progress.

I also pointed out in the last book that the J.W. represents God the Preserver, whose emblems in India, Mexico, etc., are C. and W.. From the anthropological point of view, it is worth remembering that among primitive peoples God the Preserver is also the God of Vegetation and the Rain God. He Who makes the corn to grow and provides food for his worshippers. Thus we perceive that Freemasonry is perfectly logical in its use of this W.. Another fact of interest is that Quetzalcoatl, the Mexican Preserver, wears E.s. of C. in his hair when he is wounded by the giant of evil near to a F. of W., and at that very instant makes the S. of a F.C..

The C. then departs to be prepared, and in the interval the L. is raised to the second degree. We will, however, consider the manner of his preparation before going on to the raising of the L. This varies in several details. Most English workings are the same, but the Scotch and Irish have certain variations which are worthy of mention. According to the Scotch rituals he brings into the L. a sq. supported in his L.H., but, as with us, the I.G. presents the angle of a S. to his N.B., although to the Rt. B. instead of to the L.B. In the Irish Lodges the same B. is made b. as with us, but he is still divested of all M.s as he was in the first degree, and a C.T. is wound twice around his neck. Thus it will be noted that everything save the B. is reversed. The Scotch, more logical, reverse even this. In American rituals the Irish arrangement of the C.T. in the second degree is also found. The reason for the deprivation of M's in the Irish ritual is because, as with us, the P.W.s have been reversed. This has a deep symbolical meaning, and is logically correct, but I must defer the explanation to the next book.

Reverting to the English method of preparation, we must realize that the R. side is the masculine side; it is also the stronger side. It therefore implies, firstly, that we symbolically have passed out of the control of the women of the household and have gone on, as it were, to school. In the first degree we were symbolically "Babes" or children, under the care of women. In the second degree we are youths sent to be educated at school, and the whole exoteric meaning of the second degree is the training of the intelligence. This corresponds to a boy's training when he goes to a public school and is surrounded entirely by men. At home, under his mother's influence, he learnt only the simple lessons of morality; the lessons of the first degree.

The second meaning, i.e. the stronger side, is stressed in the Scotch rituals, where the C. is afterwards told that he knelt on his r.k. to take his ob. because the F.C. ob. is even more binding than the E.A.'s ob. This latter fact is also accentuated by the nature of the P., but this we will deal with later.

The C. is not H..d, because clearly he is no longer in that state of absolute d...k.s which enshrouded him when he first entered Masonry. He has seen the L..t, and can never again return to the same darkness, although he may not as yet fully understand all that the Lt. means, and it is to teach him the true nature of that Lt., which is really the Lt. of God, that he takes his second degree.

In view of what has been written concerning the preparation in the first degree, no further explanation is necessary.

THE OPENING OF THE SECOND DEGREE

The W.M. asks the J.W., representing the body, whether he is a F.C., to which the J.W. replies that he is, indicating the test to be applied. Now, what does the Sq. mean in this case? It is not, be it noted, the W.M.'s square or tau cross, but it is an emblem of rectitude of conduct.

The right-angled square has always had this significance, and in many an Egyptian papyrus the Gods, when sitting in judgment on a soul, are depicted as seated on squares, implying that they are just judges. So the J.W.'s answer implies that he must be proved by his moral conduct in the physical world.

The F.C. degree indicates that the soul and body are now working in union, as is shown by the knocks, although, as yet, the purely spiritual faculties have little influence. So it naturally follows that in this stage of man's development we have a right to expect that he will conform to all the moral laws, and to the higher dictates of his nature. For example, he should have a kindly and charitable disposition. If he has these, he is a Fellow craft, but as yet we must not look for great spiritual insight. It is through his body that a man is able to perform the moral duties of his station.

The S.W., or Soul, has little work to do at this stage, for it is through the body that we prove ourselves, and so it is the J.W. who is bidden to satisfy himself that all present are F.C. This being done, he confirms their testimony in his own person, and the fact that he literally is proved on the square must not be overlooked.

It should be noted that it is no longer the Creative Aspect of God Whom we call on, but the Preservative. He Who places limitations on us for our preservation, for, unless we conform to the rules of the Great Geometrician we cannot hope to be preserved.

It should be remembered that by these ceremonies the Lodge has been raised to a higher plane of spirituality. Its spiritual and psychic vibrations are much higher, and to help the candidate to reach the same plane a P.W. has been given him.

CHAPTER II - PRELIMINARY STEPS

The Ty. gives the ks. of an E.A. for the Can., thereby emphasizing the fact that it is an E.A., a stranger to a F.C. L., who seeks admission. The I.G. should therefore say, "There is an alarm," as is done in most old provincial workings, instead of "a report," a word suitable for announcing that there is a F.C. outside. Symbolically the difference between the ks. of an E.A. and an F.C. is most significant. The three separate ks. indicate that the body, soul and spirit are all equal and at variance, whereas the one and twopence show that the two lower, namely, soul and body, are now united. This means that the soul of the F.C. dominates the body, and in view of the fact that spiritual progress while on earth is dependent on this, the arrangement of the knocks is most important.

The C., having been properly announced, is admitted on the S., implying that he has been proved to be a man of rectitude and has therefore learnt thoroughly the lesson of the first degree, which is good morals. Throughout the whole of this degree stress is laid on the fact that only a man of good moral standing can be permitted to extend his researches into the intellectual spheres.

The other important point which is early impressed on the C. is the fact that God is called by a new title. He is no longer spoken of as the G.A., but as the G.G.. We shall revert to this point later, but even at this early stage it is desirable to point out that the aspect of God emphasized in the first degree was the creative aspect (Brahma of the Hindus), this is most appropriate for a degree dealing with birth, both physical and spiritual. The second degree deals with the preservative side of God; it is essentially the degree of life, which is educational for the soul.

After invoking a blessing the C. is led round the L. with the sun and tested. Note, it is the body, or J.w., which now does the testing, but when C. is led round the second time, to show that he is properly prepared and in possession of the P.W. which will make him in tune with the rest of those present, it is the S.W., or Soul, which tests him. Moreover, the Soul first satisfies itself that the Body has done its work properly, therefore the C. advances with S. and Sn., before giving the P.W.

Having satisfied himself on this point, the S.W. calls on the Divine Spirit, represented by the W.M., for help, but as in the former degree, is told that it is the Soul that must instruct the C. to advance towards God. The Soul therefore tells the S.D., representing intelligence, to instruct the C. how to advance.

This method of advancing is exceedingly interesting, and worthy of detailed consideration. The F. Sp.s undoubtedly have reference to the five senses, which represent the physical man, whilst their spiral nature recalls the P. within a C. hinted at in the tracing board of the first degree, and reminds us that round it the Brn. cannot err. This clearly teaches us that we advance spiritually from within, by bringing under control all five senses and directing them towards that M. Ch. where dwells the Divine Spark, or God. As this subject will be treated at greater length when we come to the tracing board, we will merely point out that this manner of approach brings the C. to the V.S.L., which is God's revealed word. It should also be compared with the manner of approach in the first degree, which in the last book we saw disclosed the fact that the God we sought was within us, while His triple nature, and likewise that of man, is subtly suggested. Here we are taught the same idea, but from a slightly different angle, and are reminded that we are approaching Him by means of our five Physical faculties. But as we arrive at the safe place we perceive He is the same God, although during our ob. we learn of another aspect of His nature.

One other fact is worthy of our attention. Whereas in the first degree the C. was instructed to advance towards the P., in this he is told to advance to the E.. What is the reason for this difference? It will be remembered that in the first degree he is H.W., and therefore unable to tell which is E. and which W.; by the time he reaches the second degree not only can he see, but his previous experience tells him exactly

where it is he will take his ob.. Esoterically, in the first degree he had no clear idea where to go for light, he was merely groping blindly, although led by a friendly hand: but in the second degree, having learnt that the true light comes from the E., there is no reason why this phrase should not be employed.

The position in which he takes his Ob. again makes the three S.s, but the instrument which he has to hold, and the manner in which he holds it, produce two more, making five in all-corresponding to the five senses, this irrespective of the sixth on the A. or Ped.. To begin with, these five S.s indicate that all our senses must be dedicated to and ruled by, the strictest moral conduct e.g., “Speak no evil, see no evil” etc., but when we recollect that in the first degree we got by means of the Sq.s a suggestion of the Divine Name, we shall not be surprised to find that here again the Divine Name is indicated, but with two profound differences. Firstly, the Name is complete within ourselves, that is, without needing to utilize the Sq. and secondly, it is no longer the four lettered Name of the Creator, Yod-He-Vau-He, but the five lettered Name of the Preserver, Yod-He-Shin-Vau-He, or Yeheshuhe, which we call Jesue or Jesus. As we learn from the Kabala, the Shin has descended to earth and by combining with the other four letters has made the Divine Name masculine instead of feminine, for Shin is masculine. Secondly, it is the name of the Messiah. Now it has already been pointed out that the manner in which the Can. K.s, and also his preparation, emphasize the masculine aspect of this degree. Likewise the Name by which God is spoken of emphasizes His Preservative character, in contra-distinction to the first degree where He is spoken of in His Creative aspect and the feminine side is stressed. Finally, the fact that the whole Name is made by the man himself must be considered in conjunction with what has been said about the manner of advancing by the W.S.c., and the M. Ch.. The Kabala teaches us that Messiah is made flesh, and this implies more than the fact that on a certain historic occasion God became manifest in a human body. It indicates rather that God is always being made manifest in every human being, and so the C., though he knows it not, is a manifestation of God on earth. Thus in a sense he himself represents the missing letter Shin, and so, when our ancient Brn. entered the M. Ch. to receive their wages and saw the Mystic name Yod-He-Vau-He, they themselves represented that fifth letter, which turned the name of the Creator into the name of the Preserver and Savior of mankind. Perhaps I should point out this is not strictly orthodox Christianity, but Kabbalism, although its similarity to much that is taught to us as Christians is dear. Before leaving this subject I should like to remind any M.M.s who read this book of the manner in which they approach the Ped. in the next degree, for if correlated with what has gone before, the full significance of that manner of approach will be evident to them.

The Sq. on the Ped. indicates that there is still another aspect of God about which as yet the Can, learns nothing, and its combination with the C.'s to make a lozenge should remind him that, though this degree is essentially, masculine, God the Preserver has also His feminine aspect. The variation in the position of one of the points is explained at the time, but there is also a deeper meaning. One symbolical meaning of the Sq. is the material world, and therefore the body of man. In the first degree the body is dominant and over-shadows the spiritual side of the Cand.'s

nature. In this degree the body is dominated by the soul, but as yet the spirit has not gained control over the latter. The C m ses, representing the higher or more spiritual side of man, reveal this fact by disclosing one point only.

The Ob. explains itself, and the Py. will be dealt with in the next chapter, as it can be more appropriately considered in conjunction with the Sn.s. As in the former degree, the Can. is r. with the proper g., which is subsequently explained to him.

CHAPTER III - THE S TS

As before, the Cand. is taught by making the tau cross to trample under foot his animal passions, thereby reminding him that spiritual progress always entails increased moral rectitude. The first difference the Cand. notes is that the Sn. is of a threefold nature. This no doubt has a reference to the triple nature of man, but to the Cand. the most important fact is that whereas in the first degree the Sn. refers only to the Pen., in this degree two other lessons are taught him. The first part is the Sn. of F., and implies not merely fidelity to his Ob., but obedience to the rules of the G.A.O.T.U.. We can only hope to be preserved if we conform to those rules laid down by Him for our preservation. The second part of the Sn., or H g Sn., is said in our rituals to be the sign of P y r, or P rs e, but in its essence it is the sign of preservation, the sign associated with God the Preserver, under whatsoever name He is called, throughout the world. In my former book, "Freemasonry and the Ancient Tools," I have adduced abundant evidence of this and here it is only necessary briefly to summarize that evidence. In ancient Egypt it is associated with Horus; in India with Hanuman, the skillful craftsman who built the bridge of Rama, the seventh incarnation of Vishnu, the Preserver. It was in this position that he brought the fruit of the tree of life to the dead and dying in the battle which Rama waged against Ravana, the Demon King. In Mexico, Quetzalcoatl makes this sign when he is wounded by the evil giant. The Roman College of Architects at Pompeii painted it in a fresco depicting the preservation of Oedipus. The lineal descendants of the Roman Collegia, the Comacine Masons, in the 13th Century made a marble pulpit for the church of Ravello near Sorrento, not very far from the buried city of Pompeii. This pulpit they adorned with mosaics depicting Jonah coming up alive out of the whale's mouth and as he does so he makes this Sn.-H.g Sn. and Sn. of F. complete. Now we are told that Jonah persevered in prayer for three days while he was in the belly of the whale, and was therefore preserved. Furthermore, we must recollect that the early Christians, their mediaeval successors, and even the modern clergymen, have always regarded Jonah as the prototype of the Christ, for just as Jonah lay for three days in the belly of the whale and came forth alive, so Christ lay for three days in the tomb, and then rose from the dead. It is therefore not surprising to find that in England a 13th Century carving of the Holy Trinity at Peterborough depicts Christ making this Sn., for to us Christians Christ is the Preserver, since by His death we are saved. Thus it will be seen, firstly, that the Sn. is of great and genuine antiquity, and has been passed down by a regular line of successors from the days of the Ancient Mysteries; and secondly, that it is clearly associated with God the Preserver and the idea of preservation. This fact emphatically shows that when we speak of the G.G.O.T.U.

we are speaking of the Preservative aspect of God. It is also worth noting that except in London and those parts of England where the influence of London workings has spread, the 1.a. is always held in a line with the shoulder, and not at right angles. In the ancient representations of it both the London and the Provincial forms are shown—a fact of considerable interest.

Among the various initiation rites of the savages, as, for example, among the Yaos, in Nyasaland, this Sn. is also used with the inner meaning of preservation, and two p rs form an integral part of their ceremonies.

The P 1 Sn. is also old, for it is shown on numerous Egyptian frescoes and is referred to in the Book of the Dead. The significance of the Py. itself lies in the fact that among the ancient Egyptians the H..t was regarded as symbolizing the good and bad in man. It was weighed at the judgment against the feather, the symbol of truth, and if a man's life had been evil the H t and the Feather failed to balance and he was rejected. If therefore the H..t could not be produced, clearly the man was doomed to destruction. This point should be compared with the T..e in the first degree, and just as in that degree the Thr. was indicated because it is an important occult center, so here the H..t is considered to have a similar significance.

The part pressed in the G. has always been regarded by palmists as masculine, just as in the previous degree it was feminine.

The meaning of the W. will be revealed in the chapter dealing with the tracing board, for obvious reasons, and those entitled to know will recognize where it occurs.

As before, the Cand. is instructed how to give and accept challenges and then is sent round the L. to be tested by the officers, who represent the Body and Soul respectively. This part of the procedure having been adequately dealt with in our first book, need not detain us now, for those parts which are peculiar to the second degree also arise in the tracing board. It is however worth noting that the phrase about the house standing firm for ever is not found in any passage of Scripture. It suggests the existence of an ancient Masonic tradition, whose full history it is difficult to discover, but which is in closer analogy with certain phrases in the Book of the Dead associated with the Pillars, Tat and Tattu, which do convey the meaning thus indicated. It therefore looks as if we have here a genuine old tradition, now disguised under a Biblical form, but not derived direct from the Bible.

Once again the S.W., representing the Soul, calls on the Divine Spirit for some outward mark of his favor, and is told that he himself must invest with the distinguishing badge. To-day this badge has on it two rosettes, symbolizing the rose, and made of light blue. Light blue was the color of Isis, and later became the color of the Virgin Mary. The Rose is her emblem, and these two facts imply that all below the M's. chair are regarded as passive or feminine, whereas only those who have actually ruled the Craft, and represented the Creative Spirit, are masculine. Thus on the P.M.'s apron we get the Tau Cross, instead of the rosette, an emblem of the masculine and creative power. The shape of our modern apron is undoubtedly of comparatively recent date. Our ancient Operative Brn. had large aprons, unadorned,

and members of the different degrees were distinguished by the manner in which the apron was worn. Thus in the E.A. degree the triangular flap was worn with the point upward the triangle of course represents the spiritual, while the Sq. part of the apron represents the material. It was worn up to indicate that the spiritual had not yet entered into control of the material man. It was usually turned down in the second degree, but, to distinguish between the second and third degrees, one or other of the corners was turned up. The apron was suspended by strings round the waist, and these are still used on the aprons of the first and second degree, although in a M.M.'s apron these strings have been replaced by a band of webbing. There are still aprons in the higher degrees however which are kept in place by cord and we shall consider the whole matter more fully when we come to discuss the M.M.'s apron, which is full of both historical and symbolical interest.

CHAPTER IV - CONCLUSION OF THE CEREMONY

When the S.W. has completed his task of investing the new F.C., the W.M. further points out that the purpose of the degree is to indicate that a Bro. must polish his mind by a study of the liberal arts and sciences. This reminds us that whereas the E.A. is likened to the rough ashlar, which rests on the J.W.'s ped., the F.C. is likened to the perfect ashlar of the S.W.. The two ashlars are respectively therefore associated with the J.W. as representing the body, and the S.W. as representing the soul. Thus once again we are reminded that although the E.A., as indicated by the knocks, has not yet subordinated the body to the Soul, the F.C. degree teaches the important lesson that the soul must dominate the body, and that the intellectual faculties must be educated so that the F.C. may the better discharge his duties to his fellow-men, and appreciate the wonderful works of the Almighty.

In the few operative lodges which still survive the indenture papers of the E.A. are, of course, torn up on his being made a F.C.. Another important incident which takes place there is his formal testing to prove that he is a "square" man. This is done by passing a four-sided square, the four arms of which are extended, over his head and down to his feet, whilst to see that he is straight a five foot board, called the "straight edge," is placed against the front of his body. The principal interest to us speculatives of this peculiarly shaped square is that by means of it half the secret Masonic cipher was produced. The rest of the cipher was made up out of the St. Andrew's cross, used in the sixth degree of the operatives.

After this brief admonition the Cand. is placed at the S.E. corner of the L. and instructed to stand in a position which forms a Lewis, as in the former degree. (See E.A.'s Handbook). Having explained the reason for this, which symbolically denotes that he is an adept, but not yet a Master, the W.M. closes his brief peroration with the peculiar phrase "That as in the previous degree you made yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the hidden mysteries of nature and science." Now this is a very pregnant phrase and often puzzles the Brn.. Only a few minutes before the new F. C. is told by the W. M. that he is expected to do this. Now he is told that he is permitted to do it. So puzzling is this to many Brn., that in one London ritual at least, the word

permitted has been changed to the word expected. This change, however, in my opinion, is a grave mistake, for the word permitted is there for a very special reason. In the Ancient Mysteries it was believed that the Masters of the higher grades held certain important secrets of nature, or, in plain English, had certain occult powers, such as second sight, hypnotism, and power to heal, and therefore, naturally, its reverse, the power to make men ill. To this day in India the higher Yogis claim the same powers. They claim also the power to communicate with beings not of this world. Now the ancient Masters of Wisdom declared that if these powers were obtained by a man of low moral character, on the one hand his very life might be endangered, by his attempting to get into touch with possibly hostile spiritual forces, while on the other, he might use these powers for evil, and so become a danger to the community. Therefore, only those who had given unmistakable proof, through many years, that they were men of the most exalted moral character, were permitted to obtain that degree which entitled them to extend their researches into the hidden mysteries of occult science. Whether or not we to-day believe in such powers is a matter of personal opinion, although the hypnotic power is generally acknowledged by men of science. But even if we restrict the meaning of the phrase to modern scientific knowledge, we shall perceive that there is here a most important lesson.

Every thinking man who has lived through the great war must realize that during it science has been used for the vilest, as well as for the best, purpose. Poison gas and the airplane which drops bombs on defenseless women and children are but two of many examples which makes us realize the dangers which threaten the human race if the hidden secrets of nature and science are discovered and used for evil purposes. Indeed, it is not too much to say that if we continue to make further scientific discoveries, and use them irrespective of our duties to our fellow men, we may utterly destroy civilization. Therefore this word “permitted” conveys a most profound message. It warns us that knowledge without morality may be a curse, and not a blessing. Thus we can see that the ancient Masters of Wisdom were wise in their generation when they refused to permit a man to delve into the hidden mysteries of nature and science until he had given proofs that his morality was such that he could be safely entrusted with those secrets. And so this little word permitted is one of the most important in the whole ceremony, and in no way conflicts with the earlier phrase that the Can. is expected. He is expected to study these secrets, and is told why: it is because he has made himself acquainted with the principles of moral truth and virtue in the former degree, and it is assumed that being acquainted with them, and having passed the tests which qualify him for admission into the second degree, he will in the future act up to these principles.

The explanation of the working tools is 18th century work, apparently, and requires no further explanation, whether we take the short form usually given in Emulation working, or the longer explanation sometimes given in some of the Lodges. Perhaps, however, the word enthusiast used in this connection needs a little explanation. It meant in the 18th century language, a “bigot” or an extremist, just as the words zeal and zealot did. In the course of years the exact meaning of many words in the English language alters, and some acquire a sinister meaning, while others become more

kindly. To-day, the words “ enthusiast “ and “ zealot “ are generally used in commendation, whereas in the 18th century they were phrases of censure.

THE CHARGE

The charge after passing is not given in Emulation working, but as it occurs in some other workings it is deserving of a short mention. For the most part it is ordinary 18th century work, without any very deep meaning, but we may point out that a Craftsman is told plainly that though he may offer his opinion on such subjects as are introduced into the lecture-i.e., the lecture of the second degree, “now seldom given-he must only do so under the superintendence of an experienced Master. In brief, he is not yet a fully qualified Freemason.

The other important point in the charge is the emphasis laid on the necessity for studying geometry. In operative days a sound knowledge of geometry was important in the laying out of the ground plans, and a careful study of the ground plans of Glastonbury, and other great mediaeval churches, shows not only that geometry was of practical use, but that the main axial lines of the building were so drawn as to produce various geometrical figures of a symbolical nature. Many of these were of a most complex kind, and would require elaborate drawings to explain their meaning, we will therefore only mention the constant use of the equilateral triangle-the emblem of the Trinity-its duplication to form the lozenge, the circle, and the ellipse, or the vesica piscis.

In general, Geometry symbolizes the laws of the G.G.O.T.U., more especially those to be found in nature and science. Laws, be it remembered, which cannot be violated without jeopardizing our moral and spiritual well-being, thus endangering our preservation, (or which purpose they exist.

CHAPTER V - THE TRACING BOARD

The main teaching of the second degree is contained in the picture of the tracing board, and with regard to at any rate some of the incidents and facts an allegorical meaning is evident.

The first important architectural feature mentioned is a pair of columns, stated to have been set up at the porchway or entrance of the Temple. These pillars seem always to have had a peculiar fascination for our Masonic ancestors, and even in the early days of the Comacines we find them setting up B. and J. in the porch of the mediaeval church at Wurzburg, but their symbolical history runs back very much further even than the days of King Solomon's Temple. The two p.rs Tat and Tattu are found in the early papyri of the Book of the Dead in Egypt, and appear to have had the meaning of “in s.” and “to e. firmly,” but even in the primitive initiation rites of the Yaos, in Nyasaland, the boys, after various adventures, have to pass between two p rs. The original meaning of these p rs was undoubtedly phallic, and in rites dealing with whence we come are obviously appropriate. The use of the word s. in a ceremony which, like these Yao rites, aims at increasing the procreative powers of the members of the tribe by a magical ritual, is obvious, but at a later date more

ethical meanings were naturally grafted on to the basic one. That this original idea was not forgotten when the twin columns were set up by King Solomon is clear from the description of the chapters. The net work, denoting union, combined with the my work, denoting virginity, and the subsequent references to the pomegranates with their abundant seeds, convey the same lesson, as do certain other adornments of the columns, but already other more evolved ideas had been grafted on to the age-old symbols. Thus, the fact that they were formed hollow in order to serve as archives for Freemasonry, for therein were deposited, etc., seems to refer to the doctrine of re-incarnation. The constitutional rolls in this case are the effect of his past lives which are already latent in the child. At any rate it is clear that there must be an allegory here, for if intended to be accepted literally the statement is absurd. No sensible person would really put the constitutional rolls inside a hollow p r, they would be placed in the muniments room of the Temple. The reverence paid to p rs or to monolithic stones is well known to every anthropologist and undoubtedly was Phallic in origin. In the Bible, for example we find constant denunciations by the prophets against the worship of stocks and stones; the stock being a pillar of wood corresponding to the stone monolith, to which the worshippers were in the habit of addressing prayers containing the phrase "Thou hast begotten me."

The use of the two p rs also reminds us of the gateway of birth through which we enter physical life, and so by analogy we get the idea that we must enter the mystical temple of Divine Life between similar p rs. From such ideas would naturally evolve the suggestion that of the two p rs one was black, the other white; one of fire, the other of cloud. Thus we get the opposition between light and darkness, day and night, good and evil, male and female. Moreover, we do know that in many of the ancient mysteries, and in the savage initiation rites of a boy into manhood, it was very usual for the Cand. to be obliged to pass between two p rs.

The opposition between light and darkness is also taught by the checkered pavement of our Lodge. This pavement is a symbol used in many religions, and the Persian poet Omar Khayyam writes as follows:-

" Life is a checker board of nights and days, Where Destiny with men for pieces plays, Hither and thither moves and mates and slays, And one by one back in the closet lays."

Certainly this is one of the meanings of the mosaic pavement, although in addition, as Sir John Cockburn has pointed out, the word "mosaic" may be connected with the same root as the word Moses, which means, "Saved from the flood." If this be so, the checkered pavement would be derived from the mosaic effect produced by the receding flood of the Nile as it left the land on either side dry after the floods. Let us now consider the names given to these two p rs by the Jews. If we turn to the Hebrew words themselves we shall find that they had a secret inner meaning among the Kabalists. These Jewish sages had a special and secret interpretation of the Old Testament, and one part of this secret was to read certain significant names backwards. If this be done in the case of the two words under consideration we find that their conjoint and full signification is, Being fortified by the practice of every

moral virtue we are now properly prepared to undergo that last and greatest trail.

The official interpretation given is not without significance as far as the first word is concerned, for God said that He would establish the House of David for ever, but while we can perceive the importance of the ancestor of K.S. what of the Assistant H.P.? Firstly, it must be recognized that the first column was considered to be the Royal column and the other the Priestly, and the explanation may refer to this. In that case we obtain a declaration as to the necessity for Church and State as the foundation for civilization. It is interesting, however, to note that those who look for a Christian interpretation of our rituals are able to point out that whole the first name refers to the founder of the House of Jesse, the other name is that of the last male ancestor of Christ, namely the husband of St. Anne and the Father of the Virgin Mary. Thus the names of these two p rs represent the beginning and the end of the House of Jesse, from whom was drawn the body of the Savior of Mankind.

As there is a school of symbologists who consider that the whole of the Craft degrees can be interpreted in the Christian sense, these facts cannot be ignored. If their interpretation is correct the apparently casual reference to H.A.B., the son of a W., takes on a new significance in association with these p rs. In any case, in his progress through Masonry this is the first mention that the Cand. hears of the famous Architect. H.A.B. is regarded as a prototype of the Great Master, and there does certainly seem to be a striking similarity between the chief incidents in the lives of both of them. But this fact will become more evident when the F.C. has taken his M.M. degree.

Before leaving the subject of these two p rs it is of interest to point out that p rs are regarded as emblems of stability among many races, and on a "chop," or certificate, used by one of the great Chinese secret societies the character KEH, meaning a p r, is used, which among them has the further meaning of Stability.

Sir John Cockburn recently pointed to a most pregnant fact. It is well-known that in the course of oral transmission foreign words become so corrupt in form that there comes a time when they cease to be intelligible, and in consequence attempts are made to replace them by a word whose meaning is known, and whose shape is similar to that of the corrupt word. Many Masonic students suspect that this has occurred in our ceremonies, and Sir John suggested that the Greek words Iacchus and Boue were the original names attached to these p rs. Iacchus or Bacchus was the God of Youth and of the procreative powers, Who in some of the Grecian Mysteries was slain and rose again, while Boue means the primeval chaos, the dark womb of time, and so the womb.

This interpretation cannot be rejected lightly. Firstly, the appropriateness of such words to these two degrees is self-evident, but even more striking is the fact that the Supreme Council 33 degree of France gives to its members an esoteric interpretation of all the important words used in Freemasonry, and it interprets J. as the phallus, and B. as the womb. Spiritually interpreted this would mean that the God of Life and Light, Iacchus, descended into the womb of chaos and brought forth Life.

The tracing board having at considerable length, and in great detail, described these p
rs, goes on to give a certain amount of information about the men who actually built
the Temple, and a very clear distinction is drawn between the reward received for
their labors by E.A.s and that received by F.C.'s. The E.A.'s, representing those who
as yet are not very spiritually evolved, obtained merely simple maintenance, whereas
it is specifically stated that the F.C.'s were paid their wages in specie, which,
however, they could only receive in the Mid. Ch.. In other words, their wages were of
a spiritual nature, suitable to their more evolved spirituality, and that this was so is
proved by the fact that they received them in the Mid. Ch., which is an allegory for
the secret chamber of the Heart, where dwells the Divine Spark. In all mystical
language, and all descriptions of mystical experience, this hidden chamber of the
Heart is spoken of as the place where dwells God in man. It is in reality a state of
mystical experience, where the soul realizes, and for a brief moment of time becomes
one with, the Divine Source of all. That this is so intended is clearly indicated by the
statement that when our ancient Brn. entered the Md. Ch. their attention was
peculiarly directed to certain Hebrew characters, usually depicted in our Lodges by
the letter G., denoting God, the G.G.O.T.U.. Now the Hebrew characters stood for
Yod-He-Vau-He, or Jehovah, the G.A.O.T.U., but since, as has already been
explained, each F.C. in himself stands for Shin, in combination with himself he finds
in the Mid. Ch. the name of the Messiah, Yeheshue, (Jesus) Who is the G.G.O.T.U.,
or God made Flesh, Who dwells among us. Bearing this fact in mind we shall the
better understand the ceremony of closing, wherein the J.W., representing the Body,
declares that in this degree they have discovered a S.S., representing God. The fact
that it is the J.W. who makes this announcement, and not the S.W., is explained by
the correct interpretation of the W. St. c.. se. This St.c..se is our own body, as we
shall explain later.

The ancient Brn. were not permitted to ascend this St c se until they had satisfied the
J.W. that they were truly F.C.s, but he did not ask of them the F.C.'s W. as one might
expect, but the P.W. leading to that degree. This is of course right, for he deals with
the simple necessities of life, which the E.A. receives, and which to the truly spiritual
man, such as the F.C. claims to be, are plenty, whereas the true W., with its priestly
meaning, belongs to the S.W. or Soul. The J.W. has no part or lot in that, but it is his
task to see that the Body is in good condition, for a diseased body may easily hamper
the Soul in its progress. Masonry deprecates those foolish ascetics who torture and
ill-treat the body, as much as it does gross and luxurious livers, who over indulge the
physical and thus hinder the soul's advance.

The explanation of the origin of the W., although taken from the Bible, no doubt has
an inner meaning. In one version we are told that Jephtha, like Joseph, and before
him Ishmael, was rejected by his relations and went out from his father's house to a
strange country. When, however, Gilead was threatened by the Ammonites and sent
a deputation to him begging him to come to their help and organize armed resistance,
he forgave the unkindness he had suffered and saved his native city. Thus we can see
that, like One who came after him, he was "The stone which the Builders rejected,"
which became the headstone of the corner. So here again we get a reference to the

Savior of men and to Preservation.

The W. St c..se with its three, five, seven or more steps, must have puzzled many thoughtful Brn., who have no doubt wondered why it was that those who codified our rituals could not make up their minds concerning the exact number of steps the St..c se had. This very fact warns us that it is an allegory, for the thing disguised under this name can be considered to consist of three parts, five parts, seven parts, and possibly more. The three who rule a Lodge represent the Body, Soul, and Spirit which constitute Man. The five who form a Lodge are the five senses of the physical man. But the physical man has both soul and spirit, each of which has its own peculiar sense, the Soul having psychic faculties, and the Spirit mystical and inspirational. As the Bible indicates in the past there have been men who had second sight, and prophets who spoke by Divine inspiration. Although while on earth the ordinary man only functions through the five physical senses, those who are approaching perfection, such as the great Masters and religious teachers of the world, function through all seven. The reference to the five noble orders of architecture is certainly an 18th century addition, for our mediaeval Brn. cared nothing about them, while the reference to the seven liberal arts and sciences is probably a post-reference gloss. They are good enough for an exoteric interpretation, but obviously disguise something more profound. The five noble orders of architecture when applied to the Temple of K.S., are, of course, an absurd anachronism. Perhaps at this point one should explain that the Temple at Jerusalem, Masonically, is an allegory for the Temple of Humanity raised to the glory of God, or, to use a Christian simile, the Church of Christ on earth, into whose fabric every true Mason is built, dedicating his body and soul as a perfect ashlar in its construction. This W. St c..se spiraled round a central column, so that when the Brn. reached the top they had advanced neither to the East nor to the West, but were still revolving around the center. To an Eastern Bro. this W. St c..se will certainly recall the ladder of re-incarnation, by the gradual ascent of which the Soul in time returns to God, from Whom it came, traveling upwards in a spiral.

But to the Western mind this St..c..se is our own body, subdued, brought under control, and dedicated to the glory of God. This done we receive our wages, which are knowledge of God in that hidden chamber which is within us. No other man and no external organization can really give us knowledge of God, that is an experience which each must discover for himself, and in himself, as every mystic has taught, no matter to what external religion he conformed. Mysticism is not an organized religion, in rivalry with any of the established faiths, but is the real truth enshrined in every religion, and the force which gives that religion vitality.

Therefore it is that we find among Mohammedans, Buddhists, Jews, Hindus and Christians, men who while they often employ different symbols, use them to describe precisely the same spiritual experiences.

Finally, let us note that the last guardian who has to be passed is the Soul, which itself passes the man who is a true F.C. into that hidden Ch.. When he has thus proved himself a true priest in the spiritual sense, the Soul enables him to discover the God

Who is within him, and that this Divine Spark is ever linked to the Source of All. It should be clearly understood, however, that this discovery of God within ourselves is not the end of the Mystic Quest, for the evolving Soul has other experiences to go through, some of a most painful spiritual nature, before he achieves final and complete union with the Source of his being. But until he has had this first experience, this first realization of the Divine Spark within him, he cannot start on the real quest; for he is not yet properly prepared. He may, and will, come out from that secret Ch. again and again, to take his part in the ordinary life of the world, but having once glimpsed the splendor of the Divine he will realize the glorious heritage to which he is the heir and will not be content until he has completed his journey. Nevertheless, it may truly be said that these occasional experiences, brief and passing though they be, are the just reward of his labors. This then is the great lesson of the second degree, that by ourselves, and in ourselves, we can discover and realize God, more especially in His Preservative aspect. This discovery means more than an acquiescence in the statement of others that there is such a Being as God, it is the realization by oneself of this stupendous fact, a thing almost impossible to describe in words except to those who have experienced it, while to them it needs no description.

CHAPTER VI - CLOSING CEREMONY

As in the first degree, the Spirit falls on the Body and Soul to show that they are on guard against this world. The Spirit then asks the body what it has discovered now that it has conformed to the laws of rectitude, as a true F.C., and the Body replies that it has discovered a S d S 1. This S d S 1, of course, is that same letter G mentioned in the tracing board, which corresponds with the Hebrew characters for the Name of God. As we have already explained the full significance of these four letters we will not now discuss them further, but a few brief lines dealing with the valuable suggestion of Sir John Cockburn, that the letter G was originally depicted in the mediaeval lodge by a sq., calls for some consideration. Sir John has pointed out on many occasions that the sq., more particularly the gallows sq., was always regarded with very great veneration by the Masons, because not only was it an important working tool, with a symbolical meaning attached to it, but it was also the shape of the gamma, or G., in the Greek alphabet, as well as in the ecclesiastical script used in mediaeval Europe. Thus the letter G and the gallows sq. were the same shape, and stood alike for God and His great characteristic, "Justice." Indeed, in mediaeval paintings the sq. is often found embroidered on the vestments of the disciples, and when depicted separately these are called "gammadias," that is "gammas," but when combined to form the Swastika it is called the "gammadion." As Sir John points out, references to this identification of the sq. and the G. are found in several old rituals. For example:-

Q.-Why did you get to be made an F.C.?

A.-On account of the letter G.-

Also an old Masonic legend found in one of these rituals, describing a murderous assault made on one of the chief overseers of the work by some of the workman,

relates that one of the wretches struck the overseer a blow over the heart with a sq.. When the victim was subsequently discovered those who found him noticed a faint trace of the letter G on his breast, and they understood it as symbolizing the whole-hearted devotion which the victim had always displayed towards God, the G.G.O.T.U.

Another interesting point about the sq. is that if four right angles are joined together with the angles inward, an equal-armed cross, or cross of the cardinal points, is formed. This cross, of course, has many inner meanings, but one at least is that it represents the earth and matter, just as does the four-sided sq., which also can be formed out of four gallows sq..s. Finally the Swastica which later symbolized the sun, is also composed of four right angles; hence the vital fluid permeating matter makes of it a living soul. In this last aspect the Swastika becomes an emblem for God Himself, and thus the sq. in itself represents not only God but also the universe, which He preserves by His Divine Spirit.

So it will be seen that the S d S 1 which the F.C.'s declare that they have discovered is of far greater significance than most brn. would suspect; in fact, in these few brief words of the closing ceremony we obtain a summary of the whole purpose of the degree, and realize why, throughout the whole of it, the sq. is emphasized. Nor must we forget that when he announces this discovery the J.W. stands in the correct position to indicate that he represents that fifth letter, the missing " sh," which changes the name of the Creator into that of the Preserver-Yeheshue. Moreover, he declares the S d S 1 is situated in the C e of the building. Bearing in mind that in the tracing board we were told that our ancient brn. discovered this symbol in the M e Ch., we shall perceive that the Lodge itself is now the Ch., into which the Cand. has ascended by the W g S c e of the f St s which led him to the E.

The fact that it is in the C e reminds us of that hidden center in every man, where resides the Divine Spark, and brings to our recollection the statement in the first tracing board that there is a point within a circle around which the Brn. cannot err.

In Lodge in the Provinces which have their own Temples, it is usual to see depicted on the roof a pentacle, in the middle of which can be seen the letter G. In this case the pentacle represents man with his five senses, with the G at the center to remind us of the Divine Spark within. On the floor directly underneath is inlaid in brass a point within a circle, which circle is bounded on the north and south side by two grand parallel lines, usually described as the two St. Johns, but stated in our ritual to represent Moses and K.S.. They also undoubtedly symbolize many other things, e.g., the two pillars of night and day, good and evil, male and female, etc. The point I wish to stress, however, is that the brass point at the c. of the c. is directly underneath the G in the pentacle on the roof, thus emphasizing the interpretation we have been studying. It is a thousand pities that in most of our London Lodges both these essential ornaments of the Lodge are omitted from the decorations, as by so doing their intimate connection is apt to be overlooked by the brn., and even the words of the ritual become untrue. Thus the F.C. degree teaches us that we only begin to recognize the God within us when we have lived a good life. There is also, probably,

a reference to the word "Generation," which is naturally associated with the life of the fully developed man. The meaning of this is that the power of begetting is a Godlike gift, for it creates physical life, and we must use it with respect and for the noblest ends. It is only when we are masters of our passions in this respect that we are fitted for the last and greatest trial."

It is noteworthy that it is the J.W., representing the Body, who plays the most important part in the closing of this degree, which is, of course, appropriate, as we have been dealing throughout with the body and its five senses. This phase is carried through to the very end, as is shown in the curious doggerel lines with which the J.W. performs the last act of closing. As given in Emulation they are only three, but in the Provinces they are four, and form a curious jingling rhyme, which runs as follows:-

Happy have we met,
Happy have we been,
Happy may we part,
And happy meet again.

Personally I prefer this version to that in Emulation which, for some unaccountable reason, omits the second line, although it is quite as important as the first or third. Clearly the Brn. might be happy to part because they had been unhappy during the ceremony! The inner significance of the lines, however, is that the body bears testimony that earthly happiness can only be found by those who know God.

The closing prayer by the W.M. contains one important reference, which seems to be an ancient landmark carried down in our ritual from a long distant past, viz., the All-seeing Eye. This Sacred Eye was a divine emblem and an important talisman among the ancient Egyptians, even as it still is among the Chinese, who paint it on the bows of their ships to protect them and preserve them from misfortune. It is essentially an emblem of God the Preserver, and its inclusion in the closing prayer of the second degree indicates how carefully the preservative aspect of God is stressed, from the beginning to the very end of the ceremony.

This concludes all that it is possible to deal with in this little book concerning the second degree, but those whose interest has been aroused will be well advised to do two things; firstly to study the ritual itself, in order to discover additional inner meanings, which do exist, although they have not been dealt with here lest we should befog our newly passed Brn.; and secondly, study the lectures on this degree, which contain a great deal of interesting information, much of it with an inner meaning seldom appreciated by those who have only read them through hastily. Finally we would add that in the M.M.'s Handbook will be found an explanation of several points which we have had to omit in this book, but which show how carefully each of our degrees is linked up with the one that follows, and how to the attentive student they gradually unfold many important and illuminating truths.

THE FIRST GRAND LODGE

[author unknown]

The Northern Light - August 1992

[The following account is an excerpt from the newly released book, *Freemasonry: A Celebration of the Craft*, edited by John Hamill and Robert Gilbert, with a forward by HRH, the Duke of Kent. The book was prepared to coincide with the 275th anniversary of the first Grand Lodge in England.]

With the founding of the premier Grand Lodge in London on June 24, 1717, organized Freemasonry was born., The four "Old Lodges" that met at the Goose and Gridiron ale house in St. Paul's Churchyard elected one of their number, Anthony Sayer ("Oldest Master Mason and then Master of a Lodge") as Grand Master and agreed to hold a Grand Feast once a year. Sayer also appointed Grand Wardens and "commanded the Master and Wardens of Lodges to meet the Grand Officers every Quarter in Communication," although there is no evidence that these meetings ever took place. For the first three years of its existence Grand Lodge simply provided an opportunity of an annual social gathering of London Lodges. There was no attempt, nor apparently any intention, to exercise control over provincial Lodges. But the casual state of affairs was soon to change.

The Grand Master who succeeded Sayer - George Payne and the Rev. Dr. Theophilus Desaguliers - were men of a different stamp who, with the help of the astute and inventive Rev. Dr. James Anderson, remodeled and revitalized the Craft. Following the codification of Grand Lodge regulations by Payne in 1720, and the election of a grand Secretary in 1723 (with the consequent establishment of official minutes), Anderson compiled and published the first official Constitutions of the Free-Masons (1723), which set out those regulations, together with a history of the Craft derived partly from the Old Charges but expanded and embellished by Anderson's fertile imagination. Fanciful though this history was, the effects of Anderson's Constitutions was to establish the idea of Freemasonry firmly in the public eye - to such an extent that contemporary writers seized upon it as worthy object of satire. This did not mean the Craft was inimical to the intelligentsia of the time - far from it - and for this, much of the credit must go to Dr. Desaguliers, among whose many achievements was his invention of the planetarium. Associate and friend of Isaac Newton, Desaguliers was the archetypal speculative Mason. As the child of Huguenot refugees he was deeply committed to the ideal of tolerance, while as a natural philosopher (or what we should now call a physicist) he was an eager student of the 'Hidden Mysteries of Nature and Science.' There seems little doubt that the many Fellows of the Royal Society who became Freemasons were influenced by Desaguliers' example, and it is surely no accident that no less than 12 Grand Masters were also Fellows of the Royal Society during the 20 years following Desaguliers. It is also significant that, after 1720 every Grand Master was of either noble or royal rank. By this time a subtle shift had taken place. The old operative element - such as it was - lost control of the Craft, while Grand Lodge, the governing body, became increasingly associated with the upper echelons of society. This was to have a

profound effect on the development of English Freemasonry. But the history of the Craft is not simply the history of Freemasonry in London. By the mid-1720's many provincial Lodges began to accept the jurisdiction of Grand Lodge; others, however, denied its authority - notably at Your, where an independent Grand Lodge sprang up.

During the early days of the Craft there were no permanent Masonic Halls or Temples, and Lodges were usually held in taverns or coffeehouses. From the latter part of the 17th century the following pattern was followed. First, the candidate took an obligation on the Bible to preserve the mysteries of the Craft. The word and sigh were then communicated and the charges and legendary history were read. By 1700 a two-degree system, of entered Apprentice and Fellow Craft, was in place, and in the 1720's a third degree, that of Master Mason, made its appearance.

Gradually, the ceremonies became more elaborate. The obligation, accompanied now by a physical penalty, was followed by the communication of the sign and word of the degree in question, while in the second part of the ceremony there was a short catechism, using a simple symbolism based on the stonemason's tools, in which the ceremony and the purpose of the degree were explained. From the 1770's these explanations began to be expanded, incorporating additional working tools as symbols of particular virtues and symbolical explanations of the candidate's preparation for each degree, as well as of the Lodge furniture and members regalia. today the basic framework of the Craft in England is effectively the same as it has been since a standard for of ritual was introduced in 1816. Given the existence of active operative lodges in Scotland, it is surprising that a Grand Lodge did not arise there until 1736. When it did, it was - as in England - the result of four old Lodges combining. Their initial gathering led to a meeting of 33 Lodges on November 30, 1736. However, a considerable operative element remained in Scottish Masonry; new Lodges did not proliferate to the same extent as in England, and to dissension between operatives and non-operatives was added argument over historical precedence. In 1743 the latter controversy led to the Canongate Kilwinning Lodge resuming its independence, which lasted for almost 70 years and during which it chartered Lodges both in Scotland and in North America. It was also involved in the even greater disruption of Scottish Masonry caused by Jacobite Rebellion of 1745.

There is no certain evidence that operative lodges existed in Ireland, and there is only a single literary allusion to a speculative Lodge at Dublin in 1688. The first certain date is June 26, 1725, when a meeting of the Grand Lodge at Dublin elected the earl of Rosse as its "New Grand Master." The Dublin Grand Lodge, however, was not the only one in Ireland. Just as in England, provincial Lodges were wary of submitting to a central authority. Many of them paid little attention to directives from Dublin, while in Cork an independent Grand Lodge of Munster survived for seven years until 1733. For the rest of the 18th century the Grand Lodge of Ireland had no rivals and, except for the brief emergence of a grand Lodge in Ulster in the early 19th century, it has continued to act as the sole Masonic authority in Ireland.

In Masonic terms, Ireland was also a model of religious tolerance. Protestants and Catholics came together in the Craft, and for many years the statesman and patriot

Daniel O'Connell played the active part in Irish Freemasonry, resigning from the Craft only when a misguided belief that Freemasons were to blame for the excesses of the French Revolution led the Roman Catholic hierarchy to enforce the anti-Masonic Bulls of 1738 and 1751. This foolish action led to a great exodus of Catholics from the Craft. But despite such setbacks, Irish Masonry flourished. Lodges under the Irish Constitution were founded overseas and from 1732 it was the Grand Lodge of Ireland that issued the first traveling warrants to regiments of the British Army. While this had little impact on English Freemasonry, a later influence in English Masonry was to create an upheaval in the Craft that would have dramatic and far-reaching consequences. Little more than ten years after the founding of the premier Grand Lodge of England, changes in both custom and ritual began appearing which some members of the Craft viewed with alarm. Becoming increasingly concerned with what they saw as unwarranted interference with the "landmarks" of the Order, they eventually threw in their lot with a group of Irish Masons who had been denied entry to London Lodges - primarily because they were artisans, and because their ritual did not conform to English usage. In 1751 these disaffected Masons formed themselves into six Lodges and set up a Grand Committee that within two years had transformed itself into a vigorous and wholly independent Grand Lodge. Through the efforts of one remarkable man this "Antients" Grand Lodge - so called because it claimed to have restored ancient usages - went from strength to strength until it became a formidable rival of the earlier, and now paradoxically nicknamed, "Moderns" Grand Lodge. Laurence Dermott, was an Irish journeyman painter (later he would prosper as a wine merchant) who came to London in 1748. Dermott supported the "Antients" and for 20 years acted as their Grand Secretary. In this role he wrote, and published in 1756, the curiously titled *Ahiman Rezon; or A Help to a Brother*, in which the Constitutions of the 'Antients' were set out. Successive editions soon followed that were increasingly hostile to the Moderns and, by virtue of Dermott's polemical but engaging style, highly influential within the Craft. Within 20 years of its foundation the "Antients" Grand Lodge had founded some 200 Lodges in London, the provinces, and overseas (almost half the number of Lodges under the authority of the much older premier Grand Lodge). Even more galling to the 'Moderns' was the fact that the 'Antients' were also recognized as the legitimate Masonic authority in England by the Grand Lodges of both Ireland and Scotland. In spite of its quarrel with the 'Antients' and its problems with more recent rival grand Lodges, the 'Moderns' Grand Lodge also flourished - due mainly to the work of William Preston whose *Illustrations of Masonry* remained in print for almost a century after its first appearance in 1772. Preston's book undoubtedly helped to reassure ordinary Masons that the principles of the Craft were more important than the petty squabbles in which their hierarchy indulged. But for all their feuding, the two Grand Lodges still offered notable examples of tolerance and harmony. In the overwhelmingly Protestant country that still proscribed Catholicism, it was a salutary example, both to the Craft and to the nation as a whole, to see Freemasonry ruled by Roman Catholic Grand Masters - Thomas Mathew for the 'Antients' in 1767 and, five years later, Lord Petre for the 'Moderns'.

As the 1800's drew to its close Freemasonry was increasingly seen as an institution

dedicated to the benevolence and the moral good of mankind; the image of the carousing Freemason established in the 1740's by the satirical engravings of William Hogarth (himself a Mason and Grand Steward) had become a thing of the past. The Craft was avowedly non-political, and the political repercussions of the American Revolution had very little effect on the institution as a whole. The effects of the French Revolution, however, were to be very different. Initially, the events of 1789 were greeted in England with a degree of sympathy. Many saw the removal of an absolutist tyranny and its replacement by a constitutional monarchy and elected government as a desirable political end. But with the coming of the "Terror" sympathy was replaced by revulsion and hostility toward those who professed "Liberty, Equality and Fraternity." The superficial similarity between the revolutionary slogan and the basic principles of Freemasonry was seized upon by detractors who hysterically blamed the Craft for unleashing the violence of the Revolution. Luckily, common sense prevailed and it was generally recognized that English Freemasonry - which from 1782 onward, could point to a succession of royal Grand Master - was in no way a subversive organization; in fact when the Unlawful Societies Act (for the suppression of seditious organizations) was passed in 1799, Freemasonry was specifically exempted. The trauma of the French Revolution and its aftermath led to a general desire to heal national and social divisions, and within the Craft a new generation of Freemasons sought to close up the rift in their own ranks. The first move came from the 'Moderns' in 1798, and slowly, in 1813 the 21 Articles of Union were drawn up and agreed upon, and the United Grand Lodge of England was born.

The year 1813 was a watershed in English Freemasonry. On December 27 the rival "Modern" and "Antient" Grand Lodges came together to form the United Grand Lodge of England under the Grand Mastership of Augustus Frederick, Duke of Sussex, a son of King George III. The Duke was a student of theology and Hebrew, and to scholarship he united unusual religious and political tolerance. In an age when religious bigotry was still rife in public affairs, the Duke of Sussex was an outspoken supporter of Catholic emancipation and went out of his way to associate himself with a number of Jewish causes. In reorganizing the Craft after the union, the duke was determined to make the Antient Charge "Of God and Religion" the centerpiece of the reconciled fellowship. It was intended that the Craft would become truly universal and open to men of all faiths. And so when the Craft ritual was being revised in 1814-16, the process of de-Christianization that had been steadily occurring since the late 18th century was accelerated, resulting in the removal of all overt Christian referenced from both sets of rituals.

As a result non-Christians could now participate in Freemasonry without compromising their principles, while Freemasonry itself could demonstrate that, although it supported religion in general, it was not attempting to replace or challenge any particular denomination. In short, the revisions made clear that while Freemasonry had an archaic religious basis, it was not in any sense a religion in itself. The revisions of the English Craft rituals also has a profound effect on the nature of English Freemasonry itself. In the 18th century the rituals, while attempting to instill

in members a simple moral code, had been basically a means of gaining admission into what was essentially a social society. The new rituals, which exemplified the there great Masonic principles of Brotherly Love, Relief, and Truth, and emphasized the centrality of God in human existence, became the whole basis of Freemasonry, not simply entrance ceremonies for a club whose main purpose was social. The Grand Lodges of Ireland and Scotland had carefully observed the negotiations that let to the formation of the United Grand Lodge of England The Three British Grand Lodges, while retaining their individual sovereignty and developing differences in practice, maintained a close rapport that has continued to the present day. In all three jurisdictions, Freemasonry was becoming part of the fabric of social life. As Britain was rapidly transformed into a major industrial power, Freemasonry grew on an unprecedented scale. With this social upheaval when an explosion of new ideas, especially in the field of science. What had been regarded as fundamental, inviolate truths now began to be questioned. In the midst of such social and intellectual ferment Freemasonry appeared to many to offer a haven of calm and certainty with its core of unchanging principles, and within the Masonic Lodge men from all sections of society, who might be separated by class and political ideology in their daily lives, came together as equals.

THE FIRST IRANIAN LODGE CHARTERED BY AN AMERICAN GRAND LODGE

by Charles S. Iversen, 33^o, Sovereign Grand Inspector General, District of Columbia

Scottish Rite Journal - February 1992

In August 1990, it was my honor, as Grand Master of Masons of the District of Columbia, to issue a dispensation to several Brethren in the District of Columbia to organize and meet as Mehr Lodge, U.D., under the jurisdiction of the Grand Lodge of the District of Columbia. This Lodge thus became the first Iranian Lodge to be activated by an American Grand Lodge under its jurisdiction. Authority was given to conduct the three Degrees in the Farsi language of Iran according to the emulation Ritual of the Grand Lodge for Iran in-exile, but everything else in the Lodge was of the District of Columbia. The first Master was and is Brother Mansour Hatefi who is also now a Thirty-second Degree Scottish Rite Mason.

The action was taken, as stated above, following four years of negotiations between representatives of the Grand Lodges of the District of Columbia and of Iran in-exile and certain Iranian Brethren in the District, primarily Brother Bagher Heyat, Deputy Grand Master of the Grand Lodge of Iran. It seemed appropriate that there be an Iranian Lodge in Washington, D.C., since about 50,000 Iranian exiles live in the metropolitan area of the city, several of whom were and are members of regular Lodges here. These Brethren, all distinguished men, intend to return to Iran when the political climate becomes favorable.

In the meantime, they wanted to retain their use of the Farsi language and the

Masonic Ritual as practiced in the Grand Lodge of Iran. Yet, they also wanted to be a part of Masonry in the nation's capital. Mehr Lodge, U.D., satisfied these yearnings and was evidence of the Brotherly Love and affection felt by the Masons in Washington. Starting with 29 Brethren who became dual members of the new Lodge, Mehr Lodge was an immediate success, and it proceeded to accept additional good men for the Degrees and to confer the same. In October 1990 they applied to the Grand Lodge of the District of Columbia for a Charter as a regular Lodge.

At the annual meeting of the Grand Lodge on December 19, 1990, after a favorable report by the committee appointed by me to observe the operations of the Lodge while under dispensation, the Grand Lodge voted overwhelmingly to grant a Charter under the same conditions prevailing during the dispensation. Then, on January 29, 1991, the formal ceremony of dedication and consecration was held in the packed Lodge room where the Lodge meets in Georgetown, and the Charter dated December 19, 1990, was presented to them as Mehr Lodge #90, of the District of Columbia.

The Brethren are for the most part young, successful men intent on pursuing the principles and tenets of Masonry. Meetings are held monthly and commence at 6:30 in the evening. Each meeting is followed by an invitational table Lodge in a nearby hotel where toasts are offered, dinner is served, and comradeship prevails.

These Brethren are dedicated Masons. It is not unusual for a member to fly back from Europe or the West Coast just to attend a Lodge meeting! Several of the members of Mehr Lodge #90 are members of the Scottish Rite Bodies of the Orient of the District of Columbia, six having been included in the Class of April 1991.

It is not unusual for a member Mehr Lodge #90 to fly back from Europe or the West Coast just to attend a Lodge meeting! Recently, because of the liberation of Eastern Europe from Soviet domination, we have seen the establishment of Grand Lodges in Czechoslovakia, Yugoslavia, and Hungary. This was quickly followed by the beginnings of Scottish Rite Freemasonry when on November 17, 1990, and June 8, 1991, Grand Commander C. Fred Kleinknecht, 33^o, in historic Hradcany Castle, Prague, Czechoslovakia, communicated the Scottish Rite Degrees on nearly 70 Master Masons who for over four decades had suffered suppression under Communism.

Whether here in our nation's capital with the chartering of Mehr Lodge #90 or in countries around the world with the reactivation of their Grand Lodges, it is clear that international Freemasonry is experiencing a new birth of freedom. Congratulations, my Brethren. May the Light of our Craft continue to bring hope and fulfillment to good men everywhere!

THE FORGET-ME-NOT (DAS VERGISSMEINNICHT)

[author unknown]

American Canadian Grand Lodge - [date unknown]

The Story Behind This Beloved Emblem Of The Craft in Germany

In Early 1934, soon after Hitler's rise to power, it became evident that Freemasonry was in danger. In that same year, the "Grand Lodge of the Sun" (one of the pre-war German Grand Lodges, located in Bayreuth) realizing the grave dangers involved, adopted the little blue Forget-Me-Not flower as a substitute for the traditional square and compasses. It was felt the flower would provide Brethren with an outward means of identification while lessening the risk of possible recognition in public by the Nazis, who were engaged in wholesale confiscation of all Masonic Lodge properties. Freemasonry went undercover, and this delicate flower assumed its role as a symbol of Masonry surviving throughout the reign of darkness.

During the ensuing decade of Nazi power a little blue Forget-Me-Not flower worn in a Brother's lapel served as one method whereby Brethren could identify each other in public, and in cities and concentration camps throughout Europe. The Forget-Me-Not distinguished the lapels of countless Brethren who staunchly refused to allow the symbolic Light of Masonry to be completely extinguished.

When the 'Grand Lodge of the Sun' was reopened in Bayreuth in 1947, by Past Grand Master Beyer, a little pin in the shape of a Forget-Me-Not was officially adopted as the emblem of that first annual convention of the Brethren who had survived the bitter years of semi-darkness to rekindle the Masonic Light.

At the first Annual Convent of the new United Grand Lodge of Germany AF&AM (VGLvD), in 1948, the pin was adopted as an official Masonic emblem in honor of the thousands of valiant Brethren who carried on their Masonic work under adverse conditions. The following year, each delegate to the Conference of Grand Masters in Washington, D.C., received one from Dr. Theodor Vogel, Grand Master of the VGLvD.

Thus did a simple flower blossom forth into a symbol of the Fraternity, and become perhaps the most widely worn emblem among Freemasons in Germany; a pin presented ceremoniously to newly-made Masons in most of the Lodges of the American-Canadian Grand Lodge, AF&AM within the United Grand Lodges of Germany. In the years since adoption, its significance world-wide has been attested to by the tens of thousands of Brethren who now display it with meaningful pride.

THE FIRST RECORDED INITIATION IN ENGLAND

by Dudley Wright, England

The Builder - 1921

"At Neucastell the 20 day off May, 1641. The quilk day ane serten number off Mester and others being lafule conveyned, doeth admit Mr the Right Honerabell Mr Robert Moray, General quarter Mr to the Armie of Scotlan, and the same bing aproven be the hell Mester off the Mesone of the Log off Edenroth, quherto they heaue set to ther handes or markes. A. Hamilton, R. Moray, Johne Mylln. James Hamilton."

Thus runs the entry of the first ascertained recorded Masonic initiation on English

soil into Speculative Freemasonry. It is the record of the initiation of one of the most remarkable men of his time. His name, by writers other than himself - for he always signed his name in bold characters as "R. Moray" - is spelt variously as Moray, Murray, and Murrey, and a singular mistake occurs in the standard edition of Evelyn's Diary, where the entries occur as "Murray," while in the Correspondence, the only letter that appears from Moray is, of course, signed in the correct manner, with the result that both forms appear in the General Index. In Chester's Registers of Westminster he is described as a son of Sir Robert Moray of Craigie, by a daughter of George Halket, of Pitferran, but Burke's History of the Landed Gentry and other authoritative works of reference state that he was a son of Sir Mungo Murray, and this undoubtedly is correct.

Sir Robert Moray was a descendant of an ancient and noble Highland family. He was educated partly at the University of St. Andrew's and partly in France, in which country he secured military employment under Louis XIII. He gained very high favor with Cardinal Richelieu, to such a degree that French historians have remarked that few foreigners were so highly esteemed by that great minister as was he. It was possibly through the influence of the all-powerful Cardinal-statesman that Moray was raised to the rank of Colonel in the French army. When, however, the difficulties of Charles I increased, Moray returned to Scotland and was appointed General of Ordnance when the Presbyterians first set up and maintained their government. He was in charge of the Scottish army at Newcastle at the time of his initiation, which took place two months before that city was evacuated by the soldiers. Moray was knighted at Oxford on 10th of January, 1643, by Charles I.

Moray was also on good terms with Mazarin and fought with his regiment in Germany, and, in 1645, he was made a prisoner of war in Bavaria. About the same time he was appointed Colonel of the Scotch regiment in succession to James Campbell, Earl of Irvine, and he was nominated by the Scots as a secret envoy to negotiate a treaty between France and Scotland, by which it was proposed to attempt the restoration of Charles I. His release in Bavaria was therefore obtained and he returned to England. In December, 1646, when Charles was with the Scottish army in Newcastle, Moray prepared a scheme for the escape of the king. One, William Moray, afterwards Earl of Dysert, provided a vessel at Tynemouth, onto which Sir Robert Moray was to conduct the king, who was to assume a disguise. The king put on the disguise and even went down the back stairs with Sir Robert, but fearing that it would scarcely be possible successfully to pass all the guards without being discovered "and judging it highly indecent," says Burnet, "to be taken in such a condition, he changed his resolution and went back"

After the accession of Charles II to the throne of Scotland, Moray, in May, 1651, was appointed Justice-clerk, an office which had been vacant since the deprivation of Sir John Hamilton, in 1649. A few days afterwards, he was sworn as a privy councilor, and, in the following month, was nominated a lord of session, though he never officiated as a judge. His various appointments were, however, merely nominal, in order to secure his support to the government, particularly if it be true, as Wood

asserts, that “he was presbyterianly affected.” His uncle, the Rev. John Moray, was a great opponent of the bishops and suffered imprisonment for his opinions. However, at the Restoration, Sir Robert Moray was re-appointed justice-clerk and a lord of session, in addition to being made one of the lords auditors of the exchequer.

The Royal Society may be said to have been founded by Moray: it was certainly the outcome of suggestions made by him, and Bishop Burnet says that “while he lived he was the life and soul of the Royal Society.”

A quibble has frequently been raised over the statement made by writers that Moray was the first president of the Royal Society, since the name of Viscount Brouncker appears in that capacity on the Charter. Moray was the sole president of the Society from its first formal meeting on 28th November, 1660, until its incorporation on 15th July, 1662, with the exception of one month from 14th May to 11th June, 1662, during which short period Dr. Wilkins occupied that honorable position, though in a Latin letter addressed to M. de Montmor, president of the Academy at Paris, dated 22 July, 1661, he styled himself “Societatis ad Tempe Praeses.” Nor is too much to say that it was through his influence the charter of incorporation was obtained. He was the bearer of the message from Charles II to the effect that his Majesty Approved the objects of the Society and was willing to encourage it and, generally he was the organ of communication between the king and the Society. Moray was also the prime mover in the framing of the statutes and regulations.

Wood, the well-known Oxford historian, states that he was “a single man and an abhorrer of woman,” but here he is in error, for he married the Hon. Sophia Lindsay, elder daughter of the first Earl of Balcarres, who died, without issue, at Edinburgh, and was buried at Balcarres on 11th January, 1653. If the daughter inherited the tastes and pursuits of her father, the marriage must, indeed, have been a felicitous one, since it is recorded that Sir David Lindsay, the first Earl of Balcarres, “chose a private life without ambition, was learned, and had the best collection of books in his time and was a laborious chemist. There is in the library of Balcarres ten volumes written by his own hand upon the then fashionable subject of the philosopher's stone.” He was raised to the peerage when Charles I visited Scotland in June, 1633.

After the death of his wife, which apparently affected him greatly, Moray lived, apart from his philosophical meetings, a hermit-like existence. In a letter dated 23rd February, 1658, he wrote to a friend who had accused him of being in love:

“If you think no more of a mistress not take more pains to look after one than I do, I know not why one may not think that you may lead apes among your fellow virgins when you dy. You never maet with such a cold wooer as I: since ever I came to this place I never visited male nor female but two or three cousins, and they never three times. The truth is I never go out of doors but to the church except I have some glasses to make, and then I go to the glass house. Nor do I receive visits from anybody once in two months, except it be the commander, so that I am here a very hermit.”

In his correspondence with Kincardin during that year (1658), he describes how he

was making chemical experiments on a large scale. At one period, when he was at Maestricht, he had two rooms with a kitchen and cellar. One of the first he converted into a laboratory and there he spent his days in perfect content. "You never saw such a shop as my laboratory," he wrote, "so there's a braw name for you, though means matters." He constantly speaks of his chemical labors in the language of an enthusiast. "It is somewhat considerable that I afford you such volumes in the amount of my chemical operations. I have had seven stills going these two days with one fire, most upon juniper berries, some with water, some with sack, and some dry."

Moray was naturally of a retiring disposition. During a portion of his life he was called upon to take up a prominent position, but he never cared to be "in the limelight" in politics and he did his best to keep out of the political arena altogether. His books, his chemical furnaces and retorts, his music, his medical and mechanical investigations, and his philosophical friends were more to him than "such stuff," as he once impatiently caged politics. He was happier, far more satisfied to be President of the Royal Society than Deputy Secretary for Scotland, Lord of Commission, or Privy Councilor. There are few characters in history, particularly among those who have undertaken peculiarly difficult, and even dangerous, diplomatic tasks, so generally revered as was Sir Robert Moray. Birch, one of the historians of the Royal Society, describes him as being "universally loved and esteemed and eminent for his piety, spending many hours a day in devotion in the midst of armies and courts. He had an equality of temper in him that nothing could alter, and was in practice a stoic, with a tincture of one of the principles of that sect, the persuasion of absolute decrees. He had a most diffused love to mankind and delighted in every occasion of doing good, which he managed with great zeal and discretion. His comprehension was superior to that of most men. He was considerably skilled in mathematics and remarkably so in the history of nature."

Nor is Birch a solitary appreciator of his character. Bishop Burnet, a historian of higher rank, styled him the "wisest and worthiest man of his age"; and, on another occasion, he wrote: "I have every joy that next to my father I owe more to him than to any other man." To Evelyn he was a "deare and excellent friend"; Sheldon, the Archbishop of Canterbury, was absolutely won by his charm of manner; Pepys speaks of him as "a most excellent man of reason and learning, and understands the doctrine of music and everything else I could discourse of very finely"; while his sovereign and personal friend, King Charles II, tersely gave expression to his independence of character by the statement that he (Moray) was "head of his own church." A writer in the *Scottish Review* for January, 1885, said: "To the beautiful and remarkable character of Robert Moray justice has yet to be done. Few men of so strong and decided a personality have left behind them so little trace upon the public documents of their time: except in a few Privy council letters his signature does not appear at all." A writer in the *Biographica Britannica* says that "his general character was excellent in the highest degree. He was beloved and esteemed by men of every party and station."

But these expressions of opinion found some exception. Was ever man placed in a

position of responsibility and influence who did not encounter enemies? From 1660 to 1670 the influence of Moray affected the whole course of the Scottish government, and he guided, controlled, and supported Lauderdale against the cabals that were formed to oust him. Thus it was that Sharp, Alexander Burnet, and other apostles of repression came to look upon him as an enemy to be dreaded, and one, Lord Glencairn, made an attempt to break and ruin him. A letter was pretended to be found at Antwerp, as written by him to one William Murray, formerly whipping-boy to Charles I. This letter gave an account of a bargain alleged to have been made by Moray with another man for murdering the king, the plan to be put into execution by William Murray. Sir Robert was questioned and put under arrest, and the rumor got abroad that he had intended to kill the king, but, says Burnet, the historian, "upon this occasion Sir Robert practiced in a very eminent manner his true Christian philosophy without showing so much as a cloud in his whole behavior."

It was in the society of such men as Andrew Marvell, John Evelyn, and Robert Moray that Charles II loved to linger; his delight was not, as some have asserted, in consorting with less noble types of humanity. Wood is of opinion that the degree of intimacy existing between Charles II and Sir Robert Moray was probably more upon a philosophical than a political basis "for he was employed by Charles II in his chemical processes and was indeed the conductor of his laboratory." Birch says that it was Moray who first interested the sovereign in philosophical pursuits. Charles II was a frequent visitor to the laboratory in Whitehall, which, though nominally Moray's workshop, is said to have been conducted by him for and on behalf of the king, and there may be truth in the opinion more than once expressed that Charles II was also a royal initiate of the ancient and honorable Order known as Freemasons. In any case, assuming, which is very unlikely and improbable, that Sir Robert Moray was the first non-operative to be initiated into the mysteries of the Craft in England, Freemasonry has no reason to be ashamed when it looks to the rock whence it was hewn.

Moray was the friend and benefactor of the well-known mystic, Thomas Vaughan, who, says Wood, settled in "London under the protection and patronage of that noted chymist, Sir Robert Murray, or Moray, Knight, Secretary of State for the kingdom of Scotland." At the time of the plague, Vaughan accompanied Moray to Oxford and the latter was with Vaughan when he died there. Vaughan was buried in the church of Aldbury, or Oldbury, about eight miles from the university city, "by care and charge of the said Sir Robert Moray." This was in 1673, shortly before Moray's own death and but a few hours after he had informed Wood of the passing of Vaughan.

Moray's life came to an end in a very sudden manner. It occurred on 4th July, 1673, and Burnet, recording the event, wrote: "How much I lost in so critical a conjuncture, being bereft of the truest and faithfulest friend I had ever known: and so I say I was in danger of committing great errors for want of so kind a monitor."

Under date of 6th July, 1673, Evelyn wrote in his Diary: "This evening I went to the funeral of my dear and excellent friend, that good man and accomplished gentleman, Sir Robert Murray, Secretary of Scotland. He was buried by order of his Majesty in

Westminster Abbey,” and then he added in a footnote: “He delighted in every occasion of doing good. He had a superiority of genius and comprehension.” Moray was not only buried in the Abbey by the King's express command, but also at the King's personal expense. His grave is by the Vestry, door, close to the grave of Sir William Davenant, sometime laureate to Charles II; the name appearing in the register as “Sir Robert Murray.”

His memory remained green with John Evelyn, for six years afterwards - on 11th July, 1679 - writing to Dr. Beale, he said, referring to the Royal Society: “You know what pillars we have lost, Palmer [Dudley Palmer, d. 1666, one of the first council, with Moray, of the Royal Society], Moray, Chester [Dr. John Wilkins, Bishop of Chester], Oldenburg, etc.”

Evelyn made frequent mention of Moray in his Diary, as will be seen from the following excerpts:

“9th March, 1661. I went with that excellent person and philosopher, Sir Robert Murray, to visit Mr. Boyle at Chelsea, and saw divers effects of the coliple for weighing air.”

“9th May, 1661. At Sir Robert Murray's, where I met Dr. Wallis, Professor of Geometry at Oxford, where was discourse of several mathematical subjects.”

“22nd August, 1662 (the day after Evelyn was sworn one of the Council of the Royal Society), I dined with my Lord Brouncker and Sir Robert Murray.”

“25th January, 1665. This night being at Whitehall his Majesty came to me standing in the withdrawing room, and gave me thanks for publishing The Mystery of Jesuitism, which he said he had carried two days in his pocket, read it, and encouraged me; at which I did not a little wonder; I suppose Sir Robert Murray had given it to him.”

“19th July, 1670. I accompanied my worthy friend, that excellent man, Sir Robert Murray, with Mr. Slingsby, Master of the Mint, to see the latter's seat and estate at Barrow-Green in Cambridgeshire.”

Wood, recording the demise of Moray, wrote: “He had the king's ear as much as any other person and was indefatigable in his undertakings. He was most renowned chymist, a great patron of the Rosicrucians, and an excellent mathematician. His several relations and matters of experiment, which are in the Philosophical Transactions (of the Royal Society, many of which referred to the phenomena of the tides) show him to be a man well vers'd in experimental philosophy.”

After his initiation into the Craft there is only one other record of his attendance at a meeting of the Lodge of Edinburgh, which was on 27th July, 1647, on the occasion of the admission of “William Maxwell, doctor off Fisick ordinate to his Maj'stie hines,” when he signed the minute of the meeting. In his correspondence, however, he frequently made use of his Masonic mark (a five-pointed star), particularly in his correspondence with Lauderdale, and this has been reproduced in the Lauderdale Papers without comment, beyond the mere statement that Moray frequently made use of his Mason mark when he referred to himself or had anything of importance to

communicate. If this had been an unusual occurrence in correspondence at that day one would think that more notice would have been taken of such an incident.

An interesting story might be woven around “Moray and his Circle,” for the men who composed that circle bore names which are familiar to every student of the history of the Craft. Such men as Wren, Ashmole, Brouncker, and others, all of whom are accredited with having been initiated into Freemasonry. Moray's name, together with that of Christopher Wren, is to be met with on almost every page of the early volumes of the Journal of the Society.

It is also of interest - may it not even be said, of significance - to compare the constitutions of the Royal Society with those of the Masonic Order. Sprat, the earliest historian of the Royal Society, says that they freely admitted men of different religions, countries, and professions. “This they were obliged to do, or else they would come far short of the largeness of their own declarations. For they openly profess not to lay the foundation of an English, Scotch, Irish, Popish, or Protestant Philosophy, but a Philosophy of Mankind.” Members were elected by ballot, being proposed at one meeting and balloted for at another. The duties of the President were to call and dissolve the meetings, to propose the subjects for discussion or experiment, to regulate the proceedings, to change the inquiry from one thing to another, to admit the members elected. The President, on his installation, took an oath as follows: “I do promise to deal faithfully and honestly in all things belonging to the Trust committed to me, as President of the Royal Society of London for improving Natural Knowledge. So help me God.” Whatever, however, may be the deductions on this ground, it will unhesitatingly be admitted that none could more have sought the study of the liberal arts and sciences that came within the compass of his attainment than did Brother Sir Robert Moray, the first known initiate into the Craft of Freemasonry on English soil.

THE FREEMASON'S SQUARE

by A. O. Aspeslet, PGM

[source unknown - date unknown]

Albert G. Mackey in his Encyclopedia of Freemasonry writes, “The square and compasses have been so long and universally combined to teach us, as says an early ritual, 'to square our actions and to keep them in due bounds'. They are seldom seen apart but are so kept together as two great lights that they have come at last to be recognized as the proper badge of a Master Mason.

The square is the second mentioned of the three great lights of Masonry. It is the jewel of the W.M., the highest office in the Lodge. The square has a special significance in the F.C. degree. The F.C. Lodge is opened on it, the candidate is received on it and he is obligated within it. It should also be noted that the square is one of the working tools in the 2nd degree, which degree symbolizes manhood. The square is properly applied to building as without it there would be very little rhyme or reason to the building.

What then is a square? Simply put a square consists of two lines which when joined form a perfect 90 degrees. When we look around us Masonically the square is usually plain and the two arms are of equal length. However, at times we will see a square with one arm longer than the other. Then, too, we sometimes see squares that are marked off in inches, thus making it a measuring tool. The question then arises: what is the correct form of the Mason's square?

While it is true that most squares seen today in Freemasonry have arms of equal length, it appears that this was not always so. Bro. Sydney D. Klein F.L.S. F.R.A.S. in his paper to A.Q.C. writes, "We have seen that 2300 years ago the highest thinkers of the Greek age or reason considered geometry as the foundation of all knowledge, even including the knowledge of the G.A.O.T.U." In this same paper he points out that the Greek word for the square was 'Gnomon' from which he says the word for knowledge was derived. He suggests also that the Greek letter gamma "X" was the primitive form designating the square in ancient times. The Greek letter Gamma has one side longer than the other.

Much is made of the 47th problem of Euclid in our rituals. It is from this problem that we find that if you have a triangle in which the sides are in the ratio 3:4:5 than the angle contained by the sides 3:4 equals 90 degrees. By using this problem as a bench mark then, the square would be one in which the two arms would be in the ratio 3:4 meaning that one arm would be longer than the other, most nearly approximating that of the Greek letter Gamma.

A.Q.C. Vol. VI shows a picture of old chairs of a Lodge in Coventry, England with squares on them with one arm longer than the other. Further in A.Q.C. Vol. XIV one may observe an Old English and Modern English P.M.'s jewels. The former has one arm longer than the other and it is suspended in the form of a hangman's gibbet, from the short arm is suspended the 47th problem of Euclid. The modern English p.n.'s jewel is very much similar to that used in this Jurisdiction. Colin Dyer says that the hangman's gibbet type of square with the 47th problem of Euclid came into use about 1820 and continued into the 1830s.

Colin Dyer, in Symbolism in Craft Freemasonry, tells us that, "Bro. J. P. Bellat, one time Deputy Provincial G.M. of North and East Yorkshire, recovered a very curious relic in the form of an old brass square containing the inscription:

'I will strive to live with love and care, upon the level by the square.

This square was found under the foundation of an ancient bridge near Limerick, in 1830, and the date on the square is 1517. Unfortunately he makes no comment as to the length of the arms. It is mentioned here only because it shows that the teaching of our old operative brethren was identical to our speculative application of the working tools.

In modern Freemasonry, as we know it, the square remains a symbol of morality, truthfulness and of honesty. Nowhere in the Craft degrees is it recognized as a measuring tool. As the 2nd degree lecture describes it, the square teaches us to regulate our lives and actions by the Masonic rule and line and to correct and

harmonize our conduct by the principles of morality and virtue.

The square was used by our ancient operative brethren to adjust their work, (i.e. to ascertain where and how to apply the mallet and the chisel); the rule is for measurement. Thus the trying square of the stonemason need only have two arms at an angle of 90 degrees, intended only to test the accuracy of the sides of the stone, to assure that they were all at the proper angle fit for the builder.

In view of the above, it would appear that whether the square we use has one arm longer than the other, or the arms are of equal length matters little. But as it was not intended to be a measuring tool it would be wrong to mark it off in inches.

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THE FIRST WRITTEN RECORD ANYWHERE OF THE CONFERRING OF THE MASTER MASON DEGREE

by John Salmon, MPS

The Philalethes - June 1994

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Introduction

Before I get into the main topic of my paper, it will be necessary to familiarize you with Masonry in London, England, in the 1700's. On 24 June, 1717, the Grand Lodge of England, the First Grand Lodge in the world was formed in London, making it the mother of all Grand Lodges. On its formation there were, in total, three Grand Lodge Officers: The Grand Master and his two Wardens. In 1721, a Deputy Grand Master was appointed, and in 1723 by the Grand Secretary, making in total five Grand Lodge Officers.

The jurisdiction of the Grand Lodge was within a ten-mile radius of central London. Masons outside the London area, along with many inside its area, were still following the “Time Immemorial Privilege” of whenever five or more Masons gathered together for any reason whatever, including the making of Masons, it was their right to do so. In 1723 the first Book of Constitutions was written. We know from this book that there were only two degrees, the Entered Apprentice and the Fellow Craft. As far as we know today, the Master Mason Degree did not make its appearance until

In the “Charges of a Free Mason, “ on pp. 51 and 52 of the 1723 Book of

Constitutions, we find the following:

“Charge No. 4, Of Masters, Wardens, Fellows, and Apprentices. “No Brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, Nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election. “

Also, “Charge No. 5, Of the Management of the Craft in Working:

“The most expert of the Fellow Crafts shall be chosen, or appointed, the Master, who is to be called `Master' by all who work under him.”

In Regulation No. 13, on p. 63, we find the following:

“Another Brother (who must be a Fellow Craft) should be appointed to look after the door of the Grand Lodge.”

These three entries-Charges 4 and 5 and Regulation XIII-prove beyond a shadow of a doubt, that the highest Masonic rank within a Lodge in 1723 was that of Fellow Craft.

When the second Book of Constitutions was written in 1738, all references to the Fellow Craft in Chapters 4 and 5 and Regulation XIII were deleted, and the Masonic rank of “Master Mason” was inserted in their place. This should also prove, beyond the shadow of a doubt, that the highest Masonic rank in 1738 was that of Master Mason.

Prior to the introduction of a Grand Lodge in 1717, each Lodge, and there were several scattered over England, was in fact, its own Grand Lodge with respect to how the Lodge would be managed. There was no higher authority than the Lodge itself. Many Lodges were formed for just the one meeting. It was not necessary to get anyone's approval to make Masons, as there was no such person at that time. Even after the Grand Lodge was formed. many Masons still felt that the Time-Immemorial Privilege was all that was necessary to be able to hold a Lodge and make Masons.

These points should be kept in mind when we get into the body of the paper. Let us now turn our attention to the subject of this paper.

The Lodge at the Queen's Head Tavern

The members of this Lodge consisted of some of the finest of London's musical, architectural, and cultural society. His Grace, the Duke of Richmond was not only the Grand Master of the Grand Lodge of England in 1724-25, but was also at the same time Master of the Lodge at the Queen's Head Tavern. The name of this Lodge was changed to the Apollo Lodge in 1727.

On 22 December, 1724, Charles Cotton, Esq., whose name will appear again in the body of this paper, was made a Mason by the said Grand Master, the Duke of Richmond, in the Lodge at the Queen's Head Tavern.

Philo Musicae et Architecturae Societas Apolline

The earliest record of a third degree's actually being conferred comes not from a Lodge, but from the minutes of a London society of gentlemen who were lovers of music and architecture. The English translation of the name of this society was "The Apollonian Society for the lovers of Music and Architecture," also known as The Musical Society.

The Society

On 18 February, 1725, seven members of the Queen's Head Tavern Lodge, along with a member of the George Lodge in Long Acre decided that they wanted to found a "Musical and Architectural Society." One of the rules of the society was that anyone could attend their architectural lectures, or their musical evenings-the finest conductors and lecturers were also members-but first he had to be a Mason. If he was not a member of the Craft, he had to be made one before he could become a member of the society. In 1725 the organization of the Craft was still such that it was not unknown for a number of Brethren to regard themselves as a Lodge for the time being and to make Masons. (Grand Lodge did not have control over the making of Masons at that time as it does today.)

The Society had its own Minute/Rule Book in which many Masonic biographical notes were kept, including the dates of being made a Mason along with, if necessary, the dates for being passed and raised.

According to the preamble of the Fundamental Constitutions and Orders of the Philo-Musicae et Architecturae Societas, four of the founders of the Musical Society had been made Masons at the Lodge in the Queen's Head Tavern in December, 1724, and were, prior to February, 1725, "Regularly pass'd Masters in the before mentioned Lodge in Hollis Street." The term "Regularly pass'd Master" or "passed Master" had the same meaning as our "Raised to the Sublime Degree of a Master Mason " has today.

Included in these biographical notes were the following pertaining to Charles Cotton Esq.: "On 22 December 1724 Charles Cotton Esq. was made a Mason by the said Grand Master, His Grace, the Duke of Richmond " About two months later, the same record continues: "And before we founded this Society A Lodge was held consisting of Masters Sufficient for that purpose in order to pass Charles Cotton Esq., Papillon Ball and Thom. Marshall Fellow Crafts in the performance of which Mr. William Gulston acted as Senior Warden immediately after which, the 18 day of February, he the said Mr. William Gulston was chosen President of the said society. "

From the biographical notes of the society we find that Brother Cotton was made an Entered Apprentice Freemason by the Grand Master in December 1724. This was at a regularly held Lodge meeting. We also know from these same notes that "before the society was founded," a Lodge was held on February 1, 1725, in which Cotton, Ball, and Thomas were passed Fellow Crafts. Once again, this was also at a regularly held Lodge meeting.

From these same notes we find that The Society was founded on the same day, that is

18 February, 1725. This was after Cotton, Ball, and Marshall were made Fellow Crafts and William Gulston was chosen president of the said society.

The Musical Society's Minute Book

Let us now turn our attention to the actual minute from the Musical Society's Minute Book:

“The 12th day of May 1725-our Beloved Brothers & Directors of the Right Worshipful Society, whose Names are here Underwritten (Viz.) “Bro. Thom. Marshall “Bro. Charles Cotton Esq. “Brother Papillon Ball “were regularly passed Master.”

So here we have it, the earliest record, from a minute book of the Third Degree's being performed. But, Cotton Ball, and Marshall could not possibly have been “regularly passed Masters” for the degree was performed in a musical society and not a Lodge. On top of this, Regulation No. XIII of the 1723 Book of Constitutions reads as follows: “Apprentices must be admitted Masters and Fellow Craft only here “

When the Book of Constitutions was first written in 1723, the majority of its members were in the London area, and were very few in number. By 17 25, membership was growing by leaps and bounds in both the city and Lodges outside the London area. As there was no way that Regulation XIII could be followed to the letter, it was changed on 22 November, 1725, to read as follows:

“The Master of a Lodge with his wardens and a competent Number of the Lodge assembled in due Form, can make Masters and Fellows at Discretion. “ This did away with the necessity of being admitted Masters and Fellow-Crafts in Grand Lodge, but did not solve the problem of irregular making of Masons outside the Lodge.

These proceedings of the “Society” attracted the attention of Grand Lodge. On May 27, 1725, Grand Lodge summoned certain members of the society, all members of the Lodge at the Queen's Head, to attend the next Quarterly Communication, but there is nothing subsequent to show whether they attended, and if so, what happened.

On September 2, 1725, George Payne, Junior Grand Warden and Past Grand Master (1718-19) and (1720-21), visited the Society. In December 1725, Payne, along with the Grand Master (the Duke of Richmond) wrote letters to the Society. These letters are recorded in the Society's Minute Book under the date 16 December 1725:

“A letter date the 8th Instant from Brother Geo. Payne Junr. Grand Warden directed in form to this Society inclosing a letter from the Duke of Richmond Grand Master directed to the President and the rest of the Brethren at the Apollo in which he Erroneously insists on and Assumes to himself a Pretended Authority to call Our Rt. Worshipful and Highly Esteemed Society to an account for making Masons irregularly Ordered That the Said Letter do lye on the Table.”

The Grand Master's letter was deemed impolite because it had not been addressed directly to the Society. In other words, the letter was ignored. The members of the

Society resented the intervention of Grand Lodge, for as far as they were concerned, they were only doing what accepted Masons had been doing for the last hundred years; that is, forming themselves into an occasional Lodge and making Masons.

The last minute of the Society is dated 23 March, 1727, and it disappeared soon afterwards. The Society's Minute Book is now in the British Library, and a facsimile is available at the Freemasons' Hall in London.

So there we have the first record of a third degree's being performed, but it was not in a Lodge. Yet within a very short period of time-ten months to be exact-we find evidence of the Third Degree being performed not in a society but in a lawfully constituted Lodge.

Further Evidence of the Third Degree in practice.

The earliest Lodge record of the Third Degree being performed belongs to a Scottish Lodge, Dumbarton Kilwinning now #18 under the Scottish Constitution. The minutes for 29 January, 1726, state that there were present the Worshipful Master, seven Master Masons, six Fellow Crafts, and three Entered Apprentices. At the next meeting, on 25 March, 1726, we find the following Lodge minute:

“Gabreal Porterfield who appeared in the January meeting as a Fellow Craft, was unanimously admitted and received a Master of the Fraternity and renewed his oath and gave in his entry money

“On December 27, 1728, Lodge Greenock Kilwinning, now #12 under the Scottish Constitution prescribed separate fees for entering, passing and raising.

Because of the scarcity of Lodge minutes for Lodges in England along with the fact that most Masons were quite satisfied to be merely “made Masons,” taking only the first grade or the first and second together, makes it very difficult to trace early records of the Third Degree's being conferred in an English Lodge. As an example, the Lodge of Antiquity, a Time Immemorial Lodge*, was founded before 1717, yet its earliest minute of the Third Degree's being performed is dated 1737.

Samuel Pritchard's Masonry Dissected - 1730

This was the first printed exposure which included the three degrees-Entered Apprentice, Fellow Craft, and Master Mason. It had a great influence on the stabilization of our ritual and included, for the first time, a penalty in the obligation. This was not unlike our present three penalties, except that they were all included in the Entered Apprentice Obligation, there being an obligation for the Entered Apprentice Degree. This publication was to be the ritual until 1760 and '62 when Three Distinct Knocks and Jachin & Boaz were published, respectively. It included the ritual for opening the Lodge in the Entered Apprentice Degree only. The ritual for opening the Lodge in the Fellow Craft or Master Mason Degree was not to make an appearance until 1813. The 1760 and 1762 publications did include, for the first time, three obligations with a separate penalty for each.

This then is the story of how our Third Degree got started and until further evidence

is found to the contrary, we can say, with reasonable certainty, that our Third Degree dates from the 1720's.

* A Time Immemorial Lodge is one that has existed since before the founding of Grand Lodge.

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THE GROTTO

[author unknown]

The Trowel of the Grand Lodge of Massachusetts - Winter 1991

A little Grotto history:

For some years prior to 1889, several members of Hamilton Lodge #120, at Hamilton, New York, stayed on after their regular meetings, had the usual Cribbage games, told a few stories, enjoyed the collation and went home, as we do today. Now, here is where the plot thickens and will show what a little foresight can accomplish. "Brother Leroy Fairchild, who was the owner of the local hardware store, used to shoot the breeze with the traveling men who sold him supplies, and the topic was always about the loneliness of the evenings on the road. If any of you have had this experience, you'll know what they were talking about.

One day during a 'bull session,' the subject became the lack of activities in this little town, and Brother Fairchild conceived the idea of inviting these salesmen to join in the card games and collation after the regular meetings at Hamilton Lodge.

Now, these non-Masons, being curious as to what happened during the 'secret meetings' of this Masonic Lodge, before the card games, approached Brother Fairchild who explained the basic history of Hamilton Lodge and what Freemasonry

was all about, which gave these men the incentive to seek out the Masonic Lodges in their home communities in order to become members of the Craft and be allowed to meet with the Masons in Hamilton.

They were quickly nicknamed the 'Fairchild's Devils' and eventually, they were to charter Grottoes in their own home towns.

After several years, Leroy Fairchild, his Devils and the members of Hamilton Lodge decided that any one who wished to become a member of the Devils must hold Masonic Membership, and the Enchanted Realm, as we now know it, began. The very first meeting of the new organization was held on September 10, 1889, and it was named for its leader as 'The Fairchild Deviltry Committee.'

The idea of the Order was an immediate success and proved to be so popular that many Masons entered the Enchanted Realm, and the meetings could no longer be held in the basement of the Fairchild hardware store. The meetings then had to be moved into larger quarters. In answer to many requests, on June 13, 1890, 'The Fairchild Deviltry Committee' duly founded: The Mystic Order of Veiled Prophets of the Enchanted Realm, M.O.V.P.E.R., or as we know it, 'The Grotto.' The Grotto encourages renewed interest in your Blue Lodge, its activities and attendance.

THE GRAND ORIENT OF FRANCE AND THE THREE GREAT LIGHTS

by J. H. Ramsey, Iowa

The Builder - January 1918

[The grouping of England, America and France as “Allies” in the present war has furnished civilization with many peculiar situations, in which Masonry shares. Believing that our Members will be deeply interested in knowing the facts surrounding the non-intercourse of English-speaking branches of the Fraternity with the French, we announce a series of articles, of which this is the first, dealing with various aspects of the situation.

The first, distinctly historical in its scope, is a paper which was prepared by Brother Ramsey in response to a question proposed at a Study Club meeting of Anamosa Lodge #46, in which the sole effort was to present the reasons why the Grand Orient took the position it did regarding the use of the Bible, and the subsequent action of American Grand Lodges. At the Lodge discussion when this paper was read, two ministers of the Gospel were present. One of them had traveled in France, and was familiar with the subject, which caused him to take a most sympathetic attitude toward the French viewpoint.

The second contribution on this subject comes from the pen of Brother R. E. Kellett, Grand Master of Manitoba, and though it bears the title “Internationalism and Freemasonry,” its dominant theme is the position which the Grand Orient of France occupies in the Masonic category. The essay was written before the entrance of America into the war. It has been read before the Masters' and Past Masters' Lodge of Christchurch, New Zealand, bringing out a discussion which

we hope to be able to digest for our readers in due time. This discussion, occurring in a Lodge most intimately associated with the Mother Grand Lodge, revealed a wide diversity of opinion on the subject, as it will undoubtedly do among our own members. We mention this particularly, not only because it reveals the broadmindedness and temperate spirit of our New Zealand Brethren, but because the very fact that a whole session of the Masters' and Past Masters' Lodge was devoted to it is in itself significant of the scholarly qualities of the paper.

The third essay, "Freemasonry in France," has been written at our request by Brother Geo. W. Baird, 33d, P.G.M., of the District of Columbia, whose name is already a familiar one to our readers, and who was made a Mason in Portugal in a French Lodge. Through his position as Fraternal Correspondent of his Grand Lodge, Brother Baird has had an exceptional opportunity to keep himself in touch with world movements. This article will appear in an early number of *The Builder*.

All of these contributions evidence an eagerness on the part of the writers that some way shall be found by which the non-intercourse of nearly forty years shall be eliminated. Justification for a careful research of the facts, if needed, may be found in the recent action of the Grand Lodges of New York, California and Kentucky, permitting their soldier members to visit Lodges in France.

The Question Box and Correspondence columns of *The Builder* are open to you, Brethren. We wish to hear both sides, and know that there are many who will not be slow to take up the cudgels in support of the historic position heretofore taken by our Grand Lodges. If this discussion shall be the means of ultimately acquainting our members with the facts, it may also give French members of the Society an up-to-date expression of the American position—a result which may perhaps be of influence to both sides, in the future.

- Editor]

Just forty years ago, or to be exact, on September 14th, 1877, the Grand Orient of France voted to eliminate from its ancient constitution the following article: "Freemasonry has for its principles the existence of God, the immortality of the soul and the solidarity of mankind." It adopted in lieu thereof, the following:

"Whereas Freemasonry is not a religion and has therefore no doctrine or dogma to affirm in its constitution, this Assembly has decided and decreed that the second paragraph of Article 1, of the Constitution (above quoted) shall be erased, and that for the words of the said article the following shall be substituted:

1. Being an Institution essentially philanthropic, philosophic, and progressive, Freemasonry has for its object, search after truth, study of universal morality, science and arts, and the practice of benevolence. It has for its principles absolute liberty of conscience and human solidarity. It excludes no person on account of his belief, and its motto is 'Liberty, Equality and Fraternity.'"

At the next annual session of the Grand Body in 1878 a move was made to conform

the ritual to the change of the constitution and a committee directed to make report and recommendation for consideration at the following session.

Accordingly in September, 1879, upon report of the committee, a new ritual was adopted wherein all reference to the name and idea of God was eliminated, but liberty was given to the Lodges to adopt the new or old rituals as they should see fit. We are told, and can easily believe, that this action was taken in the Grand Lodge session amidst great excitement and in spite of a vigorous and determined opposition of the minority. Naturally, and as a matter of course, the change in the Constitution and ritual permitted the removal of the Bible from the Altar.

It is not too much to say that the Masonic world stood shocked and astounded at this radical departure taken by the French Masons. Probably nothing in Masonic affairs with the exception of the Morgan episode ever excited such widespread interest and apprehension. The Masonic press in every country was filled with vigorous discussion and many felt that it foreshadowed the division of the Craft into two great sections—one believers in Deity and non-political, and the other atheistic and democratic.

Grand Lodges especially in all English-speaking countries lost no time in condemning in bitterest terms the action of the Grand Orient and in severing fraternal relations. In our own State (Iowa) in the Grand Lodge session of 1878, the Grand Master said:

“The Grand Orient of France having obliterated from its constitution the paragraph which asserted a belief in the existence of Deity, and by such action placed itself in antagonism to the traditions, practice and feelings of all true and genuine Masons in this jurisdiction and the world, deserves no longer a recognition as a Masonic body from this Grand Lodge. Some years ago that Grand Orient persisted in an invasion of the American doctrine of Grand Lodge sovereignty, to the extent of organizing Lodges in the jurisdiction of the Grand Lodge of Louisiana and other states. We then cut loose for a time from all fraternal intercourse with French Masons rendering obedience to that Grand Orient. Having not only set at naught the supreme authority of American Grand Lodges over their respective jurisdictions, but that of God over men and Masons, we should wipe our hands of all such bogus Masonry.”

The deep concern with which the Grand Lodge of Iowa viewed this matter was but an indication of the sentiment prevailing in Grand Lodges of all English speaking countries at that time and in order that we may realize something of this let us read the resolution of our Grand Lodge in 1878:

To the M. W. Grand Lodge of Iowa:

“The special committee to whom the committee on the M. W. Grand Master's address referred so much of the same as relates to the Grand Orient of France, submit the following report:

“While we cordially agree with and endorse all of the views of our M.W. Grand Master and the Committee on this subject, yet we consider that its importance

requires more than a mere resolution. If the course of the Grand Orient of France is allowed to go unrebuked and become the recognized law, we may well say farewell to Masonry. It is the glory of our Institution that we do not interfere with any man's religious or political opinions. At the same time we discountenance atheism and doubt, disloyalty and rebellion. No atheist can be made a Mason; and the first inquiry made of a candidate, after entering the Lodge is, in whom does he put his trust? These are the essential requisites, and the cornerstone on which our Masonic edifice is erected. Remove them, and the structure falls. What is the course that the Grand Orient of France takes? They have entirely blotted out this necessary qualification, and leave it to the "ipse dixit" of each initiate to decide as he prefers, thus entirely ignoring the imperative belief in God and His attributes, as understood in all enlightened countries. American Masons will not submit to such a monstrous proposition, and the mere thought of it is well calculated to arouse our indignation and dissent. We protest against such an innovation, and "wipe our hands" of it. Let such sentiments prevail, and our enemies will desire no better argument with which to destroy us. The Grand Lodges of Ireland and England have set noble examples to the Masonic world, by remonstrating, and breaking off all intercourse with these iconoclasts. Several of our Grand Lodges have followed their example, and others will doubtless soon join their ranks. We feel that we speak the sentiments of the Masons of Iowa when we say that we disapprove and condemn the course of the Grand Orient of France, and we desire to express these opinions still more emphatically by the resolution hereunto appended:

"RESOLVED, That the Grand Lodge of Iowa, having learned with surprise and regret that the Grand Orient of France has departed from the ancient landmarks, by blotting from the constitution and ignoring the name of God, and not making a belief in Deity a prerequisite for initiates, does hereby express its indignation at the course she has taken, and herewith severs all relations heretofore existing between us.

"RESOLVED, That a copy of this resolution be sent to the Grand Orient of France, and to each of the Masonic jurisdictions with which we are in amicable relation."

With both friends and enemies of Masonry unreservedly condemning the action of the French Brethren it would seem that there must be little justification or defense. But as is usually the case there were two sides to the issue. There were some peculiar circumstances including such a radical departure, and the most interesting part of this discussion will be to learn the motives and objects which actuated those responsible for it. Do not forget, that if allowed to exist at all in Catholic countries, as frequently they could not, Masonic Lodges necessarily had to be much different in character than are ours in this "land of the free and home of the brave." France and the French people had been under the dominion of the Catholic Church from time immemorial and at that period a large majority of the population were its members. The Church controlled all affairs of the State. Of course Masons were struggling for liberty, justice and equality in order to accomplish the separation of the Church and State and

to loosen the hold of the Church on the school system and public affairs, it was essential that the reformers should be united and that none should be excluded by reason of his belief. Thus the Grand Orient stood as the logical nucleus around which an organization might be effected. They needed the support of all men of every shade of religious belief, hence the declaration of absolute freedom of thought and the elimination of all dogma, always,-as they expressed it-"the starting point of narrowness and persecution." This was in 1877. In 1907-thirty years later-France accomplished the division of the Church and State and Catholicism no longer remained "The Religion of France."

There was another factor in the controversy- The Scottish Rite body of Masonry, with which the Grand Orient had been in continual controversy for many years over matters of jurisdiction and the right to confer certain degrees. The Grand Orient Masons have always resented the accusation that they promulgated unbelief and atheism. In fact, and in support of an opposite contention, they cite the circumstance, that when the amendment to change the constitution was proposed, at a meeting of the Council, preliminary to the Grand Session, a Protestant minister, M. Desmons, drew the report in support of the resolution in which he argued that the disappearance of the original article of belief would not imply a profession of atheism, but merely an admission into the Craft of men of all opinions, and that Masonry should welcome men of all doctrines and every shade of thought.

Here is the idea of a member of the Grand Orient, expressed only a few weeks since:

"The Grand Orient of France, while it respects all philosophical beliefs, insists upon absolute liberty of belief. This does not mean that we banish from our Lodges the belief in God. The United Grand Lodge of England on the contrary desires to make a belief in God in some manner compulsory. The Grand Orient of France is much more liberal, since in proclaiming the absolute liberty of belief it permits to each one of its members the liberty to believe or not to believe in God, and by so doing desires to respect its members in their convictions, their doctrines and their beliefs.

"This is the reason why fraternal relations do not exist between the United Grand Lodge of England and the Grand Orient of France. We regret this exceedingly. England has always been considered, rightly in other respects, a country of liberty. It is difficult to understand under the circumstances why the Freemasons of this great and noble nation should want to deprive their Brothers of France of this same liberty."

Brother J. G. Findel, the well known scholar, historian and journalist, in writing to the London Freemason in 1878, ably stated the contentions of the French body in these words:

"But it is not my intention to give such general declarations on the true meaning of the Royal Art, as it seems more necessary to help to a right understanding of the resolution of the Grand Orient of France. Our French Brethren have not deserted the belief in the existence of God and immortality of the human soul, in striking out the discussed words of the first article of the constitutions, but they

have only declared that such a profession of faith does not belong to Masonic law. The Grand Orient has only voted for liberty of conscience, not against any religious faith. Therefore, the true meaning of the French constitution is now only, that each Brother Mason may believe in God or not, and that each French Lodge may judge for itself which candidate shall be initiated or not. The French vote is only an affirmative of liberty of conscience, and not a negation of faith.

“The excommunication of the Grand Orient of France by the Masonic Grand Lodges, is therefore an intolerant act of Popery, the negation of the true principles of the Craft, the beginning of the end of cosmopolitan Freemasonry. The excommunication of the Grand Orient of France only proves the sectarian mind of the excommunicating Grand Lodges, which have forgotten that Masonry has for its purpose to unite all good men of all denominations and professions: they profess the separating element, and destroy the Craft, and waste the heritage of our more liberal and more tolerant forefathers. The Masonic union will in future be a mere illusion, if the Anglo-Saxon Masons condemn the French, German, Italian Masons, &c., and vice versa.”

The great questions of recognition, invasion of jurisdiction, establishment of irregular Lodges and many other matters which grew out of this movement can hardly be followed here. They are worthy of further discussion.

What we started to tell was “Why the French Grand Orient removed the Bible from its Altar.” It has been noted in a very brief way how they did it and under the exigency of the situation “got by with it” with a good conscience. That they were actuated by high purposes few will deny, but most Grand Lodges then held and still aver that Masonry can not be Masonry without strict adherence to the requirement of a belief in God. Few of the Grand Lodges severing relations have ever resumed them. Such action is still within the range of future possibilities. Who can tell?

THE GREAT WORK IN SPECULATIVE FREEMASONRY

[author unknown]

Dormer Masonic Study Circle - [date unknown]

“There can be no rational doubt, however, that the moral influence of Freemasonry would be much more powerful and efficient if the sources of intelligence amongst the Fraternity were augmented, and a higher grade of science substituted for the meager outline which at present prevails in our Lodges.”

- Dr. George Oliver-1846

Throughout the ages the spiritual doctrine which is concealed within the architectural phraseology of our modern Craft system has undergone the influence of many different traditions of the Ancient Wisdom. The student, therefore, who seeks to analyze Freemasonry as it stands to-day often finds himself lost in a bewildering maze of various tributaries of knowledge, and is apt to pore indefinitely over a mass

of fragmentary facts without perceiving their inter-relation, or being able to coordinate them into one comprehensive scheme.

In this Paper the attempt will be made to present, for the guidance of Masonic students, an interpretation of the Egyptian metaphysical tradition in harmony with the teachings set forth in what are called the Mysteries; the Egyptian tradition will then be briefly discussed in the light of its transmission and ultimate incorporation in Speculative Freemasonry; finally, reasons will be given in support of the theory, which we hold to be valid, that the Great Work (“Magnum Opus”) of the Rosicrucians and Spiritual Alchemists is the same as that which is symbolized in our Masonic legend of H.A. Thoughtful students may find in the references to the Old Wisdom and the Mystery tradition an introduction to a great subject; nor should the Mysteries be thought of only as institutions long vanished into the night of time; rather their re-establishment is to be accepted as inevitable. In years to come a wiser generation will restore the sacred rites which are indispensable to the spiritual, intellectual and social security of the race. Meanwhile, preserving the witness, Freemasonry keeps burning the light of the perpetual Mysteries in a dark age. If, in comparison with former witnesses, Freemasonry is but a “glimmering ray” rather than a powerful beam of light, it is none the less a true ray; a kindly light lit from the world's central altar-flame, and sufficient at least to lead some aspirants on amid the encircling gloom until the existing “state of darkness” is dispelled by the dawn of a new era.

It is now generally acknowledged by those competent to judge, that of all the ancient peoples the Egyptians were the most learned in the wisdom of the Secret Doctrine; indeed, there are some who would have it that Egypt was the Mother of the Mysteries, and that it was on the banks of the Nile that the Royal Art was born. We can affirm, without entering into any controversy on the matter, that the wisest of philosophers from other nations visited Egypt to be initiated in the sacred Mysteries; Thales, Solon, Pythagoras and Plato are all related to have journeyed from Greece to the delta of the Nile in quest of knowledge; and upon returning to their own country these illumined men each declared the Egyptians to be the wisest of mortals, and the Egyptian temples to be the repositories of sublime doctrines concerning the history of the Gods and the regeneration of men. To the earliest period of Egyptian metaphysical speculation belongs the fable of Isis and Osiris, and we find that the myth of the Dying God recurs in many of the great World Religions; also it is an established fact that the life, death and resurrection of the immortal-mortal have become the prototype for numerous other doctrines of human regeneration.

The fable, as it has descended to us in the account given by Plutarch, the celebrated Greek biographer, has not been much amplified by modern research; nor has any new key been found to unlock this sublime drama, which may well be termed the “Passion Play” of Egypt. Plutarch himself, however, says that “the mystic symbols are well known to us who belong to the Brotherhood,” and this intimation suggests that the interpretation of the myth as it is given by him in his “Isis and Osiris” will reveal its hidden meaning to students who are already familiar with the principles of

the doctrine. Moreover, a perusal of the introductory remarks made by Plutarch discloses that these are of special significance, for if he, by any word or symbol, reveals even a small part of the sacred Mystery to the uninitiated, we may fairly claim that such revelation is to be found in the following excerpt from the text of his work:-

“Isis, according to the Greek interpretation of the word, signifies knowledge; as does the name of her professed adversary Typhon; (signify) insolence and pride, a name therefore extremely well adapted to one, who, full of ignorance and error, tears in pieces and conceals that holy doctrine, which the Goddess collects, compiles and delivers to those who aspire after the most perfect participation of the divine nature.”

We have in this passage a clear indication that Osiris is to be regarded as the personification of an Order of learning, because Plutarch identifies him beyond question with the “holy doctrine,” or, in other words, the Mystery tradition. Hence, we may further deduce that since, in the Egyptian system, THOTH personifies the whole sphere of knowledge (and it was through THOTH that OSIRIS came into being), so Osiris embodies the secret and sacred wisdom reserved for those who were proficient in the ancient rites. To the Elect, therefore, Osiris represented “primordial knowledge,” and He signified not only divine “at-one-ment” with the Absolute (which is the end of all illumination), but by his life, death and resurrection, He also revealed the means by which mortal consciousness could attain that end. Stated alternatively, the personality of Osiris typifies the Institution erected by the ancients in order to perpetuate the deathless truths of the soul.

We will next examine the Egyptian historical tradition. According to this, Osiris is the first of the five children of the Goddess NUT; He therefore corresponds with the first of the five divine kings of China and the five exoterically known Dhyana-Buddhas of Lamaism. The five children of NUT are otherwise the five traditional root races which have populated the five continents which have appeared upon the earth. Isis is represented as being born on the fourth day, and is connected with the fourth race (populating Atlantis-see Plato “Timaeus” and “Critias”), the tradition of Osiris (the primitive revelation of the first race) coming into Egypt through the Atlantean Mystery School, of which Isis is the symbol. From the Egyptian account of the reign of Osiris as King we glean the following philosophical history; there was a time, the Golden Age, when truth and wisdom ruled the earth, and this aristocracy of wisdom was a benevolent despotism in which men were led to a nobler state of being by the firm kindly hand of the enlightened sage. This was the dynasty of the mythological Priest-Kings, who were qualified to govern humanity by reason not only of temporal, but of divine attributes; through his priests, Osiris, representative of the hidden tradition, ruled the entire world by virtue of the perfection resident in that tradition. If, then, we may concede that Osiris is the positive pole of the universal life agent, Isis becomes the receptive pole of that activity; He is the doctrine, She is the Church; and as in Christianity it is customary to refer to the Church as the Bride of Christ, so in ancient Egypt the institution of the Mysteries was the Great Mother, the consort of heaven itself. From this

interpretation we gain a deeper insight into the symbolism of the whole Osirian cycle. Isis signifies the temporal order of the priesthood, the cumulative body of Initiates; She is personified as the Temple; She is the Mother of all good, the protectress of right, the patron of all improvement; She ensures nobility, inspires virtue, and awakens the nobler passions of the soul; like the Moon as reflector, She shines only with the light of Her sovereign Sun, even as the Temple can only be illumined by its indwelling truth.

In the Egyptian metaphysical system, TYPHON, the conspirer against OSIRIS, is the embodiment of every perversity; He is the negative creation (the AHRIMAN of Zoroaster); He is black magic and sorcery, the Black Brotherhood and his wife, NEPHTHYS, is the institution through which He manifests. The traditional history relates that TYPHON lured OSIRIS into the ark of destruction, stated to be it chest or coffin (the symbol of material organization-the imprisonment of the soul in a physical body), at the time when the Sun entered the house of Scorpio, i.e., the 17th day of the second month of the Egyptian year (corresponding to the month of November in our calendar); hence we know him to be the type of the eternal negative, the betrayer of the Lord, namely JUDAS. In the initiation rites Typhon is also the “tester” or “tryer” (“the Lord who is against us”), personifying ambition the patron of ruin. Typhon was assisted in his “impious design” to usurp the throne of Osiris by ASO (the Queen of Ethiopia) and seventy-two other conspirators. These conspirators represent the three destructive powers, “the three ruffians,” which are preserved to modern Freemasonry as the murderers of the Master Builder; they are ignorance, superstition and fear. Thus the advent of greed and perversion marked the end of the Golden Age, and with the death of Osiris, Typhon forthwith ascended the throne as regent of the world. It is further narrated that in consequence of the material organization of the social sphere which followed upon the exile of Truth to the invisible world, Isis, the Mother of the Mysteries, was so defiled and desecrated by the profane, that her sages and prophets were forced to flee into the wilderness to escape the machinations of the evil one. At this stage, Isis, now represented by the scattered but still consecrated body of Initiates, began the great search for the secret that was lost; and in all parts of the world the virtuous in “grief and distress” raised their hands to the heavens, pleading for the restoration of the reign of Truth. Continuing their search in all parts of the earth and throughout innumerable ages, the congregation of the just at last re-discovered the lost arcana and brought it back with rejoicing to the world over which it once ruled. In this manner, we learn, Isis by magic (the initiated priests were magicians), resurrected the dead God, and through union with him brought forth an order of priests under the collective title of HORUS. These were the HERJ SESHTA (the Brothers of Horus), the chief of whom wore the dog-headed mask of ANUBIS. Anubis was the son of Osiris by NEPHTHYS (the material world) and represents the divine man, or the mortal being who rose to enlightenment.

Ambition, however, personified by Typhon, knowing that temporal power must die if divine power, in the form of Truth, became re-established in the world, put forth all its might to again scatter the doctrine, and this time so thoroughly that it should never

again be re-discovered. If, as Plutarch has suggested, Typhon in one of his manifestations represents the sea, then it would appear that the second destruction of Osiris may refer to the Atlantean deluge (alluded to in the dialogues of Plato) by which the doctrine was swallowed up or lost, and its fragments scattered among all the existing civilizations of that time. According to the narrative, the body of Osiris (the Secret Doctrine) was now divided into fourteen parts and distributed among the parts of the world; that is, it was scattered through the seven divine and seven infernal spheres (the “lokas” and “talas” of the Indian tradition), or by a different symbolism, through the seven worlds which are without and the seven worlds which are within. The parts of Osiris were now scattered so hopelessly that Typhon felt his authority to be secure at last, but wisdom is not so easily to be cheated, and in due time, we are informed, Isis succeeded in recovering all the parts except one, the phallus, which had been thrown into the river and devoured by three fishes. Failing to recover the phallus, Isis is said to have substituted a golden replica for the missing organ. In our interpretation of this symbolism we must infer that mankind itself is represented by the fish, the phallus being the symbol of the “vital and immortal principle,” and so used in Egyptian hieroglyphics. The phallus, therefore, denotes the Lost Word (the three-fold generative power), and the golden replica of Egypt, which was rendered alive by magic, is the equivalent of the three-lettered word of our modern Freemasonry, concealed (in the Royal Arch Degree) under the letters A-U-M. It should here be noted that in the Egyptian rites, Isis, by modeling and reproducing the missing member of Osiris, gives the body the appearance of completeness, but the life power is not there; recourse is therefore had to magic and the golden phallus is brought to life by means of the secret processes rescued from the lost “Book of Thoth.” The allusion is to the restoration of divine power through the regeneration of man himself and the Initiation processes.

Isis was the patroness of the magical arts among the Egyptians, but the use to which magic should be put is clearly shown in the Osirian cycle where Isis applies the most potent of her charms and invocations to accomplish the resurrection of Osiris. In other words, the magical power is used solely for the purpose of the redemption of the human soul. Masonic students are recommended to study carefully such magical practices as evidenced in the various types of dramatic initiatory ritual. To quote the eminent psychologist, Dr. Jung, from his commentary to “The Secret of the Golden Flower”:-

“Magical practices are the projections of psychic events which, in cases like these, exert a counter influence on the soul and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances the attention, or, better said, the interest, is brought back to an inner sacred domain which is the source and goal of the soul. The inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again.”

In the Egyptian rites HORUS is the savior-avenger son of ISIS, conceived by magic (the ritual) after the brutal murder of OSIRIS; hence he is the posthumous redeemer. The destruction of TYPHON is to be accomplished by ISIS through her

immaculately conceived son, HORUS, which is a term concealing the collective body of the perfected adepts who were “born again” out of the womb of the Mother-ISIS, the Mystery School. We can apply this analogy to our great modern system of Initiation, which has certainly perpetuated the outer form of the ancient rites. Freemasonry as an Institution is, in this sense, the modern ISIS, the Mother of the Mysteries, from whose dark womb the Initiates are born in the mystery of the second or philosophic birth. Similarly, all Masonic adepts (Master Masons) are, by virtue of their participation in the rites, figuratively speaking, “Sons of the Widow”; they are the offspring of the Institution widowed by the loss of the living Word, and theirs is the eternal quest-they discover by becoming.

The metaphysical significance of the death and resurrection of the Egyptian demi-god has for the most part been lost to the Craft, notwithstanding the undoubted fact that Masonic scholars of the caliber of Pike, Mackey and Oliver are in general agreement as to a definite association between the legend of Osiris and the drama enacted in the Third Degree. We may, however, attribute the failure of students to recognize the Egyptian origin of certain parts of Craft Lodge ritualism and symbolism to the transmission of the legend by way of the Hebrews who, naturally, superimposed their own terminology on the tradition they received from Egypt. In the Schools of Hebrew mysticism, the Mystery drama of the death and resurrection of Osiris became that of the slaying and raising of the Master Builder, and the Temple of Solomon took the place of the Egyptian “ House of Light.” With the Rabbinical mystics the erection and subsequent vicissitudes of Solomon's Temple provided a great glyph or mythos of the upbuilding of the human soul, and this secret lore also found partial, although cryptic, expression in the Hebrew public Scriptures in terms of building.

The next important influence affecting the ancient tradition was that of the Christian Mysteries, those rites of which Clement and Origen spoke so highly; and as the course of Hebrew history advanced and the stream of mystical doctrine widened into its Christian development, the same symbolic terminology continued to be used. We find, therefore, that the Gospels, the Epistles, and the Apocalypse teem with Masonic imagery and allusions to spiritual building. Indeed, it is in these that the human soul is expressly declared to be the real Temple which was prefigured by the earlier historic or quasi-historic structure, while a spiritual Chief-Cornerstone, rejected of certain builders, is mentioned. St. Ignatius, one of the known pupils of St. John, is to be found expounding the teaching of the Mysteries in the following purely Masonic terms:-

“Forasmuch as ye are stones of a Temple, which were prepared beforehand for a building of God, the Father, being hoisted up to the heights by the working-tool of Jesus Christ, which is the Cross, and using for a rope the Holy Spirit; your faith being a windlass, and love the way leading up to God. So then ye are all Companions in the way, spiritual temples, carrying your Divine principle within you, your shrine, your Christ and your holy things, being arrayed from head to foot with the commandments of Christ.”

- Ignatius: “Epistle to the Ephesians”

The pronounced Masonic imagery used by St. Ignatius (who was martyred at Rome in A.D. 107) tends to corroborate the tradition that the Square, the Level and the Plumb-rule, now allocated to the Master and Wardens of a Lodge, were formerly associated with the Bishop, Priest and Deacon, when serving at the secret altars of the persecuted Christians. Put together, the three tools form obviously a Cross, which, on the worshippers being disturbed by the secular authorities, could be quickly knocked apart and appear as builder's implements.

The Mysteries came to an end as public institutions in the sixth century, when from political considerations they and the teaching of the Secret Doctrine and philosophy became prohibited by the Roman Government, at the instigation of Justinian, who aimed at inaugurating an official uniform State-religion throughout the Empire. Since the suppression of the Mysteries, however, their tradition and teaching have been continued under various concealments, and to that continuation our modern Masonic system is due. To the early Middle Ages the inner Christian tradition appeared again in the Knight Templars and the Mysteries of the Holy Grail, and it is significant that these henceforth become associated with Speculative Freemasonry. But, the most profound influence which went to make Freemasonry what it is today was that of the mysterious Order of the Rosy Cross. The memory of this Rosicrucian influence is preserved, not only in the Eighteenth Degree of the Ancient and Accepted Rite, but also (and perhaps as much) in the Craft Degrees, especially in the Third Degree.

The exoteric history of the Rosicrucian Society commences with the year 1614. In that year there was published at Cassel in Germany a pamphlet entitled: "The Discovery of the Fraternity of the Meritorious Order of the Rosy Cross, addressed to the Learned in General and the Governors of Europe." After a discussion of the momentous questions of the general reformation of the world, which was to be accomplished through the medium of a secret confederacy of the wisest and most philanthropic men, the pamphlet proceeds to inform its readers that such an association is already in existence, having been founded over one hundred years earlier by the famous C.R.C., grand initiate in the mysteries of Alchemy, whose history (which is clearly of a fabulous or symbolical nature) is given. The following year a further pamphlet: "The Confession of the Rosicrucian Fraternity, addressed to the Learned in Europe" appeared, and in 1616, "The Chymical Nuptials of Christian Rosencreutz." This latter book is a remarkable allegorical romance, describing how an old man, a lifelong student of the Alchemistic Art, was present at the accomplishment of the "Magnum Opus" (Great Work) in the year 1459. From the Masonic point of view, it was obviously not without adequate reason that Michael Maier, one of the greatest of the reputed Rosicrucians (born 1568), exhibited on the title page of his book "Septimana Philosophica (et Arabias Regina Saba nec non Hyramo Tyri Principe)," King Solomon imparting his riddles to the Queen of Sheba on his right hand, and Hiram on his left. And as early as 1638 we find Adamson declaring in his "Muses' Threnody":-

“For we are Brethren of the Rosie Cross,
We have the Mason Word and second sight.”

showing how intimately the two Orders were identified. We also have the later testimony of Dr. Sigismund Bacstrom, who claims to have been initiated into the Society of the Rosicrucians on the Isle of Mauritius on 12th September, 1794, by the mysterious Comte de Chazal, and who has left extensive manuscripts setting forth his findings and opinions on matters of importance to Masonic students. The learned Doctor describes the transition through which the Ancient Brotherhood passed in the process of externalizing certain parts of itself in the system we know as Speculative Freemasonry. His conclusions agree with the available evidence, all of which points to the fact that one definite group was behind the movement which projected the Craft system. To trace the genesis of this movement, which came into activity some two hundred and fifty years ago (our rituals and ceremonies having been compiled round about the year 1700), is beyond the scope of our present subject. It should, however, be stated here that the movement itself incorporated the slender ritual and the elementary symbolism which, for centuries previously, had been employed in connection with the mediaeval Building Guilds, but it gave to them a far fuller meaning and a far wider range. We may regard it as certain that the Craft received from this source much that the old Operative Lodges had never possessed, such as the Third Degree (with its highly mystical Opening and Closing); the Craft Legend or Traditional History; the central part of the Installation Rite (now observed in the Conclave or Board of Installed Masters); and many other allusions to occult science, mysticism, and even magic.

We must emphasize at this stage that our present Masonic system is not one coming from remote antiquity. There is no direct continuity between us and the Egyptians, or those ancient Hebrews, of whom we have already spoken. What is extremely ancient in Freemasonry is the spiritual doctrine which is concealed within the architectural phraseology of the Ritual; for this is an elementary form of the doctrine taught in all ages, in no matter in what garb it has been expressed. To put it another way: Freemasonry offers, in dramatic ceremonial, a philosophy of the spiritual life of man and a diagram of the process known as regeneration. This philosophy is not only consistent with the doctrine of every religious system taught outside the ranks of our Order, but it explains, elucidates and more sharply defines, the fundamental doctrines common to all religions of the world, whether past or present. Allied with no external religion itself, Freemasonry is yet a synthesis, a concordat, for men of every race, of every creed, of every sect, and its foundation principles being common to them all, admit of no variation. The function of every phase of Masonic routine, the avowed intention of its principal rituals, and the implication of its teaching, is to assist the genuine candidate by his aspiration to find that unity of being which is variously described as the Center, the Kingdom of Heaven, the pure essence of Mind, the Buddha-nature, the Inner Self, and the Christ within.

In the light of the foregoing, it will be seen that Freemasonry depends for its life and strength on the Ancient Wisdom teaching which is enshrined in it; a Teaching designed to answer those eternal questions as to the why, the whence, and the whither of all human existence. These, indeed, are the deepest problems of life, and ultimately we are concerned only with their solution, for sooner or later we are forced

to inquire-why live at all, why exert ourselves in any personal or social endeavor, if we know not whither it all leads? The problems of the why and whither of human life are those which have ever occupied thinking men; they are at the bottom of every philosophic system, and the systems themselves are but an attempt to answer them. And yet no words can ever fully answer these problems, for no language can express the Reality of Life; this can only be experienced by the living soul of Man. As Emerson truly says: "The soul answers never by words, but by the thing itself that is inquired after." It is in the experience of Life that the answers are found, and only the man who has lived deeply is really wise. The wisdom of the sage is the sum-total of his human experience, but even he cannot impart his knowledge to others; they, in their turn, must first experience the realities of Life, for only by such means do they attain to a wider consciousness. How, then, is it possible that anything so profound and intimate as what Freemasonry calls "the Center " in Man, can be held fast as a permanent force acting in the world of phenomena? It is possible, in virtue of the special power represented by tradition. A spiritual tradition is never objective knowledge, nor practice which has become mechanical, but a living continuance of the living impulse which created it.

Every great Initiation system, so long as its progress is guided by enlightened minds, distinguishes clearly between its Ritual and oral tradition. It is on the oral tradition that the main stress is laid; tradition alone can teach how the text of the Ritual ought to be understood, which in the end is the only thing that matters. Whosoever claims that he can extract the original meaning from the text of the Ritual without the help of tradition, is really only reading his own meaning in to it; and it is only if the two minds are specially congenial, or the one has a special gift for entering into the mind of another, that the new meaning in any measure coincides with the old. What is true of comprehension is even more generally true of being, for comprehension too is handed on as a state of being. Here the universally valid law is manifest, that everywhere like works upon like; hence the eternal validity of the relation of Master and disciple, and the traditional reference in our Masonic Lectures "To seek for a Master and from him to gain instruction" (First Section, First Lecture).

The widening of consciousness gained by direct experience is so great that, as shown in the traditional Ceremony of admission into the Craft, it is called an Initiation-" a new beginning." A new life does indeed begin for him who has been "regularly initiated" into the Mysteries; an actual change has taken place in him, and needless to add no words could ever accomplish as much. The candidate for Initiation in the Schools of the Ancient Mysteries, therefore, did not attain merely by hearing and repeating words, but always by undergoing the process conferred upon him by already initiated Masters or experts, an experience which resulted in an expansion of his consciousness. St. Clement of Alexandria testifies to this when he writes:-

"But the Mysteries are delivered mystically, that which is spoken may be in the mouth of the speaker; not in his voice, but rather in his understanding. The writing of these memoranda of mine, I well know, is weak when compared with that spirit, full of grace, which I was privileged to hear. But it will be an image to recall the archetype to him who was struck by the Thyrsus."

Such an experience was of necessity always reserved for the few, but notwithstanding some shadow of it was also within reach of those who, although not fully qualified to become Initiates, were none the less genuine seekers for knowledge. For them there were the Lesser Mysteries, in which the actual change in consciousness did not take place, but something of its meaning was conveyed to the candidate by his participation in a series of rites in which the chief events of the Greater Mysteries were presented to him in dramatized form.

We can now proceed to judge of what supreme importance the influence of the Rosy Cross was to Speculative Freemasonry. The mysteries of the Rosy Cross were the Greater Mysteries, as we know from the testimony of those who were admitted to them, and the contact of the Rosicrucians with Freemasonry undoubtedly resulted in the gradual importation into Masonic Lodges of teaching derived from more hidden and exalted sources. Many students of the Craft system are unaware of the great value of literary works attributed to Rosicrucian authorship. These works call for our serious study because their contents are directly related to that body of science and doctrine concerning human nature and its perfectibility, which the concealed Founders of the Craft system, subtly and under deep veils of phrasing, planted in the soil of Masonic ritual. The Hermetic Lore, as the body of the Rosicrucian teaching is often called, comprehends both a spiritual and a physical science; a Science of the Spirit, and a Science of Nature. Both of these elements of the Rosicrucian wisdom are also to be understood by the use of the term "Great Work"; and while it is true that the goal of the Hermetic philosopher included such knowledge as would enable him to transmute base metals, there was the higher or spiritual aspect in which the laboratory was Man himself, the base metals his own lower nature, and the transmutation, that change by which through mystic death ("putrefactio"), a Rebirth ("regeneratio") took place. Modern scholarship, of course, still leaves unsolved the question of the correct classification of Rosicrucian alchemical treatises as mystical, magical, or simply primitively chemical. The most reasonable view, however, is surely that which is propounded in the treatises themselves, namely that the physical problem of the transmutation of base metals into gold is, in essence, the same as that of Man's physical regeneration. Michael Sendivogius alludes to this conception of the work in his treatise appropriately entitled "New Chemical Light," as follows:-

"The Sages have been taught of God that this natural world is only an image and material copy of a heavenly and spiritual pattern; that the very existence of this world is based upon the reality of its celestial archetype; and that God has created it in imitation of the spiritual and invisible Universe, in order that men might be better enabled to comprehend His heavenly teaching, and the wonder of His absolute and ineffable power and wisdom. Thus the Sage sees heaven reflected in Nature as in a mirror; and he pursues this Art, not for the sake of gold or silver, but for the love of the Knowledge which it reveals; he jealously conceals it from the sinner and the scornful, lest the mysteries of heaven should be laid bare to the vulgar gaze."

- "New Chemical Light," Part 11, Concerning Sulfur

The work for which the Craft was designed is described in the language of Alchemy as the “ERGON”-primary work; the work of natural science and the making of physical gold is but the “PARERGON”-secondary work. In the sense of the primary work Gold is the attribute of divinity and is closely connected with Fire as a spiritual emblem:-

“But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.”

- Job 23, verse 10

“Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.”

- 1 Corinthians 3, verse 13

The doctrine of Freemasonry in relation to the Rosicrucian mystery-teachings can best be appreciated after a preliminary statement of some of the basic principles on which, it is affirmed, rests all progress in the Royal Art. There is, however, independent evidence of the Rosicrucian influence on the genesis of the Craft system. Historical research indicates that the originators of Speculative Freemasonry, the members of the so-called “Invisible Society,” simultaneously with launching the Craft, arranged for the formation of the Royal Society, which became chartered in 1662 for the advancement of scientific knowledge. Strictly in accordance with the Hermetic wisdom, therefore, the “Invisibles” projected two systems; one (the Craft) intended to be devoted to mystical studies and personal spiritual development; the other (the Royal Society) aiming at the promotion of natural science upon occult principles and under the guidance of qualified experts.

Science, in the popular mind, represents nothing more than the body of those beliefs, conclusions, or generalizations, which individual scientists at various times put forth in a tentative way as landmarks, so to speak, in their endless search for increasingly valid formulations of Reality. It is to these conclusions, often called “facts,” that we allude when we state that “science teaches” this or that. But strictly speaking science does not “teach” anything at all. It is a method rather than a body of conclusions, and it is scientific method in Speculative Freemasonry with which we are here concerned. Let us illustrate by a few specific examples. We live in a world which the ordinary man accepts as a reality, existing quite independently of himself. To him it is supremely real, and to doubt this fact would seem to be sheer madness. Yet he cannot fathom his own relation to this world, and he cannot adequately explain how he actually perceives it. Is it by means of the senses? If so, how does the sense impression affect consciousness? When we “see” an object, all we can be sure of is that something outside us has affected our eyes by means of vibrations of a definite rate; that our optic nerves convey the impression to the brain-cells; that a chemical change takes place there, and then-we “see” the object; we are aware of a certain shape, various colors and textures. What mystery has taken place by means of which the chemical change in the gray matter of the brain has created in our consciousness the image of the object? And, having “seen,” as we say; what do we, after all, really know about the object? Similarly, in the attempt to formulate a philosophical

exposition of the world and life experience, almost any first statement we may make can be seized upon and criticized as one-sided, and therefore untrue. The world is a unity; the world is pluralistic. Time is continuous; time is composed of irreducible atomic elements. The world comes to the individual from without; the world of the individual is a world of inner experience. Each of these premises is admitted to be true in one respect or another. But how are they true? In what sense are they true? In what general point of view can be set up in accordance with which the apparent conflicts are resolved? Is this world a dream world-daily existence, friends, work-is it all a fantastic illusion. Yes and no. This is a paradox the world in which we live is Real and yet Unreal; the mystery of its relation to us and its measure of reality can only be disclosed in the depths of our own consciousness. Plato compares ordinary men to prisoners bound in a cave, of which they can see only the back wall. On this wall fall shadows cast by those who pass the mouth of the cave. The play of shadows is the prisoner's world; it is reality to them; but whenever one of them succeeds in freeing himself, and sees the entrance, sees the Light and the real beings moving in it, then he realizes that he has lived in a world of illusion, that he has been "in a state of darkness," and that his eyes have been "hoodwinked." We must know ourselves in order to know the world. The man, therefore, who becomes proficient in "that most interesting of all human studies, the knowledge of himself," renounces the popular world; and he gradually attains consciousness in a world described as "not to be touched by hand or to be seen by eye," but otherwise supremely real. Withdrawal from this world of illusion, however, involves a transition from the ordinary natural state and standard of living towards what is known as the regenerate state, with its correspondingly higher standard. A word now upon the faculty to be employed in the apprehension of interior truth.

It is often remarked that a natural timidity affects those to whom is suggested a transition from old and familiar roads of study, comfortably charted and lit with the bright lamps of convention, to a new and unknown path of research striking away into the darkness of obscurity beyond the official boundaries of orthodox systems of knowledge. The earnest seeker after Truth, however, fortified by the imperative will to know, soon learns that the outer darkness on investigation reveals rare lights of its own, and is in fact but "darkness visible," although light of a quality hitherto undiscerned. In this difficult study, knowing depends entirely upon doing; comprehension is conditional upon and the corollary of action "He that will do the will shall know of the doctrine" "for the doing automatically liberates an inward faculty capable of directly cognizing self-evident truth. We know not how to describe a faculty which when awakened, exists and functions in complete independence of the physical organism. In our Masonic symbolism, as in other treatises of arcane psychology, it is described, in analogy with the natural luminary, as "the Sun, to rule the day," whilst the logical understanding is "the Moon, to govern the night" and direct the merely temporal affairs of life. This latter, embracing as it does the reasoning faculty and tie lower or objective mind, is appointed to serve as a light in the natural world, but, the gift notwithstanding, it forms a cloud of darkness as regards light from the spiritual element that is both within and without us, and indeed, may obscure all spiritual vision. Not until a man has learned to relegate this

“lesser light” to its appropriate use in the natural world, can he, walking in darkness, hope to see the great luminary, which, invisible to the physical sense, but present in the central depths of his nature, lightens every man coming into the world, and which, to those who having clean hands and pure hearts, are fitted to evoke it, manifests in mental illumination and expanded consciousness.

We turn now from the psychological to the metaphysical aspect of the Great Work. The entire object of the Royal Art of the Rosicrucians and spiritual Alchemists is said to be the uncovering of the inner faculty of insight and wisdom, alluded to above, and the removal of the veils intervening between the mind and dividing it from its hidden divine root. Not only does this science envisage an individual in whom the several constituents of consciousness are united, but it aspires towards the development of an integrated and free man who is likewise building up in the present life what is known in the technical language of mysticism as the “resurrection” or “arch-natural” body. This is also the profound idea which governs our symbolic Craft of Masonry; the “raising of a superstructure, perfect in all its parts and honorable to the builder.” As to the metaphysical material of which these structures are to be reared, the Hermetic and Alchemical schools adopted the mystical terms of Scripture and called it a “stone,” the “philosopher's stone.” It is, indeed, the “white stone” which is given “to him that overcometh” the lower nature, as that Apostle did who thereupon received the name that implies “a stone”; for it is only then that the individual aspirant becomes a “foundation,” a “rock” upon which may be erected a “temple,” a personal sanctuary of the Spirit whose abode is the souls of men rather than temples made with hands. The teaching of the Alchemists demonstrates how this “stone” must be “confected,” worked up in the individual by a “manual art” (like our Masonic “art” not to be understood in the literal sense) from chaos to perfection. They describe the work as undergoing three stages: the black, the white, and the red, which are the Alchemical equivalents of the three Degrees of Speculative Freemasonry. Thus as, psychologically, regeneration involves the three traditional stages of purgation, illumination, and union, so, metaphysically, there are three corresponding stages of corporeal development. To each of these may be added a fourth, although unlikely of achievement in this life; the attainment of divine union in permanence, which during physical life can only be temporary and partial; and the corresponding perfecting and consolidation of the arch-natural vesture perfect holiness belongs only to the Lord.”

The first stage in Alchemy “the stone at the black in Freemasonry a poor candidate in a state of darkness”; is intended to typify the benighted mind and unclarified state of the soul's vesture at the outset of the Great Work. At this stage the physical nature must be accounted an integral factor in the “work,” and is to be dedicated and employed accordingly. It is the vessel or crucible in which the alchemic change is to be wrought, but the regimen enjoined is “the renewing of your mind,” not the maceration of the body; for, in a deeper than the familiar sense, “corpus sanum” will ensue surely enough upon “mens sana.” The second stage; in Alchemy “the stone at the white”; in Freemasonry “clothed in White Apron and gloves as emblems of innocence”; signifies that the clouded mind and the soul's black vesture of “earth” have been cleansed by the baptism of “a fall of water”-the Alchemical remedy of

“the Elixir of Life.” The third stage in Alchemy “the stone at the red”; in Freemasonry the sublime Degree”; symbolizes entrance into the sanctuary and denotes the aspirant whose purified soul enters the experience of the divine union. Following the Alchemical precedent Freemasonry recognizes that the third stage involves two “operations,” known in Alchemy as the refining of silver and gold, and accordingly the three Degrees of Freemasonry also “include the Holy Royal Arch of Jerusalem” as their climax. The clothing, therefore, worn in the Master Mason Degree is distinguished by silver, the first of the “noble” or “precious” metals; whereas in the Royal Arch Degree, “the completion of the Master Mason Degree,” it is adorned with gold. The transmutation has now been effected; in the Holy Royal Arch the soul is “all glorious within” and the clothing is of wrought gold; “wrought,” since gold indicates that holy ultimate substance, which, although always latent in each one of us, like gold-dust in common soil, needs mining, refining, and working up by skillful craftsmanship before becoming a “jewel” for the King's Treasury. Lastly, the “gold must be tried in fire”; the growing celestial body must be perfected and fixated until capable of eternal endurance in the burning heat of the Divine “penetralia.” This perfecting is scarcely to be looked for in the present life, but its achievement, as the state attained by those who become “king and priests unto God,” is symbolically attested in Speculative Freemasonry by the robes worn by those who are called to corresponding rank in the outer Chapter; the prince prelates of the Grand Sanhedrin, represented “in the persons of the three Principals.”

Our thought in this Paper has reached high ground, but we have labored to be lucid in speaking of things exacting unwonted claims upon the normal understanding and that, although the subject of an abundant literature, have ever been expressed in terms of great restraint and concealment. The understanding of these things will be assisted by realizing physical things to be in faithful correspondence with metaphysical, and that, as we advance from the one to the other, we employ in turn the self-blinded eye of sense, the closed eye of faith, and the opened eye of the soul. At the beginning of the Quest the aspirant is conscious only of things of the physical order. Let him, however, commit himself, with bandaged eyes, to his instinct in the possibility of a great self-transfiguration, believing that “My covenant is with your flesh,” and at the end of it, as with John, the spiritual seer, the hoodwink is removed and faith passes into sight. His eyes “see” the salvation prepared before the face of all people, but hidden from them by a passing blindness, and he can testify that in very deed “the tabernacle of God is with men,” and not elsewhere. We will conclude with a quotation from Plotinus which may serve to illustrate the position of this Study Circle in relation to our Brethren of the Craft:-

“If we speak and write, it is but as guides to those who long to see: we send them to the place itself, bidding them from words to the Vision: the teaching is of the Path and the Plan, seeing is the work of each Soul for itself.”

- Plotinus-Ennead VI, 9.4. tr. Stephen McKenna

SO MOTE IT BE.

THE HAGGIS

by Thomas J. Berry, MPS

The Philalethes - December 1992

While this subject is not strictly Masonic, I, as a Scot, would like to put at rest all the many stories and misinformation about this noble beast. The wild and woolly Haggis is indigenous to Scotland, and was hunted to the brink of extinction before being domesticated in the nineteenth century. It is now found only in Haggis Farms dotted across the Scottish Highlands. It is herded by Scotland's famous Haggis Hounds which are distinguished by having the legs on one side shorter than on the other. This enables them to run around the hills without falling over.

To be brought to the peak of perfection, selected Haggi (the plural of Haggis) are brought into the Haggis Folds where they beg for their daily ration of whisky-soaked oatmeal, the staple diet in preparing Haggis for the market. To the canny Scot, the Haggis represents not only a delectable food source, but also provides many daily requirements. The snout or beak makes a drone for the pipes, the tail-feathers make an ornament for the tam, the feet a kilt pin, while the pelt makes a sporran; or, they are shorn and the wool hand-woven by bonnie Scots lassies into the world famous Haggis Tweed. The noble Haggis has truly earned its name, "The Braw Provider."

It is well also to remind the readers that the Haggis has also a whole book of the Bible devoted to it, the Book of Haggai, in Scots "the twa Haggisses."

THE HIRAM ABIFF LEGEND

Presented by Gus J. Elbert, Arabian Lodge #882, ACGL

District #9 Workshop - February 1992

While transiting through Heathrow on my recent repat, a book entitled The Temple and the Lodge caught my eye. My interest was further piqued when I observed that it was written by the authors of two other interesting books: The Holy Blood and The Holy Grail. A quick glance through the table of contents, and a reading of the following summary, convinced me to purchase it.

"In this enthralling historical detective story, the authors of The Holy Blood and The Holy Grail trace the flight after 1309 of the Knights Templar from Europe to Scotland. There the Templar heritage was to take root, and to be perpetuated by a network of noble families. That heritage, and the Freemasonry that arose from it, became inseparable from the Stuart cause. The Temple and the Lodge charts the birth of Freemasonry through the survival of Templar traditions, through currents of European thought, and through an elite cadre of aristocrats attached as personal bodyguards to the French king. Pursuing Freemasonry through the 17th and 18th Centuries, they reveal its contribution to the fostering of tolerance, progressive values, and cohesion in English society, which helped to pre-empt a French-style revolution. Even more dramatically, the influence of Freemasonry emerges as a key factor in the formation of the United States of America as an embodiment of

the ideal 'Masonic Republic'."

I bought the book, in part, because I anticipated finding corroborative evidence of John Robinson's theories in Born in Blood that would provide interesting material for this workshop. I did not find - at least on first reading - what I anticipated. (To be honest, however, repeat, especially during the holiday season, is not the best time for scholarly pursuits.) A serious book review was also ruled out: many of the authors' conclusions are tenuous at best and require greater consideration and evaluation than I have thus far been able to indulge.

There are, however, two sections of the book which I found of especial interest. One deals with the legend of Hiram Abiff, the other with the influence of Freemasonry on the outcome of the American Revolution. I have chosen the former for this workshop. The following is a slightly modified version of that material.

Freemasonry contains a major skein of Judaic tradition filtered through Islam. The corpus of legends central to Freemasonry - including, of course, the building of Solomon's Temple - derives ultimately from Old Testament material, both canonical and apocryphal, as well as from Judaic and Islamic commentaries upon it. It is worth looking at the most important of these legends - the murder of Hiram Abiff - in some detail. The Hiram story is rooted in the context of the Old Testament. It figures in two books, I Kings and II Chronicles. According to I Kings V:1-6:

"Hiram the king of Tyre sent an embassy to Solomon having learnt that he had been anointed king in succession to his father and because Hiram had always been a friend of David. And Solomon sent this message to Hiram: 'I therefore plan to build a temple, so now have cedars of Lebanon cut down for me.'"

There then follows a detailed account of the construction of the Temple by both Solomon's builders and Hiram's. The levy of manpower raised for the project is said to be in the charge of one Adoniram - a variant spelling, it would appear, of the name of Hiram himself. After the Temple itself is finished, the Israelite monarch wishes to adorn it with two great bronze pillars and other embellishments. Accordingly, in I Kings VII: 13-15:

"King Solomon sent for Hiram of Tyre; he was the son of a widow of the tribe of Naphtali but his father had been a Tyrian, a bronze worker. He came to King Solomon and did all this work for him: He cast two bronze pillars "

In II Chronicles II:3-14 there is a slightly different account:

"Solomon then despatched this message to Hiram king of Tyre: 'I am now building a house for the name of Jehovah my God. So send me a man skilled in the use of gold, silver, bronze, iron, scarlet, crimson, violet, and the art of engraving too; he is to work with my skilled men.' Hiram king of Tyre replied: 'I am sending you a skilled craftsman, Hiramabi, the son of a Danite woman by a Tyrian father. He is skilled in the use of gold, silver, bronze, iron, stone, wood in engraving of all kinds, and in the execution of any design '."

In its treatment of the Temple's master builder, the Old Testament is cursory enough.

But Freemasonry - drawing on other sources and/or inventing some of its own - elaborates on the meager details and develops them into what, in the framework of a conventional organized religion, would constitute a full-fledged and self-contained theology. The story, when it appears in its final form, contains small variations in its particulars, similar to the variations in the Gospels; but its general tenor remains consistent from Lodge to Lodge, rite to rite and age to age.

The protagonist of the legend is usually known as Hiram Abiff or, probably more accurately, Adoniram. 'Adoniram' is manifestly derived from 'Adonai', the Hebrew word for 'Lord', in much the same way that 'Kaiser' and 'Czar' are derived from 'Caesar'. The master builder would thus have been 'Lord Hiram' - though it has also been suggested that 'Hiram' was not a proper name at all, but a title, perhaps denoting the king or someone connected with the royal house. 'Abiff' is a derivation from the word for 'father'. 'Hiram Abiff' might thus be the king himself, the symbolic father of his people, or he might be the king's father - the ex-king or 'retired' king, who might have abdicated after a stipulated number of years. In any case, the point is that he would appear to be connected by blood with the royal house of Phoenician Tyre, and is obviously a 'master' versed in the secrets of architecture - the secrets of number, shape, measure and their practical application through geometry. And 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. It is even possible to go a step further.

Tyrian temples were erected to the Phoenician mother goddess Astarte (who, subjected to a forcible sex change by the early Church Fathers, entered Christian tradition as the male demon Ashtaroth). In ancient Tyre, Astarte was known by the sobriquets 'Queen of Heaven' and 'Star of the Sea' - formulae which were also, of course, hijacked by Christianity and conferred upon the Virgin. Astarte was worshipped conventionally 'on the high places'; hilltops and mountains - Mount Hermon, for example, abounded with her shrines. And whatever his nominal allegiance to the God of Israel, Solomon was one of her worshippers. Thus, in I Kings III: 3:

"Solomon loved Jehovah: he followed the precepts of David his father, except that he offered sacrifice and incense on the high places."

I Kings XI: 4-5 is even more explicit:

"When Solomon grew old his wives swayed his heart to other gods; and his heart was not wholly with Jehovah as his father David's had been. Solomon became a follower of Astarte, the goddess of the Sidonians ."

Indeed, the famous 'Song of Solomon' itself is a hymn to Astarte, and an invocation of her:

Come from Lebanon, my promised bride,
come from Lebanon, come on your way.
Lower your gaze, from the heights of Amana,
from the crests of Senir and Hermon.

All of which raises questions about Solomon's Temple, constructed by a Phoenician master builder. Was it indeed dedicated to the God of Israel, or was it dedicated to Astarte? In any case, Hiram, adept of architecture, is brought by Solomon from Tyre to preside over the building of the Temple. In reality, of course, the immense manpower involved in so ambitious an undertaking would have consisted primarily, if not exclusively, of slave labor. In Masonic ritual and tradition, however, at least some of the builders are depicted as free men, or free masons, presumably Tyrian professionals who are paid for their work. They are organized into three grades or degrees - apprentices, fellows and masters. Because they are so numerous, Hiram cannot possibly know all of them personally. In consequence, each grade or degree is given its own identifying word. Apprentices are given a word corresponding to one of the two immense brass pillars or columns supporting the Temple's porch while fellows are given a word corresponding to the other. Masters are given as their word the name of an ancient master craftsman. Each of these three words is also accompanied by a particular 'sign', or placement of the hands, and a particular 'grip', or handshake. When wages are distributed, each worker presents himself to Hiram, gives the word, sign and grip appropriate to his rank and receives the appropriate payment.

One day, as Hiram is praying in the precincts of his nearly completed edifice, he is accosted by three villains - fellows according to some accounts, apprentices according to others - who hope to obtain the secrets of a superior degree not yet their due. Hiram having entered through the western door, the villains block his exit and demand from him the secret word, sign and grip appropriate to a Master. When he refuses to divulge the information they desire, they attack him. Accounts vary as to which blow he receives at which door, as well as which implement inflicts which wound. For our purposes, it is sufficient that he receives three blows. He is struck on the head with a maul or a hammer. He is hit with a level on one temple and with a plumb on the other. Historically, accounts vary also as to the sequence of these injuries - as to which inaugurates the assault and which constitutes the coup-de-grace. The first wound is received at either the north or the south door. Trailing blood, which leaves a distinctive pattern on the floor, Hiram staggers from exit to exit, receiving an additional blow at each. In all accounts, he dies at the east door. This, in a modern Lodge, is where the Master stands to officiate. It is also, of course, where the altar of a church is always placed.

Mortified by what they have done, the three villains proceed to conceal the Master's body. According to most accounts, it is hidden on a nearby mountainside, buried under loose earth. A sprig of acacia - a symbolic plant in Freemasonry - is uprooted from an adjacent clump and thrust into the grave so as to make the soil look undisturbed. But seven days later, when nine of Hiram's subordinate masters are searching for him, one of them, climbing the mountainside and seeking a handhold to pull himself upwards, seizes the sprig of acacia, which comes away in his grip. This, of course, leads to the discovery of the murdered man's body. Realizing what has happened, and fearing that Hiram may have divulged the Master's word before he died, the nine masters resolve to change it. The new word, they agree, will consist of

whatever any of them should chance to utter as they disinter the corpse. When Hiram's hand is clasped by the fingers and the wrist, the putrefying skin slips off like a glove. One of the masters utters a word, which, in some unspecified language, is said to mean 'The flesh falls from the bone', or 'The corpse is rotten', or simply 'The death of a builder'. This becomes the new Master's word. Subsequently, the three villains are discovered and punished. Hiram's body, exhumed from the mountainside, is re-interred with great ceremony in the precincts of the Temple, all the masters wearing aprons and gloves of white hide to show that none of them has stained his hands with the dead man's blood.

As we have said, over the last 250 years alternative versions of the story have varied slightly in the sequence of events or in some of the specific details. There are also variations in Solomon's supposed conduct throughout the affair. Sometimes his role is heavily emphasized; sometimes it is played down. But in their essentials, all versions of the legend conform to the outline delineated above.

What lurks behind the narrative is another question belonging more properly to studies in anthropology, comparative mythology and the origin of religions. In the wake of Sir James Frazer's pioneer work in *The Golden Bough*, commentary has proliferated. Some scholars, as well as certain Masonic writers, have argued that the whole of the Hiram story - like many other narratives in ancient myth and, for that matter, in the Bible too - was a deliberate distortion, a veil intended to mask one of the most archaic and widespread of rituals, that of human sacrifice. It was certainly not uncommon, in the Middle East of biblical times, to consecrate a building with a sacred corpse - a child, a virgin, a king or some other personage of royal blood, a priest or a priestess, a builder. Tomb and shrine were often one and the same. In later epochs, the victim would already be dead, or would be replaced by an animal; but in the beginning, a human being was often deliberately killed, ritually sacrificed, in order to sanctify a site with his or her blood. The story of Abraham and Isaac is only one of numerous indications that the ancient Israelites subscribed to such practices. And indeed, residues of the tradition persisted well into Christian times, with churches frequently being erected on the burial sites of saints - or saints being buried, if not actually killed, in order to consecrate churches.

In any case, and whatever the atavistic residues concealed within it, the core of the Hiram story is not a latter day fabrication, but a narrative of very great antiquity. As we have noted, there is little enough of it in the Old Testament proper, but there are elaborations and variations among the earliest of Talmudic legends and Judaic apocrypha. Why it should become so important later - why, indeed, Hiram should come to assume the proportions of a veritable Christ-figure - is, of course, another question. But by the Middle Ages, the architect or builder of Solomon's Temple had already become significant to the guilds of 'operative' stonemasons. In 1410, a manuscript connected with one such guild mentions the 'king's son of Tyre', and associates him with an ancient science said to have survived the Flood and to have been transmitted by Pythagoras and Hermes. A second manuscript, dating from 1583, cites Hiram and describes him as both the son of the King of Tyre and a 'Master'.

These written records bear testimony to what must surely have been a widespread and much older tradition.

It is not clear precisely when the Hiram story first became central to Freemasonry. Almost certainly, however, it contributed in some measure to the institution's beginnings.

In Freemasonry today, the death of Hiram is ritually reenacted in various Masonic rituals - York and Scottish Rites as well as Blue Lodge. But there is now one crucial addition: the Master is resurrected. To go through certain degrees means to die ritually and be reborn. A candidate acting the part of Hiram becomes the Master, experiences his death and is subsequently resurrected. There is an interesting echo of this rite in an episode pertaining to the prophet Elijah in I Kings XVII: 17-24. On a visit to Sidon, near the city gate, Elijah finds a widow gathering firewood and is taken into her house. During his sojourn with her, her son - the 'son of a widow' - becomes ill and dies. Elijah 'stretched himself on the child three times', crying for God's succor - whereupon 'the soul of the child returned to him again and he revived'.

There is one curious footnote to this survey of the Hiram story. Until the eighteenth century, it was kept rigorously secret and seems to have been part of the arcane lore confided only to initiated Brethren. Around 1737, however, paranoia about Freemasonry and its secrecy developed (and continues to the present day) in France. Police informants infiltrated Lodges and a few Freemasons defected or leaked information. As a result, there began to appear the first in an ongoing series of 'exposures', all of which have proved signally anticlimactic. Nevertheless, they cast the Hiram legend more or less into the public domain, rendered it familiar to non-Freemasons, and divested it of much of its portentous mystique.

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THE HIGHER DEGREES HANDBOOK

by J. S. M. Ward

[source unknown - date unknown]

PREFACE.

In attempting to give an outline sketch of the various degrees in Freemasonry in a book of this description, I am faced by many difficulties, not the least of which is how to write in an interesting way about degrees, which many of my readers have not taken, without giving away more than is permissible.

One of my reasons for writing this book is to encourage Brethren to take these "Advanced Degrees." We still meet Brethren who say that there is nothing beyond the Craft worth taking. As one who has taken all the degrees for which he is qualified, I can state from personal experience that, with one or two small

exceptions, practically all the degrees are of the greatest value.

Of course, my readers must bear in mind that a Brother gets out of Masonry in proportion to what he brings into it. If he approaches it with a keen intellectual mind, based on a reasonable amount of study of the meaning of symbolism, he naturally will learn far more than if he approaches it merely from the point of view of a man who knows a good dinner when he eats one, and cares nothing about the meaning of the ceremonies which take place in the Lodge Room.

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- Chapter 9. The Remaining Degrees
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CHAPTER 1. - HISTORICAL SURVEY.

The early history of the so-called "Higher Degrees" is even more obscure than that of the Craft, and in consequence a tendency has grown up to regard them as "Manufactured" during the 18th century.

In my opinion this is too hasty a conclusion, for some of these degrees at any rate bear every evidence of antiquity, and contain that wisdom which has been handed down from generation to generation.

The third degree clearly foreshadows a subsequent degree, wherein the lost s s will be finally recovered, in fact without such a degree the whole of the Craft ceremonies would be meaningless. Moreover, as we shall show later, the most important Higher Degrees use Sns. of great antiquity, which have been clearly handed down from ancient days in precisely the same way as have our Craft Sns., of which full evidence has been given in the History Handbook. There is also documentary evidence to show that the legends of some of these degrees were well known by our medieval ancestors, and actually incorporated in the Ancient Charges. As, for example, the two pillars which were set up before the flood, survived that deluge, and were subsequently re-discovered by masons. This legend forms the theme of the 13th degree of the A. and A. Rite which is called the Royal Arch of Enoch.

The earliest printed references to any of the Higher Degrees are to the Royal Arch in 1741, and to the Royal Order of Scotland in 1743, when it was in such a vigorous state of health that it had a Provincial Grand Lodge in London, with at least two

Chapters under its control.

The Higher Degrees appear to fall into three main groups:

- (1) Those that extend the story of the Craft;
- (2) Those which purport to restore the lost S; and
- (3) The Chivalric Degrees.

With regard to the first group two tendencies seem to have been at work during the 18th century. The one being to cut out of the Craft various parts of the legend, and the other being to enlarge certain incidents referred to in the Craft stories, add picturesque detail, and evolve out of them a new degree. My own conviction is that the root matter of nearly all the Higher Degrees comes from traditions and legends cherished by our medieval predecessors.

There is no doubt that all our rituals, the Craft included, underwent considerable revision during the 18th century. In the case of the Craft Degrees a considerable amount of excision was necessitated by the alteration of the clause in the constitution which changed Masonry from a Christian to a non-Christian basis. This process of excision of all Christian references was not completed until the time of the Treaty of Union, in 1813, and one example for England will suffice. Dunckley, in the second half of the 18th century, declared that the "Blazing Star" meant the star at Bethlehem which guided the wise men to the infant Christ. In Scotland to this day there still survives a distinct reference to the Christ in the Craft Degrees, for the V.S.L. is opened by the D.C. with a quotation from the opening verse of the gospel of St. John, - "In the beginning was the Word," - whilst the Lodge is closed with the following quotation from the same source, "And the Word was with God." Now this clearly indicates the existence of a Christian explanation of the lost S.s which, though no longer countenanced in the Craft Degrees in England, survives in such degrees as the Rose Croix.

We thus see that anything Christian was eliminated from the lower degrees, and this explains the probable origin of some of the Higher Degrees. At the same time, the general style of our Craft Rituals has been altered. Apparently in early days the actual part taken by the candidate during the ceremony was comparatively small, and the bulk of the work consisted of lectures, some parts being by question and answer, while other parts contained various legends connected with the Order. Gradually the tendency arose to make the candidate take a more active and dramatic part in the ceremony, and in order to do this legends and incidents which did not immediately connect with the main theme began to be dropped. These parts were prized by the older members, and rather than see them perish they made them into side Degrees, nor are we justified in assuming that they invented the Sn.s to go with these degrees. In the Royal Order of Scotland to-day the bulk of the ceremony consists of questions and answers put by the M. to the Wardens, and include the giving of S.ns at certain points in the catechism, which S.ns, however, are not specifically taught to the candidate. No doubt when similar portions were cut out and became Christian degrees the Sns. went with them, and naturally became tests to prove that a Brother

had taken this new Side Degree, which was nevertheless in reality very ancient.

A characteristic example of a degree which has been cut out of an existing Craft degree is the Mark, which was almost certainly part of the ceremony of a F.C., although no doubt it has been amplified since it started on its independent career. On the other hand some of the intermediate degrees of the A. and A Rite, such as the Knights Elect of Nine, are merely amplifications of incidents dismissed in a few words in the Craft ceremony. The Knights Elect of Nine relates in dramatic form the apprehension of one of the criminals.

To an entirely different order belong degrees like the Royal Arch, the Royal Order of Scotland, and the Rose Croix. Each of these in its own way claims to be the completing degree, in which the lost s.s.s are discovered. The explanation in the case of the last two is Christian, in the case of the R.A. non-Christian, whilst their survival indicates the existence of two diametrically opposed traditions. The Christian Degrees represent the solution put forward in Medieval times, whereas the R.A., though now overlaid with Jewish matter taken from the O.T. in the 18th century, has still within it traces of a tradition which goes right back to pre-Christian times, and clearly comes in part from Egypt, and in part from India.

The third group claim to carry on the teaching of the Chivalric Orders of the Middle Ages, and contain evidence of a mystical tradition which was not entirely orthodox. A characteristic example of these degrees is the Knights Templar.

With regard to these Chivalric Degrees, it may at first sight appear difficult to justify the claim of a building guild to be linked in any way with the proudest Order of Chivalry known to exist in the Middle Ages, but those who hastily brush away this tradition ignore certain salient features of the Templar organization. The Templars contained at least three sections, or sub-orders, within their ranks, i.e., the Knights themselves, the Templar Priests, and the so-called Serving Brethren, among whom were many Masons.

When the Order was suppressed thousands of Knights escaped the general persecution, and simply disappeared from history. How did they do it, and what became of them? The most reasonable explanation is that they disguised themselves as Serving Brothers and Lay Brothers of the Temple, and were shielded by these humbler members of their own Order, who entirely escaped persecution. I have gone into this question at great length in "Freemasonry and the Ancient Gods," and will therefore content myself by saying here that there was undoubtedly a link between Masonry and the Templars, which is quite sufficient to explain a partial survival of Templar Rites among the Masonic Brotherhood. The Templars certainly had a mystical teaching very similar to that enshrined in Freemasonry, and traces of it can still be detected in the present rituals of the Masonic Knights Templar, despite the fact that they have been considerably revised in the last half century.

CHAPTER 11. - THE MARK DEGREE.

Those of my readers who have already studied the first three Handbooks of this

series will realize that the true S.s of a M.M. are not restored to them. The real S. which was lost was comprehension of the Nature of God, and our Third Degree quite clearly indicates that, despite popular beliefs, we shall not be able to comprehend God as soon as we are dead. The Craft degrees, in short, take us through birth, life and death, and shadow forth the Creative, Preservative and Destructive sides of the Deity. The majority of the other degrees either deal with what befalls a man after death, or else endeavor to explain, or fill in, certain gaps in that historic narrative which is the allegorical basis of the Craft Degrees.

The Mark degree in part belongs to the latter group, and is in reality the completion of the Second Degree. Unquestionably a Brother should receive his Mark when he becomes a F.C., and the degree itself still shows strong operative influence.

It is ruled by Mark Grand Lodge, which meets and has its offices at the Temple in Great Queen Street, next door to the Connaught Rooms. All who love the Higher Degrees owe a debt of gratitude to Mark Grand Lodge, which has acted as Fairy Godmother to many of the Higher Degrees which were left stranded after the Treaty of Union in 1813. Indeed, in many cases it has more or less taken them under its wing, and in consequence we shall have to refer again and again to the fact that the Grand Body which rules a particular degree has its Head Quarters at "Mark Mason's Hall."

The Mark Degree has its own regalia and a special jewel, and perhaps our younger Brethren will be glad of the warning that, with the exception of the R.A., no jewels of the Higher Degree may be worn in a Craft Lodge.

The jewel of the Mark Degree consists of a keystone, made usually of white cornelian, on which are engraved certain mystic letters, the meaning of which are revealed to members of the Degree. It is suspended from a blue and red ribbon. The aprons and collars are also made of blue and red silk.

The teaching of this Degree is largely an amplification of the Second, and tells of education and reward for labor. It also contains a dramatic warning against attempting to obtain wages to which we are not justly entitled, and there is a Messianic hint in the fact "That the stone which the builders rejected has become the headstone of the corner." Incidentally the stone is a keystone, hence the origin of the jewel of the degree.

Several facts lead us to suspect that at one time the Degree may have been more pronouncedly Christian than it is to-day. We know that it was flourishing as far back as 1760 in Lodges attached to the Ancients, who were unquestionably strongly pro-Christian.

The legend as now given relates to a period in the building of the Temple previous to the tragedy, although there is abundant evidence to show that as late as the time of the formation of Mark Grand Lodge, 1856, many Mark Lodges in the North had a somewhat similar legend to that now used, but associated it with the second Temple instead of with the first.

Mark therefore, is, or should be, really part of our Craft system, and in Scotland Craft Lodges still have the power to confer it, and constantly do so. In that country it is a necessary qualification for the Excellent Master which itself is an essential qualification for the Royal Arch. We shall refer to the Excellent Master more fully when we come to the Royal Arch, but it is desirable to point out that in Scotland Royal Arch Chapters also have the right to confer the Mark Degree, if a candidate has not already taken it in his Craft Lodge.

The Mark, as we have said, is the completion of the Second Degree, and in itself contains what are practically two degrees, namely, Mark Man and Mark Master. There has been much learned controversy as to whether the Mark Master was at one time conferred on a man as soon as he received his Second Degree. Since it is impossible at the moment to decide when the Mark Degrees arose in their present form, all we can say definitely is that so far as documentary evidence goes, i.e., back to 1760, it appears as if there were always the Degrees of Mark Man and Mark Master, and that although at any rate in theory, Mark Man might be conferred on a F.C., Mark Master seems always to have been restricted to Master Masons. In modern times both Mark Degrees are conferred together, and always on a M.M., although the Mark ritual throughout emphasizes the connection with the Second Degree.

THE ARK MARINER.

The Mark Degree, or Degrees, also have associated with them, but in a separate "Lodge," the Royal Ark Mariner Degree. This appears to be old "Operative" work, probably built up in the 18th century by genuine operative masons in the North of England, anxious to have some way of distinguishing a real "Working" mason from a "Speculative." The same explanation probably brought into existence the Degree of St. Laurence the Martyr, of which more anon. The Ark Mariner legend relates to the Deluge, and is taken direct from the Bible. The most interesting features are the use of a stone, instead of the V.S.L., on which to take the Ob. The reason for this is explained in the ritual, but it may be that we have here a survival of the old custom of swearing on a stone altar, which was the earliest form of a binding oath. There is also some interesting work with a triangle, but in the main it must be confessed that there is not much really deep teaching in the Degree. It is, however, quite a pretty little Degree, and has many ardent supporters. It is under the direct rule of Mark Grand Lodge.

CHAPTER III. - THE HOLY ROYAL ARCH OF JERUSALEM.

The Mark completes the Second Degree, but to the youngest Master Mason it must be obvious that a further degree is needed to complete the Third Degree.

The genuine S..s were lost; but were they never re-discovered? Moreover, since they were known to three people, why could not the two survivors have appointed a successor and given him the lost S..s? The Royal Arch sets out to give at any rate one answer to the question - "What were the Gen. S..s of a M.M.?"

Briefly, it is a lost W., but that W. conveys in symbolism a most interesting and illuminating explanation of the nature of God. Indeed, the teaching of the Craft may be summed up by saying that it teaches a man his duty to his neighbor, whereas the "Arch" instructs him in his duty towards God. What is the nature of God therein depicted? It is a trinity, but not the Christian Trinity; it is more like the Hindu Trinity of Creator, Preserver, and Destroyer. It also clearly indicates the union of Body, Soul, and Spirit, and shows that by that Union we become united with God. Thus, in its very essence the Royal Arch is supremely mystical, and teaches of the Beatific Vision.

The legend deals with the "Discovery" of the lost S.s at the re-building of the Temple after the return from the Captivity. It will thus be seen that the "Setting" of the degree is from the Old Testament, and this fact must be noted, for there is another explanation of the "Lost Word" which is given in some of the other "Higher" degrees, namely, that the "Lost Word" is Christ, the Logos.

But we have not yet obtained an answer to the very natural question, "Why could not the other two, who knew the S., appoint a successor?" The full exoteric explanation, and also how it was that the S.s came to be deposited in a place of security is given in one of the "Cryptic Degrees," to which we shall refer later in this book. Briefly however, three persons were necessary in order to convey it, but in reality, of course, this is symbolism, and implies that Body, Soul and Spirit must be in union before they can fully comprehend the Divine Trinity. While, on the one hand, no living man, trammled by the bonds of the flesh, can really comprehend the nature of God, nor even do so immediately after death, for our souls will not yet be sufficiently evolved, on the other, hand it is clearly taught that our body does not completely perish, but is rather transmuted, even as St. Paul himself says will take place at the day of judgment. This is no doubt a very profound dogma and difficult for us to understand, but if we can realize the fact that matter as well as Spirit is in its original a manifestation of God, and therefore a part of Him, we shall perceive that Matter also is indestructible, although its form may change. This fact is perfectly well recognized by modern science.

In the original form of the Royal Arch, which still survives in Bristol, in Scotland, and in America, the Candidate must pass through four veils, which correspond to various spiritual states of existence which lie beyond the grave, each being a little nearer to the Divine Being than was the previous one. The four Veils are colored respectively Blue, purple, red and white, and at each Veil the Candidate is challenged by a "Guardian of the Veil" who demands of him the W. and Sn. of the previous Veil. This ceremony in Scotland forms a distinct degree known as the Excellent Master, and the Jewel thereof is a pentacle set with brilliants, which jewel, of course, represents, among other things, man and his five senses. The penal S. of this degree is of great antiquity, and is made by Vishnu when in the form of the Lion Incarnation. Vishnu descended to earth to overthrow an evil giant which was oppressing the world, and slew him by disemboweling him. In Scotland no English Royal Arch Mason can be admitted to a Scotch Chapter unless he previously receives the Degree

of Excellent Master, which degree he cannot receive unless he has first taken the Mark.

The Passing of the White Veil is really an integral part of the Arch ceremony, and the Sn. corresponding to the S..s of the other Veils is one well known to English Royal Arch Masons. It is only after having passed this barrier that the candidate is enabled to obtain the real S..s of an M.M., the ceremony being very similar to our own Royal Arch. In other words, it is only when we have passed through various spiritual stages of existence that we shall at length be able to comprehend the nature of God. The deletion of the Veils from our ceremony has tended to obscure this important lesson in the English form of the R.A.

A slightly different lesson is taught us by the fate of our predecessor in the Craft. He could not have revealed the S. even if he had wished to do so, for it was an experience, and therefore could not be communicated by words to any living man. We cannot go into a detailed explanation of this deeply mystical ceremony in a book of this nature, but a brief explanation of a certain vault which plays a prominent part therein is essential. Like all symbols in Freemasonry it has several meanings, but the two most important are (a), the underworld, or the grave into which man descends at death, and from which his Soul ultimately ascends to realms of Light. (b) The Mystical interpretation is that it is the M.Ch., that dark recess of the Soul, where dwells the Divine Spark.

The jewel of this degree depicts quite clearly the nature of God. The Double Triangle within the Circle and the Point therein, which is represented by the All-Seeing Eye, is the age-old symbol for God. The triangle within the Circle represents the Spirit within the Circle of Infinity, and is peculiarly associated with God the Creator. R.A. Masons will perceive the significance of this fact in connection with the Altar. The Point within a Circle, among the Hindus, stands for Paramatma, the All-pervading, the Source and End of All. The triangle with the point downwards is the symbol of rain (water) and represents the preservative side of God (Vishnu), while the triangle with the point upward represents fire, whose flames go up to Heaven, and is therefore the emblem of the Destructive, or rather the transformative, side of God (Shiva). This great symbol was sacred to Babylonian, Egyptian and Jew, and had to each the same inner meaning. It is also sacred to the modern Hindu, and was so to the ancient Mexican, and indeed is one of the most venerated symbols in the world.

It will thus be seen that the jewel of the R.A., far from being a mere ornament, contains in itself a summary of the sublime teachings of that degree; the more so as it also has a triple tau. With regard to the tau cross, we have already shown in our earlier handbooks that in its origin it was a Phallic symbol representing the Creative power. We shall remember also that we make a tau cross every time we receive the S..s in the Craft Degrees. Thus the M.M. has himself made the triple tau. It is also worth reminding our readers that only those who have passed the chair and actually ruled a Lodge are entitled to wear three tau crosses on their aprons.

As a Phallic symbol it became an emblem of the Creator, and also, in time, of our

animal passions, which must be trampled under foot if we are to advance in Spiritual knowledge. By the time we have reached the Arch, symbolically this has been done, and we are reminded of this by the Union of these three taus beneath the triangles, emblems of the spirit. Moreover, though this is essentially a non-Christian degree we cannot forget that there were three Crosses on Calvary.

The presence of the triple tau, after the experience we have had of it in the Craft, shows how carefully each degree leads on to the next, and it also conveys this important lesson. Each degree in the Craft taught the evolution and purification of (1) the body; (2) the soul; (3) the spirit. These three, now in perfect union, rest under the Shadow of the Supreme Being depicted by the Double Triangles. Thus the presence of the tau crosses teaches us that Man will ultimately rest in the Presence of the King of Kings.

In fact the Royal Arch is full of interesting symbolism: the colors of the regalia, red and purple, the shape of the altar, the position of the three Principals, all convey important lessons, but we cannot spare the space in a small Handbook like this to enlarge further on this degree. Nevertheless, one cannot omit pointing out that as in the Craft the W.M. represented the Spirit, the S.W. the Soul, and the J.W. the Body, so do the corresponding officers in the R.A., although here they are no longer separated, but are side by side, and in all cases act as one. The reason for this is that the R.A. depicts that sublime state wherein Body, Soul and Spirit are truly one, and are at Peace in the Presence of God - now properly comprehended.

Our readers will thus perceive that no Craft Mason can consider he has fulfilled his duty as a Mason, until he has taken the Royal Arch, for he has not recovered those lost S..s which he has promised to try and find.

The regalia includes apron and a sash of purple and red.

CHAPTER VI. - THE CRYPTIC DEGREES.

The Cryptic Degrees are four in number and are ruled by a Grand Council of their own which, however, in reality is in close alliance with Mark Grand Lodge, whose Hall is their Head Quarters.

They are "The Most Excellent Master," "The Royal Master," "The Select Master," and "The Super-Excellent Master," and their legends bridge the gap, historically, between the first Temple and its destruction. The "Most Excellent Master" must not be confounded with the "Excellent Master" which is worked in Scotland and is really the "Passing of the Veils" in the Royal Arch, although it is kept separate and given first. Its Legend, therefore, is associated with the Second Temple, while the "Most Excellent Master" on the contrary deals with the completion and dedication of the first temple. The apron, which is seldom worn, is white edged with purple, and there is a purple collar. The color refers to the grief felt by the Brethren for the loss of the third Principal, whose chair is vacant. The most striking feature in the Lodge room is a small replica of the Ark of the Covenant. In theory the qualification for the "Most Excellent Master" is only Mark, but as it is always followed by the "Royal Master,"

for which the Qualification is Mark and Arch, in practice the Cand. must hold both these degrees.

The Royal Master is a most interesting degree, for it shows how the R.A. S.s came to be deposited in the place in which they were subsequently found. Though H.A.B.'s chair was vacant in the "Most Excellent Master," in the Royal Master he is the chief character, and his disquisition on the subject of "Death" is one of the most beautiful pieces of ritual in Freemasonry.

The apron in this degree is black, edged with red, but it is seldom worn. The three Principals, however, wear robes similar to those worn by the same officers in the R.A.

The "Select Master," unlike the preceding degrees, has a special jewel of its own, namely a silver trowel within a triangle of the same metal, which is suspended from a black collar edged and lined with red. The apron is white, edged with red and gold, and is of a triangular shape, but in England neither it nor the jewel are usually worn. In Scotland the jewel of the Cryptic Degrees combines the triangle and the trowel, whereas in England we wear the Jewel of the "Super-Excellent Master" to represent all four degrees.

The "Select Master" is supposed to be held in a crypt (hence the name "Cryptic Degrees") which is the same crypt in which the S.s of the R.A. were at a later date discovered. The legend is similar to that of one of the degrees of the Ancient and Accepted Rite, and relates how a well known mason employed by K.S. accidentally intruded into this crypt when K.S. and H., K. of T., were present. The intruder was subsequently pardoned, but the O.G. who should have prevented his entry, was punished in his place. This is undoubtedly an old legend which crops up again in a third degree, namely, the "Grand Tyler of K.S." one of the Allied Degrees. Its symbolic meaning is that those who push their occult investigation beyond reasonable limits, and without the assistance and protection of more experienced investigators, run serious risks.

The "Super-Excellent Master" is short and not very interesting, but it brings the story of the first Temple down to the time of its threatened destruction and so bridges the gap between the "Most Excellent Master" and the R.A.. The lesson taught is unswerving loyalty to Jehovah. The color of this degree is crimson, and a crimson collar should be worn. In practice, however, this is worn only by members of the Grand Council. The Jewel of these degrees is a white enamel triangle with the point downwards, that is, the triangle of the Preserver, and is as a rule the only regalia worn.

The most interesting part of this degree is a carpet on the floor with the following design thereon. Inside a square is a circle, within which is a triangle pointing towards the West, and within the triangle is the C. of the C. on which rests an Altar, and on the Altar is the ark of the covenant. As the "Floor" design is not adequately explained, the following will be of use.

The triangle pointing West is the symbol of the Preserver, and has been adopted as the jewel of all these degrees in England, and it certainly denotes the underlying principle of the series.

- 1 The "Most Excellent Master" teaches us that despite the loss of the chief architect God preserved the work of the Temple and it was duly completed.
- 2 The "Royal Master" tells us how the R.A.S.s came to be preserved.
- 3 In the "Select Master" the over zealous friend of K.S. was preserved from the dire fate which threatened him.
- 4 In the "Super-Excellent Master" we are shown how God preserved a remnant of the people because they preserved their faith in Him.

The triangle within a square denotes the Descent of the Spirit into Matter, while the Circle symbolizes Infinity - whence the Spirit comes. The point links the Infinite with the emblem for the All-Pervading - it also refers to each individual "Ego."

The whole symbol, therefore, means that God the Preserver descended from Eternity, and entering into Matter became flesh, and He is one with the All-Pervading. It is therefore a most sacred emblem, and the fact that the Ark of the Covenant stands on the C. shows that the New Dispensation arises out of the old, and the Prophetic reference to this fact is emphasized by the real g. which should remind us of Him Who died upon the Cross. Thus this degree has a Messianic, esoteric meaning, often overlooked by those who have taken it.

CHAPTER V. - THE ALLIED DEGREES.

Under this heading are grouped a number of different degrees having little in common. In theory the Grand Council which meets at Mark Masons' Hall controls a large number of degrees, including five which are androgamous, but in practice they only work six degrees. At Newcastle-on-Tyne, however, the Time Immemorial Council also works one or two others, including the Royal Arch Knight Templar Priest, a highly mystical and beautiful ceremony.

The six degrees worked in London are not restricted to Christians, and the only qualifications are Mark and Arch. This is despite the fact that St. Laurence the Martyr and the Knights of Constantinople are clearly Christian degrees. Most of these degrees are of secondary importance, but the Red Cross of Babylon and the High Priest are old and important. The degrees are as follows:-

(1). St. Laurence the Martyr. The Jewel is a gridiron, and it is quite possible that it is to this fact that we owe the ribald tales current in the outside world as to what befalls a man at his initiation into Freemasonry. The legend of this degree in reality has nothing whatever to do with Freemasonry, and is well known to every student of Medieval legends of the Saints. The lesson taught is that of fortitude. This degree appears to be a piece of old Operative ritual brought from Lancashire, and originally worked up into a degree in order to enable a genuine "Working mason" to distinguish other Operatives from "These newfangled Speculatives."

(2). The Knights of Constantinople is associated with the Emperor Constantine, and inculcates the useful lesson of universal equality. The Jewel is a cross surmounted by a crescent moon, hardly a happy choice, for it suggests the triumph of the Crescent over the Cross.

(3). The Secret Monitor is very similar to the first degree of the Secret Monitor as worked by the Grand Conclave, and is associated with David and Jonathan. Its presence among the Allied Degrees bears testimony to an unfortunate split which occurred during the early years of the organization of the Grand Conclave of the Secret Monitor. It is the only degree in English Freemasonry which is under the control of two entirely distinct bodies. The Jewel is a "Hackle" suspended from a crown, and on the ribbon above the jewel is a bow.

(4). The Grand Tyler of King Solomon relates the story of the accidental intrusion of a F.C. into the secret vaults where K.S., K.H. of T., and H.A.B. were met in consultation. The legend is very similar to that related in the "Select Master" though there are interesting variations, in particular. "The Period" of the legend being earlier. The Jewel is the triangle of the Preserver, point downwards, with certain Hebrew letters engraved in gilt upon a black enamel background.

All these degrees are interesting, but can hardly be called really important, whereas the next two stand in quite a different category.

(5). The Red Cross of Babylon is undoubtedly old, and the sixteenth degree of the A. and A. Rite also bears on the same theme, while similar incidents likewise occur in the Royal Order of Scotland. The Degree in historical order follows, and is closely associated with, the Royal Arch and the rebuilding of the second Temple, and in Scotland is actually controlled by the Supreme Royal Arch Chapter. It has many interesting details, but its outstanding feature is the crossing of the Bridge. This, although transformed into a physical and historical bridge, undoubtedly symbolizes something quite different. We are here in the region of eschatology and are being told what befalls a man after death. In all the great religions of the world there is a tradition that sooner or later after death the soul must cross a certain "Bridge." Clearly this "Bridge" means the passing from one state of existence in the world beyond the grave to another, and indicates a further advancement of the Soul away from earth conditions and towards God. The Japanese, Chinese, Parsees, Mahomedans, and Medieval Christians, all speak of this bridge. For example, the Parsees say that the mourners must rise at dawn on the third day after the death of their friend and pray for him, for at that hour he comes to the bridge which he must cross to reach Paradise. The bridge spans the gulf of Hell, and in the middle of the Bridge the Soul will be met by a female form. If his life has been good this form will be that of a beautiful woman who will lead him into Paradise, but if his life has been evil it will be a hideous hag who will meet him and fling him from the bridge into the bottomless pit.

In England this bridge was called "The Brig of Dread," and is depicted in a twelfth century fresco at Chaldon Church, Surrey, where it is shown as if built like a saw.

Among those attempting to cross it is a Mason with his tools in his hand. It is also spoken of in an old Lancashire dirge which relates what befalls the Soul of the dead man immediately after it has left its dead body.

“When thou from hence away art passed Every night and alle;
To whinny-muir thou comest at last And Christ receive thy soule.”

“From whinny-muir when thou mayest pass Every night and alle;
To 'Brig of Dread' thou comest at last And Christ receive thy soule.”

The exoteric lesson of the degree is “Great is Truth,” but the hidden reference to the Bridge of Testing which the soul must pass on its journey towards Paradise is the most striking feature. The Jewel is two crossed swords on a dark green background of enamel.

(6). The High Priest, unlike the other degrees, can only be conferred on a Mason who has been a 3rd Principal in a R.A. Chapter. It deals with the Priesthood “after the Order of Melchizedic,” and the jewel is the triangle with the point upwards, on which is imposed a mitre.

Briefly then the Allied Degrees link the Old Testament with the New, and the most important are the Red Cross of Babylon and the High Priest, although the other four are not without interest.

CHAPTER VI. - THE ANCIENT AND ACCEPTED RITE.

The Rose Croix of Heredom is now regarded as the 18th Degree of the A. and A. Rite, whose total number of degrees is 33, in reference to the 33 years of our Lord's Life. In practice, however, only the 18th, 30th, 31st, 32nd and 33rd are worked in full in England, and the last three are but sparingly conferred.

In America all the intermediate degrees are worked, i.e., 4th to 33rd inclusive, but in England the 4th to the 17th are merely conferred by name. The 18th is worked in full, but the 19th to the 29th inclusive are similarly conferred by name only.

The qualification for the 18th is one year a Master Mason, and for the 30th it has usually been Prelate or M.W.S., the latter being the title of the ruler of a Rose Croix Chapter. The 18th degree is a highly mystical degree and full of the deepest interest, and in England is restricted to professing Christians. In the U.S.A. and on the Continent of Europe, however, it is not usually regarded as Christian, and non-Christians can become members. One school of Masonic research has propounded a theory that the Rose Croix was originally Roman Catholic, and invented by the Jacobites. Personally, I have, after very careful search, been unable to find any evidence in support of this view, and frankly I cannot conceive of any conscientious Roman Catholic taking part in the ceremonies.

It seems more probable that the degree is due to Rosicrucian influence, and the earliest historic evidence we can find of these mystics shows that they were Lutheran, but it is quite probable that they inherited an earlier tradition. There appear to be references to Rosicrucian doctrines in Dante, and the Commacine Masons

carved the Rose and Compasses over their Lodge door at Assisi in the opening years of the 15th century. Moreover, the ancient Aztecs who likewise venerated the cross had a very similar Rite with the same Sns. and many of the same incidents. Finally, we cannot ignore the fact that Henry Adamson, M.A., in "The Muses Threnodie" written in 1636, says:-

"For we are Brethren of the Rosie Cross, We have the Mason's Word and Second Sight:"

Now this shows an association of the "Mason's Word" with the Rosie Cross. Personally, I think this refers, not to the present 18th degree, but to the Rosy Cross of the Royal Order of Scotland.

It indicates, however, Rosicrucian influence on Freemasonry long before the rise of the Jacobite movements, and is in a poem describing Protestant Perth.

To revert to the 18th degree as we know it to-day, we find it has four distinct sections. The first consists of the conferring by name of the intermediate degrees, and the other sections form the Rose Croix Degree itself. It is a highly mystical piece of symbolism, and expresses the passage of Man through the Valley of the Shadow of Death accompanied by the Masonic Virtues F. H. and C.. It ends with his final acceptance into the abode of Light, life and Immortality, and with his recovery of the L. W.

The Badge is twofold; on one side it is black, having in its center a red Calvary cross; on the other side it is white, edged with rose color; on the apron itself is embroidered a Pelican feeding its young, while on the flap is a triangle within which are certain Hebrew Characters.

There is a collar which is similarly two faced; on the reverse it is black with three red crosses, and on the front rose pink, richly embroidered. Among the symbols depicted are the crown of thorns and the serpent holding its tail in its mouth, the emblem of Eternity. The jewel which is suspended from the collar is a golden compass extended to an angle of 60 degrees, surmounted by a celestial crown. On the one side is a scarlet cross within the compasses, and beneath it a Pelican feeding its young. On the reverse the cross is silver, with a silver eagle rising towards the heavens, and on both sides at the joint of the compasses is a rose.

Despite its present Christian setting it appears that this degree in its main details is a very ancient ceremony. All its essential features are found in the Bora Ceremony of the Australian Aborigines, one of the most primitive races still living. In India and China the Sns. of this degree are associated with God the Preserver. In Ancient Egypt certain parts of the Book of the Dead cover the same ground and show the same Sns. in use. The Ancient Aztecs in Mexico appear to have had practically the same ceremony, as already stated, and some of the Sns. which they make have survived among the Red Indians to this day. In Medieval Europe we find constant examples of the use of the two principal Sns. employed, as for example at Coire Cathedral, - in both 12th and 15th century work, - in a fresco at Basle, painted in the opening years of the 16th century, and in a 17th century paneled room now in the Engadine

Museum at St. Moritz. Moreover, a certain Sn. associated with the 9th degree of the A. and A. Rite which indicates sorrow is also found side by side with these Rose Croix Sns. in every one of the above mentioned cases in Europe. Facts like these cannot be brushed aside lightly, and preclude us from accepting the view that the Rose Croix was invented in the 18th century. Indeed, the Mexican Codices, which practically show the complete ceremony, are at least two and a half centuries earlier than the date at which it has been suggested that this degree was invented.

THE GRAND ELECT KNIGHT KADOSH

The other name for this, the 30th degree, is Knight of the Black and White Eagle. In Latin Countries it is strongly Templar in tone, and has acquired a sinister significance because in some of the rituals the duty of avenging the Death of Molay, and the other slaughtered Knights Templars, is taught in a dramatic way. Since the chief culprits responsible for the slaughter of Molay and his Knights were Philip, King of France, and Clement, the Pope, this fact is stated to have been utilized to teach the Cands. that King and Church are the oppressors of the People. Probably this inner meaning is by no means so universally applied on the Continent as anti-Masonic writers pretend, but in any case the English Ritual has been purged of any such idea, if indeed it ever possessed it.

The degree is an elaborate one, necessitating three chambers and an ante-room when worked in full, and only the Supreme Council itself can confer it. The regalia, which may be worn in Rose Croix Chapters, consists of a broad black sash suspended from the left shoulder, the point fringed with silver bullion, and on it are embroidered the emblems of the degree. These are an eagle soaring towards the sun, holding the Anchor of Hope in his talons; on the extremity is the banner of England and Wales, which is on a red ground three golden lions; this is crossed by the banner of the Supreme Council, and below it is a red cross formed of four tau crosses, usually called the Cross of Jerusalem.

The breast jewel is a cross pattee in red enamel, with the number "30" upon a blue enamel ground in the center. From a collarette of black ribbon with a silver edging is hung a black double spreading-eagle, surmounted by a crown, and holding a sword in its claws.

The word "Kadosh" is Hebrew, and means "separated" or "consecrated." The remaining three degrees of the Ancient and Accepted Rite are but sparingly conferred, and take the place to a large extent of Grand Rank in other, degrees.

It will be many years before the young Mason attains to these exalted heights, and therefore any detailed description even of the regalia is hardly necessary in a Handbook of this nature. As soon, however, as he becomes a Rose Croix Mason he is certain to have an opportunity of seeing from time to time members of these exalted degrees, and learning from them as much as he is entitled to know before they are conferred upon him.

The Ancient and Accepted Rite as now organized derives its authority from the

charter granted to it in 1845 by the Supreme Council of the Southern Jurisdiction of the U.S.A., but the Rose Croix, Kadosh, the 28th degree, and several other intermediate degrees were fully established and at work in the 18th century, as historic records show, although how much further they date back is still a matter of dispute.

With regard to the intermediate degrees it is a mistake to assume that they are of no value or interest. They vary considerably in merit, but such degrees as the Royal Arch of Enoch, with its clear indication of Rosicrucian influence, and the account of the discovery of one of the Ancient Pillars inscribed with old time learning, (mentioned in the Ancient Charges), is worthy of careful study, and the same is true of several of the other degrees. For this reason I strongly urge all Rose Croix Masons to attend the annual festival of King Edward VII. Rose Croix Chapter of Improvement, which is held in the Spring each year at Mark Masons' Hall, when two of the intermediate degrees are rehearsed in full.

This then is the Ancient and Accepted Rite; a great Rite undoubtedly, which is full of mystical lore, and sets out to show its members that the quest of the lost word ends, not at the Temple at Jerusalem, but on Mount Calvary.

CHAPTER VII - THE ROYAL ORDER OF SCOTLAND

This Order rules two degrees, the Harodim and the Rosy Cross. The Harodim is conferred in a body called a Chapter, and so in this Order a Chapter is below a Lodge. In practice, however, these two bodies are the same.

The Royal Order has many peculiar features, and it is impossible to do it justice in one chapter of this book.

Firstly, we may note that the Order is unique in that it has one governing body for the whole world, and is the only English Masonic body of which this is true. Grand Lodge must always meet in Scotland.

Qualifications, as laid down by the Grand Lodge in Scotland, is five years a Master Mason, but the Metropolitan Provincial Grand Lodge in practice will only admit members of the 30th degree of the Ancient and Accepted Rite. London Masons, who have not attained to that degree, must therefore go to the Provincial Grand Lodge of the Southern Counties, which meets at Windsor.

These degrees are of great antiquity, and, personally, I consider them the greatest of all our Masonic degrees. They are not so dramatic as certain others, such as the Order of the Knights Templar, but they have a unity of purpose and an ancient ritual which is full of the most profound mystical teaching.

It is in curious old Border verse, for the most part, and from internal evidence would appear to ante-date our present form of even the Craft degrees, though it clearly presupposes their existence.

From historical records we know that these "Scotch" degrees were at work in 1743 in London, for there is a record of a Provincial Grand Lodge in London, having at least

two Chapters under its control, at that time.

The mere fact that there were at least two Chapters of Harodim at work at this date precludes the possibility of the Order having come into existence in 1743, and the fact that it had to travel from Scotland, and then establish itself and spread in London, justifies us in considering that it can hardly be later in origin than the date of the formation of the Craft Grand Lodge of Scotland itself, which was in 1736. Seven years is, I consider, far too short a time to allow a new degree to spread from Scotland to London and establish itself firmly therein, but if we take this date we shall see that the Royal Order takes precedence in antiquity of any high degree. But, in view of these facts, we cannot dismiss lightly the evidence of Henry Adamson's metrical description of Perth, "The Muses Threnodie," written in 1638, practically a century earlier, in which he writes:-

"For we are Brethren of the Rosie Cross We have the Mason's Word, etc."

Note. - He uses the phrase "Rosie Cross," the exact title of the 2nd degree of the Royal Order, and adds that "We have the Mason's Word."

Now the Royal Order purports to give its members the lost "Mason's Word."

Therefore, if language means anything, it means that the Brethren of the Rosie Cross claimed to have the true Mason's Word, a claim still made by the Brethren of the Rosy Cross of the Royal Order.

My firm conviction is, therefore, that Adamson, who was a M.A. and a clergyman, was a member of the Royal Order of Scotland, and since the style and language of the ritual fits in with this period, or with one even earlier, I consider that the Royal Order goes back to that period at least. In connection with this it is well to remember that the first record of the initiation of a speculative into Freemasonry in England is on the 20th May, 1641, when Robert Moray, "General Quartermaster of the armie of Scotland," was initiated at Newcastle by members of the Lodge of Edinburgh, who were with the Scottish Army, which had entered England in arms against King Charles.

Moreover, Moray, was "Protector" of Vaughan, the famous 17th century Rosicrucian. If therefore beyond the Craft lay a Rosicrucian Masonic Order, which could only be entered by those who had first qualified as Freemasons, then we can see an excellent reason why Moray, who was clearly interested in Mysticism in general, and Rosicrucianism in particular, should trouble to be initiated into a Lodge despite the fact that the Army of which he was Quartermaster-General was actually on a campaign.

Incidentally, these facts go clean counter to the theory still held by a few students that the Royal Order was Jacobite. Indeed, the closer one studies this Order the less grounds can one find for this view.

In such a case one would naturally look for some reference to the Martyr King himself. Be it noted this could have been done with perfect safety, for in the Prayer

Book of the Established Church of England there was, during the Eighteenth Century, a special service in memory of Charles, King and Martyr. Thus the inclusion of reference to the White Rose, or Charles the Martyr, could easily and safely have been worked into this ritual.

Secondly, let us consider the teaching of the degree. Both the Old and the Young Pretender were Roman Catholics; we should therefore expect that either there would be traces of Roman Catholic teaching in the ritual, or at least that care would be taken to avoid anything that would be in direct opposition to the faith of the hero of the Jacobites. Yet, on looking into the ritual, we find certain most significant omissions. There is no mention of the "Holy Catholic" Church, nor of the "Communion of Saints," both relics of medieval days left standing intact in the Episcopal Churches of Scotland and of England, but further, the ritual goes out of its way to declare we shall obtain salvation through Christ only, thus hitting at the doctrine of the Intercession of the Saints, and even says that our salvation is by Faith alone.

Now this is just one of the particular points of cleavage between Protestantism and Catholicism, for the latter always has maintained the necessity of faith being proved by good works. Salvation by faith alone was one of the outstanding tenets of the Presbyterians, and shows clearly that the ritual in its present form is Presbyterian, and emphatically so.

Would men who were inventing a degree to foster the Jacobite cause go out of their way to insert phrases which must wound their hero, and many of his loyal supporters?

This aspect is further emphasized by the fact that among all the paraphernalia employed in the degrees there is neither cross nor crucifix, although we find them in other Masonic High Degrees. The omission must be deliberate, for from the nature of the ritual these emblems might well have been employed.

Against these facts, no word in the ritual of a pro-Jacobite nature can be adduced, and so I can see no reason for claiming these degrees were made up to help the Jacobites.

The degrees themselves are highly mystical, and take the candidate from the Master Mason stage, through the Old Testament, over the "Bridge," onto the second Temple, and finally trace Christ's life and death, and show that He is the L.W..

There are clear traces of that outlook on life which is called "Rosicrucian," and so they are good argument for those who claim that Rosicrucianism did influence Freemasonry. Keeping strictly to the Royal Order, we find in it the root matter of many of our Higher Degrees, and it is possible that some of these have been elaborated out of incidents passed over in the Royal Order rituals.

As some guide I will indicate references to ideas which were probably subsequently developed further, though it is but fair to add that the alternative also is possible, namely, that these degrees also already existed, and had contributed to the ritual of the Royal Order, instead of having simply evolved from them. These are Royal Arch, Mark, Red Cross of Babylon - the latter very clearly - Templar and Rose Croix. In

addition there are many sections entirely unrepresented elsewhere in Masonry.

The ritual works mainly by question and answer, as in the Craft lectures, but one significant ritual practice deserves particular mention. At certain times the Brn. travel the reverse way of the Sun. This is correct, for they are then supposed to be in the region of the D - d, and popular tradition has always taught that the ghosts of men go reverse of the Sun.

The Tower too is most significant, and calls to mind a somewhat similar building described in the Mystical and "Chimycal" Marriage of Christian Rosy Cross, translated by W. Bro. Waite.

The Sns. used in this degree are many in number, and every one is of great antiquity and can be found in various parts of the world associated with Heathen Gods and ancient Rites of Initiation. The actual Sn. of the Harodim is to be seen in the ancient Aztec manuscripts, and is shown in a scene on a vase found at Chama, Mexico. This scene clearly depicts a cand. being initiated into a Mexican Rite, and being taught the Sn.. The case is certainly not later than 1500 A.D. and was only dug up a few years ago. In India the Sn. of Harodim is associated with Vishnu the Preserver. In Ancient Egypt it is shown on a fresco from Thebes dated about 1500 B.C., fragments of which are in the British Museum. Numerous examples could be quoted from Medieval work in Europe, for example in the 17th century paneled room known as the "Audience Chamber of the Visconti-Venosta," which is now in the Engadine Museum at St. Moritz, to which we referred in the previous chapter. This room also shows examples of the Sn. attached to the Rosie Cross degree, and, in the corners of it are figures making the Drinking Sn. of the Royal Order of Scotland. These figures are arranged in pairs as if answering each other.

Perhaps, however, the most significant fact of all is that the ritual of the Hung Society in China, known also as the Triad Society, or the Society of Heaven and Earth, is almost precisely the same in its main incidents as the ceremonies of this Scotch Order.

The regalia of the Order is fairly elaborate. It consists of a Garter, star and two sashes, one red for the Harodim, and one green for the Rosy Cross, and an elaborate apron of white, edged with bands of red and green.

Each candidate receives which is supposed to show his characteristic virtue, and which, as a rule, is spelt without any vowels.

This must suffice for the Royal Order, though it deserves far more space.

CHAPTER VIII. - THE KNIGHTS TEMPLAR AND KNIGHTS OF MALTA.

The Knights Templar carry on the tradition of the Medieval Order, and may be regarded as teaching the Christian life in action. How far there is any historical connection between the Masonic Order and their Medieval predecessors is a question on which Masonic students are at variance. The writer considers that a strong probability exists that there is a definite connection, and has given his reasons at

considerable length in "Freemasonry and the Ancient Gods."

It is not proposed to go fully into this controversy in this book, since its purpose is to indicate, so far as is permissible, the meaning of the Degrees, rather than their history. Certain facts, however, deserve to be placed on record:

- 1 That in England, and still more in Scotland, the Order, though nominally suppressed in 1307 et seq., did not suffer the merciless slaughter of its members which fell upon them in France. Moreover, owing to the fact that Scotland was in open revolt against Edward II., who was supposed to rule it, enforcement of the edicts against the Knights was quite impossible.
- 2 That certain branches of the Order - e.g., in Spain and Portugal - unquestionably survived, merely adopting a new name.
- 3 The Charter of Transmission claims to carry on the succession in France. That Charter now hangs in Mark Masons' Hall, and if it were generally accepted as genuine it would practically settle the matter. The fact that it anathematizes the Scotch Templars, if it is genuine, would indicate a separate organization of the survivors in Scotland, and therefore explain whence Scotch and English Templary derive.
- 4 The undoubted fact that not only many Knights, but also the whole of the Templar Priests and lay Brothers, some of whom were Masons, were not even imprisoned, points to another possible line of descent.

Be that as it may, the Ritual worked to-day, though it has been revised several times in recent years, contains many curious features which would indicate considerable antiquity.

At Bristol a man may not take the Rose Croix unless he is a Templar, and this supports the theory of those who believe that originally the Rose Croix was the inner working of the Templars. The Royal Order of Scotland also shows clear indications of a connection with Templary, both in the legend of its foundation and in the use of a certain word common to both Orders, and used in no other Degrees.

In view of the fact that the Royal Order has its Knightly Degree of the "Rosy Cross," these points are of special significance.

The Legend of the foundation of the Royal Order is that Bruce, after Bannockburn, created the Degree of the Rosy Cross so as to reward those Masons who had assisted him in the battle, and conferred on them the honor of Knighthood. Now we know that the Templar Knights, instead of surrendering themselves to Edward II. when he sent his commissioners into Scotland to arrest them, joined his enemy, Bruce.

Is it then not probable that Bruce, by the foundation of this new Order, thus rewarded these Templars and restored to them the Knighthood which by the abolition of the old Order had lapsed?

The Ritual as used to-day has undergone drastic revision recently. To give but one example, there appears no doubt that the Altar in the East is a modern innovation,

beautiful though it is. Formerly there was only a sepulcher, and there are still a few Preceptories where the old Ritual is permitted. Even in the modern Ritual members will recollect that they took the O. at the sepulcher, which significantly is in the C., and not at the East.

This is a matter of great importance as we shall see in a moment. In Scotland the Degree is divided into Novice, Esquire, and Knight. In England there are still three points corresponding to these Medieval divisions, though the fact is rather slurred over. If we recollect

- (a) The Robe marks the Novice;
- (b) The Tunic marks the Esquire;
- (c) It is only the Knight who is invested with the Mantle;

we shall perceive that the Ritual still bears witness to these three stages.

The Cup of Remembrance in the U.S.A. is still drunk from an unusual respectable, and is emphatically the Cup of Mystical Death.

The Ritual of the Knight Templar, as we know it to-day, has obviously an exoteric and an esoteric meaning. The exoteric lesson, and a very good lesson too, is that the Christian soldier must have ever before his eyes in his struggle with the world the precepts of the Master - Christ. He must be a good soldier of Christ outside the doors of Temple; he must uphold truth and justice, defend the weak, and set a fine example of chivalrous conduct in his daily life. In short, he must not only profess Christianity but really live it.

It will thus be seen that a candidate would need to be a Christian, even if he was not definitely called upon to defend the Christian faith - which he is. But within this sound practical lesson there lies a high mystical message. We are taught of the Lamb who was mystically slain before the beginning of the world. We enter as a pilgrim striving to escape from the worldly spirit. We dedicate ourselves to Christ at the C., that is to say, in the hidden recesses of our souls.

In that hidden place our past life of sin lies dead, even as the earthly body of the Redeemer lay in the tomb. Therefore, on it we dedicate ourselves, finding that over our dead past rises, as it were, the figure of The Crucified.

Armed with the weapons of the Spirit we go forth on our spiritual journey, and after long and painful travels return victorious from our conflict with the spiritual foes of man. Note the symbolical three years, corresponding with the three years of Christ's life of ministry on Earth.

But after action must come penance and meditation, and above all we must meditate, not merely on physical death, but still more on that greater mystery, the mystical death; and being thus prepared, we must offer our sacrifice. Nay, more, we must be marked with the sign of His sacrifice, but in Christian mysticism we are taught that the true mystic must spiritually crucify himself, even as the Great Master physically suffered on the Cross, and this is the mystical death. Is that last incident in the life of

the mystic forgotten in the Ritual of this great Order? Think it over, Brother Knights.

This is veiled language, and as far as is permissible, I have endeavored to indicate that Masonic Templary has a great mystical lesson. There are countless small points in the Ritual which support this view, but for obvious reasons I have omitted them, e.g., the gradual investiture of the candidate indicates the acquisition by degrees of certain spiritual qualities.

THE KNIGHTS OF MALTA.

If we regard the Knights Templar as one Degree we find that the Order has two, or possibly three Degrees in all. After the K.T. comes the Mediterranean Pass. It is now, practically, merely a passing Degree leading to the Malta, but it has a significance of its own. The sign, to begin with, is undoubtedly old. Major Sanderson found the same sign in use among the Yaos in Central Africa, and it was also known and venerated by the Arabs. In view of the tradition connecting the Mediterranean Pass and the Malta Degrees with the Arabs, this fact is obviously significant. Nor, esoterically, can we ignore the importance of the serpent in connection with a mystical journey, and in like manner "The Sea" is a phrase well known among mystics to imply certain spiritual facts, and is always said to lie beyond the mystical resurrection.

To make myself clear to non-mystical readers, let me add that mystical death and resurrection are well recognized stages in the development of the soul of the man who, while still in the body, is striving to reach spiritual union with God. St. Paul says that he died daily in Christ.

When we reach the Hall in which the degree of Malta is to be worked, we pass certain emblems which we are told indicate birth, life, death, resurrection and ascension. These are a symbolic summary of our whole Masonic career from the time we entered the Craft till the time we are finally made a Knight of Malta. Further, resurrection is a new birth which, in itself, presupposes a new life, and in the mystical world we must, like St. Paul, be prepared to die daily in Christ.

The Malta, then, is a Degree of mystical, not physical resurrection, and the fact is emphasized by the linking up of the symbolical acts with the true history of the old Knights of St. John of Malta. The symbols on the table should be studied with this key, particularly that of the galley which bore the souls to safety though it perished itself. Our body must one day die, but if we have lived aright it will bring our souls in safety to the "Islands of the Blest." This is true whether viewed mystically, or in regard to life in the world of action.

The Sns. used in this Degree are certainly old, and the Pen. most peculiar and significant. It could hardly have been invented in the 18th century. The Sn. in the Templar degree is shown in the room of the Visconti Venosta to which we have already referred, and in the same room are to be seen figures making the Sn. of the Knights of Malta.

The color of the Templar robes are white with a red cross, i.e., the "Blood of the

Lamb,” in which we have washed and become thereby as white as snow. But those of Malta are black, with a white cross: out of the black night of the Soul, out of the darkness of mystical death, the cross of Salvation rises, no longer a cross of suffering, but one of resplendent glory.

CHAPTER IX. - THE REMAINING DEGREES.

There still remains another Order of Christian Chivalry and its outstanding feature is that it is the only Order open to English Masons which avowedly sets out to give a Christian interpretation of the Craft and Royal Arch. The degrees which constitute this Order are:-

- (a) The Knights of the Red Cross of Constantine, and
- (b) The Knights of St. John and the Holy Sepulcher.

Like the Knights Templar this Order has its Head Quarters at Mark Masons' Hall.

The Knights of the Red Cross of Constantine teach us the well-known story of how Constantine came to be converted, but the Lecture contains a most interesting reference to the Roman College of Architects, whom I personally regard as the direct ancestors of the Comacine Masons, from whom Freemasonry descends. I must admit, however, that I should require fairly strong evidence to convince me that Constantine himself was a member of one of the Collegia.

But in any case this degree is merely a stepping stone to the really great degree of the Knights of St. John and the Holy Sepulcher. This degree appears to have consisted once of three degrees and even now has at least three “points,” in it, though these may be interpreted as corresponding to novice, esquire, and knight. The ceremonies are solemn, dramatic and of deep mystical significance, but their most striking feature is an attempt to explain the Craft and Royal Arch Ceremonies in a Christian sense.

While not prepared to admit that this is the only, or even the original inner meaning of these degrees, I do consider that the interpretation given is of a most interesting and instructive nature, and if we realize that all through the middle ages Freemasonry was avowedly Christian, and demanded of its members belief in the essential doctrines of the Church, we shall see that this interpretation is deserving of very great respect.

Since those desirous of obtaining this interpretation can do so by joining these degrees, no good purpose would be served in disclosing the points interpreted, beyond saying that the Architect of the Temple is identified with Christ, and the various incidents in the history of our hero are similarly interpreted in the light of the Christian story. The outstanding fact, however, is that here we are definitely told that our ceremonies have a secret inner meaning and this is the only degree in English Freemasonry, of which I am aware, which does endeavor to give the meaning of the Craft and Arch.

The degrees enumerated up to this point are all that can be called strictly Masonic

which are open to the average English Freemason, but there are several quasi-Masonic Orders, or Societies as they are usually called, which for all practical purposes are Masonic, since they require a Masonic qualification, and like other Masonic degrees work a ritual with special secrets. These we will now consider.

QUASI-MASONIC DEGREES.

The Secret Monitor which works under the Grand Conclave is one of the best known of these Societies, only Master Masons are admitted, and there are two degrees and a Chair degree. Attached to it is the Order of the Scarlet Cord, which has no less than seven degrees. The real object of the Secret Monitor is to strengthen the bonds of Brotherhood and enforce the principle that a Brother should, whenever possible, help another Brother. The Conclaves often do possess more warmth than the average London Lodge, but there is not much inner meaning in the ceremonies and no very valuable lessons will be learnt from them.

Of quite a different type is the Soc. Ros. in Anglia. This, like the Secret Monitor, admits none but Master Masons, and its rulers are eminent members of the Craft. There are nine degrees and the higher ones are said to be conferred only for merit. The Order always has a Lecture at each of its meetings on some abstruse subject. The Soc. Ros., as it is affectionately called by its members, claims to have the same objects as the Medieval Rosicrucians, and it seems probable that there is some historical connection. It is, however, not the only body which puts forth this claim, even in England, but these are in no sense Masonic.

The Soc. Ros. is also linked with the Illustrious Order of Light which works only at Bradford, at present, and with another Order. It is not so much that these orders are under the control of the Soc. Ros. as that the leading spirits in each are closely associated with the Soc. Ros. and that the members of the Orders are derived only from that Society.

CONCLUSION.

Thus it will be seen that practically all the degrees in Freemasonry have a definite lesson to teach, and an inner meaning to their ceremonies. Some, no doubt, are more important than others, degrees but the man who has never gone beyond the Craft has still much to learn. He has made no real effort to recover that which was lost, and therefore has signally failed to make a daily advancement in Masonic, knowledge. If he has not time to take all the degrees, at least let him try to complete his second degree by taking the Mark, and obtain one answer to the question of what was lost, by taking his Royal Arch.

If he has done this, and has gone no further, let him still avoid saying "I don't think much of the Higher Degrees" Until he has taken them he is in no position to form any kind of opinion, and after he has done so I feel sure that he will no longer speak slightly of some of the greatest mysteries of this or any Age.

THE HIRAMIC LEGEND

by George S. Draffen, PDGM, GLS PM, Quatuor Coronati Lodge #2076, PGD, UGLE

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During the ceremony of the Third Degree, which is so well named the Sublime Degree, you can hardly fail to have been deeply impressed by the tragedy of Hiram Abiff. To understand it, and to appreciate to the full its profound richness of meaning, is something that will remain with you as long as you live.

It is first of all important to understand that the drama of Hiram Abiff is a ritualistic drama. We all know what a drama is. It is a conflict between a man and other men or between a man and other forces, resulting in a crisis in which his fate or fortune lies at stake. The crisis, or problem, is followed by a solution or resolution. If it turns out in favor of the man the drama is a comedy, in the true and original meaning of that word as a happy ending. If it turns against him, and as a result he becomes a victim or a sufferer, it means that the drama is a tragedy.

By drama in either sense I do not refer to plays as they are acted on the stage, which are not dramas at all, but representations of dramas. I refer to drama as it occurs in our own lives, to everyone of us, and in our daily experience. The only reason for our interest in reading or seeing stage plays is because they mirror the drama in which in real life we ourselves are the actors.

But the ceremony of Hiram Abiff is not only a drama, it is a ritualistic drama, and the major emphasis should be placed on the word "ritualistic."

What is a ritual? It is a set of fixed ceremonies which address themselves to the human spirit solely through the imagination. A play in the theater may be built round some historical figure or some historical event, as in the case of Shakespeare's plays about the English kings and about Macbeth or Hamlet. And if the figures and events are not actually historical, they are supposed to be, so that the facts of time, place and individual identity are of some importance to it.

A ritualistic drama, on the other hand, does not pay any heed to historical individuals, times or places. It moves wholly in the realms of the spirit, where time, space and particular individuals are ignored. The clash of forces, and crises and fates of the human spirit alone enter into it, and they hold true of all men, everywhere, regardless of who they are, or where and when they are.

Since the drama of Hiram Abiff is ritualistic, it is a mistake to accept it as history. There was a Hiram Abiff in history, but our Third Degree is not interested in him. Its sole concern is with a Hiram Abiff who is a symbol of the human soul, that is, its own Hiram Abiff. If, therefore, you have been troubled with the thought that some of the events of this drama could not possibly have ever happened you can cease to be troubled. It is not meant that they ever happened in ancient history, but that they are symbols of what is happening in the life of every man.

For the same reason it is an inexcusable blunder to treat it as a mere mock tragedy. Savage peoples employ initiation ceremonies as an ordeal to test the nerve and courage of their young men, but Freemasonry is not savage. Boys in school often employ ragging, which is horseplay caricature of the savage ceremonial ordeals, but Freemasonry is not juvenile. The exemplification of our ritualistic drama is sincere, solemn, and earnest. He who takes it trivially betrays a shallowness of soul which makes him unfit ever to become a Mason.

Hiram Abiff is the acted symbol of the human soul, yours, mine, any man's. The work he was engaged to supervise is the symbol of the work you and I have in the supervision, organization, and direction of our lives from birth to death.

The enemies he met are none other than the symbols of those lusts and passions which in our own breasts, or in the breasts of others, make war on our characters and our lives.

His fate is the same fate that befalls every man who becomes a victim to those enemies, to be interrupted in one's work, to be made outcast from the lordship (or mastership) over one's own self, and, at the end, to become buried under all manner of rubbish-which means defeat, disgrace, misery and scorn.

The manner in which he was raised from that dead level to that living perpendicular again is the same manner by which any man, if it happens at all, rises from self-defeat to self-mastery. And the Sovereign Great Architect, by the power of whose word Hiram Abiff was raised, is that same God in whose arms we ourselves forever lie, and whose mighty help we also need to raise us out of the graves of defeat, or evil, and death itself.

Did you wonder, while taking part in that drama, why you were personally made to participate in it? Why you were not permitted to sit as a spectator?

You were made to participate in order to impress upon you that it was your drama, not another's, there being exemplified. No man can be a mere spectator of that drama, because it takes place in his own soul. Likewise because it was intended that your participation should itself be an experience to prepare you for becoming a Master Mason, by teaching you the secret of a Master Mason, which is, that the soul must rise above its own internal enemies if ever a man is to be a Mason in reality as well as in name. The reality of being a Master Mason is nothing other than to be the Master of one's self.

Did you wonder why it was that the three enemies of Hiram Abiff came from his own circle and not from outside? It is because the enemies to be feared by the soul are always from within, and are nothing other than its own ignorance, lust, passions, and sins. As the Volume of Sacred Law reminds us, it is not that which has power to kill the body that we need most to shun, but that which has power to destroy the spirit.

Did you wonder why it was that, after Hiram Abiff was slain, there was so much confusion in the Temple? It was because the Temple is the symbol of a man's character, and therefore breaks and falls when the soul, its architect, is rendered

helpless. Because the Craftsmen are symbols of our powers and faculties and they fall into anarchy when not directed and commanded by the will at the center of our being.

And did you wonder why the Lodge appeared to neglect to explain this ritualistic drama to you at the end of the degree? It was because it is impossible for one man to explain the tragedy of Hiram Abiff to another. Each must learn it for himself; and the most we can obtain from others is just such hints and scattered suggestions as these I have given you. Print the story of Hiram Abiff indelibly upon your mind; ponder upon it; when you yourself are at grips with your enemies recall it and act accordingly to the light you find in it. By so doing you will find that your inner self will give in the form of first-hand experience that which the drama gave you in the form of ritual. You will be wiser and stronger for having the guidance and the light the drama can give you.

THE HIRAMIC LEGEND AND THE SYMBOLISM OF THE MASTER'S DEGREE

by Leon Zeldis, MPS

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The present work is not so much concerned with the history of the Master's degree, or the three-degree system in general, as with the meaning of the Hiramic legend which, as we know, lies at the core of this degree. A short bibliography at the end will be of help to those Brethren interested in pursuing further this investigation, which must be perforce sketchy, to keep within the boundaries of an article.

We have no certainty about the exact dates when the third degree began being worked but, as far back as 1711, the Trinity College, Dublin, MS, mentions three separate classes of Brethren: Entered Apprentices, Fellow Craftsmen and Masters, each with its own secrets. (1)

By 1730, when Prichard's *Masonry Dissected* was published, the three-degree system had become firmly established. The introduction of the Hiramic legend in Freemasonry dates from the same period, as proven by the advertisement for sale in 1726 of a publication entitled *The Whole History of the Widow's Son Killed by the Blow of a Beetle*. (2)

The name Hiram appears in Masonic manuscripts much earlier, even centuries before, but we have no indication that the medieval mason was familiar with any tragic legend associated with that name, which appears with different spellings and variations, such as Anyone, Aman, Amon, Aymon and Hyman. We note here a certain confusion between the name Hiram, belonging to the King of Tyre, as well as the chief architect, and the Hebrew word Aman or Ooman, meaning chief of the works or artificer.

All readers are presumably familiar with the Hiramic legend as exemplified in the third-degree working. We should keep in mind, however, that like most myths, the

legend is larger than any one specific recounting. Some features of Hiram Abif's story have been eliminated from this or that Masonic ritual, and appear in other degrees, in the allied Masonic bodies, or in rituals belonging to other Masonic rites.

Another word of warning. When studying a mythical tale, we should not expect to find logic or coherence. Each and every detail of the myth has a symbolic explanation, or several; in the course of time, the story becomes embroidered and additions are made which not always tally with the rest. We are told, for example, that the death of Hiram Abif caused the loss of the true secrets of the M.:M.:, but we are also told that King Solomon and King Hiram of Tyre shared those secrets. This is an obvious contradiction, yet such is the nature of myth. We must accept it as it had been handed to us.

Hiram's Murder

The hours high-twelve (noon) and midnight figure prominently in the legendary recounting of HA's murder. Not surprisingly, these are the ritual hours of work in the first three degrees of the Ancient and Accepted Scottish Rite.

The murderers are three evil workers driven by ambition, envy and ignorance. The names of the three vary according to the texts. Here are some of the variations:

- Jubelas, Jubelos, Jebelum
- Giblon, Giblas, Giblos
- Ahiram, Romvel, Gravelot or Hobbden
- Starke, Sterkin, Austerfuth (or Oterfut)
- Phanox, Amru, Methusalem

The abundance of alliterative names should be noted. The same phenomenon can be observed in other, non-Masonic initiation legends, as we shall see below.

The Number Five

The raising of Hiram's body (or his surrogate) is connected with the five PP. of F. The number five, of course, has a rich lore of symbolism attached to it. Suffice to say that five was held in the highest esteem by the Pythagoreans, who called it "Hygeia" or Health. It was regarded as the conjunction of the first "female" number - 2 - and the first "male" number - 3, thus being associated with marriage (one, the unit, was not considered to be a number at all).

Five is related to the pentagram or pentalfa, that magic five-pointed star associated everywhere with the occult. One of its properties is that every straight line in the pentagram is divided by the others in the golden section. The number five also appears in the legend as the number of fellow-crafts sent to look for Hiram: three groups of five craftsmen each.

Jones mentions that in the sixteenth and seventeenth centuries there was much public discussion on the five points, but these referred not to fellowship but to the five points of doctrine to which Calvinism had been reduced.

Five is the hypotenuse of the smallest Pythagorean triangle, that is, a right-angled triangle with integral sides. The Pythagoreans also associated this triangle with marriage, and Pythagoras' Theorem was sometimes called the Theorem of the Bride.⁽³⁾ Five is also the fifth Fibonacci number. The Fibonacci sequence or series is an amazing series of numbers that appears everywhere in nature, connected with processes of growth and spirals, among others. Many flowers have five petals, and fruits often have five compartments. Five is also automorphic, that is, all powers of 5 end with the digit 5. Five, then, is a number connected with life, growth, renewal and eternity.

A question comes to mind, why should five figure so prominently in the third degree, when the Masonic age of the M.: M.: (in the S.R.) is “seven years and more. “ It's the fellow-craft who has the number five assigned as his symbolic age, the five orders of architecture and the five senses figure in his studies, etc. Even the blazing star, with the letter G, which is actually a pentagram, belongs to the second degree, not the third.

We must see in this confusion another confirmation, if any was needed, that originally Masonic rituals comprised at most two degrees, and possibly a single ritual divided into several parts. Another vestige of this situation is the fact that, in England, at least, the installation ceremony is conducted in the second degree. In Scotland we find another peculiarity - Scots, after all, must show their independence! - the Mark Master degree, although given only to Master Masons, is worked with the Lodge open in the Second Degree.

The Substitute Words

Although undoubtedly of Hebrew origin, the Master's words have become corrupted and their exact meaning cannot be decided with certainty. The most plausible explanation, in this author's view, is that both refer to Hiram's death one coming close to the Hebrew for “the builder is dead” and the other for “your son is dead, “ as if addressing a woman. Jones mentions that in a Christian Dictionary, printed in 1678, there are definitions of certain alternative Hebrew words which, we are told, mean “the smiting of his son, “ “the poverty of understanding “ or “the smiting of the builder” (p. 305). We can safely dismiss the middle explanation as window-dressing, but the other two coincide rather closely with the explanation given above.

An interesting feature that must be noted is that both words now in use can be represented by the initials M and B, which leads to the thought that perhaps both words had a common origin. Mendoza has a different theory, suggesting a Christian origin to the words, but he appears to be in the minority. As to why two words are used, and not only one, as in the first two degrees, it appears that one word was in use in England in those Lodges holding under the Premier Grand Lodge, or Moderns, while the other was used by the Moderns. (4) At the time of the union, in 1813, when a unified ritual was compiled, both words were left in use.

The Wider Context

Let us now examine Hiram's legend within the wider context of world mythology and religion. Some elements of the story are common to many mysteries in which a god or an extraordinary human being suffers death in order to be reborn on a higher state of existence. Let us list some of the more or less common features:

- The element of special wisdom or knowledge possessed by the victim.
- The element of betrayal.
- Burial and putrefaction or dismemberment of the body.
- Searching for the body or grave.
- Raising the body for identification or for a second burial.
- Vengeance or punishment of the murderer(s).

It has been suggested that Hiram's story might have been derived from the ancient foundation sacrifices, in which a human being was immured in the foundation of the intended structure, to provide it with a "guardian soul. "

What is certain is that the Hiramic legend belongs in the tradition of the classical initiation ceremonies, involving death and rebirth. Anthropologists have described such rites in all primitive cultures, and historians have transmitted to us similar solemnities in the ancient world, from Egypt and Persia, Greece and Rome. "To die is to be initiated," said Plutarch, making a play of words between tekutan and teksthai. (5) On the contrary, we might remark, to be initiated is to die in order to be born again.

Already the cuneiform texts of Mesopotamia, seven or eight thousand years old, relate that Dammouzi (Tammuz), the lover of the goddess Ishtar, had been swallowed by the underworld, the kingdom of the dead, the country from which there is no return, the abode of darkness. Ishtar, "widow of the Son of life, " (another widow!) undertakes to release him and bring him back to life, which she does by going through a graded series of trials.

Among the Phoenicians, this myth became that of Astarte and Adonis. Adonis is the lover of Nature, that is, Astarte, who weeps his death and ends by resurrecting him. Every spring, funeral ceremonies were held at Byblos (a city with particular connotations for the Installed Master), with weeping women tearing their clothing and wounding their breasts, running about desperately, as if looking for someone. An empty coffin was placed in the temple, ready to receive the body, represented by a wooden statue that was first hidden, and then placed within the coffin. Towards the end of Autumn the festival was repeated, with an important difference: grief and lamentations lasted for seven days, but on the eighth, mourning gave way to uninhibited joy. The god had been reborn and ascended to heaven.

The Adonis of Phrygia was called Attis or Papas, the divine shepherd, husband of Cybele or Maa, goddess of the earth. The mysteries of Cybele were brought to Rome after the end of the Punic wars, and were celebrated in Rome with increasing enthusiasm during six hundred years.

In Egypt, we find the myth of Isis and Osiris, too well known to repeat here.

The Greeks had not one, but several versions of these legends. One, the mysteries of Cabires, in Samothrace, included the dramatic representation of the history of three brethren: Axieros, Axiokersos and Axiokersa (note the alliteration!). According to the version reported by Firmicus Maternus, two of the Cabires killed the third and buried him at the foot of Mount Olympus. He was then brought back to life by Hermes, the god of the occult. Some Etruscan mirrors show engraved scenes of this drama. In one, we see Axieros seized by his two brethren, before two columns with Corinthian capitals. In another, Hermes, accompanied by two satyrs serving as his helpers, approaches the corpse and tries to raise it with the help of his magic wand. The Cabires, like Hiram, are of Phoenician origin.

In the Mysteries of Mithra, as well, the initiate was symbolically killed. Once, the emperor Commodus who was officiating as mystagogue - the conductor of the dead - got carried away by the drama and actually murdered the unfortunate initiate. Fortunately, no such mishap has ever happened in a Masonic ceremony!

The Dionysiac mysteries, also very popular in Rome, as in the Eastern provinces of the Empire, featured the dismemberment of Dionysus, later reassembled and resurrected by Zeus.

Some of these rites continued for many centuries after the spread of Christianity, sometimes disguised under a Christian cloak. D'Alviella (p. 77) mentions, for example, a ceremony held in the island of Malta, in the 16th century, as recounted by an Arab writer. At the time of the feast of St. John, which coincided with the flowering of beans, the priests hid a statue of the saint under branches of flowering beans. The saint was then mourned as if dead. After three days, his return was celebrated, the statue was uncovered and carried in procession to the church. It is not difficult to perceive that the saint here was a surrogate for Dionysus.

The role of initiation in human society can be best summarized by quoting Mircea Eliade (p. 220): "Initiation appears in all authentic human existence, for two reasons: on the one hand, because all authentic human life implies deep crises, trials, anguish, loss and recovery of the self, 'death and resurrection'; on the other, because, no matter how full, all existence appears, at a certain moment, as an unfulfilled promise.

This is not a moral judgment about the past, but a vague feeling of having missed the vocation, of having betrayed the best within oneself. In such moments of total crisis, one hope only seems capable of providing salvation: the hope of being able to start life again. That is, in short, that we dream of a new existence, renewed, plentiful and meaningful. The nostalgia of an initiatic renovation which arises sporadically in the heart of hearts of modern irreligious man, seems to us therefore as most significant: it would be, in the final analysis, the modern expressions of man's eternal longing to find a positive meaning to death, to accept death as a rite of passage to a superior state of being.

If initiation can be said to be a distinctive dimension of human existence, this is due, above all, to the fact that only initiation assigns a positive task to death: to prepare the new birth, purely spiritual, access to a mode of being secure from the ravages of

Time.”

FOOTNOTES

1. Jones, p. 242.
2. Op. cit., p. 3 18. 3. Well, p. 58. 4. This explanation appears in the 1762 exposure Jachin and Boaz, quoted by Mendoza. 5. D'Alviella, p. 65.

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THE HIGH PRIEST'S VESTMENTS

by Robert L. Dockweiler, MPS
The Philalethes - August 1992

I would like to address you on the garments of the titular head of Capitular Masonry, the High Priest of the Chapter. My primary source is the Twenty-Eighth Chapter of the Book of Exodus. I now read from my copy of the Holy Bible, King James Version, that I was presented with when I became a Mason. I challenge any Mason in this jurisdiction to claim he has no access to a Holy Bible. The High Priest of the Temple, arrayed in the stately garments of his office, methodically entered into the Tabernacle to begin his day of worship. Did it really make any difference how he was dressed when representing the Nation of Israel before God? Yes it did. Could he come in garments of his own choosing, style, or design? no, he could not! Each of his vestments bears a message! God vividly described to Moses each article of clothing to be worn by the Priests.

In the Book of Exodus, written by Moses from about 1450 to 1410 B.C., in Chapter 28, verse two, God said to Moses:

- v. 2 “And thou shalt make holy garments for Aaron thy Brother, for glory, and for Beauty. “
- v. 3 “And thou shalt speak unto all that are wise hearted whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.”
- v. 4 “And these are the garments which they shall make; a breastplate, and an

ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. “

- v. 5 “And they shall take gold, and blue, and purple, and scarlet, and fine linen. “
blue, purple, scarlet-The colors of our first three veils in the Holy Royal Arch. A coincidence? No not really!

You see my Companions, God spelled out how the High Priest was to dress and specified which materials were to be used for his garments. They were to be holy, for glory, and beautiful. holy, for these garments are set apart only to be worn during the service in the Tabernacle; glorious, because they exalted the priestly office in the eyes of the people; beautiful, for the colors harmonized with the tabernacle furnishings. The Priest's garments were to emanate the beauty of God's holiness as he worshipped Him. The priest's tailors were honored with the title “Wise hearted. “ God had filled them with special knowledge and skill through the Holy Spirit to make these priestly clothes. In forty-three verses God described, in minute detail how each item of clothing was to be made. Each piece of clothing is full of divine truth and spiritual teaching.

Something to think about; Who were these artisans who made these garments? Also, when we put on a Holy Royal Arch Degree, do we not use a similar garment?

The Ephod

Continuing with verse six,

- v. 6 “And they shall make the Ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. “
- v. 7 “It shall have two shoulder pieces there of joined at the two edges thereof; and so it shall joined together. “
- v. 8 “And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. “
- v. 9 “And they shall take two onyx stones, and grave on them the names of the children of Israel. “
- v. 10 “Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. “
- v. 11 “With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the Children of Israel: thou shalt make them to be set in ouches of gold “

The word ouches, means a setting for a gem stone. It may be a solid gold holder, but usually means a finely made mesh or filigree of gold.

- v. 12 “And thou shalt put the two stones upon the shoulders of the Ephod for

stones of memorial unto the Children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial. “

v. 13 “And thou shalt make ouches of gold. “

v. 14 “And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches. “

The first, or top, or outermost item is the ephod. The term ephod, although a general word for garment, is used here in a higher sense denoting a special garment of religious significance. It consisted of two pieces of material in which a thin thread of gold wire was skillfully embroidered together with blue, purple, scarlet and fine twined linen threads. One piece covered the chest and the other covered the back of the High Priest. The two pieces of the ephod were held together by gold braided straps which were clasped together on the shoulders of the High Priest. Later in Israel's history the ephod became the symbol of the High Priest's office. The fine twined linen was an Egyptian white byssus yarn woven tightly together. The white speaks of purity and righteousness. In the Entered Apprentice Degree at the Apron Presentation, we were first introduced to the color white. The blue color, probably that of indigo, was produced from a species of shellfish. The color of scarlet is a bright red dye and was produced from worms or grubs. The purple color was produced from a secretion of the purple snail. The ephod was held close to the body by a girdle, literally a belt, made of the same materials. It was wrapped around the body of the priest and hung down to his ankles. The girdle was always used to strengthen those who wore it, whether by the High Priest when he served in the Tabernacle or by the soldiers going off to war. The girdle was used by Christ who came to minister as a servant. At the end of his last passover, he girded himself with a towel and washed the disciple's feet leaving them a pointed lesson, on what it meant, to be a servant.

The two onyx stones had the names of the twelve tribes, six names on each stone, engraved upon them in the order of their birth. Each stone was placed upon the shoulder of the High Priest and attached to the gold straps of the ephod. We do not know what the stones were made of, but they could have been of two types. The Septuagint translation, the most ancient Greek Version of the Old Testament, states that the stones were emeralds. Yet Josephus, the Jewish Historian, believes the stones were the sardonyx, which is a three layered stone of black, white and red.

Josephus by the way, who lived 37 A.D. to 100 A.D., was a very well educated individual pressed into military service, rising to the rank of Commander or better, possibly General. Upon leaving the military he wrote some very exacting books on early Hebrew History.

The Breastplate

How many Companions can describe the Breastplate used in your Royal Arch Chapter? Is it metal or material? Three rows of four stones, or four rows of three stones?

I will continue reading with verse fifteen,

- v. 15 “And thou shalt make the breastplate of judgment with cunning work; after the work of the Ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make
- v. 16” Foursquare it shall be being doubled; a span shall be the length thereof and a span shall be the breadth thereof “
- v. 17” And thou shalt set in it, settings of stone: The first row shall be sardius, a topaz, and a carbuncle: this shall be the first row. “
- v. 18” And the second row shall be an emerald, a sapphire, and a diamond. “
- v. 19 “And the third row a ligure, an agate, and an amethyst. “
- v. 20 “And the fourth row a beryl, and an onyx, and a Jasper. they shall be set in gold in their inclosings. “
- v. 21 “And the stones shall be with the names of the Children of Israel, according to their names, like the engraving of a signet; every one with his name shall be according to the twelve tribes. “

This passage of scripture describes the breastplate of Aaron. Unfortunately, it is no longer in existence. Replacement breastplates made over the years have varied in size, shape, material, jewels etc. as the ruler or High Priest ordered, or the craftsman crafted. In my rovings I have come across round, oval, square, rectangular and even shield shaped breastplates.

As stated the breastplate was made of the same materials as the ephod. It was square in shape and doubled over to form a pouch. Upon the breastplate twelve precious stones were set in gold and placed in rows representing the twelve tribes of Israel. Each stone had its individual character, beauty and glory. Probable Stones on the Original (Aaron's) Breastplate

Sardius	Topaz	Carbuncle brown/yellow/red	yellow
red			
Emerald	Sapphire	Diamond	green
blue/yellow/green/purple		clear	
Ligure	Agate	Amethyst reddish	moke purple
Beryl	Onyx	Jasper green/yellow/rose	black
red/green			

The Urim And Thummim

- v. 30” And thou shalt put in the breast-plate of judgment, the urim and the thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; And Aaron shall bear the judgment of the Children of Israel upon his heart before the Lord continually. “

The word urim, is mentioned seven times, and the word thummim, five times in the

Old Testament. Urim means “lights, “ and Thummim means “perfection. “ Both words are used in seeking divine counsel and guidance from the Almighty Lord. Many scholars have been puzzled over what the Urim and Thummim actually were or how they functioned in decision making. Their interpretations have varied greatly. Some say they were tablets, others say they were stones, possibly one smooth and one rough (sound familiar) or some other jewel for decision making. Even though we do not know exactly what the Urim and Thummim actually were, or how they functioned, we do know that they were used in finding the will of God for the Israelites and this is what is important.

The Robe of the Ephod

- v. 31 “And thou shalt make the robe of the Ephod all of blue. “
- v. 32 “And there shall be an hole in the top of it, in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of the habergeon, that it be not rent “
- v. 33 “And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about. “
- v. 35 “And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the Holy place before the Lord, and he cometh out, that he die not. “

The robe was a seamless garment with slits in the sides for arms, and a hole at the top for the head, which was reinforced so it would not fray or tear. The robe reached just below the knees of the High Priest and was trimmed with pomegranates of blue, purple, and scarlet to harmonize with the other pieces of the priestly garment. Each pomegranate was alternated with a pure gold bell. The sounding of the bells as the High Priest moved about the Holy of Holies, united the people as he ministered and they were able to follow his movements and be in prayer with him. The Mitre

- v. 36 “And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, holiness to the lord “
- v. 37 “And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. “

The headdress worn by the High Priest is called a mitre. Mitre means to wrap or to roll around. Josephus tells us that the headdress was like a crown made of thick linen swathes wrapped around the head of the High Priest similar to a turban. A plate of gold engraved with the words “holiness to the lord “ was placed on a blue lace and tied to the front of the mitre.

The Breeches & Undergarments

- v. 42 “And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach. “ The breeches made

from the linens were to cover the nakedness of the Priest, from the loins to the thighs. The priests of many nations surrounding Israel would not be covered like their priests. In fact, much of the heathenistic worship in the ancient world was sensual and obscene, with services performed in nakedness by the people. But God demanded that the worship be carried out in modesty and decency. The Priest was to “Worship the Lord in the beauty of holiness. “

This should be a message to all to make sure that our dress is glorifying to God when we come before him in worship. The scriptures give very explicit instructions to men and to women on how they should dress, which should be carried over to our present day mode of attending our own House of Worship.

And we too as Masons, have our own mode of dress. Business suits with shirt and tie may be all right for some off-evening Lodge, Chapter or Council meeting, but for degree work or special meetings, formal attire is in order. In fact, if in doubt, formal attire is always appropriate. Like the High Priest of the Temple, during his term of office, the District Deputy as well as the Grand Line Officers always appear in formal attire.

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THE INVESTIGATION

Presented by Thomas J. Parry, Master, Nejma Lodge #897, ACGL
ACGL District 9 Workshop - April 1994

Well, it's happened. So and so's petition was read in open Lodge and referred to the Investigating Committee. When volunteers were asked for, your hand involuntarily shot up and you were selected. What have I got myself into? Surely I'm no judge of the suitability of men for our Masonic Fraternity. What to do?

My Brothers, many of us have found ourselves in a similar situation. But, not to panic. The Grand Lodge knows the seriousness of the candidate investigation and has prepared an in-depth letter of instruction to those of you who have not been on an investigation and also as a refresher for those of you who have. The letter of instruction is found on the back of the ACGL form titled: *Notice of Appointment to Investigating Committee*. One copy should be provided to each Committee member. On the front you will find the names of the entire Investigating Committee along with the designated chairman. It will tell you whether the applicant is petitioning for the Degrees of Masonry or Affiliation. It will tell you when the petition was first read in open Lodge and when the report is due back by the Worshipful Master. Any delays must be immediately reported to ensure a timely ballot.

The first step is for the chairman to contact the Committee members along with the candidate to set up a mutually agreeable time to meet. Prior to meeting with the petitioner, the Investigating Committee should meet and plan their course of action. It is a good idea to know who will propose what questions so that the investigation will be completed with all the necessary questions being asked. It is important to remember that since the candidate is usually interviewed in his own home it is imperative that he be made to feel comfortable and unthreatened. Perhaps the investigation will take the form of an explanation of the virtues of Masonry, and what is expected of the candidate. In this semi-formal forum, the necessary questions can be asked without undue pressure. When the meeting is complete, the candidate and

the team should feel good about the meeting and its eventual outcome. To help with this process several rules have evolved which will help the team in the performance of its duty.

1. The members of the Committee should always bear in mind that their deportment, dress, use of language, every aspect of their conduct while discussing the Fraternity with the Petitioner and his wife will reflect favorably or adversely, and will, to some extent, “mirror” the Fraternity. You are considered “Ambassadors of Freemasonry” in every sense.
2. If petitioner is married, the Committee should plan their visit when the wife is home, and preferably when the children, if any, are awake. This will enable the Committee to effectively appraise the Petitioner’s relationship with his family.
3. Always plan to visit the Petitioner as a group, rather than individually. For most of us, it is usually much easier to conduct a relaxing discussion as a group than individually.
4. All questions regarding personal views on religion or politics, are to be avoided in the interrogation except to determine if the Petitioner does believe in God, or a Supreme Being, and the immortality of the soul. Insofar as any discussion of politics, it should suffice to determine that the Petitioner is not a member of a subversive organization, and will observe the tenets of Freemasonry in this respect.
5. The information provided by the Petitioner on the application should be verified before getting involved with questioning.
6. Determine how the Petitioner is regarded by his family, if married. If single, determine how he is regarded by those he comes in contact with on a daily basis.
7. Determine what his habits are in respect to sobriety, work, and amusement. Does he express a willingness to get involved? Will he take his Masonic responsibilities lightly?
8. Convince yourself of his financial ability to become a member of the Lodge. Without appearing too personal, determine if he is in debt or has a history of poor financial responsibility. Ensure that both he and his wife do not find the Lodge dues exorbitant.
9. Can he read, write and speak intelligently? How about his physical condition and health in general? Does he have a handicap or illness? Can he conform to the rigors of the degrees?
10. Determine if he has made adequate provisions for his family in the event of his death. Is he insured, or does he not think that this is important? He should be told that the Fraternity is not an insurance Society. Could this applicant become more of a liability than an asset to the Lodge?
11. Determine why he wants to become a member of the Fraternity, and how he found out about our activities. Is he basically a man of charitable inclinations or selfish? Will he fit into the Masonic scheme of things?
12. Will he be able to become an active participant in Lodge meetings? How does the wife feel about the time he will regularly need to invest? If he were interviewing

you for admittance, would you consider him as a worthy member of the Fraternity? Would you gladly welcome him into your home?

13. Remember that Masonry is only concerned with the internal qualifications of a man. Do not judge a book by its cover.

The job of the investigating Committee is often a difficult one. Often times you must go on a “gut feeling.” However, we must always bear in mind that lacking any evidence to the contrary, we must always accept every man at face value. The Committee should then reconvene at a private place where a discussion must ensue concerning the Petitioner’s motives for joining the Fraternity. Like a jury, a unanimous decision must be reached, and so indicated on the petition. On ballot night, all members of the Investigating Committee should be present to vote. It must be remembered, that no one outside the Committee is privy to any of the proceedings of the investigation process. The only information to any member of the Lodge, including the Master, is that the petitioner is either Favorable or Unfavorable.

[Editor’s note: Reference material includes the A.C.G.L. Guide to Investigating Committees.]

THE INVESTIGATING COMMITTEE

The Grand Lodge of the District of Columbia

[source unknown] - 1989

One of the most significant tasks of the Master of a Lodge is the appointment of committees to investigate petitioners. The importance of choosing Brothers who will project the precepts that we, as Masons, are dedicated to cannot be overemphasized. The first impression of the Lodge's fraternalism is made by the Brothers who officially represent it. Moreover, the petitioner's Masonic future will be permanently affected by the manner in which the investigators conduct themselves and do their work. Hence the image left with the petitioner must be above reproach.

CHOOSING AN INVESTIGATING TEAM

Care should be exercised by the Worshipful Master to select Masons who:

- are active in the meetings and functions of the Lodge;
- have displayed a knowledge of Freemasonry (The number of years a Brother has been a member doesn't insure Masonic awareness);
- are enthusiastically involved in improving Masonry through excellence within and without the Lodge;
- are able to express themselves in an expeditious manner;
- are truthful when relating personal observations;
- are prudent in their everyday dealings with others;
- are thorough when doing a job;
- are likely to be there when the petitioner is elected and receives his degrees;

have attended a training session for investigators; and
are not related to or a close friend of the petitioner.

You should choose at least three members of the Lodge to perform this important duty, thus insuring that you will receive a variety of reports on the character of the man being investigated.

Members of the team should work independently of each other, making their own appointments to meet at the convenience of the petitioner.

PREPARATION FOR THE INTERVIEW

Each member of the team should prepare for the interview by becoming familiar with the information supplied on the application. Investigators should take particular note of:

- the petitioner's occupation and place of employment;
- marital status;
- number and ages of children;
- health and physical status;
- application history; and
- references.

The investigator should leave with the petitioner a package of Masonic information containing the following, if available:

- The Voice of Freemasonry;
- Friend to Friend pamphlet; and
- Freemasonry, A Way of Life.

Preparations to be made by the investigator prior to the visit include:

- making an appointment well in advance of the desired meeting date and place, which should be at the petitioner's home;
- having at least two dates available in case your first choice cannot be met by the petitioner;
- making the appointment at a time convenient for the petitioner and his family;
- requesting that as many as possible of the family be present;
- wearing a jacket and tie; and
- remembering that you have only one chance to make a first impression.

THE INTERVIEW

Call the night before to confirm the appointment. Make sure you arrive on time. Being too early is just as bad as being late. Introduce yourself. (Give the position you hold or have held in the Lodge.) Refuse a drink if it is offered! You aren't making a social call. Present the package of information, giving a very brief explanation of each pamphlet. Make sure that the petitioner is informed of:

the meeting dates of the Lodge;
the cost of yearly dues and assessments (Can he financially afford being a Mason?);
the cost of the three degrees;
the commitment he must make when receiving the degrees; and of
the memory work that is required.

Ask what the petitioner expects to gain by joining the Fraternity. Find out the extent of his involvement in his church. Confirm that he isn't an atheist. Be attentive to the reactions of his wife and family and be ready to answer their questions. Discuss other organizations related to Masonry which may interest others in the family, such as DeMolay and the Order of the Eastern Star.

Explain that Freemasonry is not a religion with a plan of personal salvation, but a philosophy that is in keeping with religious devotion and good morals. A good Mason should be a good churchman, and in his church he will find his plan of salvation.

Emphasize that Freemasonry is not a political organization. It endorses no candidates or political party, and permits no partisan political discussions within its Lodges. It does instill patriotism and admonishes Masons to be good citizens. In all matters, it teaches men to think for themselves.

Make sure that the petitioner appreciates that Freemasonry is not a means of promoting selfish interests.

Make your meeting as brief as possible, don't overstay your welcome, but make sure all questions are answered satisfactorily before you leave.

If you don't know the answer to a question, be big enough to admit it. Write the question down, find the answer, and share it with the petitioner as soon as you can.

If possible, invite the petitioner to a Lodge function in order to introduce him to the Master and other members of the Lodge.

AFTER THE INTERVIEW

Fill out the investigation form. Do not do this during the interview. Have the courage to make a report recommending rejection if you would not care to take this petitioner by the hand as a Brother.

Be prepared to make a verbal report in open Lodge if requested by the Master.

Give the Brothers who signed the petition the courtesy of an explanation, if your findings are not favorable.

Join the petition signers in attending the meetings when the candidate is receiving his degrees.

Insure that the candidate feels welcome by introducing him to the membership of the

Lodge.

Be ready to assist the candidate in any way you can.

WHAT A PETITIONER MAY EXPECT FROM FREEMASONRY

A way of life, one of high ideals, which makes a person a better man in all respects.

A wonderful fellowship, present, past, and future. Present because of the association to be found among Masons. Past because of the great Masons of other years, whose heritage is an incentive to us. Future, for Masonry belongs to the ages.

An opportunity to serve Masonry - which means service to God, country, and fellow man.

A special kind of education, which cannot be found anywhere else.

Assistance in time of great need. Obviously with fees and dues so small, Lodges cannot provide an insurance program,

but there are many other ways of helping those in distress.

WHAT FREEMASONRY EXPECTS OF ITS PETITIONERS

Loyalty to the Fraternity, his family, country, and God.

Brotherly love for all mankind.

Belief in freedom of thought, speech, and action so far as it is compatible with the rights of others.

Enmity of ignorance, falsehood, bigotry, oppression, atheism, and all else that makes for spiritual, mental, and physical servitude.

Participation in the relief of the widow, the orphan, the weak and the oppressed.

Exemplary behavior demonstrative of the high calling of Masons.

After the interview the petitioner should have an excellent understanding of the Fraternity in which he desires membership. He has thus already begun a course of instruction and indoctrination which will make him a loyal and active member of the Craft. Such a Mason will support our Fraternity and add to its greatness.

THE INVESTIGATING COMMITTEE

by Zelwin H. Eaton, PM, member of the Grand Lodge of Missouri Committee on Masonic Education.

MSA Short Talk Bulletin - June 1988

After the reception of a petition, the single most important event in the life of a Masonic Lodge is the function performed by the committee on investigation. It is impossible for every member of a Lodge to personally know all of the potential

petitioners to the Lodge. In these days of declining membership, the Brothers who sign the petition of a prospective member may be blinded by friendship, a concern for the shrinking membership of their Lodge or, very simply, they may not have sufficient concern for their Lodge to see beyond the surface of the potential initiate whose petition they are signing.

It is the duty of the committee appointed by the Master to be unbiased by improper solicitations and uninfluenced by mercenary motives of Brothers, well meaning friends, and relatives of the prospect. The committee must seek the truth about the depth of the character of all whom they investigate. Just as importantly, they must consider the financial circumstances of the petitioner, the organizations he is already involved in, the kind of company he keeps, the reputation he has in the community, in his work place, and with the general public he comes in contact with every day.

The above answers can be obtained very simply. Ask questions, lots of them, of everyone it is possible to contact. Start out by talking to the Brothers who signed his petition. Ask them why they signed his petition. Require answers beyond, "He asked me to." Find out what they really know about him, how long they have known him, who introduced them to him and why. Ask them for names of people they know who are associated with the petitioner or know him personally.

Go to the men who the petitioner gave as his references. First, see if they knew they were being used as references, then find out why they think they were given as references. What commitments do they have about the petitioner? Are there any ties that would suggest their assessments of his character would not be completely honest and straight forward? What would they have to gain by his membership in a world wide Fraternity? Note carefully the responses to your questions. Are they given quickly, in a straight forward manner while they look you in the eye, or are their hesitations, shuffling of feet, and side wise glances. Do they give you a long detailed answer and say nothing or is the answer brief and to the point, clearly answering your inquiry? If you get too many evasive answers, take this as a sure indication the committee needs to dig further and ask more probing questions.

The last step in the process of investigating a prospective candidate should be the personal interview with the petitioner in his home, **WITH HIS FAMILY PRESENT**. Note carefully, does the petitioner welcome you unhesitatingly into his home. Does his wife greet you warmly and make a genuine attempt to make you feel at home or is she merely tolerating your presence? Any one who is expected to spend many hours and a sum of money with a Fraternal organization must have the support, with little or no reservation of his wife and family. Any man who is torn between two commitments, especially when one is wife and family, is going to solve his problem by negating one of his commitments and it is likely to be the Fraternity. Spending many hours initiating a man, teaching him the ritual, and developing a reliance on his contributions to the Lodge is a useless expenditure of time and money if there is doubt from the beginning that he will be a committed member.

Now to the most important part of the committee's work, the interview in the home.

Obviously, there will be as many settings for the home interview as there are homes in which interviews are conducted, so we will speak in terms of the ideal interview setting. Good manners dictate that you will interview the petitioner in the room of the house into which he invites you. This will probably be the room he and his wife feel most comfortable in or are most proud of. If possible, however, conduct your interview in the living room or the family room. Try to stay away from the dining room or kitchen. The living room is less likely to have distractions. If there is a TV, if at all possible get it turned off. You do not want to compete with a soap opera or Monday night football. By the way, make it a rule not to ask for an appointment to visit with the petitioner when there is the obvious possibility of a conflict. In other words, don't schedule interviews on Monday night during football season. Neither the petitioner's heart nor his mind are likely to be on the interview, and yours probably won't be there either!

Always have three members of the investigating committee present for the interview with the petitioner. The chairman of the committee should assume the leadership role in the interview and should ask the major portion of the questions. The second man on the committee should join in answering any questions the petitioner or his wife might have, watch the petitioner for his reactions to questions, and basically act as a resource person. The third man on the committee should spend the majority of his efforts observing the reactions of the petitioner's wife and any other members of the family that may be present. This man should pay particular attention to the wife. She, in the opinion of the author, is the key to the husband's retention in the Masonic Fraternity.

Observe closely her reactions to questions and to the general conversation and make careful mental notes of her reactions. At appropriate pauses in the flow of the interview, attempt to address any concerns the wife might have that have become evident by her responses or reactions. I define responses here almost entirely in terms of body language. It is unlikely that she will verbally object to her husband's interest in the Fraternity in front of the committee. However, she may very likely show her feelings strongly by her nonverbal reactions. This is the time to address her concerns and/or reservations. Do not wait until her husband has spent both money and time with the Fraternity. Waiting will allow opinions and feelings to solidify and become irreversibly set.

At the same time, don't forget the petitioner. If he displays adverse reactions at any time during the interview, use this as a key that the committee needs to explore the topic under discussion in greater depth or reassure the petitioner of the support, friendship, and Brotherhood the Lodge extends to its, about to become, newest member.

The chairman of the committee should control the time spent on the interview and should not overstay the committee's welcome. He should be aware of any signs of restlessness on the part of any of the participants and, should the interview become lengthy, he should take steps to bring it to a smooth and natural conclusion. The chairman should poll his committee prior to closing by asking, in an offhand manner,

if he has neglected to mention anything important and/or ask if anyone has a final comment he would like to make or a final question he would like to ask. This will give the third member of the committee a natural opportunity to address any problems he has observed, if he has not had an opportunity to do so up to that point.

The petitioner and his wife should be asked if they have any final questions or observations they would like to make before the committee departs in order to consider their recommendations on the petition.

In closing, the author would like to remind investigating committees that they too are being observed by the petitioner and his family. Their body language and responses can also be easily read. If the committee members rush through their questions, shift about in their chairs, drum their fingers on the arm of their chair or sit with their toes pointing toward the door, they will communicate, unconsciously, their lack of interest in their mission and their obvious desire to be somewhere else, doing something else.

Dress also plays a part in the impression the Lodge and the Fraternity will make on the petitioner and his family. Dress appropriately, but don't either overdress for the interview or underdress. Make it obvious that care has been taken to make a good impression. This will tell the petitioner and his family, in a subtle way, that the Lodge members are proud of their Fraternity and are particular about who gains admission to its society and its customs.

One final thought. Do not neglect to extend the right hand of friendship to the petitioner and his family prior to departing from their home. A warm and friendly grip is the one form of body language, when used in conjunction with a sincere smile, that overcomes reservations and encourages a positive relationship.

TRAVEL IN FOREIGN COUNTRIES
by Morris L. Budkofsky, PGM, Connecticut
MSA Short Talk Bulletin - April 1986

In the ritualistic work of the third degree, we hear the words “seeing the temple about to be completed, and being desirous of receiving the secrets of a Master Mason, whereby we could travel in foreign countries.”

Speculative Master Masons over the years have taken the words from our ritual “traveling in foreign countries” and have interpreted its hidden and spiritual significance as referring to the actual travel of Operative Master Masons, for upon completion of the temple, they found they must journey into the surrounding provinces where they could practice their craft.

In an ever increasing mobile society today, many of our Brethren were also quick to associate themselves with the ritualistic lines “whereby we could travel in foreign countries,” which leads us to the precautions one must take before leaving his Grand Jurisdiction.

Confucius said, "If language is not used rightly, then what is said is not what is meant. If what is said is not what is meant, then that which ought to be done is left undone; if it remains undone, morals and art will be corrupted, justice will go awry; and if justice goes awry, the people will stand about in helpless confusion. "

A Master Mason desiring to travel to a foreign country who thinks that he might like to visit a Masonic Lodge should and must make himself cognizant of the terms, "Regularity, Recognition And Jurisdiction" as they apply to Freemasonry.

Regularity Constituted, appointed or conducted in a proper manner.

Recognition The act of recognizing or the state of being recognized.

Jurisdiction Lawful right to exercise authority, over those things for which such authority may be exercised.

WHAT IS A MASONIC GRAND LODGE?

A Grand Lodge is the governing body of Freemasonry within a certain domain in the United States, for governing Freemasonry in each State in our Union and the District of Columbia. Hawaiian Lodges are under the Grand Jurisdiction of California. A Grand Lodge of Masons has as its presiding officer the Grand Master and the legislation of the Grand Lodge is binding upon all Freemasons and upon all Masonic Lodges under its jurisdiction.

WHAT IS A RECOGNIZED MASONIC GRAND LODGE?

The fifty Grand Lodges of the United States have various conceptions of "regularity." Thus, the Grand Lodge in State A is satisfied that the Grand Lodge of Foreign Country X meets the conditions of regularity, while the Grand Lodge of State B is not satisfied that the Grand Lodge of Foreign Country X conforms to all the conditions of regularity requirements of the Grand Lodge of State B. Thus, a Grand Lodge of a foreign country may be regular Freemasonry to the Grand Lodge of one State and "clandestine" or "irregular" by another.

AM I ALLOWED TO VISIT IN A MASONIC LODGE ANYWHERE ON THIS EARTH?

No you promised and swore that you would "stand to and abide by all the laws, rules and regulations" of your Grand Lodge. Those laws provide that you can visit in the Lodges which are under the jurisdiction of Grand Lodges which your Grand Lodge recognizes as "regular." All regular United States Grand Lodges are in fraternal relations with each other. If your travels extend beyond this nation, and you wish to visit Lodges in foreign countries, ascertain either from your Proceedings (published each year by all Grand Lodges), or by correspondence with your Grand Secretary as to their regularity with your Grand Jurisdiction.

A Master Mason planning on visiting another jurisdiction either foreign or within the limits of these United States, unless personally known, which in Masonic language is defined as "having sat in Lodge with," and who may have to apply for examination for admission to a Lodge, should be in possession of a current dues card and a

certificate of membership showing his name, Lodge name, number of his Lodge (if it has such) and which should bear his own signature in the margin. Each such card bears the seal of the Lodge and the signature of the Secretary. On the reverse side is the Grand Secretary's certification as to the regularity of the Lodge.

“Foreign Countries” do not necessarily mean to us the various geographical and political divisions of the old world. Foreign countries could be, to a Master Mason, the same as a symbol; like most symbols, they can have more than one interpretation. However, unlike many symbols, none of them are very difficult to trace or understand.

As an adjunct to the Conference of Grand Masters of Masons in North America there is a “Commission On Information For Recognition” as a facility to gather, collate and from time to time revise information on Grand Lodges in other lands, as a service to the Conference of Grand Masters of Masons in North America.

The Commission neither advises nor recommends that recognition be given to any Grand Lodge, but merely indicates whether or not it considers that a Grand Lodge in question satisfies the conditions of regularity, according to the adopted Standards of Recognition. Standards adopted for use by The Commission on Information for Recognition in accumulating facts.

I. LEGITIMACY OF ORIGIN

That the Grand Lodge requesting recognition has been lawfully formed by at least three just and duly constituted Lodges, or that it has been legally recognized by a Grand Lodge in fraternal relation with the Grand Lodge from whom recognition has been requested.

That such Grand Lodge must be “under the tongue of good repute” for an adequate number of years before such fraternal recognition is extended. An existence for such a period as satisfies the Grand Lodge whose recognition is sought, during which time the highest standards of the Craft have been practiced by the applicant Grand Lodge, may cure what would otherwise be considered illegitimacy of origin.

II. TERRITORIAL SOVEREIGNTY

That it is an independent, self-governing organization, having Masonic authority within the governmental territory over which it assumes jurisdiction - whether Country, Province, State or other political subdivision; or else shares such exclusive territorial jurisdiction with another Grand Lodge by mutual consent and/or treaty.

III. ANCIENT LANDMARKS

That it subscribes fundamentally, ritualistically and in all its relations to the Ancient Landmarks, Customs and Usages of the Craft. This requires adherence to the following:

1. Monotheism - An unalterable and continuing belief in God.
2. The Volume of The Sacred Law - an essential part of the furniture of the

Lodge.

3. Prohibition of the discussion of Religion and Politics.

THERE IS NO ROYAL ROAD TO GEOMETRY

by Garth Cochran, Calgary Lodge #23, Alberta

[source unknown] - October, 1988

Whereas a sound education has become essential to success in all areas of modern society and techniques of education have become increasingly sophisticated;

And Whereas the aids to instruction, such as the many visual and sound equipments now available, require some experience for their proper use;

Whereas Also, the Craft has so many skilled educators and communicators within its ranks;

Therefore Be It Resolved That all Masonic education should be directed by professionally-trained specialists in the Grand Lodge Research and Education Committee.

Gentlemen, this was to be the topic for debate today. It sounds like it should have been a hot one. But, despite the fact that this is a busy time of year, especially for educators, few Masons desired to take on the challenge. Not that I couldn't find Masons with opinions. Almost everyone had an opinion, some very passionate, but none were willing to speak for the affirmative. Yet this resolution is worthy of consideration, if only for the process of clarifying one's own thought and creating a rational basis for what, at once, was an emotional response to the question.

This resolution is one that at first blush sounds worthy of debate. The premise would appear sound. More than ever before in history, an uneducated person is at a great disadvantage. Human progress has assured that. About half of human knowledge has been gained in the Twentieth Century. Simply making a living does not equip one to comprehend or use the knowledge that is now available.

A Newfoundland fisherman once became very successful by dint of hard work and a willingness to try new things to catch fish. No one on the coast knew as much about where, how or when to catch fish, or how to dry and treat them so as to get the greatest return from the market. The result was that he soon acquired the means by which to ensure his son would never have to gut and dry fish to feed his family. He could be sent to University, be educated and become a man of consequence.

The arrangements were made, the son was sent to St. "F X" as St. Francis Xavier was known, the grandest college in the Atlantic region. The father was so proud that he bragged to all and sundry about his son and the education he was getting.

Then the son returned home for Christmas after the first semester. After the greetings and tears subsided and the rum was poured, the father and son sat in the kitchen to talk.

“So, me son, tell me what you've been learning at school.”

“Well father, one of the things I'se studying is geometry.”

“Tell me all about it.” was the command, for the father wanted to share in the glory of his son's new found knowledge.

But the son knew dad would never understand the complex concepts he was studying at the time so he decided to start with one of the basics.

“Well, one of the most basic of all things I've learned is (pie)(r)2.”

His father reached over and fetched him a severe clout on the side of the head. “Pie are square! Pie are square! You dolt. I send you to university and you learn pie are square. Everybody knows pie are round. Cake are square!”

The point is: much of the knowledge so accreted over the past century has been technical in nature and as such is available to specialists more than to the public in general. But we must have the various avenues opened unto us at an early age in order to determine the direction we wish to follow for the rest of our lives. Some of us will be fishers while others will pursue the ultimate geometry. So it would seem that there must be some knowledgeable and accredited person to direct our first steps.

If we accept that premise and apply it to Masonry as in this resolution, then we must consider how this would be done and whether that would be appropriate.

First, the resolution would require that professionally trained specialists are required. Are we talking of educators? Or communicators? or, perhaps, professionally-trained Masons?

There is no profession of Speculative Mason and therefore no professionally-trained ones who could train the rest of us. But, truly, that argument is absurd. The point here is to ask what kind of training would be required? What curriculum vitae would be required of candidates for the post of Masonic educator. How do you decide what a man's qualifications are?

For example, in 1969, the federal Department of Forestry fired all its tree physiologists. Those at the top decided that they didn't have to know how a tree grew because they knew that they did, in fact, grow. But instead of putting the physiologists to work on silvicultural projects, they let them go, including some of the top experts in the world. Because these men had spent their careers to this point studying which foods a tree utilized in order to grow, they weren't allowed to sprinkle different fertilizer formulations on the forest floor to see which promoted tree growth faster. A very good friend of mine, a Ph.D. in tree physiology, ended up teaching high school in B.C. as a result. He wasn't even allowed to do that without going back to University to get another degree.

What can, and likely will happen, is that we will lose sight of a man's Masonry in the quest for technical expertise that isn't truly required. There is hardly a man in this

room who couldn't with a few moments instruction operate any of the audio-visual equipment or teaching aids referred to in the resolution. Besides, being a professionally trained educator (which is how I take the sense of the resolution) would not guarantee they know how to use such equipment, especially the latest class, computers.

But that's not to say that the skills an educator has in communicating and in teaching are not required. It is simply to point out that professionally trained ones are not the only ones with such skills. Nor are they the only ones who can pass such skills on to others. There are many in the Craft who are not professional who do this already. The Masonic Spring Workshop is proof of this as is the work of Fiat Lux Lodge itself.

More important, requiring professionally trained educators or communicators would remove the right of a Mason to serve his Craft as best he can. I am neither a professionally trained educator, nor a professionally trained communicator. I am a scientist who became a writer/broadcaster because that's what I was interested in. I'm good at my job, and I teach people every day. Yet I would not qualify for any position on such a Grand Lodge Committee as would be required by this resolution.

Second, the resolution would require that all Masonic education be directed by such professionals in the Grand Lodge Research & Education Committee. This carries two implications: that the Grand Lodge Committee must develop suitable programs for use within the Lodges and that it would not only have the power to direct that such programs be used, but that only such programs be used. This would be essential if the committee were to maintain direction of all Masonic education.

But this would also create Masonry by rote. Sir Josiah Stamp called this process "The inculcation of the incomprehensible into the ignorant by the incompetent."

Most important, however, directing education from the Grand Lodge Committee would remove individual responsibility for the construction of the Moral and Masonic edifice we are all enjoined to build. For many, if not all, of us, the fun would be taken out of the Craft.

This brings up the third point: that the resolution calls upon all education to be thus directed. That, clearly, is impossible. As Dr. Galen Starr Ross points out:

"Anyone who can read and who owns a dictionary can become an educated person. Hungry minds always become educated and sharpen their mental and emotional tools as they grow in life through experience. "

Education is a self-directed process, and if we are to build a useful edifice, we must have the "architectural" freedom to pursue our own designs. If it is not on the prescribed curriculum, who is to deny me the freedom to pursue the wisdom of the ancients, the antecedents of our Craft and the philosophical truths upon which Masonry and other great systems of belief are based" Who is to deny me the right to pursue the Masonry in Mozart's Magic Flute? Who is to censor my Masonic discussions with my friends?

Gentlemen, I believe, and the sentiment I found concerning this resolution affirms, that it is not that professionally trained people directing all Masonic education ought not to be considered, but that upon consideration, it should be soundly rejected. Each of us, including myself, can come up with a thousand good reasons why, and in doing so we help clarify a policy direction for our Craft.

I wish to pass on to you with the thoughts of Ralph Waldo Emerson on education.

“There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn comes to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature, and none but he knows what it is which he can do, nor does he know until he has tried. “

Finally, I gave this talk a title based on what Euclid said because I thought it was appropriate for Masons and for Masonry. “There is no royal road to Geometry.” If we are taught anything as Masons, it is that our labor on our edifice is honorable. But it must be our labor, chosen of our own free will. The building and even its direction cannot be done for us.

There is no “royal road” but at the end we become kings!

THE IDEAS WHICH MADE FREEMASONRY POSSIBLE

by William H. Stemper Jr., MPS

The Philalethes - October 1990

The purpose of this paper is to discuss the origin of fraternalism in general and Freemasonry in particular, in terms of the intellectual currents which made the Masonic Fraternity conceivable as an institution.

The presuppositions of the paper are twofold: (1) that there was achieved an intellectual and institutional synthesis near the beginning of 18th century culture, ca. 1717-1738, which, in essence, “created” Freemasonry as we have come to know it in subsequent times further (2) that since Freemasonry is the prototype for much of subsequent fraternalism, and that most major fraternal orders have utilized both the ritual and Masonic structure as a model, then to understand the intellectual preconditions for Freemasonry, allow the student to grasp with greater clarity the unique phenomenon of fraternalism in western culture.

Freemasonry, as we know it, has existed in various places and times for about 300 years. Yet, nowhere has its impact upon culture been more profound than in the United States of America. After the Revolution of 1776 the Fraternity provided a source of symbols, myths, and a public ethic or virtue, which-to the same extent-because of a similar role of the Monarchy and the Established Church in England makes the United States a unique laboratory for understanding the role of Freemasonry as a civilizational or cultural phenomenon.

Thus, to define the exact nature-as far as possible-of what was unique about early Freemasonry in the United States helps any inquiry into the preconditions for the synthesis or creation of Freemasonry itself.

Further, to understand the unique American experience assists the Masonic student to understand what specific philosophical currents in the 17th Century and before made Freemasonry possible.

If this paper succeeds in clarifying these latter currents-even to a small and suggestive degree-then its purpose will have been served. The U.S. Masonic Imprint: 'What the Craft Achieved'

Apart from the heroic role of key Freemasons in the American Revolution, the fund of ideas, symbols, and myths associated with Freemasonry were instrumental to the birth of the new nation.

Historian of religions, Joseph Campbell (1) summarizes this achievement in two ways:

- (1) that the symbols of the Craft became the symbolism of the nation; and
- (2) that the ideas of Fraternity within the Craft were projected beyond the mere teachings of a particular Order, into the popular mindset of the revolutionaries themselves.

This latter point is particularly important because it signifies that the Founding Fathers were able to articulate a vision which achieved two potentially opposite objectives simultaneously-the good of the whole, or the commonwealth; and the rights of the individual within that whole.

Thus, two potentially contradictory aims, the rights of the State vs. the rights of the person, were reconciled, and preserved in creative tension.

Symbolically, Freemasonry's imagery provided a third, alternative path between the symbols of the Church, on the one side; and the symbols of Monarchy, on the other; both of which were the prevailing systems of authority in the 18th Century European milieu.

The point becomes more evident when it is remembered that the Revolutionary and later the Federalist period spawned a unique architectural school which reflected not only the egalitarian and enlightened ideals of the Founding Fathers, but also which lent an aesthetic aura of believable respectability to buildings such as the White House and Federal Hall, in New York, which came to embody the public image of the new nation.

Nation-making is of course no easy task. Because the United States was the first modern nation built not upon arbitrary military power, dynastic ambition, or even pure self-interest, the foremost task of the Founding Fathers after the Revolution was to articulate a unifying philosophy or ideology which made sense to the educated classes of the era. This meant that the political promises in the Declaration of Independence (1776) and the Constitution (1787), i.e., individual rights, had to be

reconciled by a public philosophy which explained, or at least made understandable, the reality that everyone was not economically equal.

In other words they had to find a philosophy which spoke of the dignity of work, the essential democracy of hierarchical representation-itself a potentially contradictory concept-all within a vision of harmony which avoided sectarian strife. The answer was of course Freemasonry.

In specific, early American Freemasonry performed three particular functions which illuminate its earlier origins in European intellectual history:

q. It achieved a kind of truce with sectarian religion, notably Puritanism and Congregationalism in New England, which allowed for persons who did not agree in theology to conduct a successful war against a third, "greater evil," British tyranny. Because most of the Founding Fathers were in some way associated with the Church of England, this achievement is all the more significant. 3,4

2. It occasioned and justified an intelligentsia, and politica, elite, which was both committed to the dissemination of knowledge, and to the effective, responsible brokering of power in a progressive spirit. (5)

3. When the Anti-Masonic era forced a restructuring of Freemasonry's public image, and a lessening of its elitist composition, ca. 1826, it "recovered" to assume still another cultural role as the acceptable middle class symbol of cooperation in commerce and civic affairs. During the period of the United States' relative absence from European affairs, 1776-1914, indeed Freemasonry remained the essential philosophy of harmonious pluralism for the entire nation. (6)

In another context,(7) I have suggested that Freemasonry can best be understood by reference to symbolic strata within the ritual motifs: biblical, medieval, hermetic (or occult) and Deistic or Enlightenment elements.

This way of approaching the study of Masonic origins is helpful because it enables the student to think of the synthesis of Masonic ideas in the early 18th century in terms of prevailing currents of ideas in the broader English and European context. For example, one can usefully trace the medieval, chivalric motif, including the degrees of the Royal Order of Scotland to the 1745 Jacobite era with its interest in the revival of chivalric; and the organization of modern Templary to the English Romantic era, ca. 1798 (9) to 1850 (beginnings of French Realism), when both the Grand Encampment of Knights Templar, U.S.A. was instituted (1817) and the English and Welsh "United Religious and Military Orders of the Temple and of St. John of Jerusalem," etc. was reorganized under the Duke of Sussex (1812-1843).

With the exception of the biblical motif, which was probably absorbed into Freemasonry in the 17th Century with the saga of the building of King Solomon's Temple,(10) the medieval, hermetic, and Enlightenment motifs can indeed be traced to the same chronologica, times in which each of these currents prospered. which each of these currents prospered. Further, we can trace key Masonic emblems to each of these eras, as follows:

1. Operative working tools; to the Gothic Mss., 1390 ca., ff.
2. The use of architecture as a memory or mnemonic for ethics and morality, to the 16th and 17th century “occult revival” and to Puritan moralizing literature. (11)
3. The All Seeing Eye, as the central symbol of English and American Deism, to the iconography of the era. (12)

One can understand the Founding Fathers, and indeed those who synthesized Freemasonry into a coherent moral system and into an institution simultaneously, if-and only if-it is understood that the use of particular emblems reflect a living, mythic connection between society, including government, and the perception of the structure of the universe.

Thus, to understand the origin of Freemasonry, and its imprint upon the psyche of the new American nation, for example, it is important to understand that emblems were not as we view them today-intellectual devices to help us recall particular precepts or teachings, but actually, bridges between human experience and the perceived nature of the created universe.

Another way to emphasize this point is to suggest that what 20th century man has come to understand as a difference between the exact, literal meaning of a word, or image; and its symbolic meaning, or allegorical, significance, did not exist in the same way for a person in the 17th or 18th Century. What we mean today to be “Symbolical, “ they meant as “literal. “

Thus, to understand the exact currents in the intellectual history of Europe-without which there would be no Freemasonry as we know it-it is important also to understand that each current utilized its symbols in unique ways. The 16th Century philosopher looking at medieval working tools, for example, would see them as instruments of a change in consciousness; Solomon's Temple, for example, would be a means to experience man's place in the order of the universe; and the All-seeing Eye would be a statement that enlightened rationality might put one in touch with the mind of God.

Archetypal Men The Creative Intellects Conceived Pre-Masonic Ideas

Freemasonry is quintessentially the product of certain historical elites: small groups of influential or powerful men who not only were able to conceive of an organization such as the Craft became, but also to imprint their surrounding culture with the significance of their ideas.

This is most clearly seen in American history, as I have noted above, by the Founding Fathers, and the generation of men following them, such as DeWitt Clinton (1769-1828) and Andrew Jackson (1767-1845), who were the links between the upper-class Freemasonry of Washington and Franklin, and the more middle class Fraternity of the post-Morgan period.

Thus Freemasonry has always been at its best when it has captured the enthusiasm

and loyalty of influential persons.

In England, two intellectual and/or commercial elites were particularly important to the founding of Grand Lodge: the members of the Royal Society, and the Huguenot ÈmigrÈs of Reformed, or Protestant faith, who flocked to England after the Revocation of the Edicts of Nantes by Louis XIV in 1685.

Elias Ashmole, the first recorded English speculative Freemason, was a Fellow of the Royal Society. Jean Theophile Desaguliers, later John Theophilus Desaguliers, was both a Fellow of the Royal Society (1714) and a Huguenot, as well as the third Grand Master of the premier Grand Lodge. (13)

The function of the Craft in this period 1685-1717-1723, indeed, can be seen as that of convening inquiring, progressive intellects who believed themselves to be part of either an aristocracy of learning; or in the case of Desaguliers and Presbyterian James Anderson (ca. 1678-1739), a spiritual aristocracy associated with the principles of Calvinism, notably its doctrine of the elect. Even the Chevalier Ramsay (1686-88-1743)-though a Roman Catholic- was reared as a Calvinist.

It is helpful, therefore, to examine representative members of the intellectual elite of England in the period prior to the creation of Grand Lodge, and to do so in terms of their association not only with the “corridors of power,” political or intellectual, but also because they and their writings embody the concepts which are to be found at the very heart of speculative Freemasonry.

These 'archetypal' figures will help us to understand what unique commingling of specific ideas, myths, symbols, etc., made Freemasonry as we have come to know possible.

The Medieval Stratum: Giordano Bruno

Apart from the Gothic Manuscripts and the existence of operative Lodges we have little evidence today that Freemasonry began in the middle ages in any form.

Cyril Batham, Past Master and former Secretary of the premier Lodge of Masonic Research, has nailed his scholarly “colors” to the mast by saying that he no longer believes that speculative Freemasonry evolved from operative Freemasonry. (14) Rather, we should look to the survival and existence of philosophically inclined cells within religious fraternities which went underground when they were disendowed in 1547 at the end of the reign of Henry VIII.

If we turn to the general history of ideas in Renaissance England, however, we find a general, though muted, fascination with the medieval view of life far after the close of the so-called middle ages. This motif can be seen in a revival of interest in medieval chivalry, and the codes of ethics and morality associated with it, far after the knight on horseback ceased to be a viable military or social figure, and long after feudalism ceased to be the principal factor in European economic organization.

The essential dynamic was a tension between an intellectual appreciation for an older form of medieval thought which was not scholastic or dogmatic, versus the imported

Italian humanism familiar to us through the lives of such men as Sir Thomas More (1478-1535), Sir Thomas Cromwell (1485-1540), and Sir Thomas Elyot (c. 1490-1546; pub. *Bolce of the Govenour* (1531)-all of whom studied in Italy. The humanists regarded all things medieval as corrupt-and left the universities, notably Oxford, because they deemed them to be devoid of honest intellectual inquiry.

The 'older form' of medieval thought was not narrowly-speaking scholastic, however, and is significant to the origin of Masonic ideas because it incorporated through such figures as Friar Roger Bacon (c. 1214-1292); the so-called Merton College school of astronomy, and Bishop Robert Grossteste, one of the fathers of modern experimental science (c. 1175-1253), a deep interest in the mystica, significance of numbers. The philosophical trends, or currents, most associated with this form might be termed a combination of Platonism, with its emphasis upon the enduring idea, as the only reality, and the medieval understanding of Pythagoras.

By the end of the 16th century, it is possible to identify a distinct movement within the intellectual circles of Elizabethan England which might be characterized as including the following elements:

1. The mystically-oriented medievalism, mentioned above.
2. Renaissance humanism, which itself was deeply imprinted with a fresher, and more secular view of Plato, called "Neo-Platonism." (15)
3. A form of courtly, chivalric manners which was knightly in character, but an anachronistic application of the way the Renaissance viewed knighthood as the idea, of Renaissance manhood. (16)

Each of these elements existed not only in a kind of creative tension with each other, but also-after the Act of Supremacy in 1535-with increasingly extreme forms of religious sentiment: Roman Catholic reaction to the English Reformation under Henry VIII during the reign of Mary Tudor (1553-1558); and strong expressions of Calvinism which became dominant during the reign of the boy-King, Edward VI (1547-1553), and toward the end of the reign of Queen Elizabeth (1603).

The medieval strain of mysticism suffered both from the hand of secular humanists, who considered anything medieval corrupt and intellectually dishonest and from the newly formed Puritan Calvinists, who considered anything medieval to be under the influence of Roman Catholic idolatry.

The result was that those who affirmed the value of the earlier tradition attempted to preserve a broader vision of society, and of the life of the mind, than was acceptable to established ecclesiastical and political authorities.

Into this situation moved-like a comet-the pivotal or bridge figure of a former Italian, Dominican monk, Giordano Bruno (1548-1600) whose short visit to England in 1583-1584 belies the enormous impact he had upon intellectually and spiritually minded Englishmen. (17)

In brief, Bruno was able to meld, or merge existing English interest in the medieval mystical tradition, with his own fascination in the legendary Egyptian philosopher

Hermes Trismegistus-assumed at the time to be a contemporary of Moses, and a foreteller of the coming of Christ.

Bruno, who was ultimately executed by the Roman inquisition, is important to the origin of Masonic ideas because he actively advocated the preservation of medieval architecture-in a period when Protestants were pulling down medieval abbeys and statuary wholesale-and because he was the first major Renaissance figure to call for a broad, tolerant international ethic of world peace and universal Brotherhood. 18(a) That he did so with self-conscious reference to Egyptian mythology and philosophy makes him-in the spirit of Mozart's Magic Flute, two hundred years later, the first identifiable pre-Masonic figure. 18(b)

There is an important sense in which the pre-Masonic ethic of Bruno was reinforced by the enduring presence of medieval political philosophy in the writings of Renaissance scholars such as Richard Hooker (c. 1554-1600), the arch defender of a broad based national Church of England against the increasing influence of Puritanism. (19) Hooker, who rejects the political use of the Bible as too subjective and sectarian and who advocates an early form of constitutional monarchy, puts forward political ideas of tolerance and justice which-balanced with Bruno's philosophy-produce a strong re-interpretation of the medieval commonwealth appropriate to a more modern England. (20) After Bruno and Hooker, the stage was set for the usage of medieval elements in both morality and political structure which we find in Freemasonry after the synthesis of 1717.

The “Occult” Stratum: John Dee

No stratum, or layer of pre-Masonic ideas is either so elusive or important to Freemasonry as the esoteric, or “occult” aspect of the Fraternity. Because Freemasonry is by definition secretive, and therefore unlike other English institutions created at the same time, notably livery companies, scholarly societies, schools, churches, etc., we should be open to substantive, scholarly inquiries into the flow of occult ideas in and around London prior to the creation of Grand Lodge.

But, this is not the case. The proliferation of quasi-mystical, and sometimes irregular degrees in Europe after 1717; the ambivalence of English Freemasonry about the Royal Arch until the Union of 1813, and the general hostility of Masonic researchers to the whole issue, has made this most important of all Masonic scholarly questions the most difficult to answer.

It is helpful to understand the exact nature of the question. In short, this writer's framing of the inquiry would be something like the following:

What secret, esoteric, or hermetic influences shaped the environment out of which Freemasonry emerged in the 17th Century?

Put this way, scholars can achieve two important objectives: (1) the avoidance of an uncritical association of Freemasonry with pre-Grand Lodge precedents for morally grounded, secret societies-or societies with secrets; and (2) explore the reason or rationale the esoteric or occult was so important to Freemasons after Grand

Lodge-important enough either to embrace and embellish; or important enough to curtail or suppress.

The question is made more manageable if we select one of the most important Masonic symbols: the Temple of Solomon in Jerusalem, as a key to the inquiry.

By considering the way in which the occult/hermetic tradition utilizes the Temple, we can perhaps understand more sharply what its function was.

In the briefest of terms this is presaged or anticipated first in the life and work of the Renaissance, Elizabethan Magus John Dee (1527-1608), the Astrologer Royal to Queen Elizabeth I, and reputedly the most learned man in England at the time. (21) Dee was convinced that architecture was the key to a comprehensive understanding of the universe. The architect's role in society was indeed that of the actualization, and symbol of the universal, enlightened scholar. (22)

More germane to the origin of Freemasonry, John Dee was convinced that architecture was an 'immaterial' art, the basis for which was in the individual moral imagination. (23) Actual physical architecture was a magical or mystical enterprise because "ideally structures were patterned after potent celestial, harmonies." (24)

By 1570-147 years prior to Grand Lodge-Dee was publishing such ideas among the emerging class of English artisans, whose descendants two generations later were among the first Freemasons.

John Dee was anticipating the purpose or function of architecture as a moral teaching device notably the literature Alex Horne has pointed out with regard to the role of King Solomon's Temple as a moralizing device among Puritans. (25)

Such literature later in the 17th century was similar to the allegorical writings of John Milton (1608-1674) and John Bunyon (1628-1688).

But Dee's contribution as a pre-Masonic archetype is unique not only because he was a profound mathematician and geographer-a premier intellect of his day-but because he understood that the specific function of architecture was a memory device: a means for man to recall harmonies and proportions in the universe which were related to the harmonious ordering of human society and of the individual soul.

He was instrumental in re-introducing the insights of the Roman architect Vitruvius (First Century BC First Century AD) whose work, *De architectura* was much used by Renaissance architects in the classical revival.

The full use of architecture as a moral memory device (26) -to recall and apply the harmonies of the heavens to earthly forms- does not develop until the influence of Rosicrucianism upon English intellectuals, notably Robert Fludd (1574-1637), Thomas Vaughan, and Elias Ashmole (1617-1692), but with John Dee the stage is set for a combination of the moral medievalism of Bruno and the symbol-making of Rosicrucianism to make speculative Freemasonry more conceivable to those who were eventually to become the synthesizers of the Craft.

The scope of Rosicrucianism is beyond this paper. However, no single current of ideas is more significant to the formation of Freemasonry than this unique and subtle current of concepts in European intellectual circles in the early 17th century.

It is premature to state categorically that Rosicrucianism had a direct, tangible impact upon the Craft degrees (This thesis was the subject of a not altogether successful paper to Quatuor Coronati Lodge #2076, by A. C. F. Jackson, on June 28, 1984). Yet, apart from the Rose Croix (27) which appears after 1750, and the Royal Arch, which appeared sometime in the 1740's, (28) it is important that many of us have been asking the "wrong" question about Rosicrucian influence upon Masonic symbolism.

This issue is not to prove or disprove a mystical, magical, or even esoterically Christian influence upon Freemasonry, but rather to examine how precisely such images as King Solomon's Temple were utilized-in terms of function-which might provide a clue to why the Temple is such a central symbol.

The answer is, I suspect, to be found in a German text by an obscure scholar known as Simon Studion, called Naomdria published in 1604. The manuscript is important for pre-Masonic history because it suggests that the real purpose for utilizing King Solomon's Temple in Masonic ritual is the interpretation of history; in a simplistic manner, to predict or prophesy about the future in terms of the 17th century pre Scientific Revolution mindset, but also more philosophically to give meaning to history, in the same way that the great classical historians, such as Polybius, Augustine, Suetonius, Thucydides, Tacitus, etc.,-and later Edward Gibbon himself-sought to give moral meaning to historical narrative.

Naometria suggests that the whole span of history can be interpreted from the measurements of King Solomon's Temple. To us this sounds ludicrous; but to the more mythically oriented mind of the late Renaissance, it is plausible not only because the Temple was the chosen biblical vessel of God's presence before Christ, but because it became a symbol for Christian pilgrimage in the Middle Ages. Such an effort is also similar to other 17th century efforts such as the Discourse on Universal History by French Roman Catholic Bishop Jacques Benigne Bossuet (1627-1704), whose work seeks to prove that the French Kingdom is the inheritor of the spiritual warrant of the Holy Roman Empire, and thus the embodiment of the virtues of earlier classical empires, Greek and Roman.

This method is all the more significant for an inquiry into the pre-Masonic origins of Grand Lodge because later Masonic writers, notably George Oliver (1782-1867) in England; and Salem Town (1779-1864) in the United States both utilize Masonic symbolism, including the Temple, as a means to interpret all of history, from pre-Christian antiquity to their present day.

We have been put off such writers because they are-of course-not empirical, critical historians-and indeed, the great accomplishment of Robert Freke Gould and other founders of Quatuor Coronati Lodge #2076 was to repudiate the claims of such men to be actual historians.

But today, to read George Oliver, (29) and to a lesser extent Salem Town,(30) is not so much to be reminded of Alex Horne's Puritan moralizing on the Temple, (31) but to be transported to the very beginning of the 17th century in Simon Studion's Germany: 219 years prior to Oliver.

Here we come to a remarkable issue in the understanding of the Masonic synthesis which produced Grand Lodge, which might be expressed as follows: Since both Dee's and the genera, Rosicrucian influence, (32) was so notable in the lives of Elias Ashmole (initiated, 1646) and Robert Moray, the first recorded speculative initiate in Scotland (1641), and both were associated with the Royal Society, as were so many founders of Grand Lodge, why was not the occult influence more overt and noticeable in the first Constitutions (1723-1725)?

The obvious response is that Anderson's role was not only that of a codifier, law-writer, and historian (by the standards of the day), but also an arbiter, compromiser, and filterer of ideas- deciding-perhaps with a committee-what would be included, and what would not.

There is little question that intelligent men of the late 17th and early 18th century were horrified at the incipient violence of the century through which they had just passed: the holocaust of the Thirty Years' War (1618-1648), the English Civil War (1642-1660), the English Revolution (1688-1690), and the upheaval of the Puritan Commonwealth, could not have but repelled men of sensibility, when countless men and women were killed in the name of religion.

Understandably, anything that would feed sectarian strife-most particularly quasi-mystica, or occult issues-were omitted from the constitutional and-when standardized-ritual formularies.

More tangibly, any reference to King Solomon's Temple which was not explicit in the Authorized Version of the Bible's accounts (1611) of the building of the Temple 33 must have given respectable-minded men pause. Any esoteric reference would have been suspect.

The issue of the filtration of occult ideas from Masonic ritual and practice is also one of the increasing scientific sophistication of critical scholarship in the late 1600's. Antiquaries such as John Aubrey (1626-1697) and Elias Ashmole as models of scholarship were giving way to persons such as Christopher Wren (1632-1723), first an astronomer, then an architect, and Isaac Newton (1642-1727), physicist, but also a student of the esoteric aspects of Holy Scripture, both of whom were transitional figures from the late Renaissance to the age of the Scientific Revolution.

An excellent laboratory to examine the filtration process is also the so-called Cambridge Platonists-a group of scholars at Cambridge University from 1633-1688. They sought to purify and apply the philosophy of Neo-Platonism-which was the common denominator both to secular Renaissance humanism, and to the earlier medieval strain associated with Giordano Bruno--to expand the spiritual meaning of Christianity, and to avoid the extremes of dogmatic, scholastic Catholicism, and

literalistic Puritanism. In this effort they were not unlike classic early Christian apologists for Christianity, such as Origen and Clement of Alexandria, who found much in Plato's thought to enrich Christian theology in order that cultured non-Christian Greeks and Romans might understand, as well as believe the Christian Faith.

The Cambridge Platonists were also self-consciously attempting to relate Christianity to the new spirit of philosophical thought associated with Rene Descartes (1596-1650), which was a harbinger of modern scientific method.

They are an intellectual, and an academic precedent for Freemasonry because they appealed to "Reason," from Neo-Platonic sources, and because they nurtured a concept of "Summum Bonum"-the greatest good-which anticipates the Masonic concept of the Tetragrammaton- the ineffable Name of God, toward which Masonic initiation is directed.

One of these gentle scholars, Benjamin Whichcote (1609-1683) advocated toleration for Jews during Cromwell's Protectorate-and the then revolutionary idea that one did not have to be Christian to be a moral person.

A second Cambridge Platonist, Henry Moore (1614-1687) advocated a doctrine of higher truth which was attainable through steps, or degrees; and a third Ralph Cudworth (1617-1688) considered ethics and morality as a reflection of the harmony implicit in the universe. (34)

Yet, in spite of their considerable toleration and efforts to reconcile ethics and religion with science, they are a principal "filter" through which pre-Masonic intellectual currents were cleansed of any reference to the deep mystical symbolism of Bruno or John Dee.

They preserved the basic framework of Neo-Platonic philosophy which Freemasonry exhibits in its degree system; the concept of Light; toleration; and Reason, but were persuaded to jettison any trace of mysticism. In this they were blood brothers under the skin of James Anderson!

The Deistic "Stratum"; John Toland

Beyond the medievalism of Giordano Bruno, and the occultism of John Dee, the origin of Masonic ideas can be traced to Deism-the quintessential philosophy of Freemasonry, and of our own Founding Fathers.

No element is as crystalline clear in Masonic ritual as this one - conspicuously God as the Great Architect of the Universe: a God who does not interfere in human affairs, but whose very nature orders and structures all of creation.

Deism is implicit in much Greek and Roman philosophy, notably the stoicism of Marcus Aurelius-yet can be traced in specific to three early modern scholars 'who again 'set the stage' for the mind set to be found in the Masonic view of man and the universe:

Jean Bodin (1530-1596); Pierre Charron (1541-1603), both French, and the Englishman Lord Edward Herbert of Cherbury (1583-1648).

Deism also recalls the philosophy of nominalism, in England most conspicuously represented by William of Occam (c. 1300-1349)-who advocated the separation of faith-as dealing only with the theological attributes of God-from Reason, the hallmark of Masonic philosophy four centuries later.

Importantly, Deism implies a kind of practicalism in public affairs and government which first becomes evident in the role of the new educated urban classes of urban England. (35)

Whereas the medieval state took a view only to the preservation of order; the Renaissance Tudor State, and the State during the Deistic era of the 18th Century presumed that educated, affluent elites would be par excellence active and informed citizens.

Because Deism was-in effect-the “religion” of the Founding Fathers, (36) we are accustomed to thinking of it as a backdrop for both the American Revolution of 1776, and the French, 1789.

But in terms of pre-Masonry, Deism is important to understand because it was the “compromise” between Bruno's medievalism and Dee's occultism which was acceptable to Desaguliers, Anderson, and countless other progenitors of Grand Lodge.

I have mentioned the political grounds which made such a compromise necessary. But there were other bases for a pruning down of Masonic symbolism at the time of the synthesis: it became intellectually and academically indefensible to uphold the pre-Christian, “Egyptian” grounds for Bruno's and Dee's symbolism after the scholarly work of the Swiss-born Anglican, Isaac Casaubon (1559-1614), who disproved the existence of Hermes.

Casaubon's career signals the point at which alchemy, cabbalism, and hermeticism cease to appeal to serious, established scholars- and likewise the beginning of a separate intellectual elite, apart from universities and major scholarly societies, who pursued esoteric studies.

He, and his son Meric (1599-1671) relentlessly debunked any idea that a mystical, pre-Christian world vision of universal Brotherhood ever existed. If we recall that John Dee articulated such a vision, which by the way also justified to him the Elizabethan imperial colonization of the world in terms of Neo-Platonism, (37) we can begin to see that the respectability of Dee's vision was dealt a death-blow. After Casaubon, and certainly after his son's French contemporary Jean Mabillon (1632-1707)-the French Benedictine scholar who more than anyone else is the founder of modern historical scholarship-none of the premier intellects of the late 17th or 18th century would touch the kind of “mythic” history associated with Dee or Bruno. If history were written to make a moral point, the moral point was that of current political philosophy, such as Gibbon's Decline and Fall and not a

quasi-mystical advocacy of world Brotherhood.

The path of making Deism the prevailing philosophy of Freemasonry was a fateful one, containing both positive and negative aspects.

On the positive side was the fact that Deism was the only practical comprehensive successor to the occultism of Bruno and Dee which also advocated a world Brotherhood of harmony and peace; and without the risk of offending scientists or theologians, or just plain, everyday secular businessmen.

The negative side is that much of the depth or richness of Masonic symbolism was probably lost-at least until the recrudescence of the so-called hautes grades after 1750.

I suspect that one thing that was lost was the possibility of Freemasonry remaining what it certainly was at the creation of Grand Lodge-a premier world-class gathering of the major intellects of the day. After 1750, few truly great civilizational figures-with the exception of the Founding Fathers and W. A. Mozart were self-conscious Masonic intellects. It was perhaps the price of respectability that Deistic Freemasonry did not attract-for whatever reason-the major leaders of the 19th century, and certainly not the 20th.

Divorced from the centers of scholarship and intellect, occultism became increasingly idiosyncratic, under the leadership of such persons as Robert Fludd (1574-1637) who debated Casaubon-but without entertaining or refuting the seriousness of his points. (38)

And without what might be termed a spiritual center, Deism-under the intellectual leadership of such men as John Toland (1670-1722)-became increasingly iconoclastic, and anticlerical.

While Fludd was attempting to "re-establish" the capacity of architecture and music to evoke the divine harmony within man Toland-the quintessential Deist-wrote a book, *Christianity Not Mysterious*, (1696) in which he claims that all we need to know of God can be discerned by and through human reason. Toland's intellectual cousin was Voltaire-and the other French philosophers, who tended to treat the baby the same as the bath water.

This is where we come full circle. I suspect that the genius of the Founding Fathers was that they perceived that there was more than a passing connection between the rational Deism of the Enlightenment and the earlier deeper symbolic richness of Giordano Bruno and John Dee. At least, they maintained a keen-even razor-sharp sense of the power of myth and symbolism, without succumbing to occultism or superstition. They knew they were creating a 'new order of the ages'-which their architecture and their words described, but they made an intellectual connection directly between Dee's appreciation of the power of symbol-as-reality and Toland's practical rationality, without going to the excess of either. When we see the excess of the French Revolution, and the never-never land inhabited by 19th Century occultists, we can perhaps be grateful that this small group of Masons and their

friends had a vision-and achieved that vision both in the American Republic, and within the Masonic Fraternity of their time.

Perhaps our task as Masons in the 21st century is to recover, re-articulate, and realize that vision once again-with direct relevance to the cosmos which lies at our feet.

ENDNOTES

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 12. Campbell, p. 25 and earlier Horne, *Sources* p. 63.
 13. cf. Richard H. Sands, “Physicists, The Royal Society and Freemasonry,” *The Philalethes*, Vol. XXXIV, Number 6, pp. 11-16. Robin D. Gwynn, *Huguenot Heritage*, London: Routledge, Chapman, and Hall, 1985, pp. 89-
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THE KABBALAH AND FREEMASONRY
 by Rev. J. N. Cleland, M.A., D.D., P.P.Gr.Ch., Kent
 [source unknown - date unknown]

In his Prestonian Lecture ("Medieval Master Masons and their Secrets") for the year 1933, W. Bro. Rev. W. Covey-Crump, M.A., Gr. Chaplain (England), brought to the

notice of the Craft the very important influence which was exercised by the school of Kabbalistic thought at the time of the formation of the 1717 Grant Lodge. Bro. Covey-Crump subsequently expanded his thesis in a Paper delivered before the Masonic Study society in London. Apart from this preliminary treatment of the subjects the study of the Kabbalah and its connection and parallels with Freemasonry has been neglected, with the result that little is known of it by members of our Order. I have therefore, in the present Paper, endeavored to repair the deficiency, and I trust that such light as I have been able to throw on the subject will be of assistance to other Brethren who are also students of the inner meaning of our Craft and its rituals.

At the outset, I would like to say that in my opinion it is doubtful whether any Kabbalistic doctrines or ideas were actually introduced into the Masonic system by such of our reformers (using that word according to its fundamental meaning) as Ashmole, Fludd, Montague, Desaguliers and the many others who were associated with the inauguration of the Premier Grand Lodge. Rather, would I suggest that the Grand Lodge era represents the coalescence of a number of parallel channels through which the basic principles of the Ancient Wisdom had been transmitted through the Middle Ages, and which it was then decided under reservations to reveal to a section of the thinking public. This view receives confirmation from the works of authors who have previously written concerning the same subject, for nearly all of them admit that Kabbalism had some influence on the decisions made during the period of transition from Operative to Speculative. Even Bro. Robert Freke Gould, over cautious as he is, concedes that Freemasonry might have received "no slight tinge" from those students of the Kabbalah who have been identified as being numbered among the leading minds of our Order. These students, he informs us, were possibly more numerous than is generally supposed and the larger the number the greater is the probability that some of the more influential among them did indoctrinate their Brethren with their peculiar wisdom" (Gould's History). To sum up, the available evidence warrants the conclusion that long before the emergence of Speculative Freemasonry as an organized Society, the root principles of the Ancient Wisdom appear to have been grafted upon the decaying symbolism of the Guild and Fellowship of Operative Masonry in Kabbalistic guise. However, before proceeding to demonstrate this close connection which undoubtedly exists between the Kabbalah and Freemasonry, I must give some indication of what the Kabbalah really is because the average Masonic student has only a hazy idea for what purpose the doctrine was evolved.

According to the definition contained in the Oxford Dictionary the Kabbalah is, "Jewish oral tradition; mystic interpretation; esoteric doctrine; occult lore." A better and more explicit definition perhaps, is: "the Kabbalah is the Judaic veil which hides from the vulgar gaze the wisdom of Israel." The word Kabbalah (however spelt) is derived from the Hebrew QBLH, the literal interpretation of which is, "an unwritten or oral tradition," from the Hebrew verb QBL - "to receive." In other words, a Kabbalist may be described as a student of the hidden meaning of Scriptures, which he interprets by the aid of what is known as the symbolical Kabbalah. It will not be possible in this Paper to go into the history of the various schools of Hebrew mystics

from whom the Kabbalistic tradition issued, but nevertheless it will be necessary to refer briefly to some of them. Among the best known are the Essenes who are described by Philo as “eminently worshippers of God,” by which he means to imply that they essayed to keep their minds in a priestly state of holiness. Plato, speaking of the Essenes, also states that “they study only that philosophy which pertains to the existence of God and the beginning of all things, otherwise they devote all their attention to ethics, using as their instructors the laws of their fathers, which, without the outpouring of the Divine Spirit, the human mind could not have devised for, following their ancient traditions, they attained their philosophy by means of allegorical interpretations of the love of God they exhibit myriads of examples, inasmuch as they strive for a continued uninterrupted life of purity and holiness; no one possesses a house absolutely as his own, one which at the same time does not belong to all; for, in addition to living together in companies, their houses are open also to their adherents coming from other quarters. They have one storehouse for all, and the same diet; their garments belong to all in common, and their meals are taken in common.” From this description, we may be pardoned if we commend them as excellent examples of the true practice of Brotherly Love, Relief and Truth. The following characteristics of the Essenes are important in regard to our modern Freemasonry, and should be carefully noted:-

1. The great stress which they laid upon Fellowship.
2. Their distinction from the general populace by their higher sanctity.
3. Their devotion to the study of the knowledge of God, and of the beginning of all things.
4. Their love of allegorical interpretation.

These characteristics surely present a fair picture of Freemasonry as it ought to be. Another significant mystical group were known as the HASHAIM (“the secret ones”). The members of this group reserved a room in their houses for the reception of a charity box, where money could be deposited or withdrawn in the utmost privacy; the contents of these charity boxes were collected and distributed by Almoners appointed for the purpose. A third group were the VATIKIN (“men of firm principles”), who are further described as “men who were meek and carried out the Commandment from pure love”; meekness here stands for something infinitely higher than the moral idea popularly associated with that term, and its attainment could only be realized after a long and strenuous training.

One of the most interesting phases of Hebrew mystical thought is that known as the MERKABAH (“Chariot”) Mysticism, which is peculiarly associated with the interpretation of the first chapter of the Book of Ezekiel. And here, I would call attention to a very curious prohibition existing in regard to the inner meaning of the first chapters of the Book of Genesis. It was absolutely forbidden to explain the secret doctrine to more than one person at a time, and in the case of the Merkabah lore it was also forbidden to divulge “even to one by himself unless he be a sage and of an original turn of mind.” This prohibition is referred to by Rabbi Zeera, who, writing in the third century A.D. declares, “we may not divulge even the first words

of the chapters unless it be a chief of the Beth Din - "House of Judgment," a technical term for the Jewish Court of Law - or, to one whose heart is tempered by age and responsibility." Expressed Masonically the prohibition applied to all those who were not "of mature age, sound judgment and strict morals." In the Merkabah lore ministering Angels figure prominently, especially one named Sandalphon (a corruption of the Greek Sunadelpnon - meaning co-brother), and this is significant from the point of view of Freemasonry. The idea of the Word of God becoming transformed into an angel and performing tasks among men is also found in the Logos doctrine expounded by Philo, and forms the proem of the Gospel according to St. John. It is likewise clearly linked with the conception of the Spiritual Marriage (human and divine) which figures largely in the Alchemic and Rosicrucian philosophies. We may also note that in the Old Testament, Israel is consistently alluded to as the "Bride," while God is represented as the ideal "Bridegroom," arrayed in garments displaying the dignity of manhood, and here, in the profoundest mystical sense, we have a direct link with our Masonic tradition of the quest for the Lost Word.

The later Rabbinical epoch (circa 700-1100 A.D. was productive of a large mystical literature, one branch of which, the HEKALOT ("Halls") is reputed to have had for its origin and inspiration YOREDE MERKABAH ("Riders in the Chariot"). According to Dr. Louis Ginsberg these mystics were able "by various manipulations to enter into a state of auto-hypnosis in which they declared they saw heaven open before them and beheld its mysteries." The same writer also affirms: "It was also believed that he only could undertake this Merkabah-ride who was in possession of all religious knowledge, observed all the commandments and precepts, and was almost superhuman in the purity of his life. This, however, was regarded usually as a matter of theory, and less perfect men also attempted, by fasting and prayer, to free their senses from the impressions of the outer world, and succeeded in entering into a state of ecstasy in which they recounted their heavenly visions." Abelson ("Jewish Mysticism"), quoting this, points out that much of the belief still survives. Modern research assigns a much earlier date to the origin of Merkabah mysticism, and it may well be that it is a syncretism of Hebrew, Mithraic and Neo-Platonic elements.

The Kabbalah is the ancient Chaldean Sacred Doctrine, an occult tradition handed down by oral transmissions but which, although accepting tradition, is not in itself composed only of traditional teachings. It was once a fundamental science, notwithstanding the undoubted fact that it is now disfigured by the additions and accretions of centuries, and by the interpolation of western Occultists, more especially those of Christian mystics. Originally the Kabbalah was communicated only verbally, or "from mouth to ear," and this became known as the Theoretic Kabbalah. There also came into being a Practical Kabbalah which concerned itself largely with the interpretation of the letters of the Hebrew Alphabet, as images or types of sounds, of numbers and of ideals. History bristles with the names of learned and intellectual men who were students of the Kabbalah, including Paracelsus, Henry Kunrath, Jacob Boehme, Robert Fludd, the two Van Helmonts and Cornelius Agrippa. There are to be found Cardinals, Abbots and even Popes among the

Churchmen, and exponents of almost every branch of science and learning have numbered in the ranks, ranging from Masters of the Art to the merest dabblers. The origin of the Kabbalah is lost in the mists of antiquity, but there is evidence, even documentary, as far back as the Rabbis of the Second Temple, 515 B.C. Before that date we have no proof of written records, and there is no hint of an author, nor any trace of its first teachers. Nevertheless, we do know that the Kabbalah must have existed for centuries in a very complete form before anything was committed to writing, or otherwise recorded. One curious point to note is the way in which the Kabbalistic tradition has run parallel to, and yet kept distant from, the exoteric Pentateuch (the first five books of the Old Testament), and also from the enormous mass of commentaries thereon, the Mishna and Gemara, which together form the Talmud. The phenomenon is to be observed in India also, where the esoteric treatises, the Upanishads, grew alongside the purely exoteric Brahmans and Puranas. Indeed, it must be recognized that there has been, and always will be, a hidden side to Religion; even in the Church of Rome the name, if not the fact, still is retained in the term, "The Discipline of the Secret." We now pass to a consideration of some of the main Kabbalistic works. First and foremost must be placed the SEPHER YETZIRAH (the "Book of Formation"), which is by far the oldest work extant in the Hebrew language. This Book outlines a philosophical scheme of Creation, bringing out parallels between the origin of the world, the Sun, the Planets, the chemical elements, and man; it also deals with the senses and other parts of the make-up of man. Herein the twenty-two letters of the Hebrew Alphabet are divided into a Triad, a Heptad and a Dodecad; three Mother letters, the foundation of the Alphabet, and representing Air, Fire and Water, from which three basic elements all Nature took form; seven Double letters, each expressing a double significance, and representing the seven Planets and other septenaries; twelve Single or Simple letters corresponding to the months of the year, the Zodiacal Signs, and human organs. The Sepher Yetzirah is mentioned in both the Jerusalem and Babylonian Talmuds, and is written in that peculiar Neo-Hebraic language used in the Mishna commentaries on the Pentateuch. Next in importance is the ZOHAR (the "Book of Splendor" or "of Light"), its very name recalling at once the emphasis which is laid upon the search for "Light" in our modern Freemasonry, as well as the association with "Light" as the central fact and object of quest and worship in ancient Egypt. The Zohar is a collection of separate treatises relating to souls, angels, cosmogony and to God. There are many other Kabbalistic treatises, but the two books I have mentioned are the most important.

A study of the Kabbalah reveals a two-fold division; one part devoted to dogmatic and doctrinal research and known as the "Dogmatic Kabbalah," the other concerning itself with the practical or magical aspect and described as the "Practical Kabbalah." Both of these branches have produced many outstanding figures, and both of them have their representatives living today. The Dogmatic Kabbalah deals largely with philosophical conceptions of God, of Angels, and of other Beings presumably more spiritual than Man; it considers the human soul and its aspects and parts, and is devoted also to a study of pre-existence, reincarnation and the division of the various planes of existence. The Practical Kabbalah is concerned with the mystical and

allegorical interpretation of the Old Testament, dealing exhaustively with each phrase, word and letter, and the connection between the letters and numbers and the different modes of their inter-relation. It also lays down the main principles of the three great sections of the Science of NOTARICON and TEMURA. Further, the Practical Kabbalah contains instructions for the making and use of amulets, magic squares, the use of the Divine Names and those of the various Orders of angels. One of the principal concepts found in the Kabbalah is the idea of spiritual wisdom being reached by thirty-two paths, comprising ten numbers and twenty-two letters; the ten SEPHIROTH ("Holy Voices") chanting by the Crystal Sea, and the twenty-two Occult Forces of the Universe.

No exposition of Hebrew mysticism would be complete without a reference to the SHECHINAH mysticism. The Hebrew Scriptures contain two basic elements of Theological teaching: God conceived of as Father, and conceived of as King. Being anxious to exclude oppressors of their people, the Rabbis at first limited the conception of the Fatherhood of God to Jews, but as the course of Hebrew history advanced and the mystical tradition widened, a more spiritualist conception gradually emerged, and the idea of Divine Parenthood became linked with that of a Kingdom comprising the Elect of God called out from all the nations. None the less, in the Rabbinical Schools the two conceptions, the Fatherhood and the Kingdom of God, found expression in the strict fellowship within the communal life, and this was the basis of the Shechinah mysticism. The word Shechinah is derived from the Hebrew root SHACHAN (to dwell), and it symbolizes that "Divine-human fellowship which only fails when the human partner is in sin." It involves what, in the words of Brother Lawrence, is described as "the Practice of the Presence of God." A famous Hebrew exponent declares that, "the Shechinah only resides with him who is at once wise, strong and wealthy; where wise indicates the perfection of spirituality; strong shows out the perfection of physical qualities, and wealthy - or, as we are accustomed to call it - beautiful, denotes the perfection of the moral qualities." In the old Testament (Numbers, chapter 5. verses 24-26), the blessing pronounced by the priest is given in the terms of Shechinah mysticism; "the Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance - upon thee and give thee peace." One of the best illustrations of underlying meaning of the Shechinah is contained in the passage which occurs in the Book of Exodus (chapter 20, verse 18); "All the people saw." the voice of God in various forms, for this links up the Hebrew conception with the Greek Logos or Word. This idea of visible speech appears quite often in Scripture and mystical literature, and the implication is that the phenomenon was not a vocal vibration, but was, as it were, a ray of virtue so exceedingly brilliant as to be beyond the capacity of the rational faculty. The same idea is also sometimes expressed in terms of smell, as Aaron's Rod is said to have smelt the Shechinah. Kabbalistically the twenty-two letters of the Hebrew alphabet are used to illustrate - or veil - the Theosophic or doctrinal element. The three letters which play the principal part in this are, ALEPH, MEM and SHIN, and these are called Mother letters because they signify the three divisions into which the alphabet naturally falls:-

- (1)..MUTES, possessing of themselves no sound except in combination with a vowel. "M" will be found to be merely a compression of the lips.
- (2)..SIBILANTS, or hissing sounds, denoted by SH.
- (3)..ASPIRATES, which the ancient Theosophists hold to be intermediate between the other two groups. "A" was taken to represent this group.

All other letters were held to be born from the three Mothers, and these were associated with the three primordial elements; Mem with WATER, because the chief product of water is fish, and fish are the mute creation; Shin with FIRE, from the hissing of the flames; and Aleph with AIR, as having an airy, vacant pronunciation, holding the balance between mute and sibilant, as air holds the balance between fire and water. Speaking of the Mother letters, the Sepher Yetzirah says of them: "The heavens were produced from Fire; the earth from Water; and the air from the Spirit is as a reconciler between the Fire and the Water from the Fire was made heat, from the Water was made cold, and from the Air was produced the temperate state, again a mediator between them." From the three Mother letters come forth seven Double letters: BETH, GIMEL, DALETH, KAPH, PE, RESH and TAU, each embodying the characteristics of the sacred Planets, and just as each have a double aspect and influence, so the seven double letters have two aspects, or their hard and soft sounds, which modify the meaning of the words in which they are used. There are finally twelve simple letters which are associated with the twelve signs of the Zodiac: HEH, VAU, ZAIN, CHETH, TETH, YOD, LAMED, NUN, SAMECH, OIN, TZADDI and QOPH, These Simple letters give special force to the words in which they are used, modified by the varying power of the Double letters in the word, just as the twelve Houses give significance to a Horoscope, but are modified by the position of the Planets in each House. Hence, the twelve simple letters represent the twelve properties or potencies which make up the earth's aura, while the seven double letters, like the seven Planets, represent the seven ELOHIM oppressed through the seven Nature notes, and the seven colors into which the One Light (or Yod) is broken up. It is significant to note that the division of the twenty-two letters of the Hebrew alphabet into groups of three, seven and twelve letters respectively, corresponds to the number of units shown on the three parts of the traditional form of the "True Cross," viz. three units the upper arm, seven the cross-bar, and twelve the upright below the cross-bar.

We may now consider the Kabbalah in the light of the two main divisions, the Dogmatic and the Practical, but must not lose sight of the fact that the whole teaching is based upon the assumption that every sentence, phrase, word and letter of the Hebrew Pentateuch is Divinely inspired, and that no "Jod nor tittle" may be changed or neglected. One of the most famous of the 17th. century Rabbins, Rabbi Menassek ben Israel, compares the Mosaic books to the body of man, the Mishna (commentaries) to his soul; and the Kabbalah to the spirit inhabiting the soul. Simon ben Yochai says: "Woe unto the man who sees in the Torah nothing but simple narratives and ordinary words, for if, in truth, it contained only that, we should have been able, even today, also to compose a Torah which would be, in very much another way, worthy of regard. In order to find simple statements we should only

have to betake ourselves to the ordinary legislators, among whom we could find valuable words in even greater quantity. It would suffice us to imitate them and to make a law after their words and example. But it is not thus. Every word of the Torah contains an elevated sense and a sublime mystery." He also affirms: "The narratives of the law are but the garments of the Law. Woe unto him who takes this garment for the Law itself! It is in this sense, that David spoke saying, "Open thou mine eyes, that I may behold wondrous things out of thy Law" (Psalm 119, verse 18). There are fools who, seeing a man covered with a beautiful garment, look no further than that; and yet that which gives a worth to the garment is his body, and what is more precious than that, his soul. The Law, too, has its body. There are precepts which one might call the body of the law. The ordinary narratives which are intermingled are the garments with which the body is covered. Simpletons have regard only to the garments or narratives of the Law the better instructed pay no regard to the garment, but to the body which it encloses. Finally, the wise, the servants of the Supreme King, they who inhabit the heights of Sinai, are concerned only with the soul which is the foundation of all else, which is the real Law." I have already mentioned that there are three methods of interpretation applicable to the Practical Kabbalah, and as much in Freemasonry is undoubtedly concealed under Kabbalistic veils, it is desirable that students should know something about them. The following is therefore a brief explanation suitable as an introduction for beginners:-

(1)..GEMATRIA: is the method of interpretation by means of which a name or word of a certain numerical value is related to others of the same value. In this manner numbers become associated with ideas. An example commonly given is MShICH (Messiah) which numerically is 358, which is also the numerical value of IBA ShILH ("Shiloh shall come" - Genesis, chapter 49, verse 10). The letter value of Shin is 300, and this became an emblem of Divinity because Ruach Elohim (RUCh ALHIM), "The spirit of the Living God," is also 300 when interpreted numerically.

(2)..NOTARICON: or Abbreviation, takes two forms: (a).. A word is formed from the initials or finals of a sentence. For example in the Book of Deuteronomy (chapter 30, verse 12), Moses asks, "Who shall go up for us to Heaven?" - MI IOLH LNV HShMILH - the initials spelling MILH, meaning Circumcision, and the finals IHVH, the Holy Name or Tetragrammaton. For this reason it is claimed that Circumcision is a feature of the way to God in heaven.

(b)..Is the reverse of this process.

(3)..TEMURA: is more complicated and it has led to a great variety of modes of interpretation. Many commonly used ciphers are based upon its permutations, and one example is that of writing half of the alphabet, and under it, the other half reversed, then substituting the English A for Z. The Hebrew A for T, and so on. Each such permutation has a name, the complete series being known as the combinations of "Tziruph." Again, a square of 22 by 22 is frequently used, the letters of the Hebrew alphabet being placed in each square in order up and down, and then read across or diagonally. The well known Playfair Cipher is based upon this principle, is based upon this principle, as also is the so-called Mark Degree Cipher (the Kabbalah

of Nine Chambers), which is incidentally, used in the M.M.T.B. Other developments involve numerical expansions and contractions, and of these the best known is probably the Tetragrammaton (JHVH) expressed numerically as 26, or reduced to a digit - 8 (JHVH in numbers is 10,5,6,5 i.e. 2 6, which reduced is 2 plus 6, 3). According to this method the Holy One, blessed be His Name, is recognized as a Trinity, because God Almighty - AL ShDI - is 3, 4, 5, which totals 12, and reduces to 3, a triad. Masonic students will not fail to note the connection here with the Pythagorean 3 - 4 - 5 triangle as a symbol of three-fold Deity. By repeating the Tetragrammaton four times the 3 - 4 - 5 triangle becomes an important glyph; one complete name is placed in the center, and the other three are mixed and divided into words of 3, 4 and 5, corresponding to the sides of the triangle, and reading HHH, HVVH, VIHH) the whole reading JEHOVAH - that was, is, and is to be.

It will not be possible, within the limits of the present Paper, to describe the Dogmatic Kabbalah in detail, and I must therefore confine myself to quoting from the seven ideals of Kabbalism as these are summarized by Dr. Wynn Westcott:-

1. God, the Holy One, the Supreme Incomprehensible One, AIN SUPH, is not the direct Creator of the world. Everything proceeded from the primordial source by successive emanations, each reaching a lower level than the preceding one. Hence, the Universe is, in fact, God manifested, the last and farthest removed production being matter, which is therefore seen as that which is deprived of perfection.
2. All that is known or perceived is formed upon the type-model of the Sephiroth.
3. Human souls have pre-existence in the higher worlds even before the origination of our world.
4. Before incarnation they now dwell in the Upper hall or Treasury, wherein it is decided what body each shall enter.
5. Each soul, after spending its life or lives on earth, must undergo purification before it is ready to be re-absorbed into the Infinite God.
6. One life on earth is seldom sufficient. Two are necessary for almost all, and, if the second is a failure, a third is required, but the weak soul is linked to a stronger soul which acts as helper.
7. When all pro-existent souls which have incarnated on earth have reached perfection, the Evil Angels will also be raised to perfection, and all lives merged in the One Life of Deity by the "Kiss of Love" from the mouth of the Holy One, and the manifested Universe will be no more until it pleases the Deity to re-vivify it by His Divine fiat.

There is, as I have previously stated, much more in the Dogmatic Kabbalah than is evident from the foregoing, but we cannot in this place enlarge upon it as this would necessitate a careful study of the divisions and appurtenances of the Four World and many other technicalities. The doctrine of Emanations alone, which involves a complete review of the Sephiroth and their links and offices, requires a detailed treatment quite outside the scope of a Paper of this nature.

To return to Freemasonry and the formation of the premier Grand Lodge in the year 1717, although much is obscure, one thing at least is certain, namely that at this period the inner Christian tradition was given peculiar emphasis, being expressed under numerical and Kabbalistic veils. It is, for instance, significant to find that the number 888, which in the Greek Kabbalah is the number of the Christ manifest as Jesus, has some very curious connections with Speculative Freemasonry. The title ENTERED APPRENTICE MASON is made up of three words, each of which adds up to 8, so that when a Candidate becomes an E.A, he appears, "ipso facto," as a potential Anointed One, a possible Salvator. In order to become a Mason at all he has, unknown to himself, to be in possession of a pass-word leading to the E.A., Degree, and each of the two forms in which this pass appears add up to 8, giving, with the newly-made Mason himself, again 888. But we can go further, to something still more obvious; the very first W.T. with which he is presented, a tool which summarizes his whole life on earth and hereafter, is the 21 inch gauge, divided, in a thoroughly unpractical manner, if you come to think of it, into three portions expressing the same mystic number - 888. The number 8 is, of course, definitely a number signifying Matter, in contrast to 9, as the number of Spirit. We may also note that the term "twenty-four inch gauge" spelt out fully adds up to 98, a combination of the numbers of Spirit and Matter, and reduces to 17, which again is 8. The Apron with which the Candidate is invested is 10, and thus a symbol of the Tetractys, but, as the lamb-skin it appears as 27, the number of the perfect man, 72, reversed, or reflected, or brought into manifestation, yet still reducing to the spiritual number 9. A curious point arises in connection with the Candidate's affirmation that the "predominant wish of his heart" is for "Light." Light is 29, reducing to 11. The word "three" spelt out is also 29, or 11, and the phrase "Three Lesser Lights" gives 29, 24, and 30, reducing to 2, 6 and 3, which total 11. "Great" is also 24 and "Emblematical" is 42, so that "Three Great Lights" and "Three Emblematical Lights" are each 11. Bible, Square and Compasses, commuted separately give 21, 27 and 29. a total of 77, or 7 multiplied by 11. "White" is associated with perfection of light, and also with the stones and the Apron, and "white" is 11. With regard to 9 and 8 as types of Spirit and Matter, we may note that the two Great Pillars, which are emblematical of these two states (B signifying Matter, and J Spirit) add up to respectively, even in our English spelling, to 3 and 9, as 17 and 27. In Hebrew they are BO-AZ and IKIN, the syllables being 72-8 and 30-60, and 30 multiplied by 60 is 1800, while 72 multiplied by 8 is 576, and 1800 multiplied by 576 equals 1,036,800, or 10 Kali Yugas, the Great Cycles of the Hindus calculated in solar years. The digits of the syllables 3,6,7,2,8 add to 26, the number of the Tetragrammaton (JHVH), and this is the "Center" which is 14, a variant of the same name. Another hint of Christian doctrine appears in the spelling of Solomon, under the type of the division of 1800, as SIMN, or 60, 30, 40, 50, compared with LOVE as 3645. Those digits represent the Pythagorean triangle, 3 and 4 being perpendicular and base, 6 the area contained in these two joined at right angles, and 5 the resultant hypotenuse. The material investiture of the Candidate is accentuated by the fact that Hiram King of Tyre reduces to 89, Solomon King of Israel is 94 (reducing to the mystic 13), and Hiram Abiff is linked with the Tetractys in the perfect balance 55 equals 10. It is worth mentioning here, that if the

vibrations of the musical scale (or any other scale for that matter) are reduced to proportionate whole numbers, the least possible, we get 24, 27, 30, 32, 36, 40, 45, 48. These give us two

Pythagorean triangles based on 6 and 9; viz. 24, 32, 40 and 27, 36, 47 linked by a balancing number involving the trinity of the Tetractys, 3 multiplied by 10, or 30. The intervals in the scale are 1/8, 1/9, 1/15, 1/9, 1/8, 1/15, and if the denominators are added again we find the number of perfect man, 72.

We cannot possibly deal with the whole of the numerology of the Craft on this occasion, but I can recommend the application of Kabbalistic principles to Freemasonry as a most fascinating study, and even more so if you can go into Greek and Hebrew equivalents as well. V. W. Bro. Covey-Crump pointed out some of these in his Prestonian Lecture, noting that while number of men joined Freemasonry in the early days of the 1717 revival in order to obtain knowledge of interest to Rosicrucians and Kabbalists, others introduced such secrets. He also suggested that the ladder and other symbols were introduced at that period, and that there was a transition from two pillars only (J and B) to the three of today, associated with Wisdom, Strength and Beauty; at any rate these, together with the All-Seeing Eye, became more prominent about that time. The latter is interesting, by the way. All Seeing is 38 equals 11 and Eye is 17 equals 8, giving the idea of Light manifest; the total is 55 (38 plus 17), the same balance as in H. Abiff, and reducing to the Tetractys - 10. So we find a very strong accent on Gematric, and are reminded of the saying attributed to Pythagoras, "Omnia in numeris sita sint," (all things exist in number). I will now quote some of the examples given by V. W. Bro. Covey-Crump, expanding these where necessary.

The Middle Chamber of K.S.T. is assumed to be a perfect square. The Greek is MESON TAMEION which is 481 (29^2), and AKE which is 29, and means a Point. The Hebrew is TZELA TIKUNAH which equals 676 (26^2) and JHVH equals 25. Curiously enough the English equivalent "The Middle Chamber of King Solomon's Temple works out at 169, which is 13^2) a point which he did not reach.

The Altar of Incense, which used to stand in the middle of the Lodge - and still does in some Lodges is a double cube. The Greek TO THUSIASTERION which equals 1728 12^3 or 6^3 multiplied by 2^3 .

Jacob's ladder furnishes another example; the three named rungs are Faith, Hope and Charity, and Faith and Hope are 26 each, while Charity is 39 i.e. 3 multiplied by 13. The Greek PISTIS is 800, ELPIS is 325, and AGAPE is 93; added together they total 1,218 which divided into two equal parts viz. 609 gives the Greek ASTER ORTHRINOS, meaning Blazing Star (609 plus 609). If, from 1,218 we take our cube of 6, which has always been associated with the Perpend Ashlar, and 6 being the area of the 345 triangle, we get 1,218 minus 216 which equals 1,002, the value of the Greek HE KLIMAX IAKOB, the Ladder of Jacob, itself, in English, a curious balance of 6, as 66. The Perfect Ashlar is enclosed in 6 squares, and 1,002 is one half of 2,004, the sum of the four elements, fire, air, earth and water. Our three Pillars are,

in Greek, KALLOS (Beauty), 351; ISCHUS (Strength), 1,410, and SOPHIA (Wisdom), 781. Added together, these give 2,542, which joins the visible and invisible worlds, because 2,542 is 1,271 multiplied by 2, and 1271 is the value of KOSMOS (600), plus, PARADEISOS (671). In English the Pillars are 29, 39 and 20, which when added gives 88 (balanced 8), the equivalent to the balance of Faith and Hope, each of which being 26 reduces to 8. Wisdom (29), as the summit reduces to 11, the equivalent, as we have seen, to Light.

The Three Grand Principles of our Order are, in Greek, PHILADELPHIA, 1,091; EPARKIA, 222; and ALETHEIA, 64, giving a total of 1,377, which is 3 X 459. ARETAI AGLEI (Bright Virtues) also gives 159, and it should be noted that 459 is 3 X 153, an important Gospel (N.T.) number, as for instance, in the story of the fishes caught in the unbroken net by the Apostles after the Resurrection.

The Sacred symbol, usually represented by the letter "G," is equivalent, from one point of view, to JHVH, which is depicted on the F.C.T.B., over the top of the stair. It is probable that the 17th. and 18th. Century worthies responsible for the modern Craft had in mind the Pythagorean Tetractys, with ten Yods, Commas or Dots; as a Disciple says, "Sea! What you thought to be four, was really ten," This is the great Distributed Name, referred to by the Hebrews, and already mentioned in this paper, as SHEMHA MPHORESH. By the distribution of JHVH in place of the Yods, the unpronounceable 10 becomes 72, denoting the absolute of perfection, as the perfect man was of 72 inches stature. In gradual revelation it becomes a single Yod, as seen over the G.M.'s Chair in the Grand Temple of the U.G.L. of England. It is constantly found as a Yod within an equilateral triangle, as in Cornelius Agrippa and Athanasius Kircher. 72 is Perfect God and Perfect Man, and, reduced to 9, Perfect Spirit in both; here 9 is Deity and 8 is Man, and 8 X 9 equals 72. To Companions of the H.R.A. this should have a special appeal, and I might also add, that the names of the Three Principals in the Chapter added together give 648, which is 72 X 9, as well as 81 X 8; the Greek TELETE (perfection) is 648.

There is a true maxim that, "All things are made by measure, weight and number." Suffice it to say, that at the beginning of the Grand Lodge era there was a group of mystics and students of arcane wisdom who styled themselves "The Acception." a title which reduces to 11 numerically, and is equivalent to the Kabbalah, as the received or accepted doctrine, which may account for the fact that the organization perpetuating these truths and building them into a regular system adopted the name, "Free and Accepted Mason"; KABAL is literally "man who is perfect," in the sister languages Hebrew and Arabic. However, I am of the opinion that; not only were the Founders of Speculative Freemasonry deeply versed in Kabbalistic lore, but they also had much more than an inkling of that great body of teaching known variously as the Ancient Wisdom, the Secret Doctrine and Theou Sophia. It is, perhaps, unnecessary to add that the Ancient Wisdom is the foundation upon which has been built every Religious or Philosophical system the world has known.

As a fitting conclusion to my Paper; I would like to close this study of one particular facet of the diamond of Truth with the Benediction known as that of the First Ray. It

calls down a blessing from those of our Brethren who have gone before us and have attained to that perfection which is the aim of every enlightened and earnest Freemason, and, above all from Him, who is the Master of the Great White Lodge, whence comes all Truth and all Power to Initiate, to membership of which we should all most humbly aspire. He is the One Initiator, though He uses many Brethren of lesser rank to be His Messengers and Channels of His Power:-

“May the Holy Ones, whose pupils you aspire to become, show you the Light you seek, give you the strong aid of their Compassion and their Wisdom.

There is a Peace that passeth understanding. It abides in the hearts of those who live in the eternal. There is a Power that makes all things now. It lives and moves in those who know the Self as One. May that Peace brood over you, that Power uplift you, till you stand where the ONE INITIATOR is invoked, till you see His STAR shine forth."

AMEN. S.M.I.B.

Peace be to all Beings.