

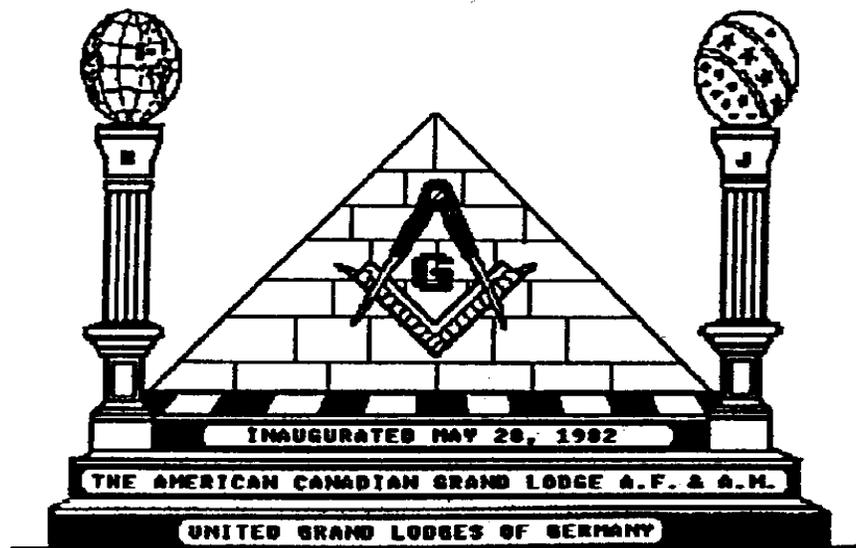
PYRAMID LODGE OF PAST MASTERS 962

American Canadian Grand Lodge

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The Pyramid Texts



Ne Lux moriatur

Volume VI

THE LAMBSKIN

[author unknown]

Knight Templar Magazine - August 1991

It is not ornamental, the cost is not great.
There are other things far more useful, yet truly I state,
That of all my possessions, there's none can compare,
With that white leather apron, which all Masons wear.
As a young lad I wondered just what it all meant,
When Dad hustled around, and so much time was spent,
On shaving and dressing and looking just right,
Until Mother would say: "It's the Masons tonight."
And some winter nights she said, "What makes you go,
Way up there tonight thru the sleet and snow;
You see the same things every month of the year."
Then Dad would reply, "Yes, I know it, my dear.
For years I have seen the same things, it is true,
And though they are old, they always seem new,
For the hands I clasp, and the friends that I greet,
Seem a little bit closer each time that we meet."
Years later I stood at that very same door,
With good men and true who had entered before,
I knelt at the Altar, and there I was taught,
That virtue and honor can never be bought.
That the spotless white lambskin all Masons revere,
If worthily worn grows more precious each year,
That service to others brings blessings untold,
That man may be poor tho' surrounded by gold.
I learned that true Brotherhood flourished there,
That enmities fade 'neath the compass and square,
That wealth and position are all thrust aside,
As there on the level men meet and abide.
So, honor the lambskin. May it always remain,
Forever unblemished and free from all stain,
And when we are called to the Great Father's Love,
May we all take our place in that Lodge up above.

THE LAMBSKIN APRON

by Auri Spigelman, JW, Composite Lodge #595 and member of the Grand Lodge Education Committee, California
The California Freemason - Winter 1992

It was "Lambskin Apron Night" at the Lodge. The Brethren excitedly unfurled their precious possessions, some for the first time since being raised as Master Masons, tied them around their waists and wore them with pride. Some of our older Brethren were rather reluctant to participate, because they mistakenly remembered being told that 'the next use of the lambskin apron would be when buried with you in the grave.' However, they were reassured when a quick review of our ritual and the current edition of the California Masonic Code revealed no such admonition!

What is the value and importance of this Lambskin Apron and why does it excite such emotions? An interesting poem, written in 1917 by Brother D. L. Clements gives us some insight.

The white leather apron is more ancient by far
Than the eagles of Rome, a symbol of war,
Or the fleece of pure gold by emperors given,
A rich decoration for which many have striven.
The Garter of England, an Order most rare,
Although highly prized, cannot with it compare;
It is an emblem of innocence symbolized in white,
And purity ever brings the greatest delight;
With pure thoughts and actions how happy the life
How care-free the conscience, unclouded by strife.
No Potentate ever can upon us bestow
An honor so great as this apron doth show;
No king on his throne in his highest estate
Can give us an emblem so cherished or great;
'Tis the Badge of a Mason more noble to wear
Than the gold of a mine or the diamond most rare.
So here's to the lambskin the apron of white,
That lifts up all equals and all doth unite,
In the Order so ancient that man cannot say
When its teachings began or name its birthday.
Since its birth, nations young have gone to their tomb
And cities once great turned to ashes and gloom;
Earth's greatest achievements have long passed away
And peoples have risen and gone to decay.
Outliving all these never changing with time
Are the principles taught in our Order sublime.
And now my good Brother this apron's for you,
May you worthily wear it and ever be true
To the vows you have made to the lessons most grand
For these, home and country, we ever will stand.

The apron is the initial gift of Freemasonry to a candidate. The word derives from the French “napron,” meaning a cloth, and from the expression “a napron” evolved “an apron” in English. The candidate is instructed to wear this distinctive badge throughout an honorable Masonic life. As we will see, the presentation or Rite of Investiture symbolizes the candidate's new life of understanding and inner purification.

Our speculative use of the apron derives from both historical and operative sources. From the historical perspective, we learn about initiatory and religious functions. The initiate into ancient Orders traveled a so-called Rite of Passage, whereby he symbolically matured from the naÔvetÈ or spiritual darkness of the child to “enlightenment” as an adult. He became “cleansed of impurities” of both the mind and spirit.

This “redemption” or “regeneration” afforded his placement into a milieu of special human fellowship, moral truth and spiritual faith. White aprons were worn upon initiation into the ancient mysteries of Mithras, the Jewish cult of the Essenes and Chinese secret societies. They were worn by ancient Jewish and Druidic high priests. The early Christians wore them when baptized. The Persians used it as a national banner. It adorned Greek and Egyptians gods. It was used by the Mayans, Incas, Aztecs and Hopi Indians, the Vikings, the Zulus and by the Anglican clergy. Because men wore them as emblems of their high office or position, the apron acquired an aura of authority and respect in many diverse cultures. From the religious or mystical standpoint, the white apron was regarded as a sign of purity. It covered the lower portion of the body, which was associated with uncleanness and immorality. The sash or band used to tie the apron separated the upper and lower parts, and when worn at prayer, reminded one of the functional priority of heart and mind.

The “mystics” spoke of the four physical (earth, air, fire and water) and three spiritual (presence, knowledge and power: symbolic of Deity), which add up to the Pythagorean “perfect” number seven. Masons have similarly speculated about the symbolic perfection of the seven sides of the apron and its flap. When worn by an entered apprentice, the “physical” four-sided main portion is separate from the “spiritual” three-sided flap. As this new Mason progresses through the degrees and becomes “enlightened,” the flap descends to the apron, symbolizing entrance of his spiritual nature into that of the physical. Then the corner turns up, symbolizing an intertwining embrace of the two aspects. Another esoteric explanation considers the pentagram, square and triangle. If we trace the outlines of the apron for each degree, the entered apprentice's has five sides, the Fellowcraft's, four sides and the master's, three sides (the latter form is now obsolete). In this we can find a recurring theme in Masonry, the 47th Problem of Euclid. Discovered by Pythagoras, it teaches that in right-angled triangles, the square of the hypotenuse equals the sum of the squares of the two other sides. This is the root of geometry and foundation of mathematics, which was essential knowledge for our Masonic cathedral builders. From the operative perspective, the apron, no doubt, had its development for practical reasons and became necessary equipment for the medieval stonemasons. The apprentice was a bearer of burdens, carrying ashlar and timbers against his body. He needed a large apron, usually made of a tough animal hide, to protect him from physical injury and his clothes from damage and soiling. The Fellowcraft was a hewer in the mountains and quarries and required the apron to deflect lime chips and stone dust. The master, as overseer of the work,

wore his apron with the corner turned up, as a mark of his special authority. The apron and other clothing, such as cap, collar and gloves, developed into uniforms which distinguished members of one guild from another. The mason's apron became his specific badge!

It was in the 17th century when the building of massive edifices slowed and membership in the guilds declined that the seeds of modern Speculative Masonry were sown. Our founding fathers recognized the importance of incorporating the wisdom and experience of both the historical and operative perspectives into a new moral system that would attract the interest of men whose vocations were not in the operative craft. On this basis, how was the apron treated? Let us look to the description in our ritual.

LAMBSKIN. The lamb is gentle and harmless. In ancient times it was often offered as a sacrifice to the gods, either to please them or as a symbolic plea for the expiation of sins. The lamb is therefore associated with redemption and purification. The lamb's white color is an ancient symbol of purity and cleanliness, of innocence, conscience, good character and discipline. It is the color that reflects the most light, speculatively the "light of understanding." Alternately, it shows stains most plainly, so we must beware if committing misdeeds and acts of immortality.

The origin of the word "candidate" is from the Latin, "candidus" meaning white. Candidates for office in ancient Rome often wore white togas to proclaim their qualities. Today, we use the word "candid" to mean free from prejudice or deception, fair, or an honest and sincere expression.

EMBLEM OF INNOCENCE. First let us examine the difference between symbol and emblem. A symbol is an idea, sign, device or object which has within itself something else, which it guards from false scrutiny, but which it may yield, if studied. "Virtues" are symbols, for example. An emblem is a symbolic device whose meaning need not be discovered. Its meaning is obvious, known and accepted by common agreement. For example, "white means purity."

Innocence originally meant "not to hurt," but in modern times it has come to mean "lack of the knowledge of evil." And so the "innocent girl," the virgin, is symbolically married in a white dress. Masonry teaches us that as adults we cannot ignore evil and we use the word in its original context, "to do no hurt," to be harmless, gentle, moral, patient, forgiving and having forbearance with men's crudeness and ignorance.

BADGE OF A MASON. The badge differs from the symbol or emblem, in that it is a conscious mark or sign by which a person (or object) is distinguished, making his identity or membership known. The apron is a sign to prove rough work, either that physical labor or the Operative or the spiritual work of the Speculative Mason. Historically, this badge helped to elevate Masonry's status to that of a worthy and honorable profession, one of creating and constructing. It did much to change societal attitudes toward labor, which was no longer thought relegated to slaves or menials. As the badge of Masons, the apron also represents their "bond of friendship."

Since our Speculative history began in 1717, the lambskin has undergone many changes in size, shape, length and fabric. We presently use an unspotted lambskin 14"-16" wide, 12"-14" long, with the flap apex extending 3"-4" from the top. It is properly worn in full view, outside the jacket or coat. Ornaments, edgings, rosettes and

tassels of varying design and color are used for Grand Lodge and Blue Lodge officers, Past Masters, and by the concordant and appendant Masonic orders. While it is not within the scope of this essay to describe and discuss these differences, this information can be obtained from several of the reference papers. [Uploader Note: Information in the above paragraph pertains to Masons who are members of the Grand Lodge of California. Variations may exist in other Jurisdictions.]

MORE ANCIENT THAN THE GOLDEN FLEECE OR ROMAN EAGLE. The Order of the Golden Fleece was founded in 1429 by Phillip, the Duke of Burgundy, upon his marriage to the Infanta Isabella of Portugal. The “Golden Ram” was its badge and alluded to the lost Greek mythologic object sought by Jason and the Argonauts. It was the symbol of the triumph of superior spiritual strength and purity of the soul. In contrast to Masonry, this Order's motto was “wealth, not servile labor.” Its original purpose was to protect the Church and Catholic faith, but later extended to other faiths. It still exists and interestingly, in 1985 King Carlos of Spain, conferred the Order on a Moslem, King Hussein of Jordan. The Roman Eagle was the ensign of Rome's Imperial power, around the 1st century B.C., during the second consulship of Gaius Marius. It exalted the glory and greatness of the past. It fostered a belief that the wisdom gained by experience was the basis of progress and secured our present and future happiness. It was thus a source of morale for the Roman Legionnaires.

MORE HONORABLE THAN THE STAR OR GARTER. To “bestow honor” was device of flattery. It promoted class distinction and special privilege, as well as the “Divine Right” of kings.

The Order of the Star probably alludes to a society founded in 1351 by John II of France. While it extolled aristocracy, idleness and aloofness, King John engaged in acts of despotism and destruction. Its insignia was a sliver eight-pointed star, worn on the left breast. The Order of the Garter was founded in 1349 by Edward III of England and consisted of the King and 25 knights. It promoted chivalry with the “proper classes,” while the so-called “lower classes” were treated with scorn and cruelty.

Freemasonry exists in striking contrast to these concepts. It teaches reverence and service to God. It promotes the pursuit of knowledge, self-reliance and devotion to honest work. It stresses the soundness of moral principles, integrity, justice, good conscience and “right” conduct. It glorifies the building of exemplary character. It dissipates discord and dissension by promoting peace, patriotism, Brotherhood and equal opportunity. Indeed, Freemasonry's supports are “Wisdom Strength and Beauty.” Its beliefs are “Faith, Hope and Charity.” Its tenets are “Brotherly Love, Relief and Truth.”

The Lambskin Apron should “continually remind us of that purity of life and conduct” required of Masons. Only “when worthily worn” can we spiritually merit “gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.” We are thus taught accountability for our actions here on earth. And, as we strive to understand Freemasonry's philosophy and practice its lessons, a gradual enlightenment enables us to wear our aprons “with pleasure to ourselves and honor to the Fraternity.”

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THEY LIE IN WAIT TO DECEIVE

by Joseph A Walkes Jr. FPS

The Phylaxis - June 1991

[This paper concerns Professor William J. Whalen, an apologist for the Roman Catholic Church and author of "Christianity and American Freemasonry"; it was his report that was used by the Conference of Catholic Bishops to condemn American Freemasonry.]

"That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby They Lie in Wait to Deceive." (Eph 4:14)

This section will be difficult for me because I spent 53 of my 57 years as a Roman Catholic. I broke away from the Church not as Professor Whalen has suggested in a letter to me "because of Lodge," but rather for personal reasons which had nothing to do with Freemasonry. However, I do not want to be accused of sour grapes over the Catholic Church or suddenly being seen as anti-Catholic as I present my views.

Professor Whalen needless to say was not happy over the first two parts of this paper and accused me of libeling him as a racist, a liar and tool of Satan. This was never my intention though I believe the recent wave of attacks on Freemasonry is Satan inspired and attacks on Prince Hall Freemasonry as racist. However this is my personal view and others may not accept it as such.

Try as I might, I am unable to make Professor Whalen understand my feelings "from a Black perspective on the issue." "He understands it not because he does not want to understand;" "seeing they might not see, and hearing they might not understand.," Christ said in explaining His parables. (Luke 8:10)

However my communication with Professor Whalen has not been allegorical, but a need to make him understand our anguish at being attacked by "those who come in sheep's clothing," with hidden agendas, and secret combination. (2 Nephi 9:9) 1.

Professor Whalen is fond of saying that the Roman Catholic Church, Lutheran, Orthodox fundamentalist, Quakers, Jehovah Witness, Baptist, Christian Reformed, Methodist, Assemblies of God, etc. etc. has found Freemasonry incompatible with Christianity. That hardly impressed me as much of the fact that most, if not all of these institutions found slavery - Black human bondage, compatible with Christianity; and they preached it from the pulpit, from whence they now attack Freemasonry.

That the kidnapping of human beings, the breaking up of families, the raping of Black woman, the torture and murder of Black men - the Black holocaust in America of those whom "God created.. in his own image" (Gen. 1:27) was compatible with Christianity merely reflects the ministry of the devil and not Christ.

Therefore Professor Whalen's thesis that Freemasonry is incompatible with Christianity can be dismissed by Prince Hall Freemasonry as meaningless hyperbole, for these institutions do not come before us with clean hands, but with the blood of our people dripping from their fingers.

Because of their lack of ethical or moral development we as African Americans know that there is a conflict between these institutions and the racial oppression that we have suffered at their hands. Without a doubt these institutions have historically oppressed, exploited and killed Black people, all in the name of Christianity and with the sanctions of these churches,

It is generally overlooked that the Ku Klux Klan was primarily a religious organization and Blacks should never forget the Pope blessing the Italian planes and pilots on their way to bomb Ethiopian men, women, and children who only has spears to defend themselves.

This behavior is not surprising since these institutions use the Scriptures to justify their mistreatment of Blacks, namely the book of Genesis whereby Noah placed a curse on his son, Ham, forever dooming all his descendants to be servants of the servants of God. Naturally these institutions interpreted Blacks as being the descendants of Ham and themselves as the servants of God. If one follows that interpretation, an interesting question can be asked: "If Ham was Black and Noah was his father, then one must assume, since these institutions claimed at one time that Blacks and Whites sprang from the same source that Noah was Black and since Noah was Black and only allowed animals on the Ark, how did the members of these institutions that Professor Whalen writes about, get here." 2.

In 1958 Professor Whalen's book *Christianity & American Freemasonry*???. A revised edition was reprinted in 1987 and with it a thank you to a number of Masonic "friends" and correspondents who have provided information and assisted in his research. Lt. Col. Harvey N. Brown (ret.), Dr. Mervin Hogan, Allen E. Roberts, Rev. Robert Uzzel and Joseph A. Walkes, Jr. Bro. Uzzei would later review the book and found it to be of little value, another expose by one looking in from without with little real knowledge of Freemasonry and certainly deceptive. Especially in view of the Catholic churches history of hostility towards Freemasonry and its brutality as shown during the inquisition as recorded in Bro. Wallace McLeod's *The Sufferings of John Coustos*. 3. Truly a Masonic holocaust similar to the Jews of Nazi Germany, this in the Name of the Lord.

Whalen's book is filled with Masonic Ritual which is insulting to say the least. Its pages filled with Whalen's opinions and other religious organizations views of Freemasonry. One would have to question these various denomination to establish if they are actually true or man-made institutions which embraced the slavery of the Black man, or the slaughter of Freemasons in our history's past.

Whalen's smoke screen that "An organization dedicated to Brotherhood, Masonry ironically remains a bulwark of racial segregation in the United States" may be true in part, but does not record the division on racial grounds between the two Roman Catholic organizations which closely parallel Freemasonry, the Knights of Columbus and the Knights of Peter Claver. 4.

Beginning on page 159, Whalen begins the history of Masonry in Italy, and writes of the "Masonic conspiracy" that toppled the government of Premier Arnaldo Forlani. The secret Masonic organization, Propaganda Due, or P2 Lodge. Whalen notes "The Grand Orient of Italy did try to disassociate itself from P2,.. The fact remains that all of the P2

members were Freemasons bound by Masonic oaths and that the purpose of the Lodge was to subvert the legitimate government, enrich the Brethren, and set up an authoritarian state along neo-fascist lines.”

This flies in the face of another book, David A Yallop “In God's Name: An investigation into the murder of Pope John Paul I, which presents another side of the issue, the side that Professor Whalen would have us ignore.

Yallop in describing what led up to the death (he believes murder of Albino Luciani - Pope John Paul I) was “the evidence the pope had acquired indicated that within the Vatican City State there were over one hundred Masons, ranging from cardinals to priests. “ This despite the fact that Canon Law stated that to be a Freemason ensured automatic excommunication. Luciani was further preoccupied with an illegal Masonic Lodge that had penetrated far beyond Italy in its search and power. It called itself P2. The fact that it had penetrated the Vatican walls and formed links with priests, bishops and even cardinals made P2 anathema to Albino Luciani. 5.

One of the rather interesting Chapters of Yallop's book is entitled Vatican Incorporated in which he lists some of the holdings of the Roman Catholic Church such as the five huge apartment blocks in Washington, D.C., including the Watergate hotel, and in New York, a residential area of 277 acres at Oyster Bay. A holding of the Vatican Bank.

Yallop would note “Ö not only how far P2 had penetrated the Vatican but also how the interests of P2, The Mafia, and the Vatican (Bank) often were identical.” 6.

“Today,” writes the author, “Freemasonry means different things in different countries. All Masons contend that it is a force for good. To non-Masons this self-serving, secret society is viewed with varying degrees of hostility and suspicion. But until very recently, the Roman Catholic Church has maintained an entirely consistent position - Freemasonry is a profound evil, and all who belong to it are anathema in the eyes of the Church.” If thus was the thinking of the Church on conventional Freemasonry., then it makes the close ties between P2 and the Vatican even more extraordinary -- one of the smallest but most powerful states on earth embracing a state within a state. The overwhelming majority of P2 members were and are practicing Roman Catholics. 7.

In a rather profound closing statement to this chapter, the author records: “If Jesus Christ had returned to earth in September 1978, or if he comes now and attempted to enter the Vatican, the result would be the same, he would not get as far as the doors of the Vatican Bank. He would be arrested at the St. Anne Gate and handed over to the Italian authorities. He would never have the opportunity to learn first hand about Vatican Incorporated, the multi-national conglomerate that is fed from so many directions. He would not hear, for example, how it derives vast sums from the United States and also from West Germany, where in 1978, through the state tax of Kirchensteuer, the Roman Catholic Church of West Germany received \$1.9 billion. A significant portion of which it then passed on to the Vatican.” 8.

In writing about the new Pope, Karol Wojtyla (Pope John Paul II) Yalloop records:

“With the election of Wojtyla it was straight back to the values of Paul VI, with interest. With regard to the infiltration of the Vatican by Freemasons, for example, the Vatican, through the current pope, has now not only taken on board various Masons from various Lodges but it has also acquired its own in-house version. Its

name OPUS DEI (God's Work). The current pope's 'espousal of Opus Dei' is well documented. In view of the fact that this Catholic Sect shares many view and values with the corrupt P2 and that Opus Dei is now a force to be reconciled with inside Vatican City.”

“Opus Dei is a Roman Catholic organization of international scope. Though its membership is relatively small (estimates vary between 60,000 and 80,000), its influence is vast. It is a secret society, something that is strictly forbidden by the Church. Under Pope John Paul II, Opus Dei has flourished. If the present pope is not a member of Opus Dei, he is to its adherents everything they could wish a pope to be. One of his first acts after his election was to go to the tomb of the founder of Opus Dei and pray.” 9.

Yallop's description of the Vatican Bank, under the leadership of Chicago born, American Paul Marchinkus is a tale worthy The God-Father.

The story which was broadcast on the popular TV show 60 Minutes not too long ago, found reporter Ed Bradley interviewing a knowledgeable person of the dealings of the bank, and mentioned that it was the work of the devil.

These are the things that are not mentioned in Professor Whalen's book.

It is interesting to note that Whalen's reprint was published by Our Sunday Visitor Publishing Division, that they also published a review of Yallop's Book on May 22, 1984, and they describe it as a hard cover “hate” book, which seems like the chicken coming home to roost, or the kettle calling the pot black. Our Sunday Visitor can publish Whalen's anti-Masonic book, and yet decry, Yallop's work as a “hate” book. 10. Those who live in glass houses should not throw stones.

In bringing this series to a close, I want to once again stress, that as a former Roman Catholic, I have no animosity towards that institution, nor Professor Whalen, but feel that the truth should be told.

As far as the other two in this Series, John Ankerberg and the late Walter Martin, I find them totally incompatible with my concept of Christianity.

In closing let me quote from two non-Masons, Michael Baigent and Richard Leigh from their book The Temple and the Lodge.

“A more valid question is the compatibility, or lack thereof, between - Freemasonry and Christianity. By its very nature, this question, at least, implies an attempt to confront what Freemasonry actually is, rather than the ways in which it can be exploited or abused. ultimately, however, this question, too, is spurious. As is well known Freemasonry does not purport to be a religion, only to address itself to certain principles or “truths,” which might in some sense be construed as “religious” - or perhaps “spiritual.” It may offer a species of methodology, but it does not pretend to offer a theology. It will be sufficient to make two points in connection with the current antipathy towards Freemasonry in her ranks, these points are generally overlooked. Both are crucial.”

“In the first place, Freemasonry and the Anglican Church have cohabited congenially since the beginning of the 17th century. Indeed, they have done more than cohabited. They have worked in tandem. Some of the most important Anglican

ecclesiastics of the last four centuries have issued from the Lodge; some of the most elegant and influential Freemasons have issued from the ministry. At no time, prior to the last 10 or 15 years, has the Church ever inveighed against Freemasonry, ever perceived any incompatibility between Freemasonry and its own theological principles. Freemasonry has not changed. The church would argue that it has not changed either, at least in its fundamental tenets. Why then, if there never has been any conflict in the past, should there be conflict now? The answer to that question, we would suggest, lies less with Freemasonry than with the attitudes and mentalities of certain contemporary churchmen.”

“The second point worth considering is, if anything, even more decisive. The official head of the Anglican Church is the British monarch. Since James II was deposed in 1688 the monarch's theological status or “credentials” have never been subject to question. And yet, since the beginning of the 17th century, the British monarch has also been closely involved in Freemasonry. At least 6 kings, as well as numerous princes of the blood and prince consorts, have been Freemasons. Would this be possible if there were indeed some theological incompatibility between Freemasonry and the Church? To argue such incompatibility is tantamount, in effect, to impugning the religious integrity of the monarchy. “

“Ultimately, we would maintain, the current controversy surrounding Freemasonry is a storm in a teacup, a number of non-issues or spurious issues inflated far beyond the status they actually deserve. It is tempting to be flip and suggest that people have nothing better to do than manufacture such tenuous grounds for controversy. Unfortunately, they do have better things to do. Certainly the Anglican Church, with incipient schism in its ranks and a disastrously shrinking congregation, could deploy its energy and resources more constructively than in orchestrating crusades against a supposed enemy, which, in fact, is not an enemy at all. And while it is perfectly appropriate, even desirable, for the media to ferret out corruption, we would all be better served if the corrupt individual themselves were called to account, rather than the institution of which they happen to be members.”

“At the same time, it must be acknowledged that Freemasonry itself has done little to improve its own image in the public eye. Indeed, by its obsessive secrecy and its stubborn defensiveness, it has only reinforced the conviction that it has something to hide. If anything, it has more to be proud of than it does to conceal.” 11.

So Mote It Be.

FOOTNOTES

1. “And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness.” 2 Nephi 9:9 The Book of Mormon.
2. Bobby E. Wright. *The Psychopathic Racial Personality* (Illinois, University of Chicago) PP. 5-6
3. *The Sufferings of John Coustos* (a facsimile reprint of the first English edition published at London in 1746 with an introduction by Walter MacLeod: Bloomington, IL, The Masonic Book Club, 1979)

4. Whalen, pp. 23-24
5. David A. Yallop, *In God's Name: An Investigation into the murder of Pope John Paul I* (New York, Bantam Books, 1984) p. 3
6. Yallop, p. 143-145
7. Yallop, p. 138
8. Yallop, p. 178
9. Yallop, p. 303
10. Our Sunday Visitor. "Hard Cover hate book mere yelps from author Yallop" by Michael Schwartz, May 22, 1984
11. Michael Baigent and Richard Leigh "The Temple and the Lodge" (New York, Arcade Publishing, 1989 PP. xiii-xiv

THE LOST KEYS OF FREEMASONRY Ö OR THE SECRET OF HIRAM ABIFF
 by Manly P. Hall
 [source unknown - date unknown]

FOREWORD

Reality forever eludes us. Infinity mocks our puny efforts to imprison it in definition and dogma. Our most splendid realizations are only adumbrations of the Light. In his endeavors, man is but a mollusk seeking to encompass the ocean.

Yet man may not cease his struggle to find God. There is a yearning in his soul that will not let him rest, an urge that compels him to attempt the impossible, to attain the unattainable. He lifts feeble hands to grasp the stars and despite a million years of failure and millenniums of disappointment, the soul of man springs heavenward with even greater avidity than when the race was young.

He pursues, even though the flying ideal eternally slips from his embrace. Even though he never clasps the goddess of his dreams, he refuses to believe that she is a phantom. To him she is the only reality. He reaches upward and will not be content until the sword of Orion is in his hands, and glorious Arcturus gleams from his breast.

Man is Parsifal searching for the Sacred Cup; Sir Launfal adventuring for the Holy Grail. Life is a divine adventure, a splendid quest

Language falls. Words are mere ciphers, and who can read the riddle? These words we use, what are they but vain shadows of form and sense? We strive to clothe our highest thought with verbal trappings that our Brother may see and understand; and when we would describe a saint he sees a demon; and when we would present a wise man he beholds a fool. "Fie upon you," he cries; "thou, too, art a fool." So wisdom drapes her truth with symbolism, and covers her insight with allegory. Creeds, rituals, poems are parables and symbols. The ignorant take them literally and build for themselves prison houses of words and with bitter speech and bitterer taunt denounce those who will not join them in the dungeon. Before the rapt vision of the seer, dogma and ceremony, legend and trope dissolve and fade, and he sees behind the fact the truth, behind the symbol the Reality.

Through the shadow shines ever the Perfect Light.

What is a Mason? He is a man who in his heart has been duly and truly prepared, has been found worthy and well qualified, has been admitted to the fraternity of builders, been invested with certain passwords and signs by which he may be enabled to work and receive wages as a Master Mason, and travel in foreign lands in search of that which was lost - The Word.

Down through the misty vistas of the ages rings a clarion declaration and although the very heavens echo to the reverberations, but few hear and fewer understand: "In the beginning was the Word and the Word was with God and the Word was God."

Here then is the eternal paradox. The Word is lost yet it is ever with us. The light that illumines the distant horizon shines in our hearts. "Thou would'st not seek me hadst thou not found me." We travel afar only to find that which we hunger for at home.

And as Victor Hugo says: "The thirst for the Infinite proves infinity."

That which we seek lives in our souls.

This, the unspeakable truth, the unutterable perfection, the author has set before us in these pages. Not a Mason himself, he has read the deeper meaning of the ritual. Not having assumed the formal obligations, he calls upon all mankind to enter into the holy of holies. Not initiated into the physical craft, he declares the secret doctrine that all may hear. With vivid allegory and profound philosophical disquisition he expounds the sublime teachings of Freemasonry, older than all religions, as universal as human aspiration.

It is well. Blessed are the eyes that see, and the ears that hear, and the heart that understands.

- Reynold E. Blight, 33^o, K. T.

INTRODUCTION

Freemasonry, though not a religion, is essentially religious. Most of its legends and allegories are of a sacred nature; much of it is woven into the structure of Christianity. We have learned to consider our own religion as the only inspired one, and this probably accounts for much of the misunderstanding in the world today concerning the place occupied by Freemasonry in the spiritual ethics of our race. A religion is a divinely inspired code of morals. A religious person is one inspired to nobler living by this code. He is identified by the code which is his source of illumination. Thus we may say that a Christian is one who receives his spiritual ideals of right and wrong from the message of the Christ, while a Buddhist is one who molds his life into the archetype of morality given by the great Gautama, or one of the other Buddhas. All doctrines which seek to unfold and preserve that invisible spark in man named Spirit, are said to be spiritual. Those which ignore this invisible element and concentrate entirely upon the visible are said to be material. There is in religion a wonderful point of balance, where the materialist and spiritist meet on the plane of logic and reason. Science and theology are two ends of a single truth, but the world will never receive the full benefit of their investigations until they have made peace with each other, and labor hand in hand for the accomplishment of the great work - the liberation of spirit and intelligence from the three-dimensional prison-house of ignorance, superstition, and fear. That which gives

man a knowledge of himself can be inspired only by the Self - and God is the Self in all things. In truth, He is the inspiration and the thing inspired. It has been stated in Scripture that God was the Word and that the Word was made flesh. Man's task now is to make flesh reflect the glory of that Word, which is within the soul of himself. It is this task which has created the need of religion - not one faith alone but many creeds, each searching in its own way, each meeting the needs of individual people, each emphasizing one point above all the others.

Twelve Fellow Craftsmen are exploring the four points of the compass. Are not these twelve the twelve great world religions, each seeking in its own way for that which was lost in the ages past, and the quest of which is the birthright of man? Is not the quest for Reality in a world of illusions the task for which each comes into the world? We are here to gain balance in a sphere of unbalance; to find rest in a restless thing; to unveil illusion; and to slay the dragon of our own animal natures. As David, King of Israel, gave to the hands of his son Solomon the task he could not accomplish, so each generation gives to the next the work of building the temple, or rather, rebuilding the dwelling of the Lord, which is on Mount Moriah.

Truth is not lost, yet it must be sought for and found. Reality is ever-present - dimensionless yet all-prevailing. Man - creature of attitudes and desires, and servant of impressions and opinions - cannot, with the wavering unbalance of an untutored mind, learn to know that which he himself does not possess. As man attains a quality, he discovers that quality, and recognizes about him the thing newborn within himself. Man is born with eyes, yet only after long years of sorrow does he learn to see clearly and in harmony with the Plan. He is born with senses, but only after long experience and fruitless strivings does he bring these senses to the temple and lays them as offerings upon the Altar of the great Father, who alone does all things well and with understanding. Man is, in truth, born in the sin of ignorance, but with a capacity for understanding. He has a mind capable of wisdom, a heart capable of feeling, and a hand strong for the great work in life - truing the rough ashlar into the perfect stone.

What more can any creature ask than the opportunity to prove the thing he is, the dream that inspires him, the vision that leads him on? We have no right to ask for wisdom. In whose name do we beg for understanding? By what authority do we demand happiness? None of these things is the birthright of any creature; yet all may have them, if they will cultivate within themselves the thing that they desire. There is no need of asking, nor does any Deity bow down to give man these things that he desires. Man is given by Nature, a gift, and that gift is the privilege of labor. Through labor he learns all things.

Religions are groups of people, gathered together in the labor of learning. The world is a school. We are here to learn, and our presence here proves our need of instruction. Every living creature is struggling to break the strangling bonds of limitation - that pressing narrowness which inhabits vision and leaves the life without an ideal. Every soul is engaged in a great work - the labor of personal liberation from the state of ignorance. The world is a great prison; its bars are the Unknown. And each is a prisoner until, at last, he earns the right to tear these bars from their moldering sockets, and pass, illuminated and inspired, into the darkness, which becomes lighted by that presence. All peoples seek the temple where God dwells, where the spirit of the great Truth illuminates the shadows of human ignorance, but they know not which way to turn nor

where this temple is. The mist of dogma surrounds them. Ages of thoughtlessness bind them in. Limitation weakens them and retards their footsteps. They wander in darkness seeking light, failing to realize that the light is in the heart of the darkness.

To the few who have found Him, God is revealed. These, in turn, reveal Him to man, striving to tell ignorance the message of wisdom. But seldom does man understand the mystery that has been unveiled. He tries weakly to follow in the steps of those who have attained, but all too often finds the path more difficult than he even dreamed. So he kneels in prayer before the mountain he cannot climb, from whose top gleams the light which he is neither strong enough to reach nor wise enough to comprehend. He lives the law as he knows it, always fearing in his heart that he has not read aright the flaming letters in the sky, and that in living the letter of the Law he has murdered the spirit. Man bows humbly to the Unknown, peopling the shadows of his own ignorance with saints and saviors, ghosts and specters, gods and demons. Ignorance fears all things, falling, terror-stricken before the passing wind. Superstition stands as the monument to ignorance, and before it kneel all who realize their own weakness; who see in all things the strength they do not possess; who give to sticks and stones the power to bruise them; who change the beauties of Nature into the dwelling place of ghouls and ogres. Wisdom fears no thing, but still bows humbly to its own Source. While superstition hates all things, wisdom, with its deeper understanding, loves all things; for it has seen the beauty, the tenderness, and the sweetness which underlie Life's mystery.

Life is the span of time appointed for accomplishment. Every fleeting moment is an opportunity, and those who are great are the ones who have recognized life as the opportunity for all things. Arts, sciences, and religions are monuments standing for what humanity has already accomplished. They stand as memorials to the unfolding mind of man, and through them man acquires more efficient and more intelligent methods of attaining prescribed results. Blessed are those who can profit by the experiences of others; who, adding to that which has already been built, can make their inspiration real, their dreams practical. Those who give man the things he needs, while seldom appreciated in their own age, are later recognized as the Saviors of the human race. Masonry is a structure built upon experience. Each stone is a sequential step in the unfolding of intelligence. The shrines of Masonry are ornamented by the jewels of a thousand ages; its rituals ring with the words of enlightened seers and illuminated sages. A hundred religions have brought their gifts of wisdom to its Altar. Arts and sciences unnumbered have contributed to its symbolism. It is more than a faith; it is a path of certainty. It is more than a belief; it is a fact. Masonry is a university, teaching the liberal arts and sciences of the soul to all who will attend to its words. It is a shadow of the great Atlantean Mystery School, which stood with all its splendor in the ancient City of the Golden Gates, where now the turbulent Atlantic rolls in unbroken sweep. Its chairs are seats of learning; its pillars uphold the arch of universal education, not only in material things, but also in those qualities which are of the spirit. Up on its trestleboards are inscribed the sacred truths of all nations and of all peoples, and upon those who understand its sacred depths has dawned the great Reality. Masonry is, in truth, that long-lost thing which all peoples have sought in all ages. Masonry is the common denominator as well as the common deviser of human aspiration.

Most of the religions of the world are like processions: one leads, and the many follow.

In the footsteps of the demigods, man follows in his search for truth and illumination. The Christian follows the gentle Nazarene up the winding slopes of Calvary. The Buddhist follows his great emancipator through his wanderings in the wilderness. The Mohammedan makes his pilgrimage across the desert sands to the black tent at Mecca. Truth leads, and ignorance follows in his train. Spirit blazes the trail, and matter follows behind. In the world today ideals live but a moment in their purity, before the gathering hosts of darkness snuff out the gleaming spark. The Mystery School, however, remains unmoved. It does not bring its light to man; man must bring his light to it. Ideals, coming into the world, become idols within a few short hours, but man, entering the gates of the sanctuary, changes the idol back to an ideal.

Man is climbing an endless flight of steps, with his eyes fixed upon the goal at the top. Many cannot see the goal, and only one or two steps are visible before them. He has learned, however, one great lesson - namely, that as he builds his own character he is given strength to climb the steps. Hence a Mason is a builder of the temple of character. He is the architect of a sublime mystery - the gleaming, glowing temple of his own soul. He realizes that he best serves God when he joins with the Great Architect in building more noble structures in the universe below. All who are attempting to attain mastery through constructive efforts are Masons at heart, regardless of religious sect or belief. A Mason is not necessarily a member of a Lodge. In a broad sense, he is any person who daily tries to live the Masonic life, and to serve intelligently the needs of the Great Architect. The Masonic Brother pledges himself to assist all other temple-builders in whatever extremity of life; and in so doing he pledges himself to every living thing, for they are all temple-builders, building more noble structures to the glory of the universal God.

The true Masonic Lodge is a Mystery School, a place where candidates are taken out of the follies and foibles of the world and instructed in the mysteries of life, relationships, and the identity of that germ of spiritual essence within, which is, in truth, the Son of God, beloved of His Father. The Mason views life seriously, realizing that every wasted moment is a lost opportunity, and that Omnipotence is gained only through earnestness and endeavor. Above all other relationships he recognizes the universal Brotherhood of every living thing. The symbol of the clasped hands, explained in the Lodge, reflects his attitude towards all the world, for he is the comrade of all created things. He realizes also that his spirit is a glowing, gleaming jewel which he must enshrine within a holy temple built by the labor of his hands, the meditation of his heart, and the aspiration of his soul. Freemasonry is a philosophy which is essentially creedless. It is the truer for it. Its Brothers bow to truth regardless of the bearer; they serve light, instead of wrangling over the one who brings it. In this way they prove that they are seeking to know better the will and the dictates of the Invincible One. No truer religion exists than that of world comradeship and Brotherhood, for the purpose of glorifying one God and building for Him a temple of constructive attitude and noble character.

PROLOGUE

IN THE FIELDS OF CHAOS

The first flush of awakening Life pierced the impenetrable expanse of Cosmic Night, turning the darkness of negation into the dim twilight of unfolding being. Silhouetted against the shadowy gateways of Eternity, the lonely figure of a mystic stranger stood

upon the nebulous banks of swirling substance. Robed in a shimmery blue mantle of mystery and his head encircled by a golden crown of dazzling light, the darkness of Chaos fled before the rays that poured like streams of living fire from his form divine.

From some Cosmos greater far than ours this mystic visitor came, answering the call of Divinity. From star to star he strode and from world to universe he was known, yet forever concealed by the filmy garments of chaotic night. Suddenly the clouds broke and a wondrous light descended from somewhere among the seething waves of force; it bathed this lonely form in a radiance celestial, each sparkling crystal of mist gleaming like a diamond bathed in the living fire of the Divine.

In the gleaming flame of cosmic light bordered by the dark clouds of not-being two great forms appeared and a mighty Voice thrilled eternity, each sparkling atom pulsating with the power of the Creator's Word (1) while the great blue-robed figure bowed in awe before the foot-stool of His Maker as a hand reached down from heaven, its fingers extended the benediction.

“Of all creation I have chosen you and upon you my seal is placed. You are the chosen instrument of my hand and I appoint you to be the Builder of my Temple. You shall raise its pillars and tile its floor; you shall ornament it with metals and with jewels and you shall be the master of my workmen. In your hands I place the plans and here on the tracing board of living substance I have impressed the plan you are to follow, tracing its every letter and angle in the fiery lines of my moving finger. Hiram Abiff, chosen builder of your Father's house, up and to your work. Yonder are the fleecy clouds, the gray mists of dawn, the gleams of heavenly light, and the darkness of the sleep of creation. From these shall you build, without the sound of hammer or the voice of workmen, the temple of your God, eternal in the heavens. The swirling, ceaseless motion of negation you shall chain to grind your stones. Among these spirits of not-being shall you slack your lime and lay your footings; for I have watched you through the years of your youth; I have guided you through the days of your manhood. I have weighed you in the balance and you have not been found wanting. Therefore, to you give I the glory of work, and here ordain you as the Builder of my House. Unto you I give the word of the Master Builder; unto you I give the tools of the Craft; unto you I give the power that has been vested in me. Be faithful unto these things. Bring them back when you have finished, and I will give you the name known to God alone. So mote it be.”

The great light died out of the heavens, the streaming fingers of living light vanished in the misty, lonely twilight, and again covered not-being with its sable mantle. Hiram Abiff again stood alone, gazing out into the endless ocean of oblivion - nothing but swirling, seething matter as far as eye could see. Then he straightened his shoulders and, taking the trestleboard in his hands and clasping to his heart the glowing Word of the Master, walked slowly away and was swallowed up in the mists of primordial dawn.

How may man measure timeless eternity? Ages passed, and the lonely Builder labored with his plan with only love and humility in his heart, his hand molding the darkness which he blessed while his eyes were raised above where the Great Light had shone down from heaven. In the divine solitude he labored, with no voice to cheer, no spirit to condemn - alone in the boundless all with the great chill of the morning mist upon his brow, but his heart still warm with the light of the Master's Word. It seemed a hopeless

task. No single pair of hands could mold that darkness; no single heart, no matter how true, could be great enough to project pulsing cosmic love into the cold mist of oblivion. Though the darkness settled ever closer about him and the misty fingers of negation twined round his being, still with divine trust the Builder labored; with divine hope he laid his footings, and from the boundless clay he made the molds to cast his sacred ornaments. Slowly the building grew and dim forms molded by the Master's hand took shape about him. Three huge, soulless creatures had the Master fashioned, great beings which loomed like grim specters in the semi-darkness. They were three builders he had blessed and now in stately file they passed before him, and Hiram held out his arms to his creation, saying, "Brothers, I have built you for your works. I have formed you to labor with me in the building of the Master's house. You are the children of my being; I have labored with you, now labor with me for the glory of our God."

But the specters laughed. Turning upon their maker and striking him with his own tools given him by God out of heaven, they left their Grand Master dying in the midst of his labors, broken and crushed by the threefold powers of cosmic night. As he lay bleeding at the feet of his handiwork the martyred Builder raised his eyes to the seething clouds, and his face was sweet with divine love and cosmic understanding as he prayed unto the Master who had sent him forth:

"O Master of Workmen, Great Architect of the universe, my labors are not finished. Why must they always remain undone? I have not completed the thing for which Thou hast sent me unto being, for my very creations have turned against me and the tools Thou gavest me have destroyed me. The children that I formed in love, in their ignorance have murdered me. Here, Father, is the Word Thou gavest me now red with my own blood. O Master, I return it to Thee for I have kept it sacred in my heart. Here are the tools, the tracing board, and the vessels I have wrought. Around me stand the ruins of my temple which I must leave. Unto Thee, O God, the divine Knower of all things, I return them all, realizing that in Thy good time lies the fulfillment of all things. Thou, O God, knowest our down-sitting and our uprising and Thou understandest our thoughts afar off. In Thy name, Father, I have labored and in Thy cause I die, a faithful builder."

The Master fell back, his upturned face sweet in the last repose of death, and the light rays no longer pouring from him. The gray clouds gathered closer as though to form a winding sheet around the body of their murdered Master.

Suddenly the heavens opened again and a shaft of light bathed the form of Hiram in a glory celestial. Again the Voice spoke from the heavens where the Great King sat upon the clouds of creation: "He is not dead; he is asleep. Who will awaken him? His labors are not done, and in death he guards the sacred relics more closely than ever, for the Word and the tracing board are his - I have given them to him. But he must remain asleep until these three who have slain him shall bring him back to life, for ever y wrong must be righted, and the slayers of my house, the destroyers of my temple, must labor in the place of their Builder until they raise their Master from the dead."

The three murderers fell on their knees and raised their hands to heaven as though to ward off the light which had disclosed their crime: "O God, great is our sin, for we have slain our Grand Master, Hiram Abiff! Just is Thy punishment and as we have slain him we now dedicate our lives to his resurrection. The first was our human weakness, the

second our sacred duty.”

“Be it so,” answered the Voice from Heaven. The great Light vanished and the clouds of darkness and mist concealed the body of the murdered Master. It was swallowed up in the swirling darkness which left no mark, no gravestone to mark the place where the Builder had lain.

“O God!” cried the three murderers, “where shall we find our Master now?”

A hand reached down again from the Great Unseen and a tiny lamp was handed them, whose oil flame burned silently and clearly in the darkness. “By this light shall ye seek him whom ye have slain.”

The three forms surrounded the light and bowed in prayer and thanksgiving for this solitary gleam which was to light the darkness of their way. From somewhere above in the regions of not-being the great Voice spoke, a thundering Voice that filled Chaos with its sound: “He cometh forth as a flower and is cut down; he teareth also as a shadow and continueth not; as the waters fail from the sea and the flood decayeth and drieth up, so man lieth down and riseth not again. Yet have I compassion upon the children of my creation; I administer unto them in time of trouble and save them with an everlasting salvation. Seek ye where the broken twig lies and the dead stick molds away, where the clouds float together and the stones rest by the hillside, for all these mark the grave of Hiram who has carried my Will with him to the tomb. This eternal quest is yours until ye have found your Builder, until the cup giveth up its secret, until the grave giveth up its ghosts. No more shall I speak until ye have found and raised my beloved Son, and have listened to the words of my Messenger and with Him as your guide have finished the temple which I shall then inhabit. Amen.”

The gray dawn still lay asleep in the arms of darkness. Out through the great mystery of not-being all was silence, unknowable. Through the misty dawn, like strange phantoms of a dream, three figures wandered over the great Unknown carrying in their hands a tiny light, the lamp given to them by their Builder's Father. Over stick and stone and cloud and star they wandered, eternally in search of a silent grave, stopping again and again to explore the depths of some mystic recess, praying for liberation from their endless search; yet bound by their vows to raise the Builder they had slain, whose grave was marked by the broken twig, and whose body was laid away in the white winding sheet of death somewhere over the brow of the eternal hill.

TEMPLE BUILDERS

You are the temple builders of the future. With your hands must be raised the domes and spires of a coming civilization. Upon the foundation you have laid, tomorrow shall build a far more noble edifice. Builders of the temple of character wherein should dwell an enlightened spirit; tryers of the rock of relationship; molders of those vessels created to contain the oil of life: up, and to the task appointed! Never before in the history of men have you had the opportunity that now confronts you. The world waits - waits for the illuminated one who shall come from between the pillars of the portico. Humility, hoodwinked and bound, seeks entrance to the temple of wisdom. Fling wide the gate, and let the worthy enter. Fling wide the gate, and let the light that is the life of men shine forth. Hasten to complete the dwelling of the Lord, that the Spirit of God may come and dwell among His people, sanctified and ordained according to His law.

CHAPTER I - THE ETERNAL QUEST

The average Mason, as well as the modern student of Masonic ideals, little realizes the cosmic obligation he takes upon himself when he begins his search for the sacred truths of Nature as they are concealed in the ancient and modern rituals. He must not lightly regard his vows, and if he would not bring upon himself years and ages of suffering he must cease to consider Freemasonry solely as a social Order only a few centuries old. He must realize that the ancient mystic teachings as perpetuated in the modern rites are sacred, and that powers unseen and unrecognized mold the destiny of those who consciously and of their own free will take upon themselves the obligations of the Fraternity.

Freemasonry is not a material thing: it is a science of the soul; it is not a creed or doctrine but a universal expression of the Divine Wisdom. (2) The coming together of medieval guilds or even the building of Solomon's temple as it is understood today has little, if anything, to do with the true origin of Freemasonry, for Masonry does not deal with personalities. In its highest sense, it is neither historical nor archaeological, but is a divine symbolic language perpetuating under certain concrete symbols the sacred mysteries of the ancients. Only those who see in it a cosmic study, a life work, a divine inspiration to better thinking, better feeling, and better living, with the spiritual attainment of enlightenment as the end, and with the daily life of the true Mason as the means, have gained even the slightest insight into the true mysteries of the ancient rites.

The age of the Masonic school is not to be calculated by hundreds or even thousands of years, for it never had any origin in the worlds of form. The world as we see it is merely an experimental laboratory in which man is laboring to build and express greater and more perfect vehicles. Into this laboratory pour myriads of rays descending from the cosmic hierarchies. (3) These mighty globes and orbs which focus their energies upon mankind and mold its destiny do so in an orderly manner, each in its own way and place, and it is the working of these mystic hierarchies in the universe which forms the pattern around which the Masonic school has been built, for the true Lodge of the Mason is the universe. Freed of limitations of creed and sect, he stands a master of all faiths, and those who take up the study of Freemasonry without realizing the depth, the beauty, and the spiritual power of its philosophy can never gain anything of permanence from their studies. The age of the Mystery Schools can be traced by the student back to the dawn of time, ages and eons ago, when the temple of the Solar Man was in the making. That was the first Temple of the King, and therein were given and laid down the true mysteries of the ancient Lodge, and it was the gods of creation and the spirits of the dawn who first tiled the Master's Lodge.

The initiated Brother realizes that his so called symbols and rituals are merely blinds fabricated by the wise to perpetuate ideas incomprehensible to the average individual. He also realizes that few Masons of today know or appreciate the mystic meaning concealed within these rituals. With religious faith we perpetuate the form, worshipping it instead of the life, but those who have not recognized the truth in the crystallized ritual, those who have not liberated the spiritual germ from the shell of empty words, are not Masons, regardless of their physical degrees and outward honors.

In the work we are taking up it is not the intention to dwell upon the modern concepts of the Craft but to consider Freemasonry as it really is to those who know, a great

cosmic organism whose true Brothers and children are tied together not by spoken oaths but by lives so lived that they are capable of seeing through the blank wall and opening the window which is now concealed by the rubbish of materiality. When this is done and the mysteries of the universe unfold before the aspiring candidate, then in truth he discovers what Freemasonry really is. Its material aspects interest him no longer for he has unmasked the Mystery School which he is capable of recognizing only when he himself has spiritually become a member of it.

Those who have examined and studied its ancient lore have no doubt that Freemasonry, like the universe itself, which is the greatest of all schools, deals with the unfolding of a three-fold principle; for all the universe is governed by the same three kings who are called the builders of the Masonic temple. They are not personalities but principles, great intelligent energies and powers which in God, man, and the universe have charge of the molding of cosmic substance into the habitation of the living king, the temple built through the ages first of unconscious and then conscious effort on the part of every individual who is expressing in his daily life the creative principles of these three kings. The true Brother of the ancient Craft realized that the completion of the temple he was building to the King of the Universe was a duty or rather a privilege which he owed to his God, to his Brother, and to himself. He knew that certain steps must be taken and that his temple must be built according to the plan. Today it seems that the plan is lost, however, for in the majority of cases Freemasonry is no longer an operative art but is merely a speculative idea until each Brother, reading the mystery of his symbols and pondering over the beautiful allegories unfolded in his ritual, realizes that he himself contains the keys and the plans so long lost to his Craft and that if he would ever learn Freemasonry he must unlock its doors with the key wrought from the base metals of his own being.

True Freemasonry is esoteric; it is not a thing of this world. All that we have here is a link, a doorway, through which the student may pass into the unknown. Freemasonry has nothing to do with things of form save that it realizes form is molded by and manifests the life it contains. Consequently the student is seeking so to mold his life that the form will glorify the God whose temple he is slowly building as he awakens one by one the workmen within himself and directs them to carry out the plan that has been given him out of heaven.

So far as it is possible to discover, ancient Freemasonry and the beautiful cosmic allegories that it teaches, perpetuated through hundreds of Lodges and ancient mysteries, forms the oldest of the Mystery Schools; (4) and its preservation through the ages has not depended upon itself as an exoteric body of partly evolved individuals but upon a concealed Brotherhood, the exoteric side of Freemasonry. All the great mystery, Schools have hierarchies upon the spiritual planes of Nature which are expressing themselves in this world through creeds and organizations. The true student seeks to lift himself from the exoteric body upward spiritually until he joins the esoteric group which, without a Lodge on the physical plane of Nature, is far greater than all the Lodges of which it is the central fire. The spiritual instructors of humanity are forced to labor in the concrete world with things comprehensible to the concrete mind, and there man begins to comprehend the meaning of the allegories and symbols which surround his exoteric work as soon as he prepares himself to receive them. The true Mason realizes that the work of the Mystery Schools in the world is of an inclusive rather than

an exclusive nature, and that the only Lodge which is broad enough to express his ideals is one whose dome is the heavens, whose pillars are the corners of creation, whose checker-board floor is composed of the crossing currents of human emotion and whose altar is the human heart. Creeds cannot bind the true seeker for truth. Realizing the unity of all truth, the Mason also realizes that the hierarchies laboring with him have given him in his varying degrees the mystic spiritual rituals of all the Mystery Schools in the world, and if he would fill his place in the plan he must not enter this sacred study for what he can get out of it but that he may learn how to serve.

In Freemasonry is concealed the mystery of creation, the answer to the problem of existence, and the path the student must tread in order to join those who are really the living powers behind the thrones of modern national and international affairs. The true student realizes most of all that the taking of degrees does not make a man a Mason. A Mason is not appointed; he is evolved and he must realize that the position he holds in the exoteric Lodge means nothing compared to his position in the spiritual Lodge of life. He must forever discard the idea that he can be told or instructed in the sacred Mysteries or that his being a member of an organization improves him in any way. He must realize that his duty is to build and evolve the sacred teachings in his own being: that nothing but his own purified being can unlock the door to the sealed libraries of human consciousness, and that his Masonic rites must eternally be speculative until he makes them operative by living the life of the mystic Mason. His karmic responsibilities increase with his opportunities. Those who are surrounded with knowledge and opportunity for self-improvement and make nothing of these opportunities are the lazy workmen who will be spiritually, if not physically, cast out of the temple of the king.

The Masonic Order is not a mere social organization, but is composed of all those who have banded themselves together to learn and apply the principles of mysticism and the occult rites. They are (or should be) philosophers, sages and sober-minded individuals who have dedicated themselves upon the Masonic Altar and vowed by all they hold dear that the world shall be better, wiser, and happier because they have lived. Those who enter these mystic rites and pass between the pillars seeking either prestige or commercial advantage are blasphemers, and while in this world we may count them as successful, they are the cosmic failures who have barred themselves out from the true rite whose keynote is unselfishness and whose workers have renounced the things of earth.

In ancient times many years of preparation were required before the neophyte was permitted to enter the temple of the Mysteries. In this way the shallow, the curious, the faint of heart, and those unable to withstand the temptations of life were automatically eliminated by their inability to meet the requirements for admission. The successful candidate who did pass between the pillars entered the temple, keenly realizing his sublime opportunity, his divine obligation, and the mystic privilege which he had earned for himself through years of special preparation. Only those are truly Masons who enter their temple in reverence, who seek not the ephemeral things of life but the treasures which are eternal, whose sole desire is to know the true mystery of the Craft that they may join as honest workmen those who have gone before as builders of the Universal Temple. The Masonic ritual is not a ceremony, but a life to be lived. Those alone are truly Masons who, dedicating their lives and their fortunes upon the Altar of

the living flame, undertake the construction of the one universal building of which they are the workmen and their God the living Architect. When we have Masons like this the Craft will again be operative, the flaming triangle will shine forth with greater luster, the dead builder will rise from his tomb, and the Lost Word so long concealed from the profane will blaze forth again with the power that makes all things new.

In the pages that follow have been set down a number of thoughts for the study and consideration of temple builders, craftsmen and artisans alike. They are the keys which, if only read, will leave the student still in ignorance but, if lived, will change the speculative Masonry of today into the operative Masonry of tomorrow, when each builder, realizing his own place, will see things which he never saw before, not because they were not there but because he was blind. And there are none so blind as those who will not see.

THOUGHTLESSNESS

The noblest tool of the Mason is his mind, but its value is measured by the use made of it. Thoughtful in all things, the aspiring candidate to divine wisdom attains reality in sincere desire, in meditation, and in silence. Let the keynote of the Craft, and of the Ritual, be written in blazing letters: THINK OF ME. What is the meaning of this mystic maze of symbols, rites and rituals? THINK! What does life mean, with the criss-crossings of human relationship, the endless pageantry of qualities masquerading in a carnival of fools? THINK! What is the plan behind it all, and who the planner? Where dwells the Great Architect, and what is the tracing board upon which he designs? THINK! What is the human soul, and why the endless yearning to ends unknown, along pathways where each must wander unaccompanied? Why mind, why soul, why spirit, and in truth, why anything? THINK! Is there an answer? If so, where will the truth be found? Think, Brothers of the Craft, think deeply; for if truth exists, you have it, and if truth be within the reach of living creature, what other goal is worth the struggle?

CHAPTER II - THE CANDIDATE

There comes a time in the growth of every living individual thing when it realizes with dawning consciousness that it is a prisoner. While apparently free to move and have its being, the struggling life cognizes through ever greater vehicles its own limitations. It is at this point that man cries out with greater insistence to be liberated from the binding ties which, though invisible to mortal eyes, still chain him with bonds far more terrible than those of any physical prison.

Many have read the story of the prisoner of Chillon who paced back and forth in the narrow confines of his prison cell, while the blue waters rolled ceaselessly above his head and the only sound that broke the stillness of his eternal night was the constant swishing and lapping of the waves. We pity the prisoner in his physical tomb and we are sad at heart, for we know how life loves liberty. But there is one prisoner whose plight is far worse than those of earth. He has not even the narrow confines of a prison cell around Him; He cannot pace ceaselessly to and fro and wear ruts in the cobblestones of His dungeon floor. That eternal Prisoner is Life incarnate within the dark stone walls of matter, with not a single ray to brighten the blackness of His fate. He fights eternally, praying in the dark confines of gloomy walls for light and

opportunity. This is the eternal Prisoner who, through the ceaseless ages of cosmic unfoldment, through forms unnumbered and species now unknown, strives eternally to liberate Himself and gain self-conscious expression, the birthright of every created thing. He awaits the day when, standing upon the rocks that now form His shapeless tomb, He may raise His arms to heaven, bathed in the sunlight of spiritual freedom, free to join the sparkling atoms and dancing light-beings released from the bonds of prison wall and tomb.

Around Life - that wondrous germ in the heart of every living thing, that sacred Prisoner in His gloomy cell, that Master Builder laid away in the grave of matter - has been built the wondrous legend of the Holy Sepulcher. Under allegories unnumbered, the mystic philosophers of the ages, have perpetuated this wonderful story, and among the Craft Masons it forms the mystic ritual of Hiram, the Master Builder, murdered in his temple by the very builders who should have served him as he labored to perfect the dwelling place of his God.

Matter is the tomb. It is the dead wall of substance not yet awakened into the pulsating energies of Spirit. It exists in many degrees and forms, not only in the chemical elements which form the solids of our universe but in finer and more subtle substances. These, though expressing through emotion and thought, are still beings of the world of form. These substances form the great cross of matter which opposes the growth of all things and by opposition makes all growth possible. It is the great cross of hydrogen, nitrogen, oxygen, and carbon upon which even the life germ in protoplasm is crucified and suspended in agony. These substances are incapable of giving it adequate expression. The Spirit within cries out for freedom: freedom to be, to express, to manifest its true place in the Great Plan of cosmic unfoldment.

It is this great yearning within the heart of man which sends him slowly onward toward the gate of the Temple; it is this inner urge for greater understanding and greater light which brought into being through the law of necessity the great cosmic Masonic Lodge dedicated to those seeking union with the Powers of Light that their prison walls might be removed. This shell cannot be discarded: it must be raised into union with the Life; each dead, crystallized atom in the human body must be set vibrating and spinning to a higher rate of consciousness. Through purification, through knowledge, and through service to his fellow man the candidate sequentially unfolds these mystic properties, building better and more perfect bodies through which his higher life secures even greater manifestation. The expression of man through constructive thought, emotion, and action liberates the higher nature from bodies which in their crystallized states are incapable of giving him his natural opportunities. In Freemasonry this crystallized substance of matter is called the grave and represents the Holy Sepulcher. This is the grave within which the lost Builder lies and with Him are the plans of the Temple and the Master's Word, and it is this builder, our Grand Master, whom we must seek and raise from the dead. This noble Son of Light cries out to us in every expression of matter. Every stick and stone marks His resting place, and the sprig of acacia promises that through the long winter of spiritual darkness when the sun does not shine for man, this Light still awaits the day of liberation when each one of us shall raise Him by the grip of the Grand Master, the true grip of a Master Mason. We cannot hear this Voice that calls eternally, but we feel its inner urge. A great unknown something pulls at our heartstrings. As the ages roll by, the deep desire to be greater, to live better, and to

think God's thoughts, builds within ourselves the qualifications of a candidate who, when asked why he takes the path, would truly answer if he knew mentally the things he feels: "I hear a voice that cries out to me from flora and fauna, from the stones, from the clouds, from the very heaven itself. Each fiery atom spinning and twisting in Cosmos cries out to me with the voice of my Master. I can hear Hiram Abiff, my Grand Master, crying out in his agony, the agony of life hidden within the darkness of its prison walls, seeking for the expression which I have denied it, laboring, to bring closer the day of its liberation, and I have learned to know that I am responsible for those walls. My daily actions are the things which as ruffians and traitors are murdering my God."

There are many legends of the Holy Sepulcher which for so many centuries had been in the hands of the infidel and which the Christian worlds sought to retake in the days of the Crusades. Few Masons realize that this Holy Sepulcher, or tomb, is in reality negation and crystallization - matter that has sealed within itself the Spirit of Life which must remain in darkness until the growth of each individual being gives it walls of glowing gold and changes its stones into windows. As we develop better and better vehicles of expression, these walls slowly expand until at last Spirit rises triumphant from its tomb and, blessing the very walls that confined it, raises them to union with itself.

We may first consider the murderers of Hiram. These three ruffians, who, when the Builder seeks to leave his temple, strike him with the tools of his own Craft until finally they slay him and bring the temple down in destruction upon their own heads, symbolize the three expressions of our own lower natures which are in truth the murderers of the good within ourselves. These three may be called thought, desire, and action. When purified and transmuted they are three glorious avenues through which may manifest the great life power of the three kings, the glowing builders of the Cosmic Lodge manifesting in this world as spiritual thought, constructive emotion, and useful daily labor in the various places and positions where we find ourselves while carrying on the Master's work. These three form the Flaming Triangle which glorifies every living Mason, but when crystallized and perverted they form a triangular prison through which the light cannot shine and the Life is forced to languish in the dim darkness of despair, until man himself through his higher understanding liberates the energies and powers which are indeed the builders and glorifiers of his Father's House.

Now let us consider how these three fiery kings of the dawn became, through perversion of their manifestation by man, the ruffians who murdered Hiram - the energizing powers of cosmos which course through the blood of every living being, seeking to beautify and perfect the temple they would build according to the plan laid down on the tracing board by the Master Architect of the universe. First in the mind is one of the three kings, or rather we shall say a channel through which he manifests; for King Solomon is the power of mind which, perverted, becomes a destroyer who tears down with the very powers which nourish and build. The right application of thought, when seeking the answer to the cosmic problem of destiny, liberates man's spirit which soars above the concrete through that wonderful power of mind, with its dreams and its ideals.

When man's thoughts rise upon the wings of aspiration, when he pushes back the darkness with the strength of reason and logic, then indeed the builder is liberated from

his dungeon and the light pours in, bathing him with life and power. This light enables us to seek more clearly the mystery of creation and to find with greater certainty our place in the Great Plan, for as man unfolds his bodies he gains talents with which he can explore the mysteries of Nature and search for the hidden workings of the Divine. Through these powers the Builder is liberated and his consciousness goes forth conquering and to conquer. These higher ideals, these spiritual concepts, these altruistic, philanthropic, educative applications of thought power glorify the Builder; for they give the power of expression and those who can express themselves are free. When man can mold his thoughts, his emotions, and his actions into faithful expressions of his highest ideals then liberty is his, for ignorance is the darkness of Chaos and knowledge is the light of Cosmos.

In spite of the fact that many of us live apparently to gratify the desires of the body and as servants of the lower nature, still there is within each of us a power which may remain latent for a great length of time. This power lives eternities perhaps, and yet at some time during our growth there comes a great yearning for freedom, when, having discovered that the pleasures of sense gratification are eternally elusive and unsatisfying, we make an examination of ourselves and begin to realize that there are greater reasons for our being. It is sometimes reason, sometimes suffering, sometimes a great desire to be helpful, that brings out the first latent powers which show that one long wandering in the darkness is about to take the path that leads to Light. Having lived life in all its experiences, he has learned to realize that all the manifestations of being, all the various experiences through which he passes, are steps leading in one direction; that, consciously or unconsciously, all souls are being led to the portico of the temple where for the first time they see and realize the glory of Divinity. It is then that they understand the age-old allegory of the martyred Builder and feel his power within themselves crying out from the prison of materiality. Nothing else seems worth while; and, regardless of cost, suffering, or the taunts of the world, the candidate slowly ascends the steps that lead to the temple eternal. The reason that governs Cosmos he does not know, the laws which mold his being he does not realize, but he does know that somewhere behind the veil of human ignorance there is an eternal light toward which step by step he must labor. With his eyes fixed on the heavens above and his hands clasped in prayer he passes slowly as a candidate up the steps. In fear and trembling, yet with a divine realization of good, he raps on the door and awaits in silence the answer from within.

CHAPTER III - THE ENTERED APPRENTICE

There are three grand steps in the unfoldment of the human soul before it completes the dwelling place of the spirit. These have been caged respectively youth, manhood, and old age; or, as the Mason would say, the Entered Apprentice, the Fellow Craft, and the Master Builder. All life passes through these three grand stages of human consciousness. They can be listed as the man on the outside looking in, the man going in, and the man inside. The path of human life is governed as all things are by the laws of analogy, and as at birth we start our pilgrimage through youth, manhood, and old age, so the spiritual consciousness of man in his cosmic path of unfoldment passes from unconsciousness to perfect consciousness in the Grand Lodge of the universe. Before the initiation of the Entered Apprentice degree can be properly understood and appreciated, certain requirements must be considered, not merely those of the physical

world but also those of the spiritual world.

The Mason must realize that his true initiation is a spiritual and not a physical ritual, and that his initiation into the living temple of the spiritual hierarchy regulating Freemasonry may not occur until years after he has taken the physical degree, or spiritually he may be a Grand Master before he comes into the world. There are probably few instances in the history of Freemasonry where the spiritual ordination of the aspiring seeker took place at the same time as the physical initiation, because the true initiation depends upon the cultivation of certain soul qualities - an individual and personal matter which is left entirely to the volition of the mystic Mason and which he must carry out in silence and alone.

The court of the tabernacle of the ancient Jews was divided into three parts: the outer court, the holy place, and the most Holy of Holies. These three divisions represent the three grand divisions of human consciousness. The degree of Entered Apprentice is acquired when the student signifies his intention to take the rough ashlar which he cuts from the quarry and prepares for the truing of the Fellow Craft.

In other words, the first degree is really one of preparation; it is a material step dealing with material things, for all spiritual life must be raised upon a material foundation.

Seven is the number of the Entered Apprentice as it relates to the seven liberal arts and sciences, and these are the powers with which the Entered Apprentice must labor before he is worthy to go onward into the more elevated and advanced degrees. They are much mistaken who believe that they can reach the spiritual planes of Nature without first passing through and molding matter into the expression of spiritual power; for the first stage in the growth of a Master Mason is mastery of the concrete conditions of life and the developments of sense centers which will later become channels for the expression of spiritual truths.

All growth is a gradual procedure carried on in an orderly, masterly way, as exemplified by the opening and closing of a Lodge. The universe is divided into planes and these planes are divided from each other by the rates of vibration which pass through them. As the spiritual consciousness progresses through the chain, the lower lose connection with it when it has raised itself above their level, until finally only the Grand Masters are capable of remaining in session, and unknown even to the Master Mason it finally passes back again to the spiritual hierarchy from which it came.

Action is the keynote of the Entered Apprentice Lodge. All growth is the result of exercise and the intensifying of vibratory rates. It is through exercise that the muscles of the human body are strengthened; it is through the seven liberal arts and sciences that the human mind receives certain impulses which, in turn, stimulate internal centers of consciousness. These centers of consciousness, through still greater development, will later give fuller expression to these inner powers; but the Entered Apprentice has for his first duty the awakening of these powers, and, like the youth of whom he is a symbol, his ideals and labors must be tied closely to concrete things. For him both points of the compasses are under the square; for him the reasons which manifest through the heart and mind - the two polarities of expression are darkened and concealed beneath the square which measures the block of bodies. He knows not the reason why; his work is to follow the directions of those whose knowledge is greater

than his own; but as the result of the application of energies, through action and reaction he slowly builds and evolves the powers of discrimination and the strength of character which mark the Fellow Craft degree.

It is obvious that the rough ashlar symbolizes the body. It also represents cosmic root substance which is taken out of the quarry of the universe by the first expressions of intelligence and molded by them into ever finer and more perfect lines until finally it becomes the perfect stone for the Builder's temple.

How can emotion manifest save through form? How can mind manifest until the intricately evolved brain cells of matter have raised their organic quality to form the ground-work upon which other things may be based? All students of human nature realize that every expression of man depends upon organic quality; that in every living thing this differs; and that the fineness of this matter is the certain indication of growth - mental, physical or spiritual.

True to the doctrines of his Craft, the Entered Apprentice must beautify his temple. He must build within himself by his actions, by the power of his hand and the tools of his Craft, certain qualities which make possible his initiation into the higher degrees of the spiritual Lodge.

We know that the cube block is symbolic of the tomb. It is also well known that the Entered Apprentice is incapable of rolling away the stone or of transmuting it into a greater or higher thing; but it is his privilege to purify and glorify that stone and begin the great work of preparing it for the temple of his King.

Few realize that since the universe is made up of individuals in various stages of development, responsibility is consequently individual, and everything which man wishes to gain he must himself build and maintain. If he is to use his finer bodies for the purpose for which they were intended, he must treat them well, that they may be good and faithful servants in the great work he is preparing for.

The quarries represent the limitless powers of natural resources. They are symbolic of the practically endless field of human opportunity; they symbolize the cosmic substances from which man must gather the stones for his temple. At this stage in his growth, the Entered Apprentice is privileged to gather the stones which he wishes to true during his progress through the Lodge, for at this point he symbolizes the youth who is choosing his life work. He represents the human ego who in the dawn of time gathered many blocks and cubes and broken stones from the Great Quarry. These rough and broken stones that as yet will not fit into anything are the partially evolved powers and senses with which he labors. In the first state he must gather these materials, and those who have not gathered them can never true them. During the involuntary period of human consciousness, the Entered Apprentice in the Great Lodge was man, who labored with these rough blocks, seeking the tools and the power with which to true them. As he evolves down through the ages, he gains the tools and cosmically passes on to the degree of Fellow Craft where he trues his ashlar in harmony with the plans upon the Master's tracing board. This rough, uncut ashlar has three dimensions, representative of the three ruffians who at this stage are destroyers of the fourth dimensional life concealed within the ugly, ill-shaped stone.

The lost key of the Entered Apprentice is service. Why, he may not ask; when, he does

not know. His work is to do, to act, to express himself in some way - constructively if possible, but destructively rather than not at all. Without action, he loses his great work; without tools, which symbolize the body, he cannot act in an organized manner. Consequently, it is necessary to master the arts and sciences which place in his hands intelligent tools for the expression of energy. Beauty is the keynote to his ideal. With his concrete ideals he must beautify all with which he comes in contact, so that the works of his hand may be acceptable in the eyes of the Great Architect of the Universe.

His daily life, in home, business, and society, together with the realization of the fundamental unity of each with all, form the base upon which the aspiring candidate may raise a greater superstructure. In truth he must live the life, the result of which is the purification of his body, so that the more attenuated forces of the higher degrees may express themselves through the finer sensitivity of the receiving pole within himself. When he reaches this stage in his growth, he is spiritually worthy to consider advancement into a higher degree. This advancement is not the result of election or ballot, but is an automatic process in which, having sensitized his consciousness by his life, he thereby attunes himself to the next succeeding plane of expression. All initiation is the result of adjustments of the evolving life to the physical, emotional, and mental planes of consciousness through which it passes.

We may now consider the spiritual requirements of one who feels that he would mystically correlate himself with that great spiritual Fraternity which, concealed behind the exoteric rite, forms the living power of the Entered Apprentice Lodge:

1. It is essential that the Entered Apprentice should have studied sufficiently the subject of anatomy to have at least a general idea of the physical body, for the entire degree is based upon the mystery of form. The human body is the highest manifestation of form which he is capable of analyzing. Consequently, he must devote himself to the study of his own being and its mysteries and complexities.
2. The Entered Apprentice must realize that his body is the living temple of the living God and treat it accordingly; for when he abuses or mistreats it he breaks the sacred obligations which he must assume before he can ever hope to understand the true mysteries of the Craft. The breaking of his pact with the higher Life evolving within himself unfailingly invokes the retributive agencies of Nature.
3. He must study the problem of the maintenance of bodies through food, clothing, breathing, and other necessities, as all of these are important steps in the Entered Apprentice Lodge. Those who eat immoderately, dress improperly, and use only about one-third of their lung capacity can never have the physical efficiency necessary for the fullest expression of the higher Life.
4. He must grow physically and in the expression of concrete things. Human relationships must be idealized at this time, and he must seek to unfold all unselfish qualities which are necessary for the harmonious working of the Mason and his fellow men on the physical plane of Nature.
5. He must seek to round off all inequalities. He can best do this by balancing his mental and physical organisms through the application and study of the seven liberal arts and sciences.

Until he is relatively master of these principles on the highest plane within his own

being, he cannot hope spiritually to attract to himself, through the qualities of his own character, the life-giving ray of the Fellow Craft. When he reaches this point, however, he is spiritually ready to hope for membership in a more advanced degree.

The Mason must realize that his innermost motives are the index of his real self, and those who allow social position, financial or business considerations or selfish and materialistic ideals, to lead them into the Masonic Brotherhood have thereby automatically separated themselves from the Craft. They can never do any harm to Freemasonry by joining because they cannot get in. Ensnared within the Lodge, they may feel that they have deceived the Grand Master of the Universe, but when the spiritual Lodge meets to carry on the true work of the Craft, they are disqualified and absent. Watch fobs, lapel badges, and other insignia do not make Masons; neither does the ritual ordain them. Masons are evolved through the self-conscious effort to live up to the highest ideals within themselves; their lives are the sole insignia of their rank, greater by far than any visible, tangible credential.

Bearing this in mind, it is possible for the unselfish, aspiring soul to become spiritually and liberally vouched for by the centers of consciousness as an Entered Apprentice. It means he has taken the first grand step on the path of personal liberation. He is now symbolized as the child with the smiling face, for with the simplicity of a child he places himself under the protection of his great spiritual Father, willing and glad to obey each of His commands. Having reached this point and having done the best it was possible for him to do, he is in position to hope that the powers that be, moving in their mysterious manner, may find him worthy to undertake the second great step in spiritual liberation.

CHAPTER IV - THE FELLOW CRAFT

Life manifests not only through action on the physical plane, but through human emotion and sentiment. This is the type of energy taken up by the student when he starts his labors in the Fellow Craft. From youth with its smiling face, he passes on to the greater responsibilities of manhood.

On the second step of the temple stands a soldier dressed in shining armor, but his sword is sheathed and a book is in his hand. He is symbolic of strength, the energy of Mars, and the wonderful step in spiritual unfoldment which we know as Fellow Craft. Through each one of us course the fiery rays of human emotion, a great seething cauldron of power behind each expression of human energy. Like spirited horses chafing at the bit, like hounds eager for the chase, the emotional powers cannot be held in check, but break the walls of restraint and pour forth as fiery expressions of dynamic energy. This great principle of emotion we know as the second murderer of Hiram. Through the perversion of human emotions there comes into the world untold sorrow, which through reaction, manifests in the mental and physical bodies.

It is strange how divine powers may become perverted until each expression and urge becomes a ruffian and a murderer. The divine compassion of the gods manifests in this world of form very differently than in the realms of light. Divine compassion is energized by the same influxes as mortal passions and the lusts of earth. The spiritual light rays of Cosmos - the Fire Princes of the Dawn - which seethe and surge through the unregenerate man, are the impulses which he perverts to murder and hate. The

ceaseless power of Chaos, the seething pinwheel spirals of perpetual motion, whose majestic cadences are the music of the spheres, are energized by the same great power that man uses to destroy the highest and best. The same mystic power that keeps the planets in their orbits around the solar body, the same energy that keeps each electron spinning and whirling, the same energy that is building the temple of God, is now a merciless slave-driver which, unmastered and uncurbed, strikes the Compassionate One and sends him reeling backward into the darkness of his prison. Man does not listen to that little voice which speaks to him in ever loving, ever sorrowful tones. This voice speaks of the peace accompanying the constructive application of energy which he must chain if he would master the powers of creation. How long will it take King Hiram of Tyre, the warrior on the second step, symbolic of the Fellow Craft of the Cosmic Lodge, to teach mankind the lessons of self-mastery? The teacher can do it only as he daily depicts the miseries which are the result of uncurbed appetites. The strength of man was not given to be used destructively but that he might build a temple worthy to be the dwelling place of the Great Architect of the universe. God is glorifying himself through the individualized portions of himself, and is slowly teaching these individualized portions to understand and glorify the whole.

The day has come when Fellow Craftsmen must know and apply their knowledge. The lost key to their grade is the mastery of emotion, which places the energy of the universe at their disposal. Man can only expect to be entrusted with great power by proving his ability to use it constructively and selflessly. When the Mason learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his Craft. The seething energies of Lucifer are in his hands and before he may step onward and upward, he must prove his ability to properly apply energy. He must follow in the footsteps of his forefather, Tubal-Cain, who with the mighty strength of the war god hammered his sword into a plowshare. Incessant vigilance over thought, action, and desire is indispensable to those who wish to make progress in the unfolding of their own being, and the Fellow Craft's degree is the degree of transmutation. The hand that slays must lift the fallen, while the lips given to cursing must be taught to pray. The heart that hates must learn the mystery of compassion, as the result of a deeper and more perfect understanding of man's relation to his Brother. The firm, kind hand of spirit must curb the flaming powers of emotion with an iron grip. In the realization and application of these principles lies the key of the Fellow Craft.

In this degree, the two points of the compass (one higher than the other), symbolize the heart and mind, and with the expression of the higher emotions the heart point of the compass is liberated from the square, which is an instrument used to measure the block of matter and therefore symbolizes form.

A large percentage of the people of the world at the present time are passing through, spiritually, the degree of the Fellow Craft, with its five senses. The sense perceptions come under the control of the emotional energies, therefore the development of the senses is necessary to the constructive expression of the Fellow Craft power. Man must realize that all the powers which his many years of need have earned for him have come in order that through them he may liberate more fully the prisoner within his own being. As the Fellow Craft degree is the middle of the three, the spiritual duty of each member is to reach the point of poise or balance, which is always secured between

extremes. The mastery of expression is also to be found in this degree. The keywords of the Fellow Craft may be briefly defined as compassion, poise, and transmutation.

In the Fellow Craft degree is concealed the dynamo of human life. The Fellow Craft is the worker with elemental fire, which it is his duty to transmute into spiritual light. The heart is the center of his activity and it is while in this degree that the human side of the nature with its constructive emotions should be brought out and emphasized. But all of these expressions of the human heart must become transmuted into the emotionless compassion of the gods, who despite the suffering of the moment, gaze down upon mankind and see that it is good.

When the candidate feels that he has reached a point where he is able to manifest every energizing current and fire-flame in a constructive, balanced manner and has spiritually lifted the heart sentiments of the mystic out of the cube of matter, he may then expect that the degree of Master Mason is not far off, and so may look forward eagerly to the time of his spiritual ordination into the higher degree. He should now study himself and realize that he cannot receive promotion into the spiritual Lodge until his heart is attuned to a superior, spiritual influx from the causal planes of consciousness.

The following requirements are necessary before the student can spiritually say that he is a member of the ancient and accepted rite of the Fellow Craft:

1. The mastery of emotional outbreaks of all kinds, poise under trying conditions, kindness in the face of unkindness, and simplicity with its accompanying power. These points show that the seeker is worthy of being taught by a Fellow Craftsman.
2. The mastery of the animal energies, the curbing of passion and desire, and the control of the lower nature mark the faithful attempts on the part of the student to be worthy of the Fellow Craft.
3. The understanding and mastery of the creative forces, the consecration of them to the unfolding of the spiritual nature, and a proper understanding of their physical application, are necessary steps at this stage of the student's growth.
4. The transmutation of personal affection into impersonal compassion shows that the Fellow Craftsman truly understands his duties and is living in a manner worthy of his Order. Personalities cannot bind the true second degree member, for having raised one point of the compasses he now realizes that all personal manifestations are governed by impersonal principles.
5. At this point the candidate consecrates the five senses to the study of human problems with the unfolding of sense centers as the motive; for he realizes that the five senses are keys, the proper application of which will give him material for spiritual transmutation if he will apply to them the common divisor of analogy.

The Entered Apprentice may be termed a materialistic degree. The Fellow Craft is religious and mystical, while the Master Mason is occult or philosophical. Each of these is a degree in the unfoldment of a connected life and intelligence, revealing in ever fuller expression the gradual liberation of the Master from the triangular cell of threefold negation which marks the early stage of individualization.

CHAPTER V - THE MASTER MASON

On the upper steps of spiritual unfoldment stands the Master Mason, who spiritually represents the graduate from the school of esoteric learning. In the ancient symbols he is represented as an old man leaning upon a staff, his long white beard upon his chest, and his deep, piercing eyes sheltered by the brows of a philosopher. He is in truth old, not in years, but in wisdom and understanding, which are the only true measurement of age. Through years and lives of labor he has found the staff of life and truth upon which he leans. He no longer depends upon the words of others but upon the still voice that speaks from the heart of his own being. There is no more glorious position that a man may hold than that of a Master Builder, who has risen by labor through the degrees of human consciousness. Time is the differentiation of eternity devised by man to measure the passage of human events. On the spiritual planes of Nature it is the space or distance between the stages of spiritual growth and hence is not measurable by material means. Many a child comes into this world a Grand Master of the Masonic School, while many a revered and honored Brother passes silently to rest without having gained admittance to its gate. The Master Mason is one whose life is full, pressed down and brimming over with the experience he has gained in his slow pilgrimage up the winding stairs.

The Master Mason embodies the power of the human mind, that connecting link which binds heaven and earth together in an endless chain. His spiritual light is greater because he has evolved a higher vehicle for its expression. Above even constructive action and emotion soars the power of thought which swiftly flies on wings to the source of Light. The mind is the highest form of his human expression and he passes into the great darkness of the inner room illuminated only by the fruits of reason. The glorious privileges of a Master Mason are in keeping with his greater knowledge and wisdom. From the student he has blossomed forth as the teacher; from the kingdom of those who follow he has joined that little group who must always lead the way. For him the Heavens have opened and the Great Light has bathed him in its radiance. The Prodigal Son, so long a wanderer in the regions of darkness, has returned again to his Father's house. The voice speaks from the Heavens, its power thrilling the Master until his own being seems filled with its divinity, saying, "This is my beloved Son, in whom I am well pleased." The ancients taught that the sun was not a source of light, life, or power, but a medium through which life and light were reflected into physical substance. The Master Mason is in truth a sun, a great reflector of light, who radiates through his organism, purified by ages of preparation, the glorious power which is the light of the Lodge. He, in truth, has become the spokesman of the Most High. He stands between the glowing fire light and the world. Through him passes Hydra, the great snake, and from its mouth there pours to man the light of God. His symbol is the rising sun, for in him the globe of day has indeed risen in all its splendor from the darkness of the night, illuminating the immortal East with the first promise of approaching day.

With a sigh the Master lays aside his tools. For him the temple is nearing completion, the last stones are being placed, and he slakes his lime with a vague regret as he sees dome and minaret rise through the power of his handiwork. The true Master does not long for rest, and as he sees the days of his labor close, a sadness weighs upon his heart. Slowly the Brothers of his Craft leave him, each going his respective way; and, climbing step by step, the Master stands alone on the pinnacle of the temple. One stone must yet be placed, but this he cannot find. Somewhere it lies concealed. In prayer he kneels, asking the powers that be to aid him in his search. The light of the sun shines

upon him and bathes him in a splendor celestial. Suddenly a voice speaks from the Heavens, saying, "The temple is finished and in my faithful Master is found the missing stone."

Both points of the compasses are now lifted from under the square. The divine is liberated from its cube; heart and mind alike are liberated from the symbol of mortality, and as emotion and thought they unite for the glorification of the greatest and the highest. Then the Sun and Moon are united and the Hermetic Degree is consummated.

The Master Mason is afforded opportunities far beyond the reach of ordinary man, but he must not fail to realize that with every opportunity comes a cosmic responsibility. It is worse by far to know and not to do than never to have known at all. He realizes that the choice of avoiding responsibility is no longer his and that for him all problems must be met and solved. The only joy in the heart of the Master is the joy of seeing the fruits of his handiwork. It can be truly said of the Master that through suffering he has learned to be glad, through weeping he has learned to smile, and through dying he has learned to live. The purification and probationship of his previous degrees have so spiritualized his being that he is in truth a glorious example of God's Plan for His children. The greatest sermon he can preach, the greatest lesson he can teach, is that of standing forth a living proof of the Eternal Plan. The Master Mason is not ordained: he is the natural product of cause and effect, and none but those who live the cause can produce the effect. The Master Mason, if he be truly a Master, is in communication with the unseen powers that move the destinies of life. As the Eldest Brother of the Lodge, he is the spokesman for the spiritual hierarchies of his Craft. He no longer follows the direction of others, but on his own tracing board he lays out the plans which his Brothers are to follow. He realizes this, and so lives that every line and plan which he gives out is inspired by the divine within himself. His glorious opportunity to be a factor in the growth of others comes before all else. At the seat of mercy he kneels, a faithful servant of the Highest within himself and worthy to be given control over the lives of others by having first controlled himself.

Much is said concerning the loss of the Master's Word and how the seekers go out to find it but bring back only substitutes. The true Master knows that those who go out can never find the secret trust. He alone can find it who goes within. The true Master Builder has never lost the Word but has cherished it in the spiritual locket of his own being. From those who have the eyes to see, nothing is concealed; to those who have the right to know, all things are open books. The true Word of the three Grand Masters has never been concealed from those who have the right to know it nor has it ever been revealed to those who have not prepared a worthy shrine to contain it. The Master knows, for he is a Temple Builder. Within the setting of his own bodies, the Philosopher's Stone is placed; for in truth it is the heart of the Phoenix, that strange bird which rises with renewed youth from the ashes of its burned body. When the Master's heart is as pure and white as the diamond that he wears, he will then become a living stone-the crown jewel in the diadem of his Craft.

The Word is found when the Master himself is ordained by the living hand of God, cleansed by living water, baptized by living fire, a Priest-King after the Order of Melchizedek, who is above the law.

The great work of the Master Mason can be called the art of balance. To him is given

the work of balancing the triangle that it may blaze forth with the glory of the Divine Degree. The triple energies of thought, desire, and action must be united in a harmonious blending of expression. He holds in his hands the triple keys; he wears the triple crown of the ancient Magus, for he is in truth the King of heaven, earth, and hell. Salt, sulfur, and mercury are the elements of his work and with the philosophical mercury he seeks to blend all powers to the glorifying of one end.

Behind the degree of Master Mason, there is another not known to earth. Far above him stretch other steps concealed by the blue veil which divides the seen from the unseen. The true Brother knows this, therefore he works with an end in view far above the concept of mortal mind. He seeks to be worthy to pass behind that veil and join that band who, unhonored and unsung, carry the responsibilities of human growth. His eyes are fixed forever on the Seven Stars which shine down from somewhere above the upper rung of the ladder. With hope, faith, and charity he climbs the steps, and whispering the Master's Word to the Keeper of the Gates, passes on behind the veil. It is then, and then only, that a true Mason is born. Only behind this veil does the mystic student come into his own. The things which we see around us are but forms-promises of a thing unnamed, symbols of a truth unknown. It is in the spiritual temple built without the voice of workmen or the sound of hammer that the true initiation is given, and there, robed in the simple lambskin of a purified body, the student becomes a Master Mason, chosen out of the world to be an active worker in the name of the Great Architect. It is there alone, unseen by mortal eyes, that the Greater Degrees are given and there the soul radiating the light of Spirit becomes a living; star in the blue canopy of the Masonic Lodge.

TRANSMUTATION

Masonry is eternal truth, personified, idealized, and yet made simple. Eternal truth alone can serve it. Virtue is its priest, patience its warden, illumination its master. The world cannot know this, however, save when Masons in their daily life prove that it is so. Its truth is divine, and is not to be desecrated or defamed by the thoughtlessness of its keepers. Its temple is a holy place, to be entered in reverence. Material thoughts and material dissensions must be left without its gate. They may not enter. Only the pure of heart, regenerated and transmuted, may pass the sanctity of its veil. The schemer has no place in its ranks, nor the materialist in its shrine; for Masons walk on hallowed ground, sanctified by the veneration of ages. Let the tongue be stilled, let the heart be stilled, let the mind be stilled. In reverence and in the silence, stillness shall speak: the voice of stillness is the voice of the Creator. Show your light and your power to men, but before God what have you to offer, save in humility? Your robes, your tinsel, and your jewels mean naught to Him, until your own body and soul, gleaming with the radiance of perfection, become the living ornaments of your Lodge.

THE PRESENCE OF THE MASTER

The Mason believes in the Great Architect, the living keystone of creation's plan, the Master of all Lodges, without whose spirit there is no work. Let him never forget that the Master is near. Day and night let him feel the presence of the Supreme or Overshadowing One. The All-Seeing Eye is upon him. Day and night this great Orb measures his depths, seeing into his innermost soul of souls, judging his life, reading his thoughts, measuring his aspirations, and rewarding his sincerity. To this All-Seeing

One he is accountable; to none other must he account. This Spirit passes with him out of the Lodge and measures the Mason in the world. This Spirit is with him when he buys and sells. It is with him in his home. By the light of day and by the darkness of night it judges him. It hears each thoughtless word. It is the silent witness to every transaction of life, the silent Partner of every man. By the jury of his acts, each man is judged. Let every Mason know that his obligations include not only those within the narrow Lodge, bordered by walls of stone and brick, but those in the Great Lodge, walled only by the dome of heaven. The Valley of Jehoshaphat waits for him who is false to any creature, as surely as it waited for the breakers of the Cosmic oath.

CHAPTER VI - THE QUALIFICATIONS OF A TRUE MASON

Every true Mason has come into the realization that there is but one Lodge - that is, the Universe - and but one Brotherhood, composed of everything that moves or exists in any of the planes of Nature. He realizes that the Temple of Solomon is really the Temple of the Solar Man -Sol-Om-On - the King of the Universe manifesting through his three primordial builders. He realizes that his vow of Brotherhood and Fraternity is universal, and that mineral, plant, animal, and man are all included in the true Masonic Craft. His duty as an elder Brother to all the kingdoms of Nature beneath him is well understood by the true Craftsman, who would rather die than fail in this, his great obligation. He has dedicated his life upon the Altar of his God and is willing and glad to serve the lesser through the powers he has gained from the greater. The mystic Mason, in building the eyes that see behind the apparent ritual, recognizes the oneness of life manifesting through the diversity of form.

The true disciple of ancient Masonry has given up forever the worship of personalities. With his greater insight, he realizes that all forms and their position in material affairs are of no importance to him compared to the life which is evolving within. Those who allow appearances or worldly expressions to deter them from their self-appointed tasks are failures in Masonry, for Masonry is an abstract science of spiritual unfoldment. Material prosperity is not the measure of soul growth. The true Mason realizes that behind these diverse forms there is one connected Life Principle, the spark of God in all living things. It is this Life which he considers when measuring the worth of a Brother. It is to this Life that he appeals for a recognition of spiritual Unity. He realizes that it is the discovery of this spark of Unity which makes him a conscious member of the Cosmic Lodge. Most of all, he must learn to understand that this divine spark shines out as brightly from the body of a foe as it does from the dearest friend. The true Mason has learned to be divinely impersonal in thought, action, and desire.

The true Mason is not creed-bound. He realizes with the divine illumination of his Lodge that as Mason his religion must be universal: Christ, Buddha or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every Altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth. All true Masons know that they only are heathen who, having great ideals, do not live up to them. They know that all religions are but one story told in diverse ways for peoples whose ideals differ but whose great purpose is in harmony with Masonic ideals. North, east, south and west stretch the diversities of human thought, and while the ideals of man apparently differ, when all is said and the crystallization of form with its false concepts is swept away, one basic truth remains: all existing things are Temple Builders,

laboring for a single end. No true Mason can be narrow, for his Lodge is the divine expression of all broadness. There is no place for little minds in a great work.

The true Mason must develop the powers of observation. He must seek eternally in all the manifestations of Nature for the things which he has lost because he failed to work for them. He must become a student of human nature and see in those around him the unfolding and varying expressions of one connected spiritual Intelligence. The great spiritual ritual of his Lodge is enacted before him in every action of his fellow man. The entire Masonic initiation is an open secret, for anyone can see it played out on the city street corners as well as in the untracked wilderness. The Mason has sworn that every day he will extract from life its message for him and build it into the temple of his God. He seeks to learn the things which will make him of greater service in the Divine Plan, a better instrument in the hands of the Great Architect, who is laboring eternally to unfold life through the medium of living things. The Mason realizes, moreover, that his vows, taken of his own free will and accord, give him the divine opportunity of being a living tool in the hands of a Master Workman.

The true Master Mason enters his Lodge with one thought uppermost in his mind: "How can I, as an individual, be of greater use in the Universal Plan? What can I do to be worthy to comprehend the mysteries which are unfolded here? How can I build the eyes to see the things which are concealed from those who lack spiritual understanding?" The true Mason is supremely unselfish in every expression and application of the powers that have been entrusted to him. No true Brother seeks anything for himself, but unselfishly labors for the good of all. No person who assumes a spiritual obligation for what he can get out of it is worthy of applying for the position even of water-carrier. The true Light can come only to those who, asking nothing, gladly give all to it.

The true Brother of the Craft, while constantly striving to improve himself, mentally, physically, and spiritually through the days of his life, never makes his own desires the goal for his works. He has a duty and that duty is to fit into the plans of another. He must be ready at any hour of the day or night to drop his own ideals at the call of the Builder. The work must be done and he has dedicated his life to the service of those who know the bonds of neither time nor space. He must be ready at any moment's notice and his life should be turned into preparing himself for that call which may come when he least expects it. The Master Mason knows that those most useful to the Plan are those who have gained the most from the practical experiences of life. It is not what goes on within the tiled Lodge which is the basis of his greatness, but rather the way in which he meets the problems of daily life. The true Masonic student is known by his Brotherly actions and common sense.

Every Mason knows that a broken vow brings with it a terrible penalty. Let him also realize that failure to live mentally, spiritually, and morally up to one's highest ideals constitutes the greatest of all broken oaths. When a Mason swears that he will devote his life to the building of his Father's house and then defiles his living temple through the perversion of mental power, emotional force, and active energy, he is breaking a vow which imposes not hours but ages of misery. If he is worthy to be a Mason, he must be great enough to restrain the lower side of his own nature which is daily murdering his Grand Master. He must realize that a misdirected life is a broken vow and that daily service, purification, and the constructive application of energy is a

living invocation which builds within and draws to him the power of the Creator. His life is the only prayer acceptable in the eyes of the Most High. An impure life is a broken trust; a destructive action is a living curse; a narrow mind is a strangle-cord around the throat of God.

All true Masons know that their work is not secret, but they realize that it must remain unknown to all who do not live the true Masonic life. Yet if the so-called secrets of Freemasonry were shouted from the housetops, the Fraternity would be absolutely safe; for certain spiritual qualities are necessary before the real Masonic secrets can be understood by the Brethren themselves. Hence it is that the alleged "exposures" of Freemasonry, printed by the thousands and tens of thousands since 1730 down to the present hour, cannot injure the Fraternity. They reveal merely the outward forms and ceremonies of Freemasonry. Only those who have been weighed in the balance and found to be true, upright, and square have prepared themselves by their own growth to appreciate the inner meanings of their Craft. To the rest of their Brethren within or without the Lodge their sacred rituals must remain, as Shakespeare might have said, "Words, words, words." Within the Mason's own being is concealed the Power, which, blazing forth from his purified being, constitutes the Builder's Word. His life is the sole password which admits him to the true Masonic Lodge. His spiritual urge is the sprig of acacia which, through the darkness of ignorance, still proves that the spiritual fire is alight. Within himself he must build those qualities which will make possible his true understanding of the Craft. He can show the world only forms which mean nothing; the life within is forever concealed until the eye of Spirit reveals it.

The Master Mason realizes charity to be one of the greatest traits which the Elder Brothers have unfolded, which means not only properly regulated charity of the purse but charity in thought and action. He realizes that all the workmen are not on the same step, but wherever each may be, he is doing the best he can according to his light. Each is laboring with the tools that he has, and he, as a Master Mason, does not spend his time in criticizing but in helping them to improve their tools. Instead of blaming poor tools, let us always blame ourselves for having them. The Master Mason does not find fault; he does not criticize nor does he complain, but with malice towards none and charity towards all he seeks to be worthy of his Father's trust. In silence he labors, with compassion he suffers, and if the builders strike him as he seeks to work with them, his last word will be a prayer for them. The greater the Mason, the more advanced in his Craft, the more fatherly he grows, the walls of his Lodge broadening out until all living things are sheltered and guarded within the blue folds of his cape. From laboring with the few he seeks to assist all, realizing with his broader understanding the weaknesses of others but the strength of right.

A Mason is not proud of his position. He is not puffed up by his honor, but with a sinking heart is eternally ashamed of his own place, realizing that it is far below the standard of his Craft. The farther he goes, the more he realizes that he is standing on slippery places and if he allows himself for one moment to lose his simplicity and humility, a fall is inevitable. A true Mason never feels himself worthy of his Craft. A student may stand on the top of Fool's Mountain self-satisfied in his position, but the true Brother is always noted for his simplicity.

A Mason cannot be ordained or elected by ballot. He is evolved through ages of self-purification and spiritual transmutation. There are thousands of Masons who are

Brethren in name only, for their failure to exemplify the ideals of their Craft makes them unresponsive to the teachings and purpose of Freemasonry. The Masonic life forms the first key of the Temple and without this key, none of the doors can be opened. When this fact is better realized and lived, Freemasonry will awake, and speak the Word so long withheld. The speculative Craft will then become operative, and the Ancient Wisdom so long concealed will rise from the ruins of its temple as the greatest spiritual truth yet revealed to man.

The true Master Mason recognizes the value of seeking for truth wherever he can find it. It makes no difference if it be in the enemy's camp; if it be truth, he will go there gladly to secure it. The Masonic Lodge is universal; therefore all true Masons will seek through the extremities of creation for their Light. The true Brother of the Craft knows and applies one great paradox. He must search for the high things in lowly places and find the lowly things in high places. The Mason who feels holier than his fellow man has raised a barrier around himself through which no light can pass, for the one who in truth is the greatest is the servant of all. Many Brethren make a great mistake in building a wall around their secrets, for they succeed only in shutting out their own light. Their divine opportunity is at hand. The time has come when the world needs the Ancient Wisdom as never before. Let the Mason stand forth and by living the doctrines which he preaches show to his Brother man the glory of his work. He holds the keys to truth; let him unlock the door, and with his life and not his words preach the doctrine which he has so long professed.

The Fatherhood of God and the Brotherhood of Man were united in the completion of the Eternal Temple, the Great Work, for which all things came into being and through which all shall glorify their Creator.

MASONS, AWAKE!

Your creed and your Craft demand the best that is in you. They demand the sanctifying of your life, the regeneration of your body, the purification of your soul, and the ordination of your spirit. Yours is the glorious opportunity; yours is the divine responsibility. Accept your task and follow in the footsteps of the Master Masons of the past, who with the flaming spirit of the Craft have illumined the world. You have a great privilege - the privilege of illumined labor. You may know the ends to which you work, while others must struggle in darkness. Your labors are not to be confined to the tiled Lodge alone, for a Mason must radiate the qualities of his Craft. Its light must shine in his home and in his business, glorifying his association with his fellow men. In the Lodge and out of the Lodge, the Mason must represent the highest fruitage of sincere endeavor.

EPILOGUE - THE PRIEST OF RA

What words are there in modern language to describe the great temple of Ammon Ra? It now stands amidst the sands of Egypt a pile of broken ruins, but in the heyday of its glory it rose a forest of plumed pillars holding up roofs of solid sandstone, carved by hands long laid to rest into friezes of lotus blossoms and papyrus and colored lifelike by pigments the secrets of which were lost with the civilization that discovered them. A checkerboard floor of black and white blocks stretched out until it was lost among the wilderness of pillars. From the massive walls the impassive faces of gods unnamed

looked down upon the silent files of priests who kept alight the altar fires, whose feeble glow alone alighted the massive chambers throughout the darkness of an Egyptian night. It was a weird, impressive scene, and the flickering lights sent strange, ghostly forms scurrying among the piles of granite which rose like mighty altars from the darkness below to be lost in the shadows above.

Suddenly a figure emerged from the shadows, carrying in his hand a small oil lamp which pierced the darkness like some distant star, bringing into strange relief the figure of him who bore it. He appeared to be old, for his long beard and braided hair were quite gray, but his large black eyes shone with a fire seldom seen even in youth. He was robed from head to foot in blue and gold, and around his forehead was coiled a snake of precious metal, set with jeweled eyes that gave out flashes of light. Never had the light of Ra's chamber shone on a grander head or a form more powerful than that of the high priest of the temple. He was the mouthpiece of the gods and the sacred wisdom of ancient Egypt was impressed in fiery letters upon his soul. As he crossed the great room - in one hand the scepter of the priesthood, in the other the tiny lamp - he was more like a spirit visitor from beyond the environs of death than a physical being, for his jeweled sandals made no sound and the sheen from his robes formed a halo of light around his stately form.

Down through the silent passageways, lined with their massive pillars, passed the phantom figure - down steps lined with kneeling sphinxes and through avenues of crouching lions the priest picked his way until at last he reached a vaulted chamber whose marble floor bore strange designs traced in some language long forgotten. Each angle of the many-sided and dimly-lighted room was filled by a seated figure carved in stone, so massive that its head and shoulders were lost in shadows no eye could pierce.

In the center of this mystic chamber stood a great chest of some black stone carved with serpents and strange winged dragons. The lid was a solid slab, weighing hundreds of pounds, without handle of any kind and the chest apparently had no means of being opened without the aid of some Herculean power.

The high priest leaned over and from the lamp he carried lighted the fire upon an altar that stood near, sending the shadows of that weird chamber scurrying into the most distant corners. As the flame rose, it was reflected from the great stone faces above, which seemed to stare at the black coffer in the center of the room with their strange, sightless eyes.

Raising his serpent-wound staff and facing the chest of somber marble, the priest called out in a voice that echoed and re-echoed from every nook and cranny of the ancient temple:

“Aradamas, come forth!”

Then a strange thing happened. The heavy slab that formed the cover of the great coffer slowly raised as though lifted by unseen hands and there emerged from its dark recesses a slim, white-clad figure with his forearms crossed on his breast-the figure of a man perhaps thirty years old, his long, black hair hanging down upon his white-robed shoulders in strange contrast to the seamless garment that he wore. His face, devoid of emotion, was as handsome and serene as the great face of Ammon Ra himself that gazed down upon the scene. Silently Aradamas stepped from the ancient tomb and

advanced slowly toward the high priest. When about ten paces from the earthly representative of the gods, he paused, unfolded his arms, and extended them across his chest in salutation. In one hand he carried a cross with a ring as the upper arm and this he proffered to the priest. Aradamas stood in silence as the high priest, raising his scepter to one of the great stone figures, addressed an invocation to the Sun-God of the universe. This finished, he then addressed the youthful figure as follows:

“Aradamas, you seek to know the mystery of creation, you ask that the divine illumination of the Thrice-Greatest and the wisdom that for ages has been the one gift the gods would shower upon mankind, be entrusted to you. Little you understand of the thing you ask, but those who know have said that he who proves worthy may receive the truth. Therefore, stand you here today to prove your divine birthright to the teaching that you ask.”

The priest pronounced these words slowly and solemnly and then pointed with his scepter to a great dim archway surmounted by a winged globe of gleaming gold.

“Before thee, up those steps and through those passageways, lies the path that leads to the eye of judgment and the feet of Ammon Ra. Go, and if thy heart be pure, as pure as the garment that thou wearest, and if thy motive be unselfish, thy feet shall not stumble and thy being shall be filled with light. But remember that Typhon and his hosts of death lurk in every shadow and that death is the result of failure.”

Aradamas turned and again folded his arms over his breast in the sign of the cross. As he walked slowly through the somber arch, the shadows of the great Unknown closed over him who had dedicated his life to the search for the Eternal. The priest watched him until he was lost to sight among the massive pillars beyond the silent span that divided the living from the dead. Then slowly falling on his knees before the gigantic statue of Ra and raising his eyes to the shadows that through the long night concealed the face of the Sun-God, he prayed that the youth might pass from the darkness of the temple pillars to the light he sought.

It seemed that for a second a glow played around the face of the enormous statue and a strange hush of peace filled the ancient temple. The high priest sensed this, for rising, he relighted his lamp and walked slowly away. His beacon of light shone fainter and fainter in the distance, and finally was lost to view among the papyrus blooms of the temple pillars. All that remained were the dying flames on the altar, which sent strange flickering glows over the great stone coffer and the twelve judges of the Egyptian dead.

In the meantime, Aradamas, his hands still crossed on his breast, walked slowly onward and upward until the last ray from the burning altar fire was lost to view among the shadows far behind. Through years of purification he had prepared himself for the great ordeal, and with a purified body and a balanced mind, he wended his way in and out among the pillars that loomed about him. As he walked along, there seemed to radiate from his being a faint golden glow which illuminated the pillars as he passed them. He seemed a ghostly form amid a grove of ancient trees.

Suddenly the pillars widened out to form another vaulted room, dimly lit by a reddish haze. As Aradamas proceeded, there appeared around him swirling wisps of this scarlet light. First they appeared as swiftly moving clouds, but slowly they took form, and strange misty figures in flowing draperies hovered in the air and held out long swaying

arms to stay his progress. Wraiths of ruddy mist hovered about him and whispered soft words into his ears, while weird music, like the voice of the storm and the cries of night birds, resounded through the lofty halls. Still Aradamas walked on calm and masterful, his fine, spiritual face outlined by his raven locks in strange contrast to the sinuous forms that gathered around and tried to lure him from his purpose. Unmindful of strange forms that beckoned from ghostly archways and the pleading of soft voices, he passed steadily on his way with but one thought in his mind:

“Fiat Lux!” (Let there be light.)

The ghastly music grew louder and louder, terminating at last in a mighty roar. The very walls shook; the dancing forms swayed like flickering candle shadows and, still pleading and beckoning, vanished among the pillars of the temple.

As the temple walls tottered, Aradamas paused; then with slow measured step he resumed his search for some ray of light, finding always darkness deeper than before. Suddenly before him loomed another doorway, flanked on either side by an obelisk of carved marble, one black and the other white. Through the doorway glowed a dim light, concealed by a gossamer veil of blue silk.

As Aradamas slowly climbed the flight of steps leading to the doorway, there materialized upon the ground at his feet a swirl of lurid mist. In the faint glow that it cast, it twisted like some oily gas, filling the entire chamber with a loathsome miasma. Then out of this cloud issued a gigantic form - half human, half reptile. In its bloodshot eyes burned ruddy pods of demon fire, while great claw-like hands reached out to enfold and crush the slender figure that confronted it. Aradamas wavered for a single instant as the horrible apparition lunged forward, its size doubly magnified in the iridescent fog. Then the white-robed neophyte again slowly advanced, his arms still crossed on his breast. He raised his fine face, illumined by a divine light, and courageously faced the hideous specter. As he confronted the menacing form, for an instant it loomed over him like a towering demon. Suddenly Aradamas raised the cross he carried and held it up before the monster. As he did so, the Crux Ansata gleamed with a wondrous golden light, which, striking the oily, scaly monster, seemed to dissolve its every particle into golden sparks. As the last of the demon guardians vanished before the rays of the cross, a bolt of lightning flashed through the ancient hallways and, striking the veil that hung between the obelisks, rent it down the center and disclosed a vaulted chamber with a circular dome, dimly lighted by invisible lamps.

Bearing his now flaming cross, Aradamas entered the room and instinctively gazed upward to the lofty dome. There, floating in space, far above his head, he saw a great closed eye surrounded by fleecy clouds and rainbow colors. Long Aradamas gazed upon the wonderful sight, for he knew that it was the Eye of Horus, the All-Seeing Eye of the gods.

As he stood there, he prayed that the will of the gods might be made known unto him and that in some way he might be found worthy to open that closed eye in the temple of the living God.

As he stood there gazing upward, the eyelid flickered. As the great orb slowly opened, the chamber was filled with a dazzling, blinding light that seemed to consume the very stones with fire. Aradamas staggered. It seemed as if every atom of his being was

scorched by the effulgence of that glow. He instinctively closed his eyes and now he feared to open them, for in that terrific blaze of splendor it seemed that only blindness would follow his action. Little by little, a strange feeling of peace and calm descended upon him and at length he dared to open his eyes to find that the glare was gone, the entire chamber was bathed in a soft, wondrous glow from the mighty Eye in the ceiling. The white robe he had worn had also given place to one of living fire which blazed as though with the reflection of thousands of lesser eyes from the divine orb above. As his eyes became accustomed to the glow, he saw that he was no longer alone. He was surrounded by twelve white-robed figures who, bowing before him, held up strange insignia wrought from living gold.

As Aradamas looked, all the figures pointed, and as he followed the direction of their hands, he saw a staircase of living light that led far up into the dome and passed the Eye in the ceiling.

With one voice, the twelve said: "Yonder lies the way of liberation."

Without a moment's hesitation, Aradamas mounted the staircase, and with feet that seemed to barely touch the steps, climbed upward into the dawn of a great unknown. At last, after climbing many steps, he reached a doorway that opened as he neared it. The breath of morning air fanned his cheek and a golden ray of sunshine played among the waves of his dark hair. He stood on the top of a mighty pyramid, before him a blazing altar. In the distance, far over the horizon, the rolling sands of the Egyptian desert reflected the first rays of the morning sun which, like a globe of golden fire, rose again out of the eternal East. As Aradamas stood there, a voice that seemed to issue from the very heavens chanted a strange song, and a hand, reaching out as it were from the globe of day itself, placed a serpent wrought of gold upon the brow of the new initiate.

"Behold Khepera, the rising sun! For as he brings the mighty globe of day out of the darkness of night, between his claws, so for thee the Sun of Spirit has risen from the darkness of night and in the name of the living God, we hail thee Priest of Ra."

SO MOTE IT BE

ADDENDA - THE ROBE OF BLUE AND GOLD

Hidden in the depths of the unknown, three silent beings weave the endless thread of human fate. They are called the Sisters, known to mythology as the Norns or Fates who incessantly twist between their fingers a tiny cord, which one day is to be woven into a living garment - the coronation robe of the priest-king.

To the mystics and philosophers of the world this garment is known under many names. To some it is the simple yellow robe of Buddahood. By the ancient Jews it was symbolized as the robe of the high priest, the Garment of Glory unto the Lord. To the Masonic Brethren, it is the robe of Blue and Gold - the Star of Bethlehem - the Wedding Garment of the Spirit.

Three Fates weave the threads of this living garment, and man himself is the creator of his Fates. The triple thread of thought, action, and desire binds him when he enters the sacred place or seeks admittance into the tiled Lodge, but later this same cord is woven into a splendid garment whose purified folds clothe the sacred spark of his being.

We all like to be well dressed. Robes of velvet and ermine stand for symbols of rank and glory; but too many ermine capes have covered empty hearts, too many crowns have rested on the brows of tyrants. These are symbols of earthly things and in the world of matter are too often misplaced. The true coronation robe - the garment molded after the pattern of heaven, the robe of glory of the Master Mason - is not of the earth; for it tells of his spiritual growth, his deeper understanding, and his consecrated life. The garments of the high priest of the tabernacle were but symbols of his own body, which, purified and transfigured, glorified the life within. The notes of the tiny silver bells that tinkled with never-ending music from the fringe of his vestments told of a life harmonious, while the breastplate which rested amid the folds of the ephod reflected the gleams of heavenly truth from the facets of its gems.

There is another garment without a seam which we are told was often worn by the ancient brethren in the days of the Essenes, when the monastery of the lowly Nazarenes rose in silent grandeur from the steep sides of Mt. Tabor, to be reflected in the inscrutable waters of the Dead Sea. This one-piece garment is the spiral thread of human life which, when purified by right motive and right living, becomes a tiny thread of golden light, eternally weaving the purified garment of regenerated bodies. Like the white of the lambskin apron, it stands for the simple, the pure, and the harmless. These are the requirements of the Master Mason, who must renounce forever this world's pomp and vanity and seek to weave that simple one-piece robe of the soul which marks the Master, consecrated and consummated.

With the eye of the mind we still can see the lowly Nazarene in his spotless robe of white - a garment no king's ransom could buy. This robe is woven out of the actions of our daily lives, each deed weaving into the endless pattern a thread, black or white, according to the motives which inspired our actions. As the Master Mason labors in accordance with his vows, he slowly weaves this spotless robe out of the transmuted energy of his efforts. It is this white robe which must be worn under the vestments of state, and whose spotless surface sanctifies him for the robes of glory, which can be worn only over the stainless, seamless garment of his purified life.

When this moment arrives and the candidate has completed his task - when he comes purified and regenerated to the altar of wisdom, he is truly baptized of the fire and its flame blazes up within himself. From him pour forth streams of light, and a great aura of multicolored fire bathes him with its radiance. The sacred flame of the gods has found its resting place in him, and through him renews its covenant with man. He is then truly a Freemason, a child of light. This wonderful garment, of which all earthly robes are but symbols, is built of the highest qualities of human nature, the noblest of ideals, and the purest of aspirations. Its coming is made possible only through the purification of body and unselfish service to others in the name of the Creator.

When the Mason has built all these powers into himself, there radiates from him a wonderful body of living fire, like that which surrounded the Master Jesus, at the moment of His transfiguration. This is the Robe of Glory, the garment of Blue and Gold which, shining forth as a five-pointed star of light, heralds the birth of the Christ within. Man is then indeed a son of God, pouring forth from the depths of his own being the light rays which are the life of man.

Striking hearts that have long been cold, this spiritual ray raises them from the dead. It

is the living light which illuminates those still buried in the darkness of materiality. It is the power which raises by the strong grip of the lion's paw. It is the Great Light which, seeking forever the spark of itself within all living things, reawakens dead ideals and smothered aspirations with the power of the Master's Eternal Word. Then the Master Mason becomes indeed the Sun in Leo; and, reaching downward into the tomb of crystallization, raises the murdered Builder from the dead by the grip of the Master Mason.

As the sun awakens the seedlings in the ground, so this Son of Man, glowing with the light divine, radiates from his own purified being the mystic shafts of redeeming light which awaken the seeds of hope and truth and a nobler life. Discouragement and suffering too often brings down the temple, burying under its debris the true reason for being and the higher motives for living.

As the glorious robe of the sun - the symbol of all life - bathes and warms creation with its glow, this same robe, enfolding all things, warms them and preserves them with its light and life. Man is a god in the making, and as in the mystic myths of Egypt, on the potter's wheel he is being molded. When his light shines out to lift and preserve all things, he receives the triple crown of godhood, and joins that throng of Master Masons who, in their robes of Blue and Gold, are seeking to dispel the darkness of night with the triple light of the Masonic Lodge.

Ceaselessly the Norns spin the thread of human fate. Age in and age out, upon the looms of destiny are woven the living garments of God. Some are rich in glorious colors and wondrous fabrics, while others are broken and frayed before they leave the loom. All, however, are woven by these three Sisters - thought, action, and desire - with which the ignorant build walls of mud and bricks of slime between themselves and truth; while the pure of heart weave from these radiant threads garments of celestial beauty.

Do what we will, we cannot stop those nimble fingers which twist the threads, but we may change the quality of the thread they use. We should give these three eternal weavers only the noble and the true; then the work of their hands will be perfect. The thread they twist may be red with the blood of others, or dark with the uncertainties of life; but if we resolve to be true, we may restore its purity and weave from it the seamless garment of a perfect life. This is man's most acceptable gift upon the altar of the Most High, his supreme sacrifice to the Creator.

FRIENDSHIP

What nobler relationship than that of friend? What nobler compliment can man bestow than friendship? The bonds and ties of the life we know break easily, but through eternity one bond remains - the bond of fellowship - the fellowship of atoms, of star dust in its endless flight, of suns and worlds, of gods and men. The clasped hands of comradeship unite in a bond eternal - the fellowship of spirit. Who is more desolate than the friendless one? Who is more honored than one whose virtues have given him a friend? To have a friend is good, but to be a friend is better. The noblest title ever given man, the highest title bestowed by the gods, was when the great Jove gazed down upon Prometheus and said, "Behold, a friend of man!" Who serves man, serves God. This is the symbol of the fellowship of your Craft, for the plan of God is upheld by the clasped

hands of friends. The bonds of relationship must pass, but the friend remains. Serve God by being a friend, - a friend of the soul of man, serving his needs, lighting his steps, smoothing his way. Let the world of its own accord say of the Mason, "Behold the friend of all." Let the world say of the Lodge, "This is indeed a Fraternity of Brothers, comrades in spirit and in truth."

THE EMERALD TABLET OF HERMES (TABULA SMARAGDINA)

The Emerald Tablet of Hermes, illustrated on the opposite page, introduces us to Hiram, the hero of the Masonic legend. The name Hiram is taken from the Chaldean Chiram. The first two words in large print mean the secret work. The second line in large letters-(CHIRAM TELAT MECHASOT - means Chiram, the Universal Agent, one in Essence, but three in aspect. Translated, the body of the Tablet reads as follows:

It is true and no lie, certain, and to be depended upon, that the superior agrees with the inferior, and the inferior with the superior, to effect that one truly wonderful work. As all things owe their existence to the will of the Only One, so all things owe their origin to One Only Thing, the most hidden, by the arrangement of the Only God. The father of that One Only Thing is the Sun; its mother is the Moon; the wind carries it in its wings; but its nurse is a Spirituous Earth. That One Only Thing (after God) is the father of all things in the universe. Its power is perfect, after it has been united to a spirituous earth. Separate that spirituous earth from the dense or crude earth by means of a gentle heat, with much attention. In great measure it ascends from the earth up to heaven, and descends again, new born, on the earth, and the superior and inferior are increased in power. Ö By this thou wilt partake of the honors of the whole world and darkness will fly from thee. This is the strength of all powers; with this thou wilt be able to overcome all things and to transmute all that is fine and all that is coarse. In this manner the world was created, but the arrangements to follow this road are hidden. For this reason I am called CHIRAM TELAT MECHASOT, one in Essence, but three in aspect. In this Trinity is hidden the wisdom of the whole world. It is ended now, what I have said concerning the effects of the Sun.

FINISH OF THE TABULA SMARAGDINA

In a rare, unpublished old manuscript dealing with early Masonic and Hermetic mysteries, we find the following information concerning the mysterious Universal Agent referred to as "Chiram" (Hiram):

The sense of this Emerald Tablet can sufficiently convince us that the author was well acquainted with the secret operations of Nature and with the secret work of the philosophers (alchemists and Hermetists). He likewise well knew and believed in the true God.

It has been believed for several ages that Cham, one of the sons of Noah, is the author of this monument of antiquity. A very ancient author, whose name is not known, who lived several centuries before Christ, mentions this tablet, and says that he had seen it in Egypt, at the court; that it was a precious stone, an emerald, whereon these characters were represented in bas-relief, not engraved.

He states that it was in his time esteemed over two thousand years old, and that the matter of this emerald had once been in a fluidic state like melted glass, and had been

cast in a mold, and that to this flux the artist had given the hardness of a natural and genuine emerald, by (alchemical) art.

The Canaanites were called the Phoenicians by the Greeks, who have told us that they had Hermes for one of their kings. There is a definite relation between Chiram and Hermes.

Chiram is a word composed of three words, denoting the Universal Spirit, the essence whereof the whole creation does consist, and the object of Chaldean, Egyptian, and genuine natural philosophy, according to its inner principles or properties. The three Hebrew words Chamah, Rusch, and Majim, mean respectively Fire, Air, and Water, while their initial consonants, Ch, R, M, give us Chiram, that invisible essence which is the father of earth, fire, air and water; because, although immaterial in its own invisible nature as the unmoved and electrical fire, when moved it becomes light and visible; and when collected and agitated, becomes heat and visible and tangible fire; and when associated with humidity it becomes material. The word Chiram has been metamorphosed into Hermes and also into Herman, and the translators of the Bible have made Chiram by changing Chet into He; both of these Hebrew word signs being very similar.

In the word Hermaphrodite, (a word invented by the old philosophers), we find Hermes changed to Herm, signifying Chiram, or the Universal Agent, and Aphrodite, the passive principle of humidity, who is also called Venus, and is said to have been produced and generated by the sea.

We also read that Hiram (Chiram), or the Universal Agent, assisted King Solomon to build the temple. No doubt as Solomon possessed wisdom, he understood what to do with the corporealized Universal Agent. The Talmud of the Jews says that King Solomon built the temple by the assistance of Shamir. Now this word signifies the sun, which is perpetually collecting the omnipresent, surrounding, electrical fire, or Spiritus Mundi, and sending it to us in the planets, in a visible manner called light.

This electrical flame, corporealized and regenerated into the Stone of the Philosophers, enabled King Solomon to produce the immense quantities of gold and silver used to build and decorate his temple.

These paragraphs from an ancient philosopher may assist the Masonic student of today to realize the tremendous and undreamed-of shire of knowledge that lies behind the allegory which he often hears but seldom analyzes. Hiram, the Universal Agent, might be translated Vita the power eternally building and unfolding the bodies of man. The use and abuse of energy is the keynote to the Masonic legend; in fact, it is the key to all things in Nature. Hiram, as the triple energy, one in source but three in aspect, can almost be called ether, that unknown hypothetical element which carries the impulses of the gods through the macrocosmic nervous system of the Infinite; for like Hermes, or Mercury, who was the messenger of the gods, ether carries impulses upon its wings. The solving of the mystery of ether - or, if you prefer to call it vibrant space - is the great problem of Masonry. This ether, as a hypothetical medium, brings energy to the three bodies of thought, emotion, and action, in this manner Chiram, the one in essence, becoming three in aspect - mental, emotional, and vital. The work which follows is an effort to bring to light other forgotten and neglected elements of the Masonic rites, and

to emphasize the spirit of Hiram as the Universal Agent.

Freemasonry is essentially mysterious, ritualistic, and ceremonial, representing abstract truth in concrete form. Earth (or substance) smothering energy (or vitality) is the mystery behind the murder of the Builder.

MOTIVE

What motive leads the Masonic candidate out of the world and up the winding stairway to the light? He alone can truly know, for in his heart is hidden the motive of his works. Is he seeking the light of the East? Is he seeking wisdom eternal? Does he bring his life and offer it upon the Altar of the Most high? Of all things, motive is most important. Though we fail again and again, if our motive be true, we are victorious. Though time after time we succeed, if our motive be unworthy, we have failed. Enter the temple in reverence, for it is in truth the dwelling place of a Great Spirit, the Spirit of Masonry. Masonry is an ordainer of kings. Its hand has shaped the destinies of worlds, and the perfect fruitage of its molding is an honest man. What nobler thing can be accomplished than the illumination of ignorance? What greater task is there than the joyous labor of service? And what nobler man can there be than that Mason who serves his Lights, and is himself a light unto his fellow men?

FOOTNOTES

- 1 The Creative Fiat, or rate of vibration through which all things are created.
2. This term is used as synonymous with a very secret and sacred philosophy that has existed for all time, and has been the inspiration of the great saints and sages of all ages, i. e., the perfect wisdom of God, revealing itself through a secret hierarchy of illumined minds.
3. The groups of celestial intelligences governing the creative processes in cosmos.
4. This is a term used by the ancients to designate the esoteric side of their religious ceremonials. The candidate passing through these mysteries was initiated into the mysteries of Nature and the arcane side of natural law.

THEY LIED ON THEIR KNEES

by William A. Carpenter, GM, Pennsylvania
MSA Short Talk Bulletin - February 1985

Taking an oath and an obligation is a binding and serious thing.

Accepting and fulfilling an oath and an obligation is an honorable thing.

Not adhering to an oath and an obligation is disgraceful and dishonorable.

During my first months as Grand Master, it has been shocking and disturbing to learn of the number of Masons who have lied on their knees.

Apparently there are Masons who having taken the oaths and obligations of the three symbolic degrees, have not only lied on their knees but have evidenced a total disregard for the Masonic advice spelled out in the Charges shared following the degrees. Following the Entered Apprentice Mason's degree, the Charge says: "In the State, a Freemason is to behave as a peaceable and dutiful citizen, conforming cheerfully to the

government under which he lives. “ That same Charge says: “Nothing can be more shocking to all faithful Freemasons than to see any of their Brethren profane the sacred rules of Freemasons and such as do, they wish had never been accepted into the Fraternity.”

In the Ancient Charge delivered following the conferring of the Sublime Degree of a Master Mason, we are admonished “You are bound by duty, honor and gratitude to be faithful to your trust, to support the dignity of your character upon every occasion and to enforce by precept and example, obedience to the tenets of Freemasonry.”

Every Mason should at all times conform to and abide by the rules and regulations of the Fraternity. These include the legislation and by-laws of our “Blue Lodge,” the Constitution of our “Blue Lodge,” the Constitution and Edicts of the Grand Lodge, and also those Ancient Customs, Usages and Landmarks of the Craft that have been passed down to us through the ages. Thus we have a set of rules and regulations that govern our conduct in our own Lodge, those that govern our conduct in the outside world. All of these, taken together, set the boundaries and should govern our conduct at all times.

Our “Blue Lodge,” the Grand Lodge, and the Grand Master have ample authority to enforce the rules, regulations and Edicts, even as they relate to violations of civil law, over Pennsylvania Masons wherever they may be and also over all Masons who live within our jurisdiction.

By far, the most important rules concerning our conduct are those governing our actions toward the world outside Freemasonry. The offenses within our Lodges and toward other Brethren and even the Grand Lodge can be handled without adverse publicity, but when we forget the rules laid down for our behavior toward non-Masons, we blacken the good name of every member of the Craft.

There is a tendency among many Masons to regard the Grand Lodge as some obscure clique or mysterious group working behind the scenes to decide and dictate the affairs of Freemasonry. Nothing could be further from the truth. The Grand Lodge of Pennsylvania is comprised of approximately 25,000 Living Past Masters and Wardens of the more than 570 Symbolic Lodges in Pennsylvania.

Masonic trials are unpleasant affairs that consume both time and effort and often impose a financial burden on a Lodge. Even the outright suspensions and expulsions handed down by the Grand Master are distressing. Most if not all such actions could be avoided by these steps:

- 1 We should make certain that every Mason is educated Masonically so that he knows what is expected of him as a Mason.
- 2 When we find a Brother forgetting his Masonic teachings, we should whisper good counsel in his ear, gently admonishing him of his errors, and endeavor, in a friendly way, to bring about a true and lasting reformation.
- 3 And, finally, we should guard our portals so that we accept only those men who will be receptive to our teachings and will not find it difficult to conduct themselves as Masons.

Too often, we have witnessed shocking examples of the irresponsibilities of men in high places as well as in low places. As a man thinketh, so is he.

The good name of Freemasonry is not the result of what we do not do, it is the result of practicing outside the Lodge those great moral lessons we are taught within the Lodge. At no time in the history of our Nation has there been a greater need to exercise the principles and moral teachings of Freemasonry than now.

Freemasonry is one of the great moral forces remaining in the world today. But if Freemasonry is to achieve its honorable purpose-that of building a better world-it must first build better men to work at the task.

No man has any right to claim to be a Freemason unless he has endeavored to put into practice the lessons received when he was Entered, Crafted and Raised. A Mason should never entertain the thought that he must go to a Lodge Room to practice his Masonry. Masonry must be practiced in daily life where human kindness and helpfulness and honesty are so much needed. The surest way to make Freemasonry useful, is to make use of Freemasonry. Every Mason is charged with the responsibility of keeping the reputation of the Fraternity unsullied.

Masonry cannot condone the continued membership of those who bring disgrace, dishonor, and discredit to our Ancient and Honorable Fraternity. Hence, my Brethren, if and when you learn of a case or cases whereby the behavior of any Mason or Masons borders on or actually results in a felony or another form of unMasonic conduct, please make such a case or cases known to the Grand Master through proper and expeditious channels.

Today, we hear it said from time to time that our own Lodges are winking at violations of our Masonic law. I ask the question: Are we growing that lax in the enforcement of our penal code? If such be the case, then it is time serious concern and consideration be given to this matter-this unfortunate circumstance within our Craft. And, for the record, be it known that this Grand Master plans to give the matter top priority in an effort to rid our rolls of any undesirables.

Our priority emphasis will at all times cover the three types of Masonic offenses:

- 1 violations of moral law;
- 2 violations of the laws of Freemasonry; and
- 3 violations of the laws of the land including moral turpitude.

We cannot deny that there are men on our membership rolls whose lives, conduct, and character reflect no real credit on Freemasonry, whose ears seem to turn from its beautiful lessons of morality, duty and honor, whose hearts seem untouched by its soothing, manly influences of fraternal kindness, and whose hands are not opened to aid in living deeds and charity. We express our grief as we acknowledge this truth.

These men, though in our Temples, are not of our Temples in the true sense of the word. They are among us, but they are not with us. They belong to our household but they are not of our faith. We have sought to teach them, but they have failed to heed the instruction; seeing, they have not perceived; hearing, they have not understood, or prefer not to benefit by the symbolic language in which our fraternal lessons of wisdom are communicated.

The fault is not with Freemasonry or with us, that we have not given, but with them that they have not perceived or received. And, indeed, hard and unjust would it be to

censure the Masonic Fraternity because, partaking of the infirmity or weakness of human wisdom and human means, it has been unable to achieve the perfection desired for all who come within its environs. The denial of a Peter, the doubting of a Thomas, or the betrayal of a Judas, should cast no reproach on so grand, so long-established and honorable a Fraternity as that of Freemasonry. But misconduct and misdeeds do hurt our Craft and bring grief to all worthy Freemasons.

Freemasonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with the sternest morality and the most faithful obedience to government and the laws. And, while this continues to be its character, it cannot, without the most atrocious injustice, be held responsible for the acts of unworthy members.

The fact is, it is no secret that the moral fiber of the people of our great nation has broken down. It has been noticeable since the late 1940s. We often hear of white collar crime, embezzlement, fraud, collusion in some of our largest corporate board rooms, with guilty fines running in hundreds of thousands of dollars, with our peers only seeing the wrong if the culprit got caught.

These are not the lessons we are taught at the Altar of Freemasonry. Perhaps it would be difficult to convince many Masons that we have Brethren guilty of the quick fix and fast buck. But we have had them, we may still have them, and with immediate and proper Masonic disciplinary action, we shall go to the nth degree to eliminate such a curse from Freemasonry.

The young people of our Masonic affiliated youth organizations are always watching us closely. These young people have a new sophistication and awareness of what is right and what is wrong. They have their Masonic advisors whom they naturally emulate, but to them, all Masons are the same and supposed to possess honesty and integrity. These young people are the future of our communities and also our Fraternity. We cannot afford to let them down, my Brethren.

What can Masons do to remedy this situation? We must begin at the first step of recommending a petitioner. The mere possession of sufficient money to pay the necessary fee does not qualify a man to be made a Mason. Before a member signs his name to any petition for the degrees of Freemasonry, he must assure himself beyond any question of doubt that the petitioner he recommends is, in a sense, already a Mason in his heart, and that, if he is accepted, the member will never have cause to regret his endorsement. That is the most important duty and responsibility which a member owes to the Masonic Fraternity, his "Blue Lodge," and himself.

And, my Brethren, thorough investigation of each and every petitioner to our respective Lodges is not only the proper time but also the only time for Freemasonry to safeguard against accepting anyone who could very well bring disgrace, dishonor, or discredit to the Craft.

Oh, perhaps the galleries are full of critics relative to points covered by this article. Those who criticize plan no ball. They fight no fights. They make no mistakes because they attempt nothing. The real "doers" are down in the arena. The man who makes no mistakes lacks boldness and the spirit of adventure. He is the one who never tries anything. He is the brake on the wheel of progress. And yet, it cannot be truly said that

he makes no mistakes, because the biggest mistake he makes is the very fact that he tries nothing, does nothing, has absolutely no positive input into the cause of Freemasonry and just seems to be his happy, useless self in criticizing those who are making an attempt to do certain things.

We have learned to tolerate our critics. But when you have faith in your plans, designs and convictions, you govern yourself accordingly. Methinks it was Shakespeare who wrote: "Sweet are the uses of adversity." It has also been proven that "Adversity causes some to break, others to break records." And, in the words of Burke: "He who wrestles with us strengthens our nerves and sharpens our skill."

My Brethren, it was once stated that the real purpose of Freemasonry is the pursuit of excellence. I like that statement.

Every lesson in every degree of Freemasonry reiterates the idea that the individual is committed to self-improvement, to the acceptance of responsibility, to deeper sympathy and benevolence, to greater truth, to genuine love of fellowmen.

So Mote It Always Be!

THE LAMB SKIN OR WHITE LEATHER APRON

[author unknown]

[source unknown - date unknown]

Masons have been asked down through the centuries, why members of the Masonic Order wear a white apron?

The earliest mention of the apron was when Melchizedek, with Abraham started the priesthood. Melchizedek was the most high priest and the first to wear the apron as the badge of religious authority. From the days of Melchizedek, the white apron was the symbol of the priesthood.

The apron is the first gift a man receives in Masonry and one of the first symbols explained to him. It is the first tangible evidence of becoming a Mason.

It is written that the lamb skin or white leather apron is an emblem of innocence and the badge of a Free and Accepted Mason, more ancient than the golden fleece, or Roman eagle, more honorable than the star and garter.

The golden fleece was the golden wool of a sacred ram in Greek mythology. It was kept in a forest near the Black Sea and guarded by a dragon.

King Pelias ordered his nephew Jason to bring the golden fleece back to him. In this way Jason might prove he was worthy of the throne of his father, whose name was Aeson. He sailed with other heroes on the ship Argo. They had many dangerous adventures, but Jason finally got the prize. Medea and her magic spells helped him, and he returned with the golden fleece to force Pelias from the throne.

The Roman eagle was the Military standard of the ancient Romans. They believed it was the bird of the Planet Jove, which we know as the planet Jupiter. The Romans believed that dead emperors were carried up to heaven by an eagle. The eagle topped

their scepters and were the insignia of the legions. A legion was the principal unit of the Roman army comprising three thousand foot soldiers with Calvary.

The Roman eagle faced right whereas the eagle on the great seal of the United States faced left until recent years.

The Order of the Star and Garter was founded by King Edward III who reigned from 1327 to 1377. In 1349 the King was dancing with the Countess of Salisbury at a great court ball and she lost her garter. As the King picked it up to hand it to her he saw several persons smile and indulge in remarks. This made him angry and he explained in French, "honi soit qui mal y pense" (shame be he who thinks evil of it). Then he added that he would wish to wear it, but very few do, only members of the royal family and English noblemen.

Masons wear a white apron because it is founded on the scripture, and not on Greek mythology, beliefs of the ancient Romans, or an act of an English king. In all Masonic works a Mason is not properly clothed unless he has on the white apron. The apron that was presented and explained to him when he first became a Mason will be with him into eternity.

THE MASONIC BOOK CLUB

[author unknown]

[source unknown - date unknown]

The year 1992 marks the thirty-third birthday of the Masonic Book Club. This quiet Illinois organization has devoted itself to publishing and reprinting classics of Masonic literature. Founded in 1969 by Bros. Louis L. Williams, 33rd and Alphonse Cerza, 33rd, the club has attracted a solid group of dedicated members who eagerly await the next volume off its presses.

The operation of the club is simple. For their dues, members receive one hard cover book per year and usually a bonus book. The Masonic Book Club reprints Masonic classics with accompanying commentary by a noted Masonic scholar. Printed on acid-free paper and nicely bound, some of the past volumes include The Regius Poem, Anderson's Constitutions of 1738, and Preston's Illustrations of Masonry. Occasionally they publish original works. Their bonus books are usually smaller volumes, often paperback, sometimes published in conjunction with another Masonic research body. However, all their publications provide excellent reading and deserve a place of honor on any Masonic book shelf.

Books are sold only to members, except for copies not claimed during the year of publication. These unclaimed volumes are sold to any interested reader, member or not. Ask for a complete list of the fourteen titles currently available from the Masonic Book Club.

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THE MASONIC CAREER OF A. E. WAITE

by R. A. Gilbert

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INTRODUCTION

"In English Freemasonry the seal of a certain distinction attaches to the name of Arthur Edward Waite, while it has proved of such appeal in America that an important Grand Lodge has conferred upon him, *causa honoris*, one of its highest official positions. Among his many publications those on the mystical and symbolical aspects of the Secret Tradition in *Christian Times* occupy a place apart, being things unattempted otherwise in the records of research." So Waite referred to himself in the prospectus for the revised edition of his book, *The Secret Tradition in Freemasonry* (1), but it is doubtful if a single Masonic scholar of his time - or since - could be found who would agree that this self-adulation was justified. During his lifetime Waite was castigated, and with justification, for his peculiarities of style, for his frequent errors of historical fact and for his cavalier attitude and contemptuous references to his contemporaries. All this must be admitted against him, but he was also a highly original thinker who broke completely new ground with his studies of what he termed the 'Secret Tradition', while, for the esoteric school of thought within Freemasonry, he has been the most pervasive and powerful influence of this century. As such, his writings deserve more careful and objective analysis than they have received to date, and it is the purpose of this paper to encourage such analysis by demonstrating, through a study of his Masonic career, both Waite's originality and his continuing influence.

Unlike many of his contemporaries, Waite was meticulous about recording the minutiae of his life, and he took great care that all the records of his work and career should be preserved after his death. These records, now kept in private hands and to which the present writer has been granted full access, comprise his private diaries from 1909 to 1942, an extended diary for 1902-1903, the Minute Books of his Rosicrucian Order, working notes and proofs of many of his published books, and a long series of bound volumes of his periodical contributions, reviews and Masonic ephemera. Waite was also a prolific letter-writer, and I have been fortunate in being able to examine his correspondence with the late Bro. Harold van Buren Voorhis of New Jersey, with the late Bro. W. R. Semken (Supreme Magus, 1956-69 of the *Societas Rosicruciana in Anglia*), and his official correspondence with the Independent Great Priory of Helvetia. But, while these manuscript sources are crucial for an understanding of Waite's life and Masonic activities, his ideas and attitudes towards Freemasonry are set out openly and clearly in his published work (see Appendix B). The events of his early life are, however, obscure and difficult to establish in any detail - almost certainly because he wished to hide them.

WAITE'S EARLY YEARS AND THE PRELUDE TO FREEMASONRY

In Waite's autobiography, *Shadows of Life and Thought*, (2) he states that 'The *suppressio veri* has been minimized so far as possible, while the *suggestio falsi* is absent, I hope, throughout' (p. 5), but this is less than the truth. He was born in

Brooklyn, New York, on 2 October 1857; his father, Charles Waite, a captain in the American merchant marine, did die at sea; his mother, Emma Lovell, the daughter of a wealthy London merchant involved in the East India trade, did return to England shortly afterwards with the two-year-old Arthur and his infant sister Frederika. What he does not say is that both he and his sister were illegitimate, for Captain Waite and Emma Lovell were never married (3), and that it was not pride but her family's ostracism that forced her to rear her children in poverty in a succession of unfashionable suburbs in north and west London. Rejection by her family was almost certainly the cause, too, of her conversion to the Roman Catholic Church - an event that was to have an even greater effect upon Waite than his illegitimacy. By virtue of his early life style Waite turned in upon himself and, being unable to receive a formal education of any kind, (4) he simultaneously educated himself and found a way of escape by reading 'penny dreadfuls' and medieval romances. (5)

After his sister's death in 1874 Waite began to lose his faith in Roman Catholicism, although he retained a great love for its ceremonial, utilizing a number of elements of the Roman liturgy for the rituals which he constructed in later life for his various secret Orders. He turned instead towards Spiritualism but found no spiritual consolation and moved on to the Theosophical Society, which fascinated him although he disliked the anti-Christian bias of the works of H. P. Blavatsky who was its driving force. In this way he approached magic in general and Eliphas Levi (6) in particular, and began to realize where his real dedications lay. He had already written and published many poems and imitation romances (7) but was forced to recognize, reluctantly, his shortcomings as a writer of fiction and entered instead upon his career as a critical expounder of the history and doctrines of occultism in all its forms. Waite was never happy with popular occultism and he rejected from the start its follies and pretensions, for he was an acute, if untrained, critic and recognized the need for historical and textual accuracy if anything of value was to be drawn from his chosen field.

His first essay in occultism was an anthology of the writings of Eliphas Levi (8), which he followed with a study of the Rosicrucian manifestos, written as a corrective to the lunacies of Hargrave Jennings. (9) The translations from Levi contained a few incidental references to Freemasonry, but for his *Real History of the Rosicrucians* Waite was obliged to consider the subject more carefully. He rejected the thesis of Buhle that Freemasonry was derived from Rosicrucianism and set out the differences between the two Brotherhoods: 'Originally an association for the diffusion of natural morality, it [Freemasonry] is now simply a benefit society. The improvement of mankind and the encouragement of philanthropy were and are its ostensible objects, and these also were the dream of the Rosicrucian but, on the other hand, it has never aimed at a reformation in the arts and sciences, for it was never at any period a learned society, and a large proportion of its members have been chosen from illiterate classes. It is free alike from the enthusiasm and the errors of the elder Order,Ö it has been singularly devoid of prejudices and singularly unaffected by the crazes of the time Ö It preaches a natural morality, and has so little interest in mysticism that it daily misinterprets and practically despises its own mystical symbols'. (10) In such a way Waite clearly exhibited his disdainful attitude to the Craft, a disdain that he extended to the higher degrees for, in a careful distinction between the Rose Croix degree and Rosicrucianism proper, he is most unflattering to the former: 'when ill-informed persons happen to hear that there are "Sovereign Princes of Rose-Croix," "Princes of

Rose-Croix de Heroden," &c, among the Masonic Brethren, they naturally identify these splendid inanities of occult nomenclature with the mysterious and awe-inspiring Rosicrucians. The origin of the Rose-Cross degree is involved in the most profound mystery. Its foundation has been attributed to Johann Valentin Andreas, but this is an ignorant confusion, arising from the alleged connection of the theologian of Wurtemberg with the society of Christian Rosencreutz'. (11)

Merely impolite references such as these could have been ignored, but not so his final chapter 'Modern Rosicrucian Societies', which printed (pp. 416-22) the 'Rules and Ordinances of the Rosicrucian Society of England' quoted verbatim from *The Rosicrucian*. (12) This was followed by an accurate account of the society's history and concluded by Waite's own sarcastic and unkind critical comments: 'The most notable circumstance connected with this society is the complete ignorance which seems to have prevailed amongst its members generally concerning everything connected with Rosicrucianism. This is conspicuous in the magazine which they published'. (13) The Fratres of the *Societas Rosicruciana in Anglia* (S.R.I.A.) were, not surprisingly, upset by this and the Secretary-General, Dr. William Wynn Westcott, wrote to Waite threatening legal action if the 'Rules and Ordinances' were not immediately withdrawn. In his reply (14) Waite apologized and offered to omit the offending text from subsequent editions of the book. Honor was thus satisfied but it is probable that Waite wrote his apology solely to ensure that there should be no loss of sales to potential purchasers within the S.R.I.A.; he would have known, as Westcott certainly did," that *The Rosicrucian* had never been copyrighted.

Waite returned to the subject of Freemasonry in 1890 with an article in *The British Mail*, (16) a journal that he edited for Horatio Bottomley. In this brief article, entitled simply 'Freemasonry', Waite's ambivalent attitude to the Fraternity is evident: 'The true object of the Masonic Fraternity differs from the aims which have been ascribed to it precisely in that way in which a universal institution would be expected to differ from the purpose of a fanatical craze. In its vulgar aspect its object is benevolence and providence; in its esoteric significance it is an attempt to achieve the moral regeneration of the human race; by the construction of a pure, unsectarian system of morality, to create the perfect man'. This secret purpose remains inviolate because 'the vacuous nature of the great arcanum of allegorical architecture is its permanent protection'. (17) His conviction that Freemasonry had lost its way is stressed in *The Occult Sciences*," in which he says: 'From a century of contradictory sources it borrows a many-splendored aureole of romance and of esoteric fable, which is eminently liable to attract the soul-student at the threshold of mystic research Ö We must counsel him to overcome this gravitation of his desires towards Masonry. There is no light there; there is no secret of the soul enshrined in the recesses of its suggestive ceremonial; whatever it may have been in the past, at the present day it neither is, nor claims to be, more than "a beautiful system of morality veiled in allegories and illustrated by symbols"' (pp. 214-15). Its true principles, according to Waite, are these: 'The foundation of all transcendental philosophy is the doctrine of interior regeneration, and its end is the Perfect Man. This also is the foundation, and such the end, of Masonry' (p. 213). These principles are now obscured, but can yet be recovered. 'It has been corrupted by worldly wealth and magnificence; it has turned away its eyes from its objects Ö but the principles are there, and let us hope that within the ranks of the Brotherhood, but without if not within, it will be possible to inform them with new life' (p. 213). And the

reader is left in little doubt that it is Waite who can and will restore Freemasonry to its lost glory: 'At the same time, we ask only a tentative faith. In a forthcoming "Esoteric History of Freemasonry" he will find the entire subject exposed, with the necessary proofs, documents and available sources of knowledge' (p. 214)."

Shortly before *The Occult Sciences* was published Waite had joined the Hermetic Order of the Golden Dawn, a society of would-be magicians founded in 1887 by Westcott, Dr. W. R. Woodman and S. L. MacGregor Mathers, on the basis of manuscript rituals written in cipher and produced under highly suspicious circumstances. (20) These were supplemented by a series of letters - of even more questionable authenticity - allegedly emanating from a Fraulein Anna Sprengel of Nuremberg (known within the Order as Soror Sapiens Dominabitur Astris; each member was obliged to take a pious motto, usually in Latin) who gave Westcott authority from the German center of the Order to found a Temple in London, to be known by the name of Isis Urania. The hierarchical structure of the Golden Dawn and its system of grades paralleled those of the S.R.I.A. - which was scarcely to be wondered at, given that all three founders were prominent members of the S.R.I.A. - and were derived ultimately from the eighteenth-century German Order of the Golden and Rosy Cross. The grades and their symbolism were far from secret as they had been printed in 1877 as 'two tables illustrative of Rosicrucian Philosophy' in Kenneth Mackenzie's *Royal Masonic Cyclopaedia*. (21)

Waite was certainly aware of the Order's existence, and of its nature, before he joined it in June 1891, (22) for he had used the motto of Fraulein Sprengel under his own pseudonym of 'Grand Orient' on the title-page of his *Handbook of Cartomancy* (23) in 1889. Whether the pseudonym and motto were intended to irritate Westcott, by the implication that his German mentor was involved with the Grand Orient of France, or whether Waite hoped that by using the motto he would increase sales of the book is unclear, but they do indicate an irreverent attitude to the Order that he was to maintain for a number of years.

Waite's initial sojourn in the Golden Dawn was short, apparently because he was unhappy with the activities of some of his superiors: 'I began to hear things which, in my several positions at the moment, told me that I should be well out of the whole concern. It was not on the score of morality, seeing that there were Fratres et Sorores; for on this ground it is just to say that no breath of scandal ever arose in the G.'.D.'. during all that period. It was a question of things which had an equivocal legal aspect and in which leading members of the Order should not have been concerned, had I been informed accurately, as there seems no doubt that I was'. (24) His scruples were eventually overcome however and, after three years, during which time he issued a series of alchemical translations and edited an occult journal entitled *The Unknown World*, he rejoined the Golden Dawn on 17 February 1896, although he was not to enter the Second Order, the *Ordo Rosae Rubeae et Aureae Crucis*, (25) until March 1899. Waite's account of his return is inaccurate; he states that he was urged to rejoin by Ralph Palmer-Thomas, an enthusiastic collector of Masonic degrees, who 'assured me that I was missing things that I should value and of which I could have no notion at the stage of my demission. I had been moderately certain that there was little enough to miss; but his keenness prevailed in the end, and I made an application to rejoin Ö and I returned to the dubious fold by the unanimous voice of the Fellowship'. (26). But Palmer-Thomas did not join the Golden Dawn until November 1896 and it seems

probable that it was the Second Order that he encouraged Waite to enter, as he himself had done in April 1898. Waite goes on to say that it was his membership of the Second Order that led him ultimately to seek initiation into Freemasonry, but there were other influences at work upon him before this time.

DIANA VAUGHAN AND DEVIL-WORSHIP IN FRANCE

From 1886 onwards French anti-Masonic feeling had been exacerbated by the writings of all apparently reformed anti-clerical writer, Gabriel Jogand Pages, who wrote under the pseudonym of Leo Taxil and began to issue a series of outrageous and inflammatory works hostile to Freemasonry. (27) Each successive work became more extravagant in its allegations of satanic practices within Freemasonry, until the publication in 1891 of *Y-a-t-il des Femmes dans la Franc-Maçonnerie?*, in which 'Leo Taxil' described the rituals of the 'New and Reformed Palladium', an androgynous and satanic rite ultimately derived from Albert Pike, one of the most prominent of American Masons. This nonsense was avidly swallowed by the French anti-Masonic lobby, as were the utterly fantastic tales of 'Dr. Bataille' (Dr. Charles Hacks) in *Le Diable au XIX Siecle* (1892-4). Further fuel was added to the anti-Masonic fire with the revelations of the supposed head of the 'New and Reformed Palladium', Miss Diana Vaughan, soi-disant descendant of Thomas Vaughan the alchemist, and recent convert to Rome. Her *Memoires d'une Ex-Palladiste* (1895-7) equals the work of 'Dr. Bataille' in its ridiculous tales of satanic wonders, but surpasses it in libels upon living English Freemasons. She claimed that 'Le chef actuel des Luciferiens anglais est M. le docteur William-Wynn Westcott, demeurant a Londres, Camden-Road, No. 396 Ö c'est lui le Supreme Mage de la Rose-Croix socinienne pour l'Angleterre. Ses adjoints sont: en premier degri, M. John-Lewis Thomas (Senior Sub-Magus), qui est aussi le tresorier general de le Fraterniti; en second degri, M. MacGregor Mathers (Junior Sub-Magus)'. (28) This is followed by a list of members of the High Council of the S.R.I.A., all described as chiefs of the 'Third Luciferian Order, and including John Yarker, who is also correctly described as head of the Rite of Memphis and Misraim. By this time, and with such allegations, the controversy over Diana Vaughan had spread to England, where Waite took a leading role in the counter-attacks upon this suppositions lady Freemason. A series of detailed rebuttals of her claims was published in the correspondence columns of the Spiritualist journal *Light*, (29) and Waite then analyzed the whole of the literature about the Palladium in his book *Devil-Worship in France*, (30) demonstrating conclusively the fictitious nature of the whole affair - and this a year before Jogand-Pages admitted that it had been a hoax designed to embarrass the French anti-Masons.

Waite had described the Diana Vaughan affair as 'among the most extra-ordinary literary swindles of the present, perhaps of any, century' (31) and claimed, with justice, to have 'unveiled the mass of fraud, falsehood and forgery contained in their depositions, and has placed the position of the Roman Catholic Church in regard to the whole conspiracy in an unenviable light'. (32) He had also earned the gratitude of both Westcott and Yarker for refuting the outrageous allegations of their involvement with Satanism, and for giving a far kinder description of the S.R.I.A. than he had done nine years before in *The Real History of the Rosicrucians*. (33) Yarker, especially, was impressed. In a brief review of *Devil-Worship in France*, in *The Freemason* for 31 October 1896, he said: 'Mr. Waite's well-written book is as interesting as a romance,

which in some sort it is, and though a non-Mason, the Order has fallen into good hands, and owes him some gratitude; the book is critical, scholarly and dispassionate'. He repeated his praise in an article, 'Freemasonry and Devil-Worship', in the same journal two weeks later (11 November), describing it as a 'most interesting book, written in critical and dispassionate style by a non-Mason, the end of which is that Mr. Waite pronounces the charges to be "lying myths"'. Thus pleased with Waite, Yarker was soon to have further and more significant contact with him.

Non-Masonic reviews of Devil Worship in France were generally favorable, (34) although they tended to suggest that the author had taken a sledgehammer to crack a nut, and popular interest in Masonic Satanists waned rapidly so that Waite's sequel, Diana Vaughan and the Question of Modern Palladism, (35) was never published. It is, nonetheless, worth quoting its conclusion for it shows a significant change in Waite's attitude to Freemasonry: 'It is a satisfaction to be able to add that the reception of my book among Masons has not at all justified the common accusation of languid interest shown by the rank and file of the Brethren towards all that concerns the Craft. It is sometimes said that the Fraternity in England possesses no literature because Masons fail to support any enterprise of the kind. Possibly the average Brother is not a more serious personage than the average man anywhere, and I must admit that it is frequently the members of the higher and so-called spurious grades who take a literary interest in the Order, but personally I have no cause to complain of what has resulted from my first attempt to interest and vindicate the institution'.(36)

This change on Waite's part had already been perceived by the more rabid of Roman-Catholic anti-Masons who saw him as a prime mover of the satanic conspiracy: 'It is perfectly apparent that during the last thirty years the English leading Masonic knights, whether in Europe or America, have imbibed more or less of the magical teachings of the French Magician (Eliphas Levi), and we do not know anyone who contributed to this result more than Mr. A. E. Waite did in England', and 'No one has contributed as he did to the propagation of mystico-magic among the English occultists in or out of Freemasonry' (37) Colonel Ratton, in his pseudonymous and rather silly attack upon Freemasonry, *The X-rays in Freemasonry*, (38) went further and claimed that Waite 'professes himself to be both a "mystic" and a Mason' (p. 60) which claim is manifestly untrue - although he was here slightly less off the mark than when he claimed that 'Waite is a Rosicrucian, and cannot be suspected of Catholic leanings' (p. 110). He was evidently unfamiliar with both Waite's life and his published works.

MARTINISM AND THE ROAD TO THE CRAFT

After the diversions of the Diana Vaughan affair, Waite returned to his more serious literary pursuits. He was becoming increasingly interested in the philosophy of Louis Claude de Saint-Martin, 'The Unknown Philosopher' (1743-1803), and in the newly-created Martinist Order of the French occultist 'Papus' (Dr. Gerard Encausse, 1865-1916). He wrote to Yarker for advice about joining the Martinist Order; Yarker was enthusiastic: 'I found an objection in the Masonic branch of the Order of St. Martin to receive a non-Mason, and I have no doubt that it would be found inconvenient both to you and them. However that need not interfere with my conferring the Order upon you as I had it myself from a non-Mason, the Baron Surdi of Prague. The ritual is properly in four books - I enclose you the first, and you need only send me a short note that you conform soundly entirely to carry out the Ob Ö You can then proceed on your

own account to form a non-Masonic branch, and when you have done something I daresay you might get a Charter from "Papus" for a London body'. (39)

Waite was delighted at this response and sent his obligation by return, expressing at the same time his own wish to promote the Order: 'I thank you most cordially for the honor which you have done me in conferring upon me the Order of St. Martin. The fact that I am not a Mason makes that honor somewhat exceptional, and I can but value it the more highly in consequence. I entirely conform to the obligation required of the candidate, and I hereby pledge myself never to reveal the name of my Initiator to anybody or to make it public in what manner soever. I have read with great interest and have carefully transcribed the MS. containing the first two books of the ritual, and I return it herewith. I shall look forward to the receipt of the third. I trust that I shall prove useful, as I shall certainly endeavor to be active, in the diffusion of the Order among occult students who are not Masons'. (40)

No correspondence with 'Papus' survives from this period and it is not possible to determine whether or not Waite applied for a Charter but, in an address to the International Congress (of Spiritualists) in 1898, 'Papus' referred to the progress of his Order, which had added two new Martinist 'Formations' in England during 1897. (41) One of these may well have involved Waite, although in 1902 he broke completely with 'Papus' when he learned of the bad odor in which the latter was held by orthodox Masonic bodies. However his enthusiasm for the doctrines of Saint-Martin remained and in 1899 he completed a major study which is still the only significant English work on Saint-Martin. (42)

The doctrines of Saint-Martin are diffuse and difficult to elucidate with any clarity but Waite succeeded admirably in his presentation. It is unnecessary here to expound them except to record that Waite treated Martinism as 'a body of mystic doctrine, and not a Masonic rite devised by Saint-Martin to replace the Elect Cohens'. (43) He was also skeptical of 'Papus's' claims as to Saint-Martin's Masonic connections and advised his readers 'to bear in mind that upon historical questions the criterion of evidence is not invariably so rigorous in France as it is in England'. (44) What is most significant about Louis Claude de Saint-Martin is that it represents a turning-point in Waite's career, for it was effectively the first of his many books on what he called 'The Secret Tradition' and it was Martinism rather than the Golden Dawn that brought him into Freemasonry.

Louis Claude de Saint-Martin was published in May 1901 but review copies had been sent out several months earlier. On 25 May Waite wrote to 'Papus', advising him that a second copy of the book was on its way from the publisher, and expressing satisfaction that 'Papus' liked the book: 'I learned with very sincere satisfaction that you had formed a good opinion of the book. There is no opinion that I could hold in such high estimation as you have every means of knowing and have done such admirable work yourself in the same direction'. (41) But 'Papus' had offered a more tangible reward than mere praise: 'Please accept my best thanks for your kind offer to obtain for me the degree of Doctor from the Ecole Hermetique. I shall value the distinction highly'. (46) The degree was quite worthless but Waite did use it on one occasion much later when he wished to use a pseudonym - 'Doctor of Hermetic Science' - to hide his connection with an anthology of the writings of Andrew Jackson Davis, an early American spiritualist." The first copy of the book on Saint-Martin sent to 'Papus' had almost certainly been forwarded to Edouard Blitz, the head of the Martinist Order in America,

who became a frequent correspondent of Waite and who encouraged him to become a Freemason. Waite refers to Blitz in his autobiography as one 'who had been long and intimately acquainted with the occult schools of Paris, but was a Mason under an orthodox obedience, probably in the United States', (48) and adds 'I cannot remember whether I was already a Mason when he and I began to talk of these things in letters, or whether what I learned from him decided me to seek Initiation'. (49)

As will be seen, what he learned was of yet another source of secret rites, and it was unquestionably the continuing quest for rituals that led Waite to Freemasonry. He was already dissatisfied with the rituals of the Golden Dawn in both form and content, and he had determined to reshape them and to divert the course of the Order down mystical rather than magical paths; in this endeavor he was supported by Marcus Worsley Blackden, a fellow adept and amateur Egyptologist: 'A day came when Blackden and I began to think seriously of Freemasonry and to wonder whether a deeper insight into the meaning and symbolism of Ritual would be gained by joining the most predominant and world-wide combination of Rites. There is no question that an important side of the tentative consideration was whether, were such a course adopted, the Order of the Golden Dawn might profit thereby'. (50) This was not exactly the whole truth for Waite already knew enough of Masonic ceremonial and its symbolism to satisfy the needs of any reconstituted rituals within the Golden Dawn, and his further statement, 'that I did not fail to anticipate an extreme probability of meeting in the high grade circles, if not in Craft and Arch, with at least a few others of our own dedications, to whom symbolism spoke a language and ritual opened a realm of grace', (51) gives a wrong emphasis for those few Freemasons who were 'of our own dedications' were already within the confines of the Golden Dawn.

The most probable reason for Waite's seeking admission to Freemasonry at this time is a growing awareness on his part through his correspondence with Blitz, that only by passing through the Craft degrees and the Holy Royal Arch would he be able to enter those higher degrees whose rites he so eagerly desired. To this end he sought the help of Palmer-Thomas, who 'offered high encouragement; and when the time came he prepared our way and was duly present as a guest when Blackden and I were at length made Masons at Runymede Lodge in the Province of Bucks'. (52) And so, on 19 September 1901, at the age of 43, Waite was initiated in Runymede Lodge #2430 at Wraysbury in Buckinghamshire.

WAITE AND CRAFT MASONRY

As a courtesy to Runymede Lodge both Waite and Blackden were raised, on 10 February 1902, in St. Marylebone Lodge #1305 and, as neither of them knew anyone in either Lodge, it must be conjectured, in the absence of further information, (53) that Palmer-Thomas was a personal friend of G. S. Beeching who was then both Master of Runymede and Secretary of St. Marylebone.

Initiation into Craft Masonry brought no spiritual enlightenment to Waite: 'For myself it was a curious experience in more ways than one, and perhaps especially because it was so patent throughout that I could have told the Worshipful Master all that he was communicating to me. My Initiation was nothing therefore but a means to an end: I awaited the Grades beyond'. (54) He was not enthusiastic about his Brother Masons: 'I like that phrase "Brother of the Appearance of Light" applied to the Masonic Brethren

to show that their attributed illumination is but phantasmal', (51) nor about the formal management of a Lodge: 'The revised Byelaws of the Runymede Lodge have been sent me. It is not to be expected that they should make for the Life Eternal and I suppose that they are not more eternally voided of all importance than other legislative documents framed for Lodges and Chapters by "hollow hearts and empty heads." (56) He also disliked office: 'I had a hideous experience yesterday at the Runymede Lodge, on the occasion of the installation of a new Master. I took the last possible train which would have brought me in time for my part of the ceremony and arrived only in time for the dinner. I was made Steward in my absence and this caused the dinner itself to be very nearly intolerable and some slight functions afterwards caused me to lose the last train'. (57)

But despite these inner reservations he was popular with his fellow-members of Runymede Lodge, who saw him in a dual role: primarily as the London Manager of Horlick's Food Company (a post he held from 1900 to 1909) and, less importantly, as an enthusiast for esoteric subjects. In 1907 G. S. Beeching, an adept at doggerel verse, referred to both roles when describing the Senior Deacon:

Here am I - my name is Waite, Rosicrucian up to date, One hot night I had a dream, Dreamt I swam in Malted Cream. (58)

Waite, too, produced verse for Runymede, albeit of a heavier kind, and his 'Ode of Welcome' in 1909 records his own quests as well as the drinking habits of his fellows:

Give me another glass - who do the speaking -
I've look'd for Secret Rites from zone to zone;
High grades and orders answer to my seeking,
But there's no Warrant and Diploma
Which bears the incense sweetness and aroma
Of Runymede's - my first, my very own! (59)

In 1910 Waite was installed as Master of Runymede Lodge, and during his year of office he celebrated the Winter Dinner of the Lodge, on 1 February 1911, 'by conferring on all Brethren present the Great Mystery of the Vault of the Adepts (under dispensation from the unknown Superior of the Sodality of the Shades)'. (60) This was the closest he came to introducing his Brethren to the mysteries of the Golden Dawn, although he had persuaded Bernard Springett, (61) a member of Runymede from 1901 to 1905, to join the Independent & Rectified Rite of the Golden Dawn in 1910, and he introduced Percy Bullock, a prominent member of the Isis Urania Temple, to Freemasonry via Runymede Lodge. Bullock was initiated on 14 June 1904, but resigned from membership in the following year. Waite regularly attended meetings of Runymede Lodge until 1920 when he moved from Ealing in West London to Ramsgate in Kent, after which time his association with Craft Masonry faded although he remained a member of his mother Lodge until his death.

THE HIGHER DEGREES AND THE SECRET TRADITION

As soon as he had been raised, Waite began his quest for higher degrees in earnest. On 10 April 1902 he and Blackden were admitted to the grade of Zelator in the S.R.I.A., having been proposed by Palmer-Thomas and seconded by Westcott - both of whom were keen to have Waite as a member. The two new Rosicrucians then proceeded to the

Holy Royal Arch, being exalted in Metropolitan Chapter #1507 on 1 May 1902, following this one week later with their Installation as Knights Templar at the Consecration of the King Edward VII Preceptory. Here they rested, and Waite prepared for a journey to Switzerland and for reception into the one Rite he craved the most: the Rigime Ecossais et Rectifie and its grade of Chevalier Bienfaisant de la Cite Sainte (C.B.C.S.).

As a result of his earlier correspondence with Blitz, Waite had come to see the Regime Ecossais et Rectifie as maintaining more than any other rite the essence in ritual form of that secret tradition that 'tells us not alone that the Soul "cometh from afar" and that the Soul returns whence it came, but it delineates the Path of Ascent'. (61a) The theory that all esoteric practices and traditions, whether alchemy, the Hebrew Kabbalah, the legends of the Holy Grail, Rosicrucianism, Christian mysticism or Freemasonry, were secret paths to a direct experience of God had been developed by Waite over many years. He was convinced that the symbolism in each of these traditions had a common root and a common end, and that their correct interpretation would lead to a revelation of concealed ways to spiritual illumination. In his published works it is difficult to find this theory of the secret tradition clearly expressed, but it is put quite succinctly in *The Secret Tradition in Freemasonry*: (62) 'The Secret Tradition contains, firstly, the memorials of a loss which has befallen humanity; and, secondly, the records of a restitution in respect of that which was lost. The keepers of the tradition perpetuated it in secret by means of Instituted Mysteries and cryptic literature' (vol. 1, P. ix).

In itself 'The Secret Tradition is the immemorial knowledge concerning man's way of return whence he came by a method of the inward life' (vol. II, p. 379). Common to all its forms is the evidence that 'testifies to (a) the aeonian nature of the loss; (b) the certitude of an ultimate restoration; (c) in respect of that which was lost, the perpetuity of its existence somewhere in time and the world, although interned deeply; (d) and more rarely its substantial presence under veils close to the hands of all' (vol. I, p. xi). For Freemasonry 'that loss and restoration are essential. The middle term is absence, out of which quest arises. When one of the triad is wanting, whether implicitly or explicitly, the grade is not Masonic' (vol. II, p. 379). He further believed that a proper understanding of the tradition in Freemasonry would enable him to construct rituals of his own devising, the working of which would lead all those who took part to a spiritual enlightenment of their own.

It was thus of crucial importance for Waite to gain access to the Rectified Rite which represented, par excellence, the secret tradition in practice but, while he prepared the ground for his visit to Geneva, he was also collecting other rites and planning the moves that would lead him in 1903 to gain control of the faction-ridden Golden Dawn. (63) Contrary to appearances, he was not driven by a desire for power; all his eager gathering of Masonic rites was for the dual purpose of bringing together the various lines of what he saw as a type of 'Masonic Apostolic Succession' and the subsequent quarrying of their rituals for the benefit of his own projected Order.

Waite had no intention of encroaching on the jurisdiction of Grand Lodge, Grand Chapter, Great Priory or Supreme Council, and sought possession only of rites that were moribund, quasi-Masonic or unrecognized in England. They were to be brought together under the control of a 'Secret Council of Rites' that had been created by himself with the aid of Blackden and Palmer-Thomas, at the latter's home on 2

December 1902: 'I proposed that we should constitute ourselves a Secret Council of Rites which was carried with great joy, it being further agreed that the news of this Council should never transpire. We shall be indeed an occult Order of Unknown Philosophers - a concealed kind' (64) At a later meeting the C.B.C.S. was specifically excluded although it was restored to the Council's control when a Constitution was finally drawn up in April 1903 (see Appendix D for the whole text of this curious document).

Greater satisfaction was anticipated by Waite from the C.B.C.S. than he had so far gained from the Knights Templar. 'I attended this evening the meeting of the Templar Preceptory [King Edward VII] when two installations took place. It is by far the most interesting of all of the Christian chivalries with the rites of which I am acquainted, though such gleanings as I can make concerning the Perfect Knights' charges seem to hope for greater significance therein'. (65) He was also far from adept when he 'tried to play at toy soldiers', (66) finding that 'my feet refused to do anything that was required of them Ö By a curious fatality I always turn the wrong way. I do not know why this should be, and really it is very confusing. I do not know whether I am proud of my infirmity like St. Paul or ashamed like the ordinary individual when convinced of his stupidity'. (67) His own rituals were to be easier to perform.

As a prelude to his Swiss journey Waite traveled to Scotland to receive the Early Grand Rite of 47 degree which he felt would be of some use to him: 'So far as cyclopedias and Masonic historians are concerned, this rite is utterly unknown, nor have I so much as met with the sequence of its grades. Obscure or not 47 degree means at least 44 rituals which cannot fail of material for my paper against the time when I shall unsay all that has till now been said as to the symbolic builders'. (68) His visit did not begin well: 'My projected journey to Scotland Ö took place by the midnight train on Friday and I reached Kilmarnock in the early morning, as might well have been expected, amidst drenching rain'. (69) And it was afternoon before he met his host, Colonel Spence, 'coming from the station through a sea of mud'. Spence did not impress him 'as being of any particular attainments or of more than average education', nor did the other Kilmarnock Masons meet his expectations: 'A considerable proportion of them belonged to the mechanic order while one or two looked as if they were shepherds'. Waite was also disappointed with the ceremony: 'It was proposed to confer upon me the 41st Degree called Priestly Order or White Mason. I went through an almost indescribable initiation, the officiating Brethren wearing white surplices and holding small pieces of tallow candle in their hands. There was no attempt at reciting the ritual from memory, books being used for the purpose and the ceremony was simply muddled through Ö The Obligation Degree was administered to me with very curious variations on the part of the Grand Master so as to enable me to receive anything else which I wanted, but it is quite impossible to make any clear inference from the wording of the pledge. At the time I took it I understood it to refer only to the degrees of what they are pleased to term White Masonry, but it was explained to me afterwards that it was binding also as regards all the forty-seven degrees and I think for Memphis and Mizraim as well as anything in the way of adoptive Orders and perhaps the Royal Order of Scotland'.

Worse was to follow: 'After the meeting I was introduced to my Brethren and, a good deal to my dismay, Colonel Spence then engineered the assembly, still through the

pouring rain, back to my hotel where in a small smoking-room he ordered drinks for all; they then proceeded to make speeches on the subject of my visit to Scotland, on my literary labors, etc., and to these I had to reply. The whole experience was incredibly squalid and yet more curious than I can give an account of in a hasty description'. But he had obtained the rites he sought in embarrassing abundance: 'I purchased the rituals of the Early Grand Rite from the 4th to the 44th Degrees and Ö found I was also in possession of the Order of the Temple for Scotland which, having regard to my affiliation with the Grand Priory of England, was the very last thing I wanted Ö in like manner I am in possession by the most heterodox means possible of the Mark Degrees of Masonry, of a rival Royal Arch Knight of Malta, Red Cross of Rome and Constantine and even the Royal Ark Mariners Ö If the fact that I had been affiliated should transpire generally it will no doubt lead to a good deal of trouble'.

His reception in Geneva was to be a happier affair for his path had been smoothed by Edouard Blitz who, in his capacity of Great Prior for America, both introduced Waite to the Rectified Rite and highly recommended him. In February 1903 Waite received the preliminary forms of admission and pledge and a series of Questions d'Ordre, all of which he duly completed, signed and returned - with a curious error; he gave his year of birth as 1859. In his replies to the questions he stated his belief 'that there is a Masonry which is behind Masonry and is not commonly communicated in Lodges, though at the right time it is made known to the right person. But it is requisite that he should come in by the door and should pass through the preliminary grades to attain the ineffable ends', (70) and in his covering letter he intimated that he 'was going among the Brethren of Geneva to learn and not to teach'. (71) He was also 'required to choose (1) a mystic name; (2) a motto, also symbolical; (3) armorial bearings prior to my being armed as a knight in the secret conclave. I have chosen therefore as follows: (1) *Eques a longe aspiciens*; (2) *Sacramentum Regis abscondere bonum est*; (3) argent, a cross sable, between four roses gule, which is, of course, purely Rosicrucian and is assigned to me by myself for that reason'. (72)

Thus prepared, he traveled to Geneva, arriving early on 28 February 1903, to be received by Joseph Leclerc (1835-1927), Great Prior of the Independent Great Priory of Helvetia. On the evening of the same day Waite received the two grades of Squire Novice and Knight Beneficent of the Holy City although, under normal circumstances, a period of one year was supposed to elapse between receiving the first and the second. Waite's account of the evening emphasizes his innate snobbery: 'The gathering from an English point of view was exceedingly mixed, consisting (a) of respectable tradesmen, as e.g. booksellers; (b) members of the French parliament; (c) persons who had the appearance of Genevan gentlemen of good position; (d) an Englishman holding some official appointment under this government; (e) a few who might have belonged to a class inferior to the tradesmen so far as their appearance goes; (f) various representatives of the Genevan government. I had throughout especial marks of kindness and consideration from all those who were evidently the better placed of the gathering'. (73) The ceremonies however greatly impressed him: 'the ceremony throughout was read or recited, the rituals not being committed to memory as in English Masonry. The effect was in reality much better, but it is possible that the ritual lends itself especially to this kind of delivery as it was more narrative and exhortatory than are the Craft degrees. I wish in any case to record that as regards both grades the rites could have scarcely been simpler, more impressive or worked with more smoothness

and dignity.'

Later he found the ceremony of raising to the grade of Knight Beneficent to be 'done very beautifully and very affectingly' and noticed in the Profession of Faith 'the stress which it laid upon the doctrine of the Fall of Man and the distinctly Martinistic flavor which characterized the wording of the doctrine and was apparent also in other parts of this document'. On the following day he returned to England well-pleased and anticipating the news that finally reached him early in May: 'The Helvetian Priory in its session of 16 April has agreed to confer upon me the full powers required for the establishment of the Secret Order in England and the Colonies and that the necessary papers will be sent to me in due course'. (74) This had been his real object in going to Geneva, as he had confided to his diary in the previous October: 'I will not undertake a journey to Geneva Ö merely for affiliation with that rite, much as I desire to possess it. I must have its custody for England, and it will be something to possess a rite which requires no reconstitution, as in the case of Martinism Ö If I do secure the Rite of the Holy City, there will be trouble, I suppose, in this case with the English Council of Rites... But unless some such connection based on a reasonable modus vivendi should suit my purpose, I will frighten the Grand Council with the rumor of secret associations behind my rite and they shall be glad to leave it alone'. (75)

His plans for the C.B.C.S. in England were destined to come to nothing, however, for, although he translated the rituals into English (76) and was received in 1907 into the degrees of Profes and Grand Profes - by correspondence, he did not make a second visit to Geneva; (77) he made no attempt to work the two grades that had been conferred upon him and the only dissemination of the rite in England was, according to G.E.W. Bridge, by 'Waite personally and through his literary references to the Rite'. (78) Bridge felt, however, that 'this advance has developed itself naturally and smoothly and I'd let it continue on the same quiet lines'. (79) They were quiet lines indeed for Waite's sole activity had been to recommend B. H. Springett, in 1924, and Bridge, in 1929, to the authorities in Geneva. In the letter recommending Bridge he explained his inactivity: 'There was a time when I hoped to found the Regime Ecossais et L'Ordre Interieur in England Ö The jealousy of the High Grades here made the scheme impossible, and I look sometimes with sore regret on the great parchment which is the evidence of my appointment'. (80) In the same letter Waite doubted that Bridge 'could do anything of a practical kind for the furtherance of the Order in this country Ö I should have done it long since, had any path opened'. He was yet pleased when the rite was re-established in America in 1934 (Blitz's Charter having fallen into abeyance), for the two Brethren concerned, Dr. William Moseley Brown and J. Ray Shute, had learned of the rite and its significance through Waite's writings.

Waite still believed that he was the sole authority for disseminating the rite in England, but the Independent Great Priory of Helvetia did not see him in that light and they did not inform him when, in 1938, fearful of the Axis threat to Masonry in Switzerland, they had agreed to grant a Charter to the Great Priory of England and Wales for the C.B.C.S. in England. He learned of the new Charter through a letter from Shute, and expressed his surprise and annoyance in his reply: 'It should be clearly understood, in view of other rumors, that I have held for many years, and still hold, the Warrant of the Helvetian Priory which placed the Rite in my hands... You might tell me further about those 'printed reports that the Templar Great Priory of England has taken over the

C.B.C.S.' in this country. I have heard nothing about it and cannot imagine what it means, as there is nothing less likely in the world of Masonry than that it should attempt to work them here'. (81) With the failure to propagate its most important rite, Waite's 'Secret Council of Rites' had, Masonically speaking, long since come to naught. He had attempted to resurrect it in 1922 but the attempt came to nothing; there were, however, other ways to propagate the secret tradition.

Ever since his marriage in 1888 Waite had officially styled himself as an author, despite his involvements in publishing and with the Horlick's Food Company, and it was through his books that he was best known to most of his Masonic Brethren. His authority in all matters occult was widely accepted, as was his great knowledge of the esoteric byways of Freemasonry, and this undoubtedly helped him to gain entrance to the various Lodges, Chapters and Preceptories he sought to join - all of which contained potential converts to his ideas. Once converted they tended to seek admission to the Independent & Rectified Rite of the Golden Dawn and to its successor, the Fellowship of the Rosy Cross, but it must be stressed that Waite never actively sought recruits. He did, however, seize every opportunity to propagate his doctrine of the secret tradition, not only through his lectures (see Appendix C) but also when speaking informally.

His first Masonic venture into public debate was at a meeting of Quatuor Coronati Lodge on 3 October 1902, when he commented on E. J. Castle's paper, 'The Reception (Initiation) of a Knight Templar', (82) and, with all the authority of a knight of five months' standing (Castle was not a member of the Order of the Temple), asked a series of questions about Castle's sources. The paper was unexceptionable and Castle's answers more than adequate, but Waite was convinced of his own superior knowledge and scornful of the members of Quatuor Coronati Lodge. He recorded in his diary that the paper was 'ill-conceived, ill-defined and altogether male sonans. These people know not whither they are going. I asked certain questions at the end but there was no one to answer them. These are not Brethren; they are simulacra - "antic figures which a juggler dances"'. (83) Later he referred to the paper again: 'Of course I must not say what I think really - that it is an incoherent and slovenly paper. I begin to see very clearly how much a real history of the Templars is wanted in England to set matters right, so far as they can be set, once and for all. This is of course a scheme of my own doing for my seminal work on the secret doctrine of religious societies'. (84) Waite's strictures on Castle's paper were, of course, quite unjust but his diary entry is highly significant in that it reveals how his unpublished Esoteric History of Freemasonry was being transformed into The Secret Tradition in Freemasonry.

MAGNUM OPUS I

Before this great work was published Waite had written a series of articles on the origins of Freemasonry and on the more obscure of the higher degrees, for his own journal, Horlick's Magazine; these were then published in Studies in Mysticism (1906). He followed these with a paper on 'The Place of Masonry in the Rites of Initiation' for the S.R.I.A. and a series of papers on Templar symbolism and history, delivered between 1908 and 1910 at the Sancta Maria Preceptory, of which Waite had been a founding member in 1906. All these were, however, but a foretaste of the glory that was to come. In July 1911 Waite's 'first contribution to Masonic literature' appeared, seeming to him 'in respect of production - the most beautiful work which has ever been

issued in any land or language on the Masonic subject'. (85) But it was the contents not the covers that mattered. 'As the Mark restored to Masonry the lost notion of Christhood, so did the Royal Arch bring it back to Trinitarian Doctrine Ö These were convictions which lay behind my first contribution to Masonic literature'. (86) It also set out in exhaustive detail his theory of the secret tradition and it was this that brought him a host of favorable reviews.

The non-Masonic press praised the book while not understanding it," the occult press enthused over it, and the Masonic press approved of it and commended it to its readers. W. L. Wilmshurst produced reviews in all three categories, for *The Bookman*, *The Occult Review* and *The Freemason*, all being favorable. This can only be presumed in the case of *The Occult Review*, for Wilmshurst there achieved the almost impossible feat of writing in a style at once more verbose and more incomprehensible than Waite at his worst. (88) In *The Freemason* he claimed that the book 'unquestionably exceeds in importance any that has yet appeared in regard to what may be called the problem of Freemasonry', praised Waite and added that 'the whole Craft is deeply obligated to him for presenting it with so admirable a mirror and exegesis of its own doctrine'. Another favorable review appeared in *Ars Quatuor Coronatorum* 25, (pp. 133-5) but it was, perhaps, less than objective, being written by B. E. J. Edwards, who was a long-standing member of the Golden Dawn. The only carping note was struck by John Yarker who reviewed the work for *The Co-Mason* (vol. 4, pp. 29-32, 1912). He was upset because Waite 'does not seek to hide his contempt, often expressed in uncourteous language, against all who differ from him, or otherwise against those degrees from which he could extract nothing to confirm his theories, and the writer of this review comes in, with many better men, for a "slating"', and he rightly criticized the factual errors and condemned Waite for his sneers at 'the thing called Co-Masonry': 'We may not like Co-Masonry; for one thing, it affords less opportunity for the gourmandizing proclivities of the ordinary Freemason, but the system has come to stay and we might treat it with civility'.

Most co-Masons were, however, quite happy with Waite. The following issue of their journal contained a second and highly favorable notice of the book, written by Rev. A. H. E. Lee, who was an active member of Waite's Golden Dawn but who preferred Co-Masonry to the legitimate Craft. He also, and quite inexplicably, was among the 'few persons who attempted to carry on by themselves' when, in 1914, Waite 'put an end to the Isis-Urania or Mother Temple, owing to internecine feuds on the authenticity of documents'. (89) Other co-Masons supported Waite and, after he founded his new Order, the Fellowship of the Rosy Cross, in the following year, he drew more of its members from Co-Masonry than from Freemasonry proper. The co-Masons were also to prove more friendly when Waite's second magnum opus appeared.

MAGNUM OPUS II

As we have seen, Waite had an inordinately high opinion of his own scholarship, and a correspondingly low one of the more usually recognized Masonic scholars. 'Brother R. F. Gould, who has written a rather illiterate, albeit pretentious work on Freemasonry, and writes also a rather illiterate letter, asks me to suggest some picture or portrait to illustrate a chapter on Rosicrucianism in some concise history of the Fraternity which he is about to publish', (90) while 'of the two Masonic cyclopedias which have appeared in English, one - that of Woodford - swarms with the misstatements and

ineptitude's of ignorance, and one - that of Mackenzie - with the misstatements and extravagances of a lying fancy'. (91) About his fellow-Rosicrucians he was even more scathing. In 1903 he was chairman of the S.R.I.A. Study Circle and found that its reports 'are diseased memorials and the malady from which they suffer requires the continued process of the cemetery. Such instances of inability to state with any clearness what the speaker intended to say I have never met with previously'. (92) At the same time he admitted to himself. 'I have noted that in certain instances my share in the discussion is open to the same criticism' - such self-criticism of his literary abilities was rare indeed.

After The Secret Tradition in Freemasonry had run its course, Waite conceived the idea of compiling a Masonic encyclopedia that would reflect his own predilections for the higher degrees and their symbolism. Literary researches and the affairs of the Fellowship of the Rosy Cross were occupying much of his time, and his involvement with Craft Masonry had practically ceased, but he found that 'my activities had increased rapidly in the High Grade circles. It is another way of recording that I saw more than ever the unexpressed things that lie behind the rites'. (93) At the same time, 'I had no wish to include among my writings still another Encyclopedia added to those that existed already in the world of English Masonry. On reflection however, it seemed to me that here was the most convenient form in which to introduce a multitude of personal views and standpoints'. (94) Accordingly, in May 1917 he went to see Ralph Shirley, who owned the publishing house of Rider & Co., and 'proposed by inspiration a great new Masonic encyclopedia'. (95) A draft agreement was drawn up in June and by 3 July Waite had assembled 'over 200 pp. of rough materials collected from old MS. sources in three days'. (96) By Boxing Day his rough notes had risen to 1,000 pages; three months later they were in rough alphabetical order and, by December 1918, he had completed over 500 pages of his final draft.

Throughout 1919 he was involved in complicated discussions with Shirley and with the printers, Brendons of Plymouth, over the layout of the rapidly-expanding book, over its illustrations and over money. Waite received a series of small sums in advance of royalties, an agreement to extend the book to two volumes and a new contract. After much last-minute addition and correction to the text, A New Encyclopedia of Freemasonry was finally published in March 1921, Waite's delight at its appearance being tempered by his expectation that 'the vested authorities and the diehards of dead Masonry might rise up of course to curse me'. (97) And so they did.

Volume II of the Transactions of the Manchester Association for Masonic Research contains the text of Waite's paper 'Robert Fludd and Freemasonry', which he had delivered to the Association in September 1921; it also contains an anonymous review of A New Encyclopedia of Freemasonry. The reviewer was shocked both by Waite's cavalier attitude to historical fact and by his contempt for earlier scholars; 'There are many errors of date and name which students, however, will readily detect, but it is when men like John Yarker are referred to as illiterate and other even more gifted writers of the past are almost as contemptuously alluded to that the value of the compiler's opinions is discounted' (p. 139). He also disapproved of Waite's views: 'It seems quite out of place to endeavor to incorporate the view that Freemasonry is part of a Divine Quest which after all, is only the author's fancy' (p. 139), but finally, and grudgingly, admitted that it might have some value: 'The book is not likely to replace

former encyclopedias, although it may find its own place in Masonic literature' (p. 139).

The task of demolishing Waite utterly was left to AQC 33 (1920) and the two reviewers of the book, W. J. Songhurst and J. E. S. Tuckett, went to work with a will. Songhurst found that 'the impression left on my mind after reading the work is that Bro. Waite has merely linked together a series of essays embodying personal opinions, by means of lists and tabulations for which he has very little respect' (p. 169). He also attacked Waite's arbitrary and bizarre arrangement of subject matter: 'It is surely unusual to find an index in a Dictionary or Encyclopedia, Ö That an index was needed for Bro. Waite's Encyclopedia seems to show that a faulty arrangement of the matter has been recognized. True, it is planned on a alphabetical basis Ö but to find any particular subject one has to resort to a system of guess-work, the index affording scarcely any help' (p. 169). Waite's errors of fact and examples of his ignorance of recent scholarship are listed with glee, as are his abusive and unjust comments on earlier writers, with the question posed, 'What particular advantage or abilities does Bro. Waite claim to possess which enable him to take a position superior to that of earlier writers' (p. 172). Songhurst concluded by criticizing the imaginary picture of Ramsay in volume 2 and disputing Waite's ascription of an alleged portrait of James Anderson in Volume 1: 'Can it be that it is so set down in ignorance, or is it to be understood as yet another deliberate flight into the realms of fantasy?' (p.173) His views on the frontispiece to volume 1 - which shows Waite in the robes of Emperor of the Fellowship of the Rosy Cross - he refrained from printing.

The second review reinforced the first. Tuckett substantially enlarged the list of factual errors and condemned Waite for his contemptuous remarks about his fellow Masonic writers. He then reinforced Songhurst's criticisms by tabulating the more glaring inconsistencies of Waite's apparent alphabetical arrangement and listing examples of Waite's self-advertisement, adding the query, 'would it not have been better to avoid such direct claims to profound knowledge, leaving the reader to discern it for himself?'(p. 175). Unlike Songhurst, Tuckett concluded his review with praise for Waite's position as an authority on 'the doctrine of the Great Quest in Masonry', but as an encyclopedia 'the work now under consideration does not compare favorably with its predecessors, and, as an exposition of the Quest Theory, it cannot compete with the same author's Secret Tradition' (p. 180).

For Waite such comments were wormwood and gall, but he could take comfort in the laudatory reviews by Philip Wellby in *The Occult Review* (although Wellby was a close personal friend and Waite had, in any case, helped to write the review), (98) and by Miss Bothwell-Gosse in *The Co-Mason* (vol. 13, p. 104, 1921). Even more satisfying was a detailed and favorable review by Rev. A. Cohen in *The Jewish Guardian* for 3 June 1921. Despite detecting errors of fact Cohen found that 'there is more to admire than to criticize in these handsome volumes. The author has earned the gratitude of every Mason who is curious to learn all that the Craft has to teach him'. Even more satisfying for Waite was Cohen's reference to Waite's claim that, prior to 1717, Freemasonry was exclusively Christian and 'that the Jew and the Heathen had no part therein', and his admission that 'the correctness of Mr. Waite's statement seems to me unquestionable'. But Cohen may have been inclined to be especially lenient as the Jewish press had been praising Waite earlier in 1921 for his detailed refutation, in *The Occult Review*, (99) of Mrs. Nesta Webster's anti-Semitic and anti-Masonic articles in

The Morning Post.

Such reviews undoubtedly helped sales of the New Encyclopedia and by 1930 some 7,000 sets had been sold, but through flaws in his contract Waite lost his rights to the book when it passed to Virtue & Co. in 1925, and he received little more than 300 pounds in total royalties. Worse was to follow as, for all his protestations to the contrary, Waite valued the esteem of Masonic scholars and he took the hostile reviews to heart. He began to revise and correct the text for a projected new edition but, when the 'New and Revised Edition' of 1923 was issued, Waite was horrified to find that it was merely an exact reprint of the fault-ridden original. For himself his proud boast that by 1938 'no less than nineteen thousand sets of the costly volumes have been sold', (100) must have been a hollow one. It was also erroneous, for the maximum sales could have been little more than half that number.

WAITE AND THE HIGHER DEGREES

By this time he was turning away from the world of Masonic scholarship, although he was still to produce his highly important study of Rosicrucianism, *The Brotherhood of the Rosy Cross*, (101) and in 1924 he resigned from the Masonic Study Society which he had helped to found in 1921, confining such lectures as he still gave to those higher degree bodies with which he was increasingly involved. He was now a member of virtually every rite that was worked in England and he played an active role in many of them. In 1905 he had entered Mark Masonry, which he believed had 'originated to recall Grand Lodge Masonry from the muddled Deism of the Anderson Constitutions to the Christology and high Catholicism of the Old Charges', (102) and in 1930 he was still actively promoting the Mark when he became a founder and first Master of Tower Hamlets Mark Lodge #892.

He had long ceased to see the Rose Croix degree as one of the 'splendid inanities of occult nomenclature' and, having been perfected in the Orpheus Chapter Rose Croix #79 in 1909, he became its Sovereign in 1915, and from 1918 onwards he was its Recorder. But it was for the Order of the Temple that he felt the greatest affection and to the Sancta Maria Preceptory that he gave his greatest support. He had been Preceptor in 1909 and from 1910 to 1940 acted as its Registrar; his early speculations on 'Templar history and symbolism had been first presented as lectures in the Preceptory and his last, and most important, paper - 'The Knights Templar and their alleged perpetuation in Freemasonry' - had been delivered therein 1930.

Waite's Rosicrucian activities, in their Masonic context at least, had ceased in 1914 when he resigned from the S.R.I.A. after failing in his bid to be elected as Celebrant. He had also quarreled bitterly with Blackden over the workings of the Isis-Urania Temple of the Golden Dawn and felt that the same Rosicrucian body could not happily contain them both. (103) All his energies in this direction were now bent towards the creation of rituals for his Fellowship of the Rosy Cross (F.R.C.), an androgynous and avowedly Christian Order structured in a series of grades that represented a symbolical ascent of the Kabbalistic Tree of Life. Its rituals and officers were based on those of the Independent and Rectified Rite of the Golden Dawn, but the ultimate derivation from Freemasonry is immediately evident when the rituals are read. (104) The first meeting of the F.R.C. was held on 9 July 1915 at De Keyser's Hotel on Victoria Embankment. Of the ten Fratres who, with one Soror, were present at that Consecration of the

Salvator Mundi Temple of the F.R.C., five can be identified, all of whom were Freemasons. (105) The F.R.C. did not demand a Masonic qualification from its Fratres but in practice most who joined were not only members of the Craft but active in the higher degrees. They were also increasingly outnumbered by the ranks of co-Masonic and theosophical Sorores.

Nor were all the members English. The single Soror present at the first meeting was an American medical practitioner, Dr. Helen Worthington, and in 1921 the American photographer, Alvin Langdon Coburn, joined the Order. He rapidly entered the Second Order, the Ordo Sanctissima Roseae et Aureae Crucis, but became more concerned with his own Neoplatonic Society, known as The Universal Order, borrowing parts of Waite's rituals for use within it. This was unforgivable to Waite and, at the end of 1924, the two men broke completely with each other. Coburn, however, still recognized Waite's preeminence in the field of esoteric research and continued to recommend Waite's writings to his own followers. (105a) Relations with other American Freemasons were to prove more satisfactory to Waite.

In July 1915 Waite had published a fulsome review, under the title of 'Master Building', (106) of Dr. Joseph Fort Newton's book, *The Builders: a Story and Study of Masonry* (1914). This was only just for Fort Newton had referred to Waite in glowing terms as a 'master of the vast literature and lore of his subject, to the study of which he brought a religious nature, the accuracy and skill of a scholar, a sureness and delicacy of insight at once sympathetic and critical, the soul of a poet, and a patience as untiring as it is rewarding; qualities rare indeed, and still more rarely blended'. (107) Fort Newton was also editor of the American Masonic journal *The Builder*, and, given that he saw Waite in such a light, it is not surprising that he should reprint Waite's review and ask him to contribute to its columns.

Waite's first contribution, a three part study entitled 'Some Deeper Aspects of Masonic Symbolism', was reprinted and used as a set lecture in a reading course for Lodges in Iowa and, as a copy of *The Builders* was given to every newly-made Mason under the Grand Lodge of Iowa, Waite's name and ideas were rapidly made known to a far greater number of Masons in America than was ever the case in England. This, in fact, is still the case for *The Builders* has remained constantly in print and Waite has thus remained constantly before American Freemasons. So great was the esteem in which Waite was held that, shortly after Fort Newton's meeting with Waite during his visit to England in 1916, (108) the Grand Lodge of Iowa awarded him the rank of Past Senior Grand Warden, which rank was, in due course, prominently displayed on the title-page of the *New Encyclopedia*.

During the 1920s a number of young American Freemasons became fascinated by Waite and his work and became regular correspondents. The most enthusiastic was Harold van Buren Voorhis, who amassed a remarkable collection of Waite's books (now housed in the library of the Grand Lodge of Iowa) and became successively a frequent correspondent, confidant and personal friend. (109) He went on to propagate many of Waite's ideas through the occasional miscellanies of Masonic papers he edited under the title of *Miscellanea*. Other correspondents were Dr. W. M. Brown and J. Ray Shute, whom he had helped indirectly to enter the C.B.C.S. Shute recalled their visit to Waite, in 1934, in his book *Soft Tolls the Bell* (1953) describing how 'we spent our days and nights in the company of one who will be remembered as one of the truly

great Christian mystics' (p. 31) and discreetly ignoring the co-Masonic impedimenta that surrounded them - they met at 104 Maida Vale, the Headquarters of one of the co-Masonic bodies, where Waite's second wife (his first wife died in 1924) had a flat and where one room was used as a temple by the F.R.C. Although Shute remembered the visit as lasting 'for about two weeks' (p. 31), the two Americans were with Waite for only two days, during which time they received the first four grades of the F.R.C. with the intention of setting up an American branch of the Order. In return they awarded Waite the honorary degree of Doctor of Literature from Atlantic University, Virginia Beach, of which they were both trustees.

Both gestures were, as it turned out, empty. The F.R.C. was never established in the United States of America and Waite's doctorate was worthless, for Atlantic university had closed down in 1932 (110) and had never been accredited to award degrees of any kind. Waite, however, knew nothing of either failure and fondly believed that his Order was secure in America and that the academic world had at last recognized his ability.

By the time of the visit Waite had retired from virtually all Masonic activity and spent his days revising his works on the secret tradition. The last of these was *The Secret Tradition in Freemasonry*, which was published in 1937; it was more than a simple revision of his earlier work. It incorporated much of *Emblematic Freemasonry* (1925) and material from *The Brotherhood of the Rosy Cross* and, in his own words, 'it is so altered, extended and transformed that it may claim to be a new undertaking and to supersede in fact that which it preserves in name'. (111) For all its transformations, and its attempt to be less cavalier over matters of fact, the book is still principally a restatement of Waite's thesis that the essence of Masonry lies in the Mystic Quest. All his work was devoted to that end, and the question whether or not his thesis is viable should not prevent recognition of its importance.

Waite died in 1942 and was accorded a brief, three-paragraph obituary in *The Freemasons' Chronicle* (vol. 135, p. 178, 6 June 1942) in which he was characterized as a poet and writer on Freemasonry. There was no attempt to appraise his work or to state his primary thesis. He was buried in the churchyard at Bishopsbourne in Kent where he spent most of his later years, and his grave is now obscured by a thick growth of deadly nightshade - an appropriate parallel to the blight that has fallen on his reputation.

His besetting faults were a conscious refusal to accept his limitations as a historian - limitations that were inevitable, given his lack of academic training - and the sub-conscious recognition of them that led to an inordinate conceit and to constant belittling of his predecessors. Serious though these faults are they are not serious enough to deny him a place amongst the foremost Masonic scholars. Indeed, he was, and is still, the only such scholar to have attempted to unite the outward history of the higher degrees with their inward spirituality. The danger of such an attempt is that of falling into the follies of occultism, but Waite avoided that danger, as Fort Newton had observed in 1916: 'Brother Waite warns us against the dark alleys that lead nowhere, and the false lights that lure to ruin, and he protests against those who would open the Pandora's Box of the Occult on the Altar of Masonry. After a long study of occultism, magic, omens, talismans and the like, he has come to draw a sharp line between the occult and the mystical, and therein he is wise'. (112) We too, perhaps, would be wise if we did him the courtesy of studying his work and recognizing its peculiar genius.

REFERENCES

- 1 The Secret Tradition in Freemasonry (Rider, 1937). The prospectus is a 4 pp. quarto sheet, written by Waite although not so attributed.
- 2 Shadows of Life and Thought. A Retrospective Review in the Form of (Selwyn and Blount, 1938). Hereafter referred to as SLT.
- 3 There is no record of a marriage between two people of these or similar names over a period from 1848 to 1857 at St. Catherine's House, nor is there any reference in the registers of Kensington Parish Church where Waite claims that the marriage took place.
- 4 Waite's education was of the 'dame school' variety, save for two terms at the Roman Catholic school, St. Charles's college in Bayswater, in 1874.
- 5 SLT, chapter 2, passim
- 6 Eliphas Levi was the pseudonym of the French occultist Alphonse Louis Constant (1810-75). The standard biography is by Chacornac, Eliphas Levi (Paris, Chacornac, 1926).
- 7 His first published work was An Ode to Astronomy (1877). He published many poems and stories in minor literary journals between 1876 and 1886
- 8 The Mysteries of Magic, a Digest of the Writings of Eliphas Levi, with a Biographical and Critical Essay (Redway, 1886)
- 9 Jennings's book was The Rosicrucians, Their Rites and Mysteries (Chatto & Windus, 1879, 2nd ed.). It was savaged by Waite in Redway's journal, Walford's Antiquarian and with justice; it is a hotch-potch of irrelevant and misleading data.
- 10 The Real History of the Rosicrucians, founded on their own Manifestos and on Facts and Documents collected from the Writings of Initiated Brethren (Redway, 1887 pp. 403-4
- 11 Ibid., p. 405
- 12 The Rosicrucian; a Quarterly Record, No. 1, July 1868, pp. 6-9. This journal was the official organ of the Societas Rosicruciana in Anglia, a body for which the qualification for membership as that the applicant must be a Master Mason.
- 13 Real History of the Rosicrucians, p. 424
- 14 Published in the Minutes of the High Council of the S.R.I.A. for 13 October 1887, pp. 5-6
- 15 Westcott pointed out the lack of copyright at the High Council meeting (above), See p. 5 of the Minutes.
- 16 The British Mail, vol. 20, No. 172, New Series, March 1890, pp. 20-1
- 17 Ibid., P. 21
- 18 The Occult Sciences, a Compendium of Transcendental Doctrine and Experiment (Kegan Paul, 1891)
- 19 This unpublished work was advertised occasionally as 'forthcoming' in others of Waite's publications during the 1890s. The manuscript, if one was ever written, has not survived.
- 20 A full, documented account of the origins and history of the Golden Dawn is to be found in Ellis Howe, The Magicians of the Golden Dawn (Routledge, 1972).

- 21 The Royal Masonic Cyclopedia of History, Rites, and Biography (John Hogg, 1877). The tables are on pp. 617-18
- 22 According to the Golden Dawn's address book and record of members' progress, Waite had attained the grade of Zelator in September 1891. He was no. 98 on the Order's Roll and, from the dates of initiation of surrounding members, June 1891 seems to be his date of entry. He demitted in 1893
- 23 An insignificant work on fortune-telling, published by Redway. Waite never permitted his connection with it to be known publicly, but he admitted it to Voorhis and others in private.
- 24 SLT, p. 126
- 25 The Second Order worked a spectacular Rosicrucian Initiation, devised by S. L. MacGregor Mathers who had a genius for constructing such rituals. It is printed in Israel Regardie's four-volume work, *The Golden Dawn* (Chicago, Aris Press, 1937-1940).
- 26 SLT, p. 160
- 27 There are twelve in all, the most important being *Revelations completes sur la Franc-Maconnerie* (1896 and *Les Freres Trois-Points* (1885).
- 28 *Op. cit.*, p. 247
- 29 Waite's letters were printed in the issues of 7 December 1895, 4 January, 28 March and 6 June 1896.
- 30 *Devil Worship in France, or the Question of Lucifer. A Record of things seen and heard in the Secret Societies according to the evidence of Initiates* (Redway, 1896)
- 31 *Ibid*, p. 306
- 32 In the prospectus for *Devil-Worship in France*, written by Waite himself.
- 33 *Devil Worship in France*. See pp. 214 and 254 for Yarker, pp. 227 and 279-81 for Westcott. and pp. 282-3 for the S.R.I.A.
- 34 e.g. *The Echo*, 11 July 1896; *The New Saturday*, 12 September 1896, and F. Legge's review in *The Contemporary Review* (date not ascertained).
- 35 The typescript survives. It is on 130 leaves, typed on one side only.
- 36 *Ibid*, ff. 121 and 122
- 37 L. Floquet, *Luciferianism or Satanism in English Freemasonry* (Montreal, Cadieux and Derome, 1898). Quoted in *Light* for 7 January 1899.
- 38 *The X-Rays in Freemasonry* by 'A. Cowan' (Effingham Wilson, 1901). The cover design, free-style lettering in red on black boards, is consciously modeled on the cover of Waite's *Devil-Worship in France*.
- 39 Letter from Yarker to Waite, Manchester 30 January, 1897. In the collection of the late Geoffrey Watkins.
- 40 Letter from Waite to Yarker, Gunnersbury, 5 February 1897. Formerly in the Yarker Library, now in private hands.
- 41 Printed in *Light*, for 2 July 1898
- 42 *The Life of Louis Claude de Saint-Martin, The Unknown Philosopher, and the Substance of his Transcendental Doctrine* (Wellby, 1901). The book was to have been issued in 1900 by Redway but his business had failed in the interim

and was taken over by Wellby.

- 43 Ibid., P. 73
- 44 Ibid., p. 459
- 45 Letter from Waite to Papus, London, 25 May 1901. Original in the Martinist Order archives at Lyon. Copy supplied by M. Robert Amadou.
- 46 Ibid.
- 47 *The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the Seer of Poughkeepsie*, edited by 'A Doctor of Hermetic Science' (Rider, 1917)
- 48 SLT, p. 164
- 49 Ibid., p. 165
- 50 Ibid., p. 161
- 51 Ibid., p. 161
- 52 Ibid., p. 162
- 53 It has not been possible, in spite of several requests, to see the Minute Books Of Runymede Lodge.
- 54 SLT, p. 162
- 55 Diary for 1902/1903, 10 October. Waite called this diary 'Annus Mirabilis Redivivus' because of its record of his great successes in ritual matters.
- 56 Ibid., 18 March 1903
- 57 Ibid., 17 July 1903
- 58 Beeching's verses were printed as a broadsheet entitled 'The Masque of Runymede'.
- 59 'An Ode of Welcome', Runymede Lodge, 21 January 1909. The verse quoted is no. 5. Waite also wrote an 'Ode on a Distant Prospect of Preferment in Runymede Lodge' (1907). It was privately printed as a broadsheet for members of the Lodge.
- 60 Quoted as item (d) on the summons for the Winter Dinner of the Lodge, 15 January 1911
- 61 Springett wrote a number of books on secret societies and on Masonic symbolism. He was an active supporter of the F.R.C. and of the later Golden Dawn before it, but there is no evidence that he was involved prior to 1910 and thus it cannot be assumed that it was he who introduced Waite to Runymede Lodge
- 61a SLT, p. 164
- 62 *The Secret Tradition in Freemasonry and an analysis of the Inter-Relation between the Craft and the High Grades in respect of their term of Research* (New York, Rebman, 1911, 2 vols.
- 63 For the complex tale of the schism in the Golden Dawn, see Howe, *op. cit.*
- 64 Diary, 2 December 1902
- 65 Ibid., 23 October 1902
- 66 Ibid., 30 March 1903
- 67 Ibid., 7 April 1903

- 68 Ibid., 13 October 1903
- 69 Ibid., Diary for 8 February 1903. All the quotations concerning his visit to Kilmarnock are from this entry. (70 Quoted from his carbon copy of the replies, pasted into his Diary for 1902/03
- 71 Diary, 16 February 1903
- 72 Ibid., 22 February 1903. The motto was that which he used in the Golden Dawn and in the F.R.C. It is taken from the Vulgate (of the Book of Tobit). The arms are reproduced on the covers of A New Encyclopedia of Freemasonry.
- 73 Diary, 3 March 1903
- 74 Ibid., 2 May 1903
- 75 Ibid, 27 October 1902
- 76 In 1905; they were printed, or rather mimeographed, in 1934 by F. F. Bahnson at Warrenton in North Carolina.
- 77 His letter of Obligation is dated 26 November 1907. It is preserved in the archives of the Independent Great Priory of Helvetia at Geneva.
- 78 Letter from Bridge to F. Amez-Droz, Chancellor of the Order, 27 September 1929. In the same archives.
- 79 Ibid.
- 80 Letter from Waite to Amez-Droz, 18 May 1929
- 81 Letter from Waite to Shute, 22 November 1938
- 82 AQC 15 (1902), pp. 163-74. Waite's comments are printed on pp. 170-2.
- 83 Diary, 3 October 1902
- 84 Ibid., 18 October 1902
- 85 SLT, p. 179
- 86 SLT, p. 178
- 87 E.g. The Saturday Review, 18 November 1911
- 88 The Bookman, October 1911; The Occult Review, October, 1911; The Freemason, 25 May 1912
- 89 SLT, p. 229
- 90 Diary, 30 April 1903
- 91 Ibid., 5 October 1902
- 92 Ibid., 23 March 1903
- 93 SLT, p. 207
- 94 Ibid., pp. 207-8
- 95 Diary, 21 May 1917
- 96 Ibid., 3 July 1917
- 97 SLT, p. 208
- 98 Diary, 12 March 1921. The review appeared in The Occult Review for April, 1921.
- 99 'Occult Freemasonry and the Jewish Peril', The Occult Review, vol. 3 2, September 1920, pp. 142-53
- 100 SLT, p. 208 (101 The Brotherhood of the Rosy Cross, being Records of the

House of the Holy Spirit in its Inward and Outward History (Rider, 1924)

102 SLT, p. 177

103 The details of the quarrel and of the demise of the Isis-Urania Temple are given in R. A. Gilbert, *The Golden Dawn: Twilight of the Magicians* (Aquarian Press, 1983)

104 Twelve of the rituals were printed in 1916 and 1917. Many of them are in the library of the United Grand Lodge of England.

105 The five were Waite himself, G. Barrett-Dobb, E. B. Florence, H. J. Lloyd and B. H. Springett.

105a E.g. Coburn's paper, 'The Kabbalah', for the Lancashire College of the S.R.I.A. lists fourteen books in its bibliography - two are by Waite.

106 In *The Occult Review* for July 1915

107 *The Builders*, pp. 55-6

108 On 3 July 1916 Waite was a guest at the reception for Fort Newton held at America Lodge #3368. On 20 July Fort Newton was Waite's guest at Runymede Lodge.

109 Voorhis first wrote in August 1928 and continued his correspondence up to Waite's death, continuing then to correspond with Mrs. Waite until her death in 1955.

110 Information from the Commonwealth of Virginia, State Department of Education.

111 *The Secret Tradition in Freemasonry* (1937), p. x

112 *Some Deeper Aspects of Masonic Symbolism* (1916). The foreword is by Fort Newton, pp. 6-7.

APPENDIX A - A. E. WAITE'S MASONIC AFFILIATIONS

CRAFT

1901 Initiated in Runymede Lodge #2430, Wraysbury, 19 September (Raised in St. Marylebone Lodge #1305, London, 10 February 1902) Master of Runymede Lodge 1910-11, Installed 21 July 1910

1906 Founder Member of Anglo-Colonial Lodge #3175 (resigned in June 1912)

1914 Provincial Deputy Grand Director of Ceremonies, Buckinghamshire, 28 October

1918 Honorary Past Senior Grand Warden, Grand Lodge of Iowa, A.F. & A.M. (U.S.A.) 11 June

1921 Founder Member and Deputy Vice-President of the Masonic Study Society (resigned in 1924)

ROYAL ARCH

1902 Exalted in Metropolitan Chapter #1507, London, 1 May First Principal in 1913

ANCIENT AND ACCEPTED RITE

1909 Perfected in Orpheus Chapter Rose Croix #79, London, 17 November Sovereign 1915 Recorder 1919-36(?)

1935 30th Degree 12 November

MARK MASONRY

1905 Advanced in Temperance in the East Mark Lodge #350 (The name changed afterwards to Emblematic Mark Lodge) 18 January Master in 1912 Honorary Member from 1937 1913 Appointed Grand Inner Guard, Grand Lodge of Mark Master Masons

1930 Founder and First Master of Tower Hamlets Mark Lodge #892, London Honorary Member from 1936

1931 Promoted to Past Assistant Grand Director of Ceremonies, Grand Lodge of Mark Master Masons

ORDER OF THE TEMPLE

1902 Installed as a Knight Templar in King Edward VII Preceptory #173, London, 8 May

1906 Joining Member of Empress Preceptory #178, London Joining Member and Founder of Sancta Maria Preceptory #183, London Preceptor in 1909 Registrar 1910 to 1940 1912 Appointed Great Captain of Guards, Great Priory

1928 Promoted to Past Great Aide-de-Camp, Great Priory

ORDER OF MALTA

1902 Installed in St. George's Priory #6, London, 9 May

RED CROSS OF CONSTANTINE

1907 Installed as a Knight of Constantine, Rose and Lily Conclave #3, London, 19 June

Viceroy 1910 Sovereign 1911 1912 Grand Standard Bearer, Grand Imperial Conclave 1913 Grand Historiographer, Grand Imperial Conclave

SECRET MONITOR

1906 Zacharie Conclave #9, London, 4 October Prince of the Order 1908 Supreme Ruler 1912

OTHER RITES AND DEGREES

Regime Ecosais et Rectifie

1903 Chevalier Bienfaisant de la Cite Sainte, Installed at Geneva, 28 February

SWEDENBORGIAN RITE

1902 Hermes Lodge and Temple #8, London, 30 August

SOCIETAS ROSICRUCIANA IN ANGLIA

1902 Admitted to Zelator grade in the Metropolitan College, London, 10 April Chairman of Study Circle 1903 (resigned 1914)

WORSHIPFUL SOCIETY OF FREEMASONS, ROUGH MASONS, WALLERS, SLATERS, PAVIORS, PLAISTERERS, & BRICKLAYERS

1916 Admitted as Fellow of the Craft of Operative Freemasons, &c, in Channel Row Assembly, Westminster Division, 9 February (resigned 22 October 1917)

EARLY GRAND SCOTTISH RITE

1903 Knight Templar Priest 41 degree, at the Moira Union Council #2, Kilmarnock,

February

NATIONAL MASONIC RESEARCH SOCIETY (U.S.A.)

1915 Honorary Life Member, 2 January

SOCIETY OF BLUE FRIARS [OF MASONIC AUTHORS] (U.S.A.)

1938 Fellow #8

PHILALETHES SOCIETY (U.S.A.)

1936 Fellow #5 (replacing Rudyard Kipling who was Fellow, #40)

APPENDIX B - MASONIC WRITINGS OF A. E. WAITE

BOOKS WHOLLY OR PARTLY RELATING TO FREEMASONRY

The Real History of the Rosicrucians founded on their own Manifestos, and on facts and documents collected from the writings of initiated Brethren (Redway, 1887)

The Occult Sciences, a Compendium of Transcendental Doctrine and Experiment (Kegan Paul, 1891) (Part 3, Section 3: The Freemasons)

Azoth, or The Star in the East (Theosophical Publishing Society, 1893) (Appendix 11: The Secret of Freemasonry)

Devil-Worship in France, of The Question of Lucifer. A Record of things seen and heard in the Secret Societies according to the evidence of Initiates (Redway, 1896)

The Life of Louis Claude de Saint-Martin, The Unknown Philosopher, and the substance of his Transcendental Doctrine (Wellby, 1901) (Appendix IV: Martinism and the Masonic Rite of Swedenborg)

Studies in Mysticism (Hodder & Stoughton, 1906) (Part III, chapters 4, 5, 6 and 7 concern Freemasonry)

The Hidden Church of the Holy Graal, its Legends and Symbolism (New York, Rebman, 1909) (Book IX, chapter 8: The Analogies of Masonry)

The Secret Tradition in Freemasonry and an analysis of the Inter Relation between the Craft and the High Grades in respect of their term of research (Rebman, 1911) 2 vols.

Some Deeper Aspects of Masonic Symbolism (Anamosa, N.M.R.S., 1916)

A New Encyclopedia of Freemasonry (Ars Magna Latomirzim) and of cognate Instituted Mysteries: their Rites, Literature and History (Rider, 1921) 2 vols. (The issue of 1934 adds an account of The Masonic Peace Memorial)

'Robert Fludd and Freemasonry', Manchester Association for Masonic Research (Offprint), 1922

The Brotherhood of the Rosy Cross, being Records of the House of the Holy Spirit in its Inward and Outward History (Rider, 1924) (Chapters XV to XXI and XXIV relate to Freemasonry)

Emblematic Freemasonry and the Evolution of its Deeper Issues (Rider, 1925)

The Liturgy of the Rite of the Strict Observance (Warrenton, N.C., 1934, Mimeographed)

The Secret Tradition in Freemasonry (Rider, 1937)

Shadows of Life and Thought, being a Retrospective Review in the form of
Memoirs (Selwyn and Blount, 1938) (Chapter 17, and passim)

CONTRIBUTIONS TO PERIODICALS

ARS QUATUOR CORONATORUM

1902 Comment on E. J. Castle, 'The Reception (Initiation) of a Templar' vol. 15,
pp. 170-2

THE BRITISH MAIL

1890 'Freemasonry', vol. 20, New Series, #172, March, pp. 20-1

THE BUILDER

1915 'Master Building', vol. 1, pp. 240-1 (Reprinted from The Occult Review)

1916 Criticism of 'The Great Work', vol. 2 'Some Deeper Aspects of Masonic
Symbolism', vol. 2, pp. 107-9; 144-6; 175-6

1917 'Discourse on the Fellowcraft Degree', vol. 3, pp. 334-5

1918 Note on the Origin of Co-Masonry, vol. 4, p. 112

1920 London Morning Post's attack on Freemasonry', vol. 6, p. 333

1921 'Emblematic Freemasonry', vol. 7, pp. 160-5

1922 Note concerning the Comacini, vol. 8, p. 25 Review of Dudley Wright,
'Masonic Legends and Traditions', vol. 8, p. 221

THE FREEMASON

1915 Reply to Welcome at Author's Lodge #3456, 6 March, vol. 55

1920 'The Recent attacks on Freemasonry', vol. 60, pp.- 133-5 (Reprinted, in
abridged form, from The Occult Review)

1921 'The Laureate of Masonry', vol. 61, p. 576

FREEMASONS' CHRONICLE

1930 'The Knights Templar and their alleged perpetuation in Freemasonry', vol.
111, pp. 257, 290, 315; vol. 112, pp. 73, 91, 108-9, 124

HORLICK'S MAGAZINE AND HOME JOURNAL, FOR AUSTRALIA, INDIA AND THE COLONIES

1904 'The Keeping of the Brotherhood', vol. 2, pp. 365-74 'The Freedom of the
Brotherhood', vol. 2, pp. 429-42 'The Transformations of the Brotherhood',
vol. 2, pp. 559-68

1905 'The Innermost Sanctuary', vol. 3, pp. 241-8

LIGHT

1895 Letter, 'The Mystery of Miss Diana Vaughan', vol. 15, pp. 593-4

1896 Letter on 'Diana Vaughan', vol. 16, pp. 11-12 'The Question of Lucifer',
vol. 16, pp. 271-2 Letter, 'The Question of Lucifer', vol. 16, pp. 321-2

MANCHESTER ASSOCIATION FOR MASONIC RESEARCH, 'TRANSACTIONS

1921 'Robert Fludd and Freemasonry: a speculative excursion', vol. 11, pp. 65-80

THE MASONIC SECRETARIES' JOURNAL

1918 'The Rite of the Strict Observance', vol. 1, pp. 179-81

THE MASTER MASON

1927 'The Royal and Masonic Art', vol. 4, pp. 745-53

NOCALORE (TRANSACTIONS OF THE NORTH CAROLINA LODGE OF RESEARCH)

1946 'An Introduction to the C.B.C.S.', vol. 16, pp. 62-91

THE OCCULT REVIEW

1907 'Satanism and the Black Mass' by S.R. (on Leo Taxil) vol. 5, pp. 318-21

1908 'The Latin Church and Freemasonry', vol. 8, pp. 146-50

1911 'Count Cagliostro and Freemasonry', vol. 13, pp. 48-50 'Freemasonry and the French Revolution', vol. 14, pp. 140-7

1913 'A Master of the Inward Way' (Saint-Martin & Martines de Pasqually), vol. 18, pp. 259-67

1915 'Master Building' (Review of J. Fort Newton, The Builders), vol. 22, pp. 39-42

1917 'A Lodge of Magic' (Martines de Pasqually and the Elect Cohens), vol. 26, pp. 228-34

1919 Review of Buckmaster, The Royal Order of Scotland, vol. 29, pp. iv-v

1920 'Occult Freemasonry and the Jewish Peril', vol. 32, pp. 142-53 Letter, 'Mark Degree', vol. 32, p. 183

1921 Review of Churchward, The Origin and Evolution of Freemasonry, vol. 33, p. 121 Review of Wright, Masonic Legends and Traditions, vol. 34, p. 186

1925 Review of Haywood, Symbolical Masonry, vol. 41, pp. 127-8 Review of Haywood, Great Teachings of Masonry, vol. 41, p. 128 Review of Fort Newton, The Men's House, vol. 41, p. 199

1927 'The Templar Orders in Freemasonry', vol. 45, pp. 12-19; 161-70

1930 'An Elect Priesthood' (Review of Forestier, La Franc-Maçonnerie Occultists), vol. 52, pp. 383-7

1939 Review of van Rijnberk, Martines de Pasqually, vol. 66, p. 262

1911-1931 Waite contributed a monthly feature, 'Periodical Literature', in which he reviewed contemporary journals, including many Masonic journals.

SOMERSET MASTERS' LODGE, TRANSACTIONS

1921 'Masonic Tradition and the Royal Arch', pp. 244-55

S.R.I.A., TRANSACTIONS OF THE METROPOLITAN COLLEGE

1906 'The Place of Masonry in the Rites of Initiation', pp. 9-16

1909 'Preliminary Considerations on the nature of Ritual and Symbolism', pp. 15-20

APPENDIX C - MASONIC LECTURES DELIVERED By A. E. WAITE

1906 'The Place of Masonry in the Rites of Initiation', 11 January S.R.I.A., Metropolitan College (printed in Transactions)

1908 'The Higher side of Templar Symbolism', 12 October, Sancta Maria Preceptory (read also at King Edward VII Preceptory, 11 May 1916)

1910 'Inner Relations of the Craft and High Grades', 14 February, Sancta Maria

Preceptory

- 1911 'The Alleged Perpetuation of the Temple through three distinct Channels', 13 February, Sancta Maria Preceptory
- 1912 'Some deeper intimations in the Grade of Knight of the Holy Sepulcher', 29 January, Lily of the Valley Conclave 'Some Inner Meanings of Rosicrucian Grades', 11 March, S.R.I.A. Study Group
- 1914 'Some Deeper Aspects of Symbolism in the Craft Grades; 11 February, Holden Lodge #2496 (printed in The Builder with an altered title)
- 1921 'Robert Fludd and Freemasonry', 29 September, Manchester Association for Masonic Research (printed in Transaction) 'Masonic Tradition and the Royal Arch', 28 February, Somerset Masters' Lodge #3746 (printed in Transactions)
- 1922 'The Mystical Quest in Freemasonry,' 16 September, Mid-Kent Masters' Lodge 3173 (printed in Emblematic Freemasonry)
- 1923 'The Second Birth of Masonry in Continental Rites', 8 January, Mid-Kent Masters' Lodge 3173 (printed in Emblematic Freemasonry)
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THE MIDDLE CHAMBER REVISITED

by Bobby T. Barnes

[source unknown] - November 1990

I call this essay the middle chamber revisited for the following reason. As in the time when true Masonry was being practiced by all, one trip to the middle chamber of king Solomon's temple was enough. The times Have changedÖ

You, as a newly passed Fellowcraft have just completed that initial trip. Let's now go back once moreÖ

On the porch we pass between the pillars of Boaz and Jachin. Those Pillars which in combination allude to the several promises between god And king David. You see that we are still on the ground floor of the temple, But following the light. We pass the five orders of architecture, which Are the Doric, Tucson, Ionic, Composite, and Corinthians. Many hundreds of These type of columns were used in the construction of the temple. They also relate to several type of Masons that we have in our Craft today. We have the Doric Mason who is strong and unyielding. Always there to support his Lodge, but unyielding to the winds of comment and suggestion. Then we have the Tuscany Mason, for who is the model for strength and having the compassion to lead and also to be lead. The same can be said For the Ionic Mason, for there is beauty in compassion. This

leaves us with the Corinthians. That Mason which provides little support, but looks pretty when ornamented with the gold and silver trappings of his position or profession. So go the orders of architecture, and so go some in Masonry. We are still following the light, still searching for the source, of That light which is dimly seen at the bottom of the winding staircase Consisting of three five and seven stairs. You have been taught that, This light has for centuries illuminated the pathway of the craftsman. As it does today. So we begin the climb. As we climb the first section Of three step, we are told that they allude to the three stages of man, The three knocks, the three precious jewels, and the immovable jewels. Onward and upward we travel. The light is a little brighter, but the Curves in the staircase will not let all the light through. So it is with Masonry. The path is not always straight and true, there is always Something waiting for you around that next turn, which can block all of the Good and best intentions you may have inside of yourself as so far as Masonry is concern, but we keep on climbing. We start to transverse the Second section of five steps. The five human senses. You have been told Just how important hearing, feeling, seeing, speaking are to Masons, but Tasting as it pertains to another side of Masonry needs to be brought out. It is the taste of the tears as they run out of those seeing eyes, when We obtained that goal which was first generated in one's heart. The light Is now brighter. We can see the top of the stairs, we are climbing The last section of seven steps. The seven liberal arts and sciences. Although logic rhetoric and grammar go hand in hand, I ask you please My Brothers use these arts wisely. For too many times talk is not preceded By logic, and rhetoric can turn out to be just words. Especially if You don't believe in what you are saying. The study of the heavens, astronomy Fitting our minds as living stones for that spiritual building that house Not made with hands eternal in the heavens.

We finally reach the top of the stairs. Where we find the final passage Way to the middle chamber. Blocked by the junior warden standing in Front of a partially open door which he has closely tyled. He demanded Certain mystical grips and a password. Which was to test your worthiness To continue. The door was opened and you were allowed to pass. The light Is a little brighter, but again another obstacle is in your path, the Senior warden which maintains the same position as did the junior warden. Another door, but he asked for a mystic grip and a word. The warden Was satisfied, and the door was opened. Suddenly you where bathed in the White light of the word of god, being emitted from the letter g suspended In the east. Solomon along with his secretary were there waiting there To greet you and to record your names as faithful servants and distinguish Workers. As a distinguished worker you were also entitled to your wages Which are corn wine and oil. You drank the wine ate the corn, but What about the oil? The oil which you drank, was used for purification In ancient times. Like the ointment upon the head that ran down upon The beard even Aaron's beard that when down to the skirts of his garments. You have been given your wages, you have had your name recorded, now What? Is this where your journey ends? For some it does. Some feel that The search is over, which it isn't. The light continues. Some feel that They know all that there is to know, but they don't. Others feel that the Light is not what they expected, and turned away from it. Here is what Happens when a Fellowcraft turns away from the light and the word of God at this point.

The three of you, could very well be like another group of three Fellowcrafts that turned their back in the middle chamber. When they turned Around, they started to cast their own shadows. They found the doors That they had previously found partially open

and closely tyled, were Now wide open. The further they move from the source of the light, The longer and darker did their shadows become. Down the winding stair Case of three five and seven steps. Darker still became the shadows. Until they were about the pass out between those two pillars of Boaz and Jachin. When they realized that the darkness caused by their shadows was as black as the world was before God and the Worshipful Master Commanded let there be light. Don't be like these three Fellowcraft, Always keep searching for the truth that is in the light.

THE MOTHER GRAND LODGE

[author unknown]

MSA Short Talk Bulletin - December 1928-February 1929

PART I

It has often been remarked how casually, if not accidentally, so many great movements seem to start. They seem to spring up of themselves, at the bidding of impulses of which men are only vaguely aware, and the full measure and meaning of which they do not know. As in the Alps a shout or the report of a gun may start an avalanche of ice, because of the poise of forces, so in history a little act often releases a vast pent-up power.

A perfect example is the "Revival" of Masonry in 1717, which not only gave a new date to our annals, but a new form and force to the Craft, sending it to the ends of the earth on its benign mission. So true is it that we may almost say that modern Masonry, in its origin and organization, is as much a mystery as ancient Masonry with its symbols and rites, and the mystery may never be solved.

Out of a period of dim half-light and much obscurity the new Masonry arose, and knowing what it is, we have a keen curiosity to know how it came to be what it is. How many questions we are eager to ask, answers to which are not bound, or likely to be found, unless unguessed records should leap to light. Anyway, our Brethren of those formative days practiced the Masonic virtues of silence and circumspection to an extraordinary degree, telling us very little of what we should like to know so much.

How many Lodges of Masons existed in London at that time is a matter of conjecture, but there must have been a number. What tie, if any, united them for common action and fellowship we do not know. Some were purely Operative Lodges, others seem to have been purely Speculative - there were such Lodges, such as the one in which Ashmole was initiated as early as 1646 - while others, as we shall see, were mixed; made up of men part of whom were Accepted Masons and part actual working Masons.

The Craft, as all agree, was in a state of neglect, if not disintegration. It enjoyed a period of prosperity in the re-building of London after the great fire in 1666, but as we read in the only record we have, "the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought it fit to cement under a Grand Master as the center of union and harmony." Wren was the great architect of the day, the builder of St. Paul's Cathedral. Whether he was actually a Lodge member or not is uncertain, but such was the reason given for the forming of a Grand Lodge.

Gould, our great historian, in describing "the Assembly of 1717," out of which the first

Grand Lodge grew, remarks that “unfortunately, the minutes of Grand Lodge only commence on June 24th, 1723” - six years after the event! For the story of those first six years we are dependent upon an account not written, or at least not published, until the second edition of the Constitutions of 1738 - twenty-one years after, the event to which it refers! Surely, no other movement of equal importance ever left so scanty a record made so long after the fact.

Why no minutes were kept - or if kept at all, were lost - we do not know. Still less do we know why the first Grand Lodge was formed without a Constitution. The General Regulations did not appear until 1721, and the Constitutions in 1723. The impression is unmistakable that it was only an experiment, in response to a growing need of a “center of Union and Harmony,” and that those who took part in it did not dream that they were launching a movement destined to cover the earth with a great fraternal fellowship. Four Lodges united to form the Mother Grand Lodge, those that met:

1. At the Goose and Gridiron Ale-house in St. Paul's Church Yard;
2. At the Crown Ale-house in Parker's line, near Drury line;
3. At the Apple-Tree Tavern in Charles-street, Covent-Garden;
4. At the Rummer and Grape Tavern in Channel-Row, Westminster.

In those days, as in our own day in London, Lodges met in taverns and ale-houses - the hotels of the time. Their meetings were festive, and often convivial, in the manner and custom of the day. A rare old book called *Multa Paucis* asserts that six Lodges, not four, were represented, but there is no record of the fact, though members of other Lodges were no doubt present as guests. Indeed, we have a hint to that effect in the meager record, as follows:

“They (the four Lodges) and some other old Brothers met at the said Apple-Tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), resolved to hold the Annual Assembly and Feast, and then chuse a Grand Master from among themselves, till they should have the honor of a Noble Brother at their Head.”

Such is the record of the preliminary meeting - what would we not give for a full account of its discussion and proceedings! Diligent search has been made among the records, diaries and papers of the time, but few facts have been added to this record. Even the date of the meeting is omitted, but it must have been in the spring or early summer of 1717, as the meeting at which the Grand Lodge was actually organized took place shortly afterward, in June of that year, and was held in the Goose and Gridiron Ale-house in St. Paul's Churchyard, near the west end of the Cathedral.

The old Ale-house had a long story, being one of the most famous in the city, whereof we may read in *London Inns and Taverns*, by Leopold Wagner. Before the Great Fire it had been called the Mitre, the first “Musick House” in London, and the meeting-place of the Company of Musicians, its sign being a Swan and a Lyre. Its Master had gathered many trophies of travel, which he displayed, and which are said to have formed the nucleus of the Britain Museum. After the fire it was rebuilt on the same site, but the new sign was so badly made that the wits of the town called it the Goose and

Gridiron, and the name clung to it. The record goes on:

“Accordingly, on St. John Baptist's Day, in the 3rd year of King George 1, A.D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Alehouse.

“Before dinner, the oldest Master Mason (now the Master of a Lodge), in the Chair, proposed a list of proper candidates; and the Brethren by a majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons (Mr. Jacob Lamball, Carpenter; Capt. Joseph Elliot, Grand Wardens), who being forthwith invested with the Badges, of Office and Power by said oldest Master, and installed, was duly congratulated by the Assembly, who paid him the Homage.

“Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication, at the place that he should appoint in the Summons sent by the Tyler.”

So reads the only record that has come down to us of the founding of the Mother Grand Lodge. Who were present, besides the three officers named, has so far eluded all research; their faces have faded, their names are lost - but imagine the scene! The big room extended the width of the house, thirty feet one way and nearly twenty the other. In the center was an oak table, around which the delegates from the various Lodges sat on chairs, smoking their pipes. The seat of Anthony Sayer was before the fireplace, with its polished brass fire-irons, with chestnut-roasters and bed-warmers hanging on either side of it.

It was an hour of feast and fun and fellowship, as they sat down to dinner together, as English Lodges do today. Each man had a rummer of foaming ale before him on the table, and as he drained it betimes it was refilled by a handsome maid, Hannah, whose name has survived long after others were lost. Only a few memories live of that event which divided the story of Masonry into before and after: the famous sign in front of the house, so ugly that a Swan and a Lyre were mistaken for a Goose and a Gridiron; the skittle ground on the roof; the small water-course, a rivulet of Fleet Brook, for which a way had to be made through the chimney; the pillar that propped up the chimney, and - Hannah, the maid.

How strange that the Masons of England allowed the old Ale-house to be taken down in 1893 - it ought to have been kept as a shrine of fellowship and fun. But so little interest was taken in its fate that the historic sign was sold to a citizen of Dulwick, who put it in his greenhouse. Later on, however, the old relic was recovered, and it now has a place of honor in the Guildhall Museum, along with other tokens of a London that is no more. Alas, so little do men see, and so lightly do they value, what is passing before their eyes.

What of the men who formed the Mother Grand Lodge? They did not - could not - realize what they had done so casually and in a spirit of frolic, much less foreknow its meaning and future. They merely wanted to make a “center of union and harmony,” as they called it, between the Lodges of the city. There was no thought of imposing the authority of Grand Lodge upon the country in general, still less upon the world, as is clear from the Constitutions of 1723, which are said to be “for the use of Lodges in London.” Yet, so great was the necessity for a Grand Lodge, that, once started, the

impulse spread to Ireland, Scotland, and the ends of the earth. Link was added to link until it put "a girdle around the earth."

As a great man of the Craft has said so picturesquely, it is possible, and it is true, to say that Masonry was born in a Tavern, but it belongs to Almighty God; and so gentle was its spirit, so friendly and tolerant and wise withal, that it began to make the life of the Tavern like a vestibule for the life of the church.

PART II

Of "the few Lodges at London," as the record puts it, who constituted themselves a Grand Lodge in 1717, only four are named. If other Lodges were invited, it may be surmised that they either had not been notified of the purpose of the meeting, or if so that they had declined to associate themselves with the undertaking. Or perhaps no one knew what was afoot when the meeting was held, and the idea of a Grand Lodge was born of the spirit of the hour.

The phrase "time immemorial," used to denote the age of the four Lodges taking part, is all a blur, telling us no authentic story of their history. On the Engraved List of Lodges of 1729, the Goose and Gridiron Lodge #1, known after as the Lodge of Antiquity, is said to have dated from 1691. Of the others we have no early knowledge at all, except the part they took in founding the first Grand Lodge. Even the Lodge of Antiquity pursued an uneventful career until Preston became its Master in 1774, when it was involved in a dispute with Grand Lodge.

The Lodge, which met at the Crown Ale-house, Parker's Lane - #2 of the original four-played no part in Masonic history, and died of inanition twenty years later; stricken off the roll in 1740. No Mason of any note seems to have belonged to it. The Apple-Tree Tavern Lodge - #3 - gave the Grand Lodge its first Grand Master, Anthony Sayer, who apparently appointed two members of his own Lodge as Grand Wardens - so at least we may conjecture. The Lodge moved to the Queen's Head, Knave's Acre, about 1723, and, if we may believe Anderson, it was loath to come under the new Constitution adopted in that year.

These two Lodges seem to have been Operative Lodges, or largely so, composed of working Masons and Brethren of the artisan class. Clearly, then, the new Grand Lodge was made up, predominately, of Operative Masons, and not, as has so often been implied, the design of men who simply made use of the remnants of Operative Masonry the better to exploit some hidden cult. Still it may be argued that, even if Operative Masons were in the majority, the real leadership of the movement came from Accepted Masons, and that is quite true. But anyone who knows the ingrained conservatism of Masons of every sort, will be slow to admit that any designing group could have imposed anything not inherently Masonic upon such an assembly.

The premier Lodge of the period, which seems to have initiated and led the formation and policy of the new Grand Lodge, was #4, meeting at the Rummer and Grape Tavern in Channel Row, Westminster. It was almost entirely a Speculative Lodge, made up of Accepted Masons, and almost all the leading men of the Craft in that formative tune were members of it. The other Lodges had perhaps twenty members each, while #4 had a roll of seventy, among them men of high social rank, including members of the nobility. Had it not been for such a Lodge, the only one of its kind and quality in

London, the chances are many that no Grand Lodge would have been formed, and the story of our Craft, if it had any story at all, would have been very different.

Besides Dr. Anderson, to whom, Gould says, we may safely attribute the authorship of the Constitutions - as well as much else, some of it rather fantastic - and Dr. Desaguliers, to whom tradition ascribes the refashioning of much of the ritual, the second and third Grand Masters were men of that Lodge. It also furnished a Grand Secretary, William Cowper. The Lodge continued to hold first place in numbers, social rank, and influence until 1735, when a decline set in, both in attendance and contributions, and in 1747 it was decreed that the Lodge "be erased from the Book of Lodges." Four years later the Lodge was restored, but it never regained its former power, and twenty years later appeared to be once more on the edge of extinction, from which it was rescued by being merged with the Somerset House Lodge, founded by Dunckerley.

The Goose and Gridiron Lodge, #1, is the only one of the original four Lodges now in existence. After various changes of name it is now the Lodge of Antiquity, #2, having lost its proud position of first on the list when the Lodges were renumbered by the casting of lots, at the time of the union of the two rival Grand Lodges, in 1813. It seems to have been a mixed Lodge, part Operative and part Speculative, and this fact no doubt made for continuity and stability in its long history and service.

Not much is known of the first Grand Master, Anthony Sayer, whose life seems to have been uneventful, if not unimportant, save for the "accident," if we may call it such, of his election to his high office. About the only record of him - save the story of his ill fortune in later life - is to be found in the Anderson version of the organization of the Grand Lodge in the 1738 edition of the Constitutions. Nothing is known of his previous history, except that he is described as a "gentleman," in the old English meaning of the word, and that he was a member of the Lodge meeting at the Apple-Tree Tavern. He was a Warden of his Lodge in 1723; apparently he had never been its Master, or if so there is no record of it.

Sayer served as Grand Master for one year, and in June, 1718, was followed by George Payne; he was made Grand Senior Warden in 1719. Later he fell upon evil days - never, it would seem, having been a man of much influence or position in the world - and more than once was aided by the Craft over which he was the first to preside. He became Tyler of Old King's Arms Lodge, #28, and it is reported in the records that he was assisted "out of the box of this Society." He was also aided by Grand Lodge, in spite of some kind of irregular conduct of which he was accused in 1730, the nature of which is not known, for which he was called to account by Grand Lodge. The finding amounted to a verdict of "not guilty, but don't repeat the offense"; and Sayer did not again approach Grand Lodge for aid until 1741, when he received help.

After that one finds no allusion to him in the records of Grand Lodge, or anywhere else, until his death the following year, 1742, which was announced in the London papers - both in the *Champion* and in the *Evening Post*. From these accounts we learn that his funeral was attended "by a great number of gentlemen of that honorable society of the best quality," and that he was buried in St. Paul's Church, Covent Garden - where his widow was buried a few months later in the same year. The vague impression of Sayer that is left us, almost too vague to be perceptible, is that of an amiable but rather

ineffective man rescued from utter oblivion by the one brief honor of his life. Hardly more than a name, no biography of his has been written, and no materials for one exist - if indeed so obscure and colorless a man deserved to be celebrated at all.

Shortly after his death, probably in 1744, a portrait of Sayer was painted by Joseph Highmore, which was engraved by Johan Faber, a Dutch artist. both men of the Craft, as an appendix to a Masonic history, in which Highmore was interested. Bromley, in his Catalogue, issued in 1793, assigns the year 1750 as the date when the picture was published, with the legend, "Anthony Sayer, Gent, Grand Master of Masons." Of this engraving many copies have come down to us, which are highly prized as giving us the only image and likeness of the first ruler of our gentle Craft.

So much for the first Grand Master, of whom we know so little, not even the place or date of his birth. It is plain that the real work of the Grand Lodge, in those critical and creative years, was done by other and stronger men. They wrought well, but, excepting Anderson. and less certainly Desaguliers, we know very little of what part each took in the work. Nor does it greatly matter, as it is the building and not the builders that is the goal of our labors, and it is an eloquent fact that Masonry, even in its modern form, which took shape in the first Grand Lodge, is a cooperative enterprise, in which no names out-top their fellows.

Let us be grateful that it is so, remembering the wisdom of Goethe, one of the greatest men in the annals of our Craft, who, as he grew older, took comfort in the beautiful feeling that entered his mind that only mankind together is the true man, and that the individual can only be happy when he has the courage to feel himself in the whole, and lose himself in it.

PART III

There is a reason for everything, even for a superstition, if we seek far enough to find it. There was a reason, both in the spirit of the age and the state of the Craft, for the "revival" of Masonry in 1717. It was the fad of the day to form all sorts of queer clubs and secret societies, some of them with odd, fantastic names. Our Craft was caught by that craze, but Masonry lived, while the rest, were left in limbo. Why should it have been so?

The cathedrals had long been finished and the work of the Craft seemed done. The place of the Master Mason had been taken by the architect who, like Sir Christopher Wren and Inigo Jones, was no longer a child of the Lodge, but a man trained in books and by travel. By all the rules, Masonry should have died, or else reverted to some kind of guild or trade union. But it did not. Instead, men who were not working Masons had long been joining its Lodges, in quest of truth they had not found elsewhere.

Put otherwise, why did Masonry alone of all trades live after its work was done, preserving not only its identity and its old emblems and usages, but transforming them into teachers of morality and charity? Of course, in the end only that lives which is in accord with the need of man and the nature of things; but we may go further and say that Masonry lived because it had never been simply an order of architects, but a moral and spiritual fellowship - the keeper of great symbols and a teacher of truths that never die.

Having reviewed the meager record, let us examine the facts more in detail. The new Masonry was not merely a “revival”; it was a revolution. The Craft had fallen to a low estate, following the rebuilding of London after the Great Fire. The new Grand Lodge was intended to give it “a center of union and harmony,” a community of action, such as it had not had for year; but it did much more. It gave the Craft not only an old form with a new meaning, but a new spirit, a new force, a new direction, and sent it forward to a new destiny such as no one had ever dreamed.

More than one writer has told us that the leaders of the Masonry of that day were fuzzy minded men who did not know what they were doing: but the results show that they were wise men. Never more so than when they were careful to say that what they were doing was “according to ancient usage,” a phrase which still has magical power among us, because Masons love things old, tried, and lovely. They were doing things never done before “according to ancient usage” from “time immemorial,” and that was surely a rare feat! They made the past glide into the future without loss, using an ancient form to clothe a new spirit and purpose.

The Brethren who met in the Apple-Tavern “constituted themselves a Grand Lodge pro tempore in Due Form, and forthwith revived the Quarterly Communication of Officers of Lodges, called the Grand Lodge.” The quarterly meeting was never before called a Grand Lodge, so far as we are aware, but it became one none the less. Under the guise of reviving all old usage they created a new form of organization - new, certainly, in its power. No wonder there was a Great Schism later on, made; as we now know, by Lodges not represented at the Apple-Tree Tavern, and who denied the right of a few men to constitute themselves a Grand Lodge.

What was the “due form” with which the new Grand Lodge was constituted? A postscript to the record tells us that “when the Grand Master is present it is a Lodge in Ample Form; otherwise, only in Due Form.” But what ritual, if any, was used on that important occasion? Nobody knows, our Brethren have practiced the virtue of secrecy too successfully for us to penetrate the veil. Some sort of ceremony must have been employed, but we do not know what it was, unless it was that found in the “Narrative of the Freemasons Word and Signes” contained in the Sloane MS. The Grand Lodge itself being a new invention, no doubt it set about revising and elaborating such ritual as existed, which developed into the Ritual as we now have it.

Under the guise of a “revival” still further innovations were made when the Four Lodges met to elect a Grand Master and celebrate the Feast of St. John in the Goose and Gridiron Ale-house. The office of Grand Master was new both in its creation and in its amazing power - a power almost absolute including the “sole” right of appointing both of his Wardens. These must have been murmurs against it, because Anderson found it necessary to say a little latter that it was found “as necessary as formerly, according to ancient custom.” Whereas he was in fact attempting to justify a new fact by appeal to an old fiction, since no such office existed in former times.

Old usages were in evidence, to be sure, such as the observance of St. John's Day, the manner of voting by show of hands, the badges of office, the tyled Lodge, to name no others. But if the new Grand Master wore an old badge of office, he himself was a new figure in Masonry, invested with a new and vast power. His badge was a large white apron, though hardly so large as the one we see in the Hogarth picture. The collar was

of much the same shape as that at present in use, only shorter. When the color was changed to blue, and why, is uncertain, but probably not until 1813, when we begin to see both apron and collar edged with blue. By 1727 the officers of all Lodges were wearing “the jewels of Masonry hanging to a white apron.” Four years later we find the Grand Master wearing gold jewels pendant to blue ribbons about the neck.

As regards innovations, it is pointed out by Gould that the new Grand Lodge introduced three striking changes in English Masonry, besides those already named. First, it prohibited the working of “the Master's Part” - now, probably, the Master's Degree - in private Lodges, as if it intended to keep the most sacred and secret part of the ritual within its own control. Not unnaturally this provoked rebellion on the part of many, and was done away with in November, 1725. However, it was a wise thing, because, as Stuckeley said in his Diary, under date of January, 1721, “Masonry took a run, and ran, itself out of breath through the folly of its members.” It seems that Masons were being made not only by Lodges, but by private groups.

The second innovation named by Gould was less important, but worthy of mention. The new Grand Lodge arbitrarily imposed upon the English Craft the use of two compound words new in its vocabulary - Enter Apprentice and Fellow Craft. These words were known elsewhere in the Craft, but they were new in England. More serious, by far, was the article on “God and Religion” in the first Constitutions, by which Christianity was no longer to be the only religion recognized by Masonry. As Gould remarks, “the drawing of a sponge over the ancient Charge, 'to be true to God and Holy Church,' was doubtless looked upon by many Masons of those days in very much the same manner as we now regard the absence of any religious formulary whatever in the so-called Masonry of the Grand Orient of France.”

The full import of this article was not realized at first; but it was one factor leading to the Great Schism which divided the Craft for fifty years. Indeed, the “epoch of transition,” as it has been named, from the old Masonry to the new, covered a long period, say from 1717 to 1738, when the second book of Constitutions was issued, and first Papal Bull was hurled at the Craft. It was a period of ups and downs, all kinds of tangles, new and vexing problems, when the Craft was attacked and defended by turns, with many alleged “exposures” as well, as we know not only from the record of the Craft, but from items in the papers of the time.

The old Diarist was right when he said that “Masonry took a run,” and it did not stop until it reached the ends of the earth. Lodges multiplied, charity flourished, and the gentle influence of fraternity spread afar. In spite of schism within and opposition without, the Craft grew almost too rapidly, and measures had to be taken to restrain it, least it go too fast, making members without making Masons. Those “fuzzy-minded old men,” as they have been called, knew what they were about, and while-they made more than one sad mistake of policy, they helped forward the Brotherhood of Man. Even the Great Schism helped, rather than hindered, the onward march of Masonry.

“The covering of a Lodge is no less than the cloudy canopy or starry-decked Heaven, where all good Masons hope at last to arrive by the aid of that theological ladder which Jacob in his vision saw extending from earth to heaven, the three principal rounds of which are denominated Faith, Hope and Charity, and admonish us to have Faith in God, Hope in immortality, and Charity for all mankind. “ (Washington Monitor)

Genesis, chapter 28, verse 12 describes Jacob's ladder: “And he dreamed, and behold a ladder set up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it”

The covering of a Masonic Lodge-always worthy of consideration-is, in our changing world, worthy of re-consideration. When considering the “covering” of a Lodge, the important images referred to are the starry heavens and a ladder which reaches from earth to heaven. The ladder is usually interpreted in a figurative or symbolic sense, and each step represents the achievement of a moral quality; i.e., Faith, Hope and Charity are the first three rungs of the ladder.

The ladder represents regular, sequential progress and it is a standard image throughout the history of thought. Those who have had the occasion to study the psychiatric interpretation of dreams know that people report similar images in their dreams, and that certain images are so often repeated that they are understood to be more-or-less universal. Whenever they appear they have somewhat similar meanings for many different people. Psychiatrists and psychologists recognize the validity of this assumption. A ladder means progress-step by step and regular.

I had a ladder dream once myself. I was in space, climbing a ladder and climbed up through a trapdoor into a vast library suffused with light and filled with ancient books. There was an old and benevolent man there with long white beard and robe. The way I interpreted this dream was that I was making some progress.

Darwin talked about the ladder of evolution, and most of us are at least somewhat familiar with his brilliant work. Based on his scientific observations he discovered and propounded the theory which is the basis upon which most of our modern biological sciences are built. He discovered that there is a progression of life forms from the single celled organism through the plant and animal kingdom all the way up to the human being. With each step up the ladder of evolution, new qualities emerge.

If the first three rounds of Jacob' s ladder represent the development of Faith Hope, and Charity (which, by the way, originally read “love”); we can but wonder at those qualities which lie beyond our present knowledge and those beings which can travel all the way up to the top of the ladder where stands the Lord.

A basic concept in both Hindu and Buddhist religions is called reincarnation (rebirth). Reincarnation is the idea that there is a regular progress of the being up the ladder of existence, and that the whole reason for life is tied up in the concept of progress and perfectment. The two religious systems vary in detail, but the basic idea is that not only the forms of life have a regular progression, but so does the consciousness progress by

regular degrees toward greater enlightenment. Jesus said that in order to reach heaven it was necessary to be born again. Another variation on the theme of Jacob's Ladder is the concept of the Great Chain of Being which dates back to Plato. The idea is that there is a great chain of life throughout the universe and that each is linked to the others as in a chain. I am reminded of the molecular DNA chain of life. At any rate, the principles underlying the concept of the great Chain of Being are the principles of PLENTITUDE, CONTINUITY, AND GRADATION-or in other words, the idea that life is everywhere in different forms, that it is continuous and that it exists in grades, ranks or degrees of development. If we accept the validity of any of this illuminated thinking we must necessarily speculate on its ramifications. Although our bodies appear to be distinct and separate we are told repeatedly by some of the most enlightened of our teachers and throughout the cultural traditions of ages that we are immersed in a sea of living forms with which we are thoroughly interdependent. Moreover, all of these forms in their graduated ranks are engaged in an immortal quest for progress and for more enlightenment.

We can not in good faith or common sense shrug this off as archaic thinking appropriate to less sophisticated times and people. Modern ecology (the study of life systems) is demonstrating the scientific validity of this concept of the interdependency of life. This scientific truth verifies our philosophical truths, and is beginning to cast light on man's true responsibility. In short, that responsibility is not just to himself, his family, or his nation; but to all life, and every life form. "Do unto others as you would have them do unto you," becomes suddenly and emphatically pragmatic. We do so not just because it is nice, but because it is realistic. Presumably we don't pollute our neighbor's air, because we simultaneously pollute our own. Plato said "thoughts are things," and they have form. That is why they must be pure, because impure thoughts befoul space and come back to us like a boomerang.

Another perspective on this same theme is that there is a golden thread of continuity which runs throughout the teaching of the ancient or ageless wisdom. This perspective observes that there is a constant reappearance of the same TRUTH in varied forms throughout the ages. This TRUTH is handed down to generation after generation in a form which is comprehensible to the people of the period. This ageless wisdom comes to us from the remote past and suggests the existence of both purposeful plan and divine guidance in the affairs of humanity. The Trestleboard symbolizes this. Divine guidance of human destiny is said to be the responsibility of a Great Brotherhood of enlightened beings who have progressed further up the ladder than the human state of being.

The ladder of regular progression is also evident in the starry canopy of heaven. What do we know about this canopy? First and foremost, we know that we perceive it from our own perspective, and, therefore, know very little about it.

Philosophy tells us that humans mark a middle point on the ladder of evolution. Again science validates philosophy. Compared with atoms, in terms of form and consciousness, we are immense; compared with the universe we are minute. But, ironically, we are made of atoms and have literally descended from the stars. This sounds enigmatical, but science informs us that the elements and atoms which compose us and our entire world are the results of the explosions of dying stars in untold ages past. We are chemically and atomically, in fact, a minute part of a system older and

much bigger than we are. To get an idea of just how much bigger, we need to free ourselves from the limitations of our orthodox mental and perceptual framework. Standard concepts won't work for us today. The universe is no more centered on us than it is on the earth—we are just important parts of it.

When thinking about the universe we need to think of distance in terms of light years. A light year is the distance light travels in one year. Light travels at 186,000 miles per second, so the distance it travels in one year is 186,000 miles, times 32 million seconds which is the number of seconds in a year. We have to contemplate this reality in our minds—in our consciousness—because we can't walk it, or drive it, or even fly it. We need to free ourselves from our comfortable conceptual and perceptual limitations and live increasingly on the frontiers of our consciousness.

The truth of this begins to become apparent when we imagine that the depths of space may contain at least as many planets like earth as there are grains of sand on all the beaches of the world, but none of them will be of any consequence in producing light in the starry canopy. Whole galaxies produce no more than a smudge of light in the night sky, but this smudge is the combined output of hundreds of billions of stars.

The covering of the Masonic Lodge is VAST, and mostly empty. For every cubic inch of stellar material in the universe there are a thousand billion billion billion (10 raised to the 30th) such as cubes that are empty. If all material contents were imagined smeared uniformly throughout the universe then every four thousand trillion (4×10^{15}) cubic miles would contain scarcely an ounce. Now consider this—the canopy isn't really empty. In fact all this space is full of atoms and molecules which are quite tangible. In addition to the few ounces of “matter” there is a flux of subatomic, atomic, molecular particles which, today, we know are very real. If they were not, light would never reach us through the vast expanse of space. We can't see them, but they are real.

The covering is big. We only begin to realize how vast it is when we compare our earth to the sun and our sun to other stars. The sun, our closest cosmic relative is the lord of its own domain. Its supremacy in its own system is unchallenged. It is the source of all life on earth and it concentrates all but one seven-hundredth of the solar system's mass within itself. The earth is the size of one of the sun's minor blemishes or spots, and yet our sun, among the immense family of stars is Just average.

The star cluster which is our nearest neighbor is Alpha Centauri, which is four and one third light years away. Our own galaxy, the Milky Way, is one hundred thousand light years in diameter and contains hundreds of billions of stars. Beyond lies a universe of galaxies as numerous as the stars within our own—hundreds of billions of galaxies.

Stars exist in, what to us, seems a vast and incomprehensible sphere and yet, like us, they are born, live and die, and leave their remains in the form of atoms and molecules which then go into the formation of new stars and planets, and people.

Man is formed of the same materials as the stars. A chemical ladder exists from the atom to the galaxy. Can we deduce from this fact that the stars are living conscious beings? All life on earth would cease without the sun. Can we assume that, being made from the same materials as we, being vastly superior to us in the cosmos, and being the very giver of life to us—somehow we are conscious and the sun is not? Consciousness, like space, is invisible to the human eye, but it is obviously there. Could it be that the

stars have, like we, consciousness which is invisible and that the seemingly “empty” space of the cosmos is consciousness? An idea until it is fleshed-out, as a loaf of bread or a computer, is invisible; but it most certainly is there. Ideas and emotions are a real part of our environment. They are even detectable on sensitive machines.

Why do we aspire to light? The only light in the heavens is starlight. What is the relationship between this starlight and Deity? If all this begins to sound incredible, let me leave you with this thought. Viewing the stars in the canopy of heaven is like looking back in time. Because of the vast extent of the universe it takes light so long to reach our eyes that the star which appears to be there may have disappeared ages ago. That which seems to be there may not be there, and much of that which is there is invisible. Those of us who are from Missouri may have a diminished probability of survival in this reality.

Granted! These matters are not easily assimilated. What else is Freemasonry about if not to help us understand it.

Why is the Master of the Lodge equated with the sun? Why is the Lodge at labor throughout the day? What happens to it at night? Why are the luminaries of the Lodge so regularly spaced? Why are the points of our entrance so important? What are the wages of the builders, and what is appropriate labor for Freemasons?

Within the ritual and structure of Freemasonry there are many possibilities. They must be approached with awe, with diligence, prudence, temperance and discretion. And why is this? Because Freemasonry is connected in both consciousness and form by Jacob’s ladder to the vast “canopy. “ The moral quality to be achieved is Heart and its realization is Brotherhood. The labor of Masons as they move into the future is fraught with exciting possibilities.

THE MASON'S MARK

by Wallace M. Gage, PM, The Maine Lodge of Research
MSA Short Talk Bulletin - November 1986

A recent tour of England and Scotland included visits to the beautiful and stately Salisbury Cathedral, York Minster, Westminster Abbey, and to Roslyn Chapel and Melrose Abbey. All had many “Mason's Marks” carved in the stones and can be found in many other buildings still standing in Europe and the British Isles.

These old Mason's Marks help us to trace Freemasonry's story from its early operative days to the present, when it is used in a symbolic sense in the first of Capitular degrees of the York Rite.

Putting aside the legends from the old Gothic Constitutions perpetuated in our present day rituals, which purport to trace Masonry from the building of King Solomon's Temple, to Noah's flood or to Cain and Abel, Masonic students in the last century or so have been able to document fairly accurately the evolution of Freemasonry as far back as the mid-fourteenth century when the first attempt was made to organize the Mason's trade in England, and to establish work rules for its government.

Our modern Freemasonry is an outgrowth of those operative masons of the middle

ages, the builders of those ornate and beautiful examples of the gothic school of architecture unsurpassed in the builders' art. The mason's mark has been found on structures far older than these, however, some going back to 2500 B.C. Little attention was paid to these carvings until 1841 when a British archeologist published an article on his studies. Masonic students took an interest in the subject, and perceived the link formed between operative and speculative Masonry.

It is surprising how long a thing may remain unnoticed until it has first been discovered. When a number of mason's marks were pointed out to an old priest, he remarked "I have walked through this church four times a day, twenty eight times a week, and never noticed one of them. Now I cannot look anywhere but they flit into my eyes."

The operative mason's mark was used for purely practical purposes. During the period when most cathedrals, abbeys and monasteries were built, there were few who could read or write. When he became a Fellowcraft or journeyman, each mason selected his mark or design, which was his for life, and was never to be changed. The mark thus served as a signature. He cut it into each stone he prepared, so that he might be given credit and receive wages for his labor, and also be held responsible for the quality and proper execution of the work. The mason's mark has a similar objective to a trade mark by assigning responsibility for quality of work.

During the middle ages, the Roman Catholic Church dominated the religious scene in Europe and Britain, and most of the work done by the operative masons of the day was construction of cathedrals, abbeys and monasteries for the church. With the coming of the Protestant reformation in 1517 however, the Roman church lost much of its temporal power and influence, and the building of religious works fell off sharply. The operative masons found themselves facing increased unemployment. Fewer apprentices were accepted to learn the trade, and work for the masons left was limited largely to military construction and repair work requiring lesser skills. This period of operative decline was the beginning of a gradual change from guilds of builders, to the moral and philosophical Fraternity which today we call "Speculative Masonry."

Returning our attention to the mason's mark, we find an early reference to it in the German "Torgau Statutes" of 1462. They note that on becoming a journeyman (equivalent of the Fellowcraft), the mason "took his mark at a solemn admission feast." Later in Scotland, in 1598, the so-called "Schaw Statutes" were placed in effect. A set of rules governing the operative mason's trade were issued by William Schaw, Master of the Work of King James VI of Scotland. These contain the first known reference to the mason's mark in the English/Scottish area from whence our present day Freemasonry has descended. These Statutes say: "That no master or fellow of craft be received or admitted without their being six masters and two entered apprentices present, the Warden of that Lodge being one of the six, and that the day of the receiving of the said fellow of craft or master be properly booked and his name and mark inserted in the said bookÖ "

The newly passed fellow craft had to pay the Lodge "one Scots merk" for such registration. The Fellowcraft was journeyman, fully qualified to do mason's work, and the master was a contractor, or employer of Fellowcrafts, and who could take apprentices for training.

In 1634 an event took place which was to profoundly affect the future of the Craft. The minutes of the Scottish Lodge of Edinburgh (Mary's Chapel) for July 1, 1634 notes that Lord Alexander, Viscount Canada; Sir Anthony Alexander; and Sir Alexander Strachan, Bart were admitted members of the Lodge. This is the earliest record of the admission of non-operatives into a Lodge in Scotland or England, and it turned out to be the opening wedge in the transition from operative to speculative Masonry.

The earliest minutes of this Lodge are dated July 31st, 1599, and show the mason's mark used in conjunction with the signature of one of the members present. By the following year, many marks appear in the minutes, sometimes unaccompanied by a signature. Minutes of other Scottish Lodges also show the use of the mark, undoubtedly in conformance with the Schaw Statutes requirement.

Following the admission of the three non-operatives noted above, the practice spread rapidly. In a period of decline for operatives, more and more non-operatives came to be accepted as members by most Lodges, and the character of Masonry underwent increasingly rapid change. By 1670, for example, the Lodge at Aberdeen shows minutes signed by some 49 members, about three quarters of whom were non-operatives. Noteworthy was the fact that all but two had marks shown beside their names indicating that the practice of choosing a mark was not restricted to the operatives.

During this period when activities are well documented in Scotland, English records are scarce regarding acceptance of non-operatives, and make no reference at all to use of the mason's mark. This dearth of records makes it difficult to do more than guess at the chain of events which immediately preceded the most important event of all, formation of the first Grand Lodge by four old Lodges in London in 1717, generally accepted as the historical dividing line between operative and speculative Masonry. It established the basis of organizational pattern followed by all regular Masonic jurisdictions everywhere. Ireland followed suit, forming its own Grand Lodge in 1725, and Scotland likewise in 1736.

At that time, English Lodges were almost entirely made up of non-operatives, while in Scotland the operatives were still strong, but waning rapidly.

Ritual played a relatively minor part in operative Masonry, but with the transition to speculative, it developed and expanded, and soon came to play an important role. We know little of it until the publication of the first of many "exposes" in 1724. None of them had anything to say about the mason's mark, and the first indication we have of a ceremony or degree being connected with it is in the September 1, 1769 minutes of Phoenix Royal Arch Chapter of Plymouth, England, where it states that six members were made "Mark Masons and Mark Master Masons," and each "chose their mark." While the mark had been used in Scotland for many years, the first time we hear of its ceremonial aspect is in the records of St. John Operative Lodge, Banff, on July 7, 1778. There is strong evidence that the Mark degree was worked in America as early as 1782, although documentary proof is lacking.

The development of the Mark Master Mason degree to its present day status is a story in itself. At various times, it has been conferred in Craft Lodges, by the Scottish Rite, by Royal Arch Chapters, by Templar Encampments and by independent Mark Lodges.

In America, the degree was gradually absorbed by the Royal Arch early in the 19th century.

Over the years, there have been other degrees based on the mark, such as the Mark Man, Mark and Link, Fugitive Mark, Black Mark and others, but these have disappeared, leaving only the Mark Master Mason. Although the rituals vary somewhat in different jurisdictions, they are basically similar. As the ritual of the Mark Master Mason degree developed, the mason's mark came to take a somewhat subordinate role to the Keystone and the theme of the building of King Solomon's Temple.

The Mark degree now is a requirement for candidates for the R.A. degree in the United States, Ireland and Scotland. The United Grand Lodge of England at one time voted to recognize the Mark degree as a "graceful addition to the Fellowcraft degree," but soon reversed itself, which led to the formation of the "Grand Lodge of Mark Master Masons of England, Wales and the Dominions and Dependencies of the British Crown" in 1856, which today has some 1200 Mark Lodges under its jurisdiction.

Only in Scotland is the Mark degree recognized as a part of Craft Masonry. It may be, and usually is, conferred on Master Masons in the Symbolic Lodge. It is also a requirement for the R.A. degree, and the degree may be conferred in the Royal Arch Chapter if the candidate has not already received it in his Lodge.

Our ritual for the three Craft degrees is clearly based on the practices of operative Masonry, with symbolic usage of the working tools, the ashlar, the trestleboard, lessons in architecture and many others. Why the mason's mark, an operative practice from time immemorial should have been omitted in favor of such things as the anchor and the ark, the beehive, etc. is difficult to understand. A possible explanation may be that most of those who composed our early ritual were English, who may well have been unaware of the mark in the operative scheme of things. Only in Scotland has it received recognition and been given its rightful place as a part of Craft Masonry.

Our Mason's Mark is the Masonic equivalent of our signature. It represents our name, our character, our integrity and our skills. When we sign our name or apply our Mark to a document, letter, painting, or to a stone for the building of a cathedral, we stand up to be counted. By it we say in effect "This is where I stand, this is my work. I guarantee its quality, and am proud of the workmanship it shows."

In addition to our own Mason's Mark, we have a responsibility in regard to that best known Mason's Mark of them all, the Square and Compasses. Almost all of us wear it or otherwise display it thus identifying ourselves as Masons to all we come in contact with. In doing so, we cannot help but project an image of Masonry to the public. When we wear this Mason's Mark, the Square and Compasses, the world will judge the Craft by our words and actions. Should we feel unable to live up to the tenets and principles Freemasonry stands for, we would be well advised to leave the Masonic ring or pin in the dresser drawer, rather than damage the good name of the Fraternity.

It seems to be human nature for us to want to leave some sort of a memorial, that future generations will know we passed this way. We find this in the graffiti scrawled on the walls of Pompei and in ancient Egypt, and on the subway cars in modern cities. It shows in the initials carved in old school desks and in the "John loves Mary" cut into tree trunks, and in the "Kilroy Was Here" of World War 11.

We sometimes hear it said of a person, that "he left his mark," meaning he made a lasting impression on some institution or field of endeavor. Yet there are varying kinds of marks left. George Washington and Thomas Edison most certainly left their marks on our society and civilization; so did Hitler and Stalin.

All of us can't be Washingtons or Edisons, but we can contribute toward the building of a better world. Our ancient operative ancestor in cutting his mark on a stone for Salisbury cathedral left a memorial which says "I had a part in building this beautiful house of God." By being better citizens, better husbands, better fathers, we can leave our mark on society by discharging our responsibilities to God, to our country, to our neighbor and to ourselves.

In our vocations, in our daily lives and in our dealings with our fellow man, lets do our best to leave our marks only on "good work, true work, square work, just such work as is wanted for the building of the Temple."

THE MM'S BOOK

by J. S. M. Ward

[source unknown - date unknown]

PREFACE

THE third degree in Freemasonry is termed the Sublime Degree and the title is truly justified. Even in its exoteric aspect its simple, yet dramatic, power must leave a lasting impression on the mind of every Cand. But its esoteric meaning contains some of the most profound spiritual instruction which it is possible to obtain to-day.

Even the average man, who entered The Craft with little realization of its real antiquity and with the solemnity of this, its greatest degree. In its directness and apparent simplicity rests its tremendous power. The exoteric and esoteric are interwoven in such a wonderful way that it is almost impossible to separate the one from the other, and the longer it is studied the more we realize the profound and ancient wisdom concealed therein. Indeed, it is probable that we shall never master all that lies hidden in this degree till we in very truth pass through that reality of which it is a allegory.

The two degrees which have gone before, great and beautiful though they be are but the training and preparation for the message which the third degree holds in almost every line of the ritual. Here at length we learn the true purpose of Freemasonry. It is not merely a system of morality veiled in allegory and illustrated by symbols, but a great adventure, a search after that which was lost; in other words, the Mystic Quest, the craving of the Soul to comprehend the nature of God and to achieve union with Him.

Different men vary greatly; to some the most profound teachings appeal, while to others simpler and more direct instruction is all they crave. But there is hardly a man who has not, at some time or other, amid the turmoil and distraction of this material world, felt a strange and unaccountable longing for knowledge as to why he was ever sent here, whence he came, and whither he is wending. At such times he feels like a wanderer in a strange land, who has almost forgotten his native country, because he left it so long ago, but yet vaguely realizes that he is an exile, and dimly craves for some message from that home which he knew of yore.

This is the voice of the Divine Spark in man calling out for union with the Source of its being, and at such times the third degree carries with it a message which till then, perhaps, the Brother had not realized. The true sÖts are lost, but we are told how and where we shall find them. The gateway of d. opens the way to the p. within the c., where the longing spirit will find peace in the arms of the Father of All.

Thus it will be seen that the third degree strikes a more solemn note than even that of d. itself, and I have endeavored in this little book to convey in outline form some part at least of this sublime message.

As in my previous books, I freely confess that I have not covered the whole ground. Not only would it be impossible to do so in a book of this size, but in so doing I should have defeated one of my principal objects in writing namely, to inspire others to study for themselves and endeavor to find in our ceremonies further and deeper meanings.

The success of the earlier books shows clearly that my efforts have not been in vain, and that the Brethren are more than anxious to fathom the inner meaning of the ceremonies we all love so well. This book completes the series dealing with the meaning of the three Craft degrees, but their popularity has convinced me that the experiment of producing a small and inexpensive handbook has been completely justified. I have therefore been encouraged to write further volumes, and the next of the series will be an outline history of Freemasonry "from time Immemorial."

PREFACE TO SECOND EDITION

The success of the first edition of this book has necessitated a second wherein I have corrected a few printing errors and added a few points which may help my Brother students.

From the number of letters I have received from all parts of the world, thanking me for the light these books throw on the meaning of our ceremonies, it is clear that the new members who are entering our Order are tending to take an increasing interest in the meaning of our Rites and are no longer content to regard the Ceremonies merely as a pastime for an idle hour.

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INTRODUCTION

W. Bro. Ward has lost no time in supplying his large circle of readers with this little book on the 3 degree. With becoming reverence he touches on the last great lesson which Masonry presents to the mind of the Craftsman. Among the manifold blessings that Freemasonry has conferred on mankind none is greater than that of taking the sting from death and robbing the grave of victory. No man can be called Free who lives in dread of the only event that is certain in his life. Until emancipated from the fear of death, he is all his life long subject to bondage. Yet how miserably weak is this phantom king of Terrors who enslaves so many of the uninitiated. As Francis Bacon remarked, there is no passion in the mind of man that does not master the dread of death. Revenge triumphs over it; love slights it; honor aspireth to it; grief flieth to it. Death has always been regarded as the elucidation of the Great Mystery. It was only at the promise of dissolution that the seeker after the Elixir of Life exclaimed Eureka. Masonry regards death but as the gate of life, and the Master Mason learns to look forward with firm but humble confidence to the moment when he will receive his summons to ascend to the Grand Lodge above.

Brother Ward very properly attaches much significance to the Pass Word leading to the 2 degree and 3 degree. In the Eleusinian Mysteries an ear of corn was presented to the Epoptai. This, as an emblem of Ceres, represented by the S.W., is appropriate

to the F.C.'s, who are under the guidance of that officer, while the name of the first artificer in metals, which is reminiscent of Vulcan, the Celestial Blacksmith, seems specially befitting to the attributes of the J.W., as it was in the days before 1740. The author sees in the lozenge formed by two of the great lights a representation of the Vesica Piscis. This symbol, whose literal meaning is "the bladder of the fish," is of deep significance. Some see in it the essential scheme of ecclesiastical architecture. But as the spiritually blind are unable to discern

similitudes, so those who are gifted with deep insight are apt to over estimate analogies. The Vesica Piscis being, as Brother Ward rightly states, a feminine emblem, and therefore one sided, can hardly represent the equilibrium attained by the conjunction of the square and compasses. These respectively stand for the contrasted correlatives which pervade Creation, and, like the pillars, are typical when conjoined of new stability resulting from their due proportion in the various stages of Evolution. The progressive disclosures of the points of the compasses seems to indicate the ultimate realization of the spirituality of matter; the at-one-ment and reconciliation at which Freemasonry and all true religions aim. Brother Ward repeatedly points out the similarity that exists between the lessons of Christianity and of Freemasonry. It is indeed difficult to distinguish between them, The Ancient Mysteries undoubtedly possessed in secret many of the truths proclaimed in the gospel. St. Augustine affirms that Christianity, although not previously known by that name, had always existed. But whereas the hope of immortality was formerly in the Mysteries confined to a favored few, the new Covenant opened the Kingdom of Heaven to all believers. Incidentally this little volume clears up many passages which are obscure in the Ritual. For example, there could be no object in directing that the F.C.'s, who, on account of their trust-worthiness, were selected by the King to search for the Master, should be clothed in white to prove their innocence. That was already beyond question. The order was evidently meant for the repentant twelve who took no actual part in the crime. This and

similar inconsistencies in the Ritual may be accepted as evidence of its antiquity. Had it been a modern compilation such contradictions would have been studiously avoided.

It is probable that many earnest Masons may not agree with all Brother Ward's interpretations. Nor can such unanimity reasonably be expected. Freemasonry, as a gradual accretion of the Wisdom of Ages Immemorial, bears traces of many successive schools of thought. But all its messages are fraught with hope for the regeneration of humanity. The author intimated his desire in this series of handbooks to lead others to prosecute the study of Masonry for themselves; and indeed he has abundantly proved that in its unfathomable depths there are many gems of priceless ray serene which will well repay the search. Brother Ward is heartily to be congratulated on having attained the object he had in view.

- John A. Cockburn.

CHAPTER I - QUESTIONS AND P.W.

Those of our Brethren who have read the previous two books of this series will not need much help in understanding the significance of the questions which are put to the Cand. before being raised. Practically every question has been dealt with in

detail in the previous books; the majority of them are taken from incidents in the Lectures and Tracing Board, and since the latter was explained at some length we shall not now detain our readers long.

The manner of preparation for the second degree stressed the masculine side, which is characteristic of it. The admission on a S. indicated that the Cand. had profited by the moral training received in the First degree, and that his conduct had always been on the S.. There is, however a deep esoteric meaning in the apparent platitude that it is the fourth part of a circle. Among all the ancient nations the circle is a symbol of God the Infinite, Whose name we discovered in the second degree in the M.Ch., where we learnt that it consisted of four letters. Thus the Cand. was admitted on one letter of the Mystic Name, and if the four Sq.s are united with the circle in a peculiar way they form the cosmic cross, emblem of matter, within the circle of the Infinite.

We have in the last book considered at such length what is implied by the words "Hidden mysteries of nature and science," that we need here only refer our readers to that section, wherein we saw that in former times these hidden mysteries undoubtedly referred to certain occult powers, which would be dangerous if acquired by a man who had not proved himself to be of the highest moral character.

The "wages" we receive consist of the power to comprehend the nature of God, Who resides in the M.Ch. of the Soul of every Mason. The F.C. receives his wages without scruple or diffidence because the Spiritual benefit he receives from Freemasonry is in exact proportion to his desire, and ability, to comprehend its inner meaning.

He cannot receive either more or less than he has earned, for if he has not understood the profound lesson of the Divinity within him, naturally he cannot benefit therefrom.

His employers are the Divine Trinity, of Whom Justice is one of the outstanding attributes. God could not be unjust and remain God. This conception is almost a platitude, but the average man, while realizing that God will not withhold any reward earned, is at times apt to assume that because God is love He will reward us more than

we deserve. This is clearly a mistake, for God could not be partial without ceasing to be God, therefore the F.C. receives exactly the Spiritual wages he has earned, and neither more nor less, but some F.C.'s will nevertheless obtain a greater reward than others, because spiritually they have earned it.

The significance of the names of the PÖrs was explained in the last book, but in view of the nature of the third degree it seems advisable to point out once more that their secret Kabalistic meaning is (1) Being fortified by every moral virtue, (2) you are now properly prepared, (3) to undergo that last and greatest trial which fits you to become a M.M.. Thus we see that even the w..ds of the preceding degrees lead up to this, the last and greatest.

As in the former case, the remark of the W.M. that he will put other questions if desired indicates the possibility of members of the Lodge asking questions based on the Lectures of the Second Degree, or even on the Tracing Board. It is, indeed, a pity that this right is practically never exercised. For example, a particularly appropriate question would be "What was the name of the man who cast the two great pÖrs?" "As it is, the Cand. in a dramatic way represents the closing incidents in the life of this great man, whose importance till then he has hardly had any opportunity of realizing.

Having answered these test questions, the Cand. is again entrusted with a P.W., etc., to enable him to enter the Lodge after it has been raised to the Third degree during this temporary absence. We have in the previous book explained that the raising of a Lodge should alter the vibrations of those present by a process well recognized in the ceremonies of Magic, and, to enable the Cand. quickly to become in time with these higher spiritual vibrations, a word of "power" is given him, which in a moment places him on the same plane as the other members of the Lodge. This word he has to give, not only outside the dÖr of the Lodge, but also immediately before his presentation by the S.W. as "Properly prepared to be raised to the Third Degree." It is only after this has been done that the real ceremony of the Third Degree, so far as the c. is concerned, begins, and therefore that the full force of the vibrations of the M.M.'s come into play.

The P.W. itself is of the greatest significance, more especially when combined with the P.W. leading from the First to the Second degree. At one time the P.W.'s were reversed. T.C. being the W. leading to the Second, and ShÖ. the W. leading to the Third. This is still the case in those foreign Grand Lodges, such as the Dutch and the French, which derive from us before 1740, when the W.s were altered owing to certain unauthorized revelations. This alteration was one of the just grievances which brought about the secession of the so-called "Ancients," who charged Grand Lodge with altering the Ancient Landmarks. When the Irish followed our example they continued the prohibition of the introduction of m..ls until the Third degree, which is a logical procedure, for clearly you have no right to bring them into Lodge until you have been symbolically introduced to the first artificer in that material. As the W.s now stand they convey the following spiritual lesson:- the F.C. is one who finds the simple necessities of life, such as C. and W., sufficient for his requirements. They are plenty to the spiritually minded man, whose soul becomes clogged and hampered by the acquisition of worldly possessions and since it is hard for a rich man to enter the Kingdom of Heaven, immediately the Cand. has symbolically received W.P. he is SlÖn.

T.C. conveys the lesson that W.P. in themselves bring death to the soul and prevent its

upward progress. To-day, the river of death connected with the P.W. leading to the Second degree has largely lost its significance, whereas when it was a P.W. leading to the Third, it was in itself a fine allegory.

We must remember that Bunyan's Pilgrim's Progress was well known and widely read at the beginning of the 18th Century, and those who were re-organizing our rituals at that time could not have been blind to the similarity of the allegory hidden in the w. Sh. and the account by Bunyan of Christian's fording the river of death on the way to the Holy City. The change of about 1740 destroyed this allegory, and its survival in the Tracing Board is now merely one of those numerous footnotes which, to the careful student, are invaluable indications of the various transformations through which our ritual has passed during the course of years. Nevertheless, I do not regret the change, as I think the present spiritual lesson is even finer than the former one, but the other arrangement was more logical. Firstly, from the practical point of view the F.C. required the use of m.l tools to perform his operative tasks, and in the process of his work acquired W.P., in contradiction to the E.A., who did only rough work and received only maintenance: i.e., corn, wine, and oil. Secondly, from the symbolical standpoint the sequence was also more logical, for the F.C., having acquired wealth by means of his skill, was brought to the river of d., and passed through it in the Third Degree.

According to Bro. Sanderson, in his "Examination of the Masonic Ritual," the actual translation of the Hebrew w. Sh. is an "e. of c., or a f. of w."- hence the manner in which it is depicted in a F.C.'s Lodge-while the w. T.C. in Hebrew means only a blacksmith, though another w. similarly pronounced means acquisition. Hence, as he points out, "an allegorical title has, in translating the Old Testament, been mistaken for the name of an actual person, for the name itself means 'A worker in MÖtÖls'" Therefore the connection with H.A.B. is obvious. Bro. Sanderson, quoting from the "Secret Discipline," by S. L. Knapp, says, "In a work on ancient ecclesiastical history the following occurs, 'By a singular plusus linguae the moderns have substituted T.C. in the Third Degree for tymboxein-to be entombed.' " While I am unable to say whether Knapp is justified in this statement, it is quite probable that this P.W., and indeed all the P.W.s are comparatively modern substitutes, taken from the Bible to replace ancient W.s of power whose full meaning was lost and whose form in consequence had become corrupt and unintelligible. The Greek word tymboxein would be peculiarly suitable for a P.W. leading to the Third Degree, in view of its meaning, and mediaeval magical ceremonies are full of corrupt Greek words indiscriminately mingled with equally corrupt Hebrew and Arabic. There is, therefore, nothing intrinsically improbable in the suggestion that this ancient Greek word was the original from which T.C. has been evolved. We know as a fact that large pieces of Biblical history were imported wholesale into our rituals in the 18th Century, and what is more likely than that an unintelligible work, already so corrupt as not even to be recognizable as Greek, should be amended into a well known Biblical character? However, the word as it stands, because of its Hebrew meaning of acquisition, can correctly be translated as W.P., while as meaning an artificer in M. it clearly refers to H.A.B., who made the two pÖrs, and whom the Cand. is to represent. Thus, following this line of interpretation, we perceive that the Cand. really represents H.A.B. when he enters the Lodge, although under the disguised title conveyed by the P.W..

In dealing with these P.W.s I have endeavored to show that there are meanings within meanings, and the same is true of practically every important incident in the whole ceremony. In a book of this size it is obviously impossible to attempt to give all of these meanings, and even if one did the result would be to befog the young reader and so prevent him from getting a clear and connected interpretation of the ceremony. It is for this reason that, in the main, I am concentrating on one line of interpretation, but I have thought it desirable in this section to give a hint to more advanced students, so that they can follow up similar lines of investigation for themselves.

PREPARATION

In English and Scotch workings there is no c.t. around the Cand. in preparation for the Third Degree, but in the Irish working it is wound once around his n., in the Second degree twice, and the First three times. If we regard the c.t. as symbolizing those things which hamper a man's spiritual progress, the gradual unwinding of it as used in Irish workings becomes of great significance. This interpretation implies that the Cand. is hampered in Body, Soul and Spirit in the First Degree, whereas by the time he has reached this point in the Third Degree the Body and Soul have triumphed over the sins which peculiarly assail them, and in that stage symbolized by the Degree itself the Spirit has only to triumph over Spiritual sins, such as Spiritual Pride. With this exception the manner of preparation is the same in all these British workings, and indicates that the Cand. is now about to consecrate both sides of his nature, active and passive, creative and preservative, etc., to the service of the Most High.

The explanation already given in the previous books of the various details, such as being s.s., holds here, and a brief glance at the other volumes will render it unnecessary for me to take up valuable space therewith in this third book. The Can. is then brought to the Lodge door and gives the Kn.s of a F.C. These Kn's indicate that Soul and Body are in union, but the Spirit is still out of contact whereas the proper Kn's of a M.M. (2/1) indicates that the Spirit dominates the Soul and is in union with it, the body having fallen away into significance. It will be remembered that in the first book of this series I pointed out that the three separate kn's of an E.A. symbolize that in the uninitiated man, Body, Soul and Spirit are all at variance. Meanwhile the Lodge has been raised to a Third Degree by a ceremony whose profound significance demands consideration in a separate chapter.

CHAPTER II - THE OPENING

Having satisfied himself that all present are symbolically upright and moral men, the W.M. asks the J.W. if his spiritual nature has evolved sufficiently to control both soul and body. The J.W. suggests that he should be tested, not only by the emblem of upright conduct, but also by the Compasses. Now these combined with the Square form a lozenge, which is itself a symbol for the Vesica Piscis, emblem of the female principle. The Compasses, moreover, are the instruments with which geometrical figures are created, and more especially the Circle. By means of two circles the triangle, emblem of the triune nature of God, is produced, while the Circle itself is the emblem of Eternity and therefore of Spirit. A point within the circle forms the symbol for the Hindu conception of the Supreme Being, Paramatma, whence we have come and whither we shall all ultimately return. At the center of the circle rests all knowledge; there shall we find every lost secret. Now such a figure can only be drawn with the help

of the Compasses, and in drawing it the following significant symbolical act takes place.

One point of the Compass rests at the center, and the other makes the circle of the Infinite. No matter how far the legs of the Compass be extended, or how large the Circle, the fact remains that one leg is always at the center. Thus the Compasses, while they travel through infinity, are at the same time never separated from the center, and from that point cannot err.

This instrument may therefore be considered as standing for the Divine Spark in Man, in all its manifestations. One of these is conscience; but the Divine Spark has many attributes and names.

So the J.W.'s reply indicates that he is prepared to be tested both by the moral code and by the spiritual laws of our being.

But after these preliminaries the proceedings become of an even more exalted nature. All that has gone before has been but preparation for the Great Quest on which we must now set forth. It is the quest of the Soul for realization of God, and at-one-ment with Him. This is the Mystic Quest of all ages, and, true to the ancient symbolism, it starts from the East, the place of Light, and goes towards the West, the place of darkness and death.

The East represents God, Who is our home. It indicates that each soul comes out from the place of Light, from Light itself, that is, from the very substance of God, descends through the Gateway of the Dawn and becomes incarnate in Matter. But it brings with it a sense of loss and separation, for it has come out from God, and the Divine Spark within it longs return whence it came. Having lost the secret of its true nature and the way of return, it wanders in darkness, seeking and for most men the way of return is through the Western portal, the gateway of Death, for so long as we are finite beings we cannot hope to comprehend the Infinite.

Yet there are some few exceptions to the general rule, who, while still in the flesh, have a vision of the Divine splendor, are caught up in it, and became one with God. To such men the return to ordinary mundane existence seems unreal and shadowy. Where others believe in God they Know Him, but it is almost impossible for them to convey to others the experience through which they have gone. Yet that such experiences are real, as real as any other fact in life, is attested by a long line of witnesses right throughout the ages.

To the average man, however, the first real step towards the realization of what constitutes God is through the portal of physical death; - but even then the end is still far off.

Hence the answer explaining how the true secrets came to be lost indicates, not the cause of the loss, but the first step towards the recovery, and this fact is borne out by the subsequent events in the ceremony itself.

Note, it is the body only that dies, and by its death enables the Soul and Spirit to re-discover in part the secrets which were lost. Yet this death of the Body effectually debars the communication of these secrets to the sorrowing F.C.'s left behind. It is the passing through that veil which separates life and death which stars us on the road which ends with God.

It must never be forgotten, however, that the genuine secrets are never recovered in the Craft, although symbolically we rise from the grave, for that secret can only be discovered at or with the C.-i.e., with God. To that exalted position we can only attain after long journeys through the planes of existence beyond the grave. In our symbolism there is nothing which indicates that immediately after death man is fit to pass into the presence of the King of Kings.

But the Divine Spark within us is never really separated from the Great and All-Pervading Spirit. It is still part of it, though its glory is dimmed by the veil of flesh. Therefore, just as one arm of the compasses ever rests on the center, no matter how far the other leg travels; so however far we may travel from God, and however long and hard may be the journey, the Divine Spark within us can never be truly separated from Him, or err from that Center. Thus the point of the Compasses at the center of the circle may be considered to be the Spirit, the head of the Compasses the Soul, and the point on the circumference the body.

So the task is set and the Brethren go forth on the quest, that quest which must lead through the darkness of death, as the ceremony that follows tells in allegory. It is not correct to say that the search hinted at in the Opening ceremony is suddenly abandoned, and those who think this misinterpret the whole meaning of the legend. Never in earthly life shall we find the answer we seek, nay, even death itself will not give it; but, having passed beyond the grave, through the four veils of the Scottish rite, and so into the H.R.A., we find an excellent answer in allegorical and symbolical language, whilst the jewel of the degree emphasizes what the end of the quest is.

Nor must it be forgotten that the body alone cannot realize the nature of God, and that is why without the help of the other two, H.A.B. neither could, nor would, disclose the SÖt.

The W.M.'s promise to help indicates that the Spirit will render assistance, but though the Spirit subsequently raises man from the grave it is not sufficiently evolved to give him the true secret. This can only come about when the Spirit has raised the Soul to a far higher stage of spirituality.

Though this is the degree of Destruction, that form of the Trinity is not invoked, and the title used corresponds more closely to the Hindu name for the All-Embracing than to their form of the Destroyer. This no doubt is deliberate, for the symbol of this degree is the same emblem which among the Hindus denotes the Most High, namely the Circle with a Point within it.

In some Scotch rituals, after the Lodge has been opened in the first degree the I.P.M., or the D.C., opens the V.S.L., and, strange to say, does so with the words, "In the beginning was the Word." Similarly, when the Lodge is closed in the first degree the book is closed with the words, "And the word was with God." Here then we get two striking features: 1) the use of words from the first chapter of the Gospel according to St. John, and 2) their correlation with the phrase in the Third Degree, "At, or with the C." This procedure suggests that the lost W. is the Logos, or Christ, and remembering what we have previously pointed out in the earlier books, i.e., that there is a perfectly logical Christian interpretation of the whole of the Craft ceremonies, this fact becomes of increasing significance.

Before closing this chapter, I would like to add that the Third Degree lends itself to a Christian interpretation even more markedly than the former ones, and several of the higher degrees in Freemasonry adopt and expand this line of teaching.

In view of the fact that in the Middle Ages Freemasonry was undoubtedly Christian, we cannot lightly reject this view of the inner meaning of the ceremonies, but as the framework of our ceremonies apparently goes back before Christian times, a non-Christian interpretation is equally permissible.

CHAPTER III - THE SYMBOLICAL JOURNEYS, ETC.

The Can. is admitted on the CÖ s, and this fact is of far greater significance than most Brethren probably realize. Firstly, as has been noted, one arm of the C.s is always at the C., no matter how far the other may travel, and from the point of view of the Can., though he knows it not, this act in a sense indicates that his heart, and therefore he himself, is at or on the CÖe. Secondly, the CÖs in this degree link up with the Sq. used in the former degree on a similar occasion. We have seen in the previous books that the Sq. and CÖs are united on the Ped. in such a way as to form the vesica piscis, the emblem of the female principle, and the symbol of birth and rebirth. Hence symbolically the Can. passes through the vesica piscis. Also after entering the Lodge in this, as in the previous degrees, he knÖs while the blessing of Heaven is invoked, and as he does so the wands of the deacons are crossed above his head. He thus knÖs in a triangle, the emblem of Spirit, and itself connected with the lozenge. Two equilateral triangles make a lozenge, which is produced from the vesica piscis-formed by two circles, as shown by the first proposition in Euclid. In view of the great stress laid upon Geometry throughout the whole of our rituals these facts cannot be ignored. Our Operative Brn. must have realized that the whole science of Geometry arises out of this first proposition, which shows how to make a triangle (the emblem of the Trinity and the Spirit) by means of two circles whose circumferences pass through the center of each other. In doing so they form the vesica piscis, which gives birth first of all to the triangle, and secondly, to the double triangle, in the form of a lozenge. This last emblem is symbolized by the sq., denoting matter, and the cÖs, denoting spirit. The above facts throw a flood of light upon the interplay between these Masonic emblems.

Before leaving this subject it is worth while pointing out that the Can. likewise takes every Ob. in Craft Masonry within this triangle, and that the same method is employed in other ancient rites, including those of the Society of Heaven and Earth in China, where the Can. knÖs on one sword, while two others are held over his head so as to form a triangle of steel.

The Can. now starts on his three symbolical journeys. He first satisfies the J.W., representing the Body, that he is an E.A., i.e., a man of good moral character. He next satisfies the S.W., representing the Soul, that he has benefited by the lessons of life and acquired intellectual knowledge. Then comes the third journey, when he is once more challenged by the Soul, who demands the P.W., the full significance of which has already been explained. Let us combine these meanings! He comes laden with worldly possessions, which in themselves carry the seeds of death, unconsciously representing in his person the worker in metals who made the twin columns, and is about to be entombed. (tymboxein).

Therefore the Soul presents him to the Spirit as one properly prepared to carry out the part of his great predecessor. There is a point here which we need to realize, for it is one which is often overlooked. In the previous degrees only one Deacon was instructed to lead the Can. by the proper SÖps to the E., but here both are needed. From the practical point of view there is no obvious reason why the help of the J.D. should be invoked at all, and as the ceremony is usually carried out he does nothing but look on. I believe, however, the S.D. should first go through the SÖps and the J.D., should assist the Can. to copy his example. If thus were so we should get an almost exact repetition of the analogous ceremony in the R.A. where the p.s., corresponding to the S.D., is helped by an assistant. Thus, with the Can., in both cases we get a Trinity, only one of whom actually descends into the g., or, in the other case, into the v.

As Major Sanderson has pointed out in *An Examination of the Masonic Ritual*, among the primitive, races usually, a man who stepped over an o.g. would be considered to have committed sacrilege, and almost certainly would be slain, but, on the other hand, we do know that in many Initiatory Rites either the Can., or someone else for him, steps down into a gr., and is subsequently symbolically slÖn therein. If this be the true interpretation of this part of the ceremony, the reason for the presence of the two deacons in addition to the Can. becomes clear. It is only the Body that descends into the clear the Soul and the Spirit have no part therein. Thus, for the moment, though only temporarily, these three represent the triune nature of man, while the three principal officers represent the triune nature of God. The fact that this is undoubtedly true in the case of the R.A., makes it almost certain that the same idea underlies this apparently unimportant difference between the arrangements in the third degree, and those followed in the first and second.

Again and again when one comes to study carefully the details of our ritual, one finds little points, such as these, which would certainly not have survived the drastic revision of 1816 if there had not been present some men who really did understand the inner meaning of our ceremonies, and refused to allow important lessons to be lost by the removal of what, at first sight, appear to be unnecessary details.

Therefore, those of us who value the inner meaning of our ceremonies owe a deep debt of gratitude to these men, even though their actual names be unknown to us, and on our part a duty is imposed on us that we shall not hastily tamper with the rituals, merely because we do not ourselves see the full significance of a phrase or think that by revising it we can make the wording run more smoothly.

The next factor we must consider most carefully is the actual spÖs themselves. These make the Latin cross of suffering and sacrifice.

Sometimes the sp.s are not done quite correctly, for the Can. should be careful to face due North, due South, and due East respectively. This procedure undoubtedly refers to the three entrances of the Temple through which H.A.B. endeavored to escape. Hence it is we see that the Master himself trod out the cross of Calvary during the tragedy, and in a sense made the Consecration Cross of the Temple.

In a mediaeval church, and even to-day at the consecration of a church according to the Anglican ordinance, there should be a dedication cross marked on the building. In the Middle Ages these were usually marked on the pillars, and apparently corresponded to

the mark made by an illiterate person when witnessing a deed. The Consecrating Bishop sometimes drew this cross on the pillar or wall, or sometimes merely traced over a cross already painted there for the purpose. Any new piece of work in a church, even if only a new fresco, had its dedication cross. For example:-At Chaldon Church, Surrey, the dedication cross is marked on the margin of a fresco depicting The Brig of Dread, described at length in Freemasonry and the Ancient Gods.

Bearing these facts in mind, we shall perceive that, even from the Operative point of view, the manner of advancing in this degree, and the manner in which H.A.B. met his end, had a peculiar significance. The Great Architect of the Temple must have traced the dedication cross the whole length and breadth of the Temple in his own blood. Moreover, such dedication crosses as have actually survived are nearly always found to be painted in red. Thus, H.A.B.'s last work was, as it were, to commence the consecration of the Temple which was completed by K.S., for until that cross had been marked either on the wail or pavement, according to mediaeval Operative ideas the building could not be consecrated. Therefore, the Can., who is reenacting the same drama, must obviously do likewise, and in so doing dedicates the Temple of his body.

But there is still more hidden within this ceremonial act. The ancient Knights Templar were accused of trampling on the cr., and a careful examination of the evidence taken at the trial shows that in reality they took a ritual sp., somewhat similar to those taken by the Can. in this degree.

One of the esoteric meanings indicated is the Way of the Cross which leads to Calvary. Furthermore, having thus traced out a cr. he is subsequently laid on it, and this fact is emphasized by the position in which his legs or feet are placed. The foot of this cr. reaches to the Ped., on which rests the O.T. If, therefore, this symbolical cr. were raised as it was on Calvary it would rest on the O.T., and the Can. would face the E., and would be, as it were, on a mountain. This fact should be borne in mind by those who seek a Christian interpretation of our Craft ceremonies. Mystically interpreted, it indicates that every aspirant for union with the Divine must tread the Way of the Cross, and suffer and die thereon, in order that he may rise to a new life, a realization of his union with the Infinite.

Even those who are disinclined to admit the possibility of a Christian interpretation, of the Craft degrees, must recognize the fact that this cr. is the cr. of sacrifice and means that the true aspirant must be prepared to sacrifice everything in his search after Truth.

The number of the spÖs is the combination of the Trinity and of the four elements, representing matter. It is the same number as forms the perfect Lodge, and also the seven elements which form man, whether we interpret it according to the ancient Egyptian system, or in the more modern form of the five physical senses, the Soul and the Spirit. In the latter case it indicates that the man must be prepared to sacrifice, or shall we say dedicate to God, Body, Soul and Spirit.

There are yet other profound meanings in this one ritual act, but enough has been written to set my readers pondering for themselves, and we will therefore proceed to consider the next point in the ceremony.

The Ob. itself contains one or two interesting points. Thus it indicates that a M.M.'s Lodge must always be open on the C.. This shows us at once that we are dealing with a

ceremony with a mystical meaning, for the C. means the same as the middle ch. in the second degree-the secret chamber of the heart, where dwells the Divine Spark-and so tells us in veiled language that all that happens thereafter is a spiritual experience, which sooner or later comes to every mystic. The special moral obligations which the Can. undertakes should be noted, but require no explanation. It is, however, difficult to understand why they should be deferred until this stage. In the ancient charges similar obligations are imposed apparently on the E.A., and this seems more logical.

The Py. varies even in different parts of England, but in essentials is always the same. You are s. at the c., and the manner of disposal is very reminiscent of the way in which the dead are cremated in India in honor of Shiva. There the corpse is burnt near running water, preferably near the Ganges, and the ashes are thrown into the air over the river to the four cardinal points, that the winds may scatter them. It must be remembered that Shiva represents the destructive attribute of the Deity and he makes the P.S. of a M.M. on his statues. His is the element of fire, and all these facts must be born in mind when considering our own Py.

The position of the Sq. and Cs., in addition to the explanation given, indicates that the spirit, represented by the Cs., now dominates the body, typified by the Sq..

CHAPTER IV - THE EXHORTATION

The opening part of the exhortation gives a convenient summary of the previous degrees and quite clearly indicates that the first inner meaning of the series is Birth, Life which is of course educational and preparatory for its sequel, and Death. The phrase relating to the second degree "And to trace it, from its development through the paths of Heavenly Science even to the throne of God Himself," shows plainly its real significance. As pointed out in the F.C. Handbook, in the Mid. Ch. the F.C. discovers not only the name of God, but that he himself is the fifth letter Shin which transforms the name Jehovah into the name Jeheshue, or Messiah, the King.

But according to the old Kabala Jeheshue must be raised on the cross of Tipareth, and the significance of this fact is impressed on our Can. by the incidents now to take place. The average Christian need not trouble about the subtleties of the Kabala, for the story in the New Testament supplies him with a very similar interpretation.

The W.M. having, almost casually, given him this key to the inner meaning of what is about to follow, proceeds at once to the most dramatic part of the ceremony. Up to this point almost all forms of our ritual are practically the same, but henceforward there are many marked differences. "Emulation" ritual may be regarded as containing the bare minimum, but the additional details found in many Provincial workings in England, and in Scotland, Ireland, America, and many of the Continental Lodges, are too important to be ignored. There is no reason to assume that they are innovations; on the contrary all the evidence points to the fact that they are integral parts of the ceremony which, for various reasons, were omitted by the revisers of our ritual who met in the Lodge of Reconciliation. I shall therefore proceed to note and explain them where necessary.

Whereas in Emulation working as soon as the Ws. are called on the deacons retire, in most others, in the Provinces, etc., they fall back to the head of the g.. Thus with the W.M. the W.s form the triangle of Spirit, and with the D.s the Sq. of matter, on which the triangle rests, for the M. descends from his chair and stands in front of the Ped.. As

a practical piece of advice I would recommend that the J.W. should not direct the Can. to c. his f. until after the S.W. has dealt with him, for it is impossible for him to drop on his respective kÖs if his f. are c., whereas by carrying out these instructions before the last attack he will fall the more readily.

In most of the old Scotch rituals the Can. journeys round the Lodge, is attacked by the J.W. in the S., by the S.W. in the W. (note that), and returns to the M. in the E., where the final incident takes place. I think, however, our English system of having the attack in the N. instead of in the W. is preferable, and is probably the correct form. In the Scotch ritual the three villains have names, and the same is the case in America. They are Jubela, Jubelo, and Jubelum. The word itself clearly comes from the Latin word meaning "To command," and refers to the fact that they commanded him to give up the SÖs. But the terminations of the three names appear to have a curious esoteric reference to India. It can hardly be by accident that these three names form the mystic word AUM. The U in India in this case is pronounced almost like O, and when this word is disguised, as it usually is, it is written OMN. If this be so we have the Creative Preservative, and Annihilative aspects of the Deity emphasized in the Third Degree, and it is the Destructive aspect, symbolized by the letter M, which deals the final stroke.

This variation is therefore of importance, but I must warn my readers that not all Scotch workings have it, some of them being much more akin to our own, even having the attack in the N.. Practically all of them, however, have the perambulations, during which solemn music is played. The usual procedure is for the Brethren to pass round the gr. once making the P. S. of an E.A.. When this is done the J.W. makes his abortive attempt. The second round is made with the H. S. of an F.C., after which the S.W. tries and fails. The third round is made with the S. of G. and D. of a M.M., on the conclusion of which the Can. is rÖ by the lion's gÖ It is a great pity that the use of this name for the M. M.'s g. is falling into disuse in London, for it has in itself important symbolical references, to which we shall refer later in the chapter.

In many parts of England it is still customary to place the Can., either in a c--n or in a g. made in the floor, and the same method is found in most other parts of the world. Indeed, in the Dutch ritual the Can. is first of all shown a c..n in which is a human skeleton. This is subsequently removed, though he does not know it and he thinks when he is laid therein he will find himself in its bony clutches. Even as near London as Windsor there is a Masonic Temple which has a special chamber of d. with a g. actually in the floor and until recently it was still used although whether it is to-day I cannot say.

Let us now turn to consider the meanings of the main incidents. The first meaning of the degree is obvious; it prepares a man for his final end and hints of a possibility of life beyond the grave but it must be admitted that the lesson is not driven home with the same force as it is in most of the ancient mysteries. Osiris Himself rose from the dead and became the Judge of all who followed after Him, and because of this fact His worshippers believed that they too would rise. In our legend, however, it is only the dead body of H.A.B. which is lifted out of the g. in a peculiar manner, and in the legend there is not even a hint as to what befell his Soul. The question is often asked why they should have raised a c..s and placed it on its feet. (1)

One explanation probably is, by analogy with the Greek story of the manner in which Hercules recovered Alcestis and ransomed her from the bondage of Thanatos-Death himself. We are told that Hercules wrestled with Thanatos and would not let him go until he had agreed to allow Hercules to bring her back from the realm of the Shades to the land of living men. It may be that the corpse here represents Death. It is also worth noting that Isis joined together the fragments of the body of Osiris, and the "Setting up" of the backbone of the God was a ceremony carried out every year by the ancient Egyptian Priests. The body of Osiris apparently was raised from the bier by Anubis in precisely the same way as the M.M. is r.. When it was set on its feet life returned to it. One fact is certain, that in every Rite which has as its central theme symbolic d. the Can. is r. by the same g., and in precisely the same manner, and this manner becomes a method of greeting and of recognition among all who have passed through this type of ceremony. For example:-it is known and used in the Dervish Rite, among West African Negroes, among the Red Indians of Central America, and was apparently known to the ancient Druids, for it is carved on a stone found at Iona. In the ancient rites of Mithra it also appears to have been the method used upon a similar occasion. These facts show that it is an ancient landmark and one to be most carefully guarded.

The use of the phrase The Lion Grip is peculiarly significant, as Major Sanderson shows in his work, *An Examination of the Masonic Ritual*. Therein he points out that in the Book of the Dead the Supreme God, whether Ra or Osiris, is appealed to as the "God in the Lion form," and in all such cases the prayer of the Soul is that he may be permitted to "Come forth " in the East, rising with the sun from the d..s of the g.. In Egypt the lion was the personification of strength and power, but it is usually associated with the idea of the regeneration of the Sun, and therefore with the resurrection. Major Anderson goes on to point out as follows. "Shu (Anheru, 'the Lifter') who as the light of the Dawn was said to lift up the sky-goddess from the arms of the sleeping Earth, is often represented as a lion, for only through him was the rebirth of the Sun made possible. Osiris is called the lion of yesterday, and Ra the Lion of tomorrow: the bier of Osiris is always represented as having the head and legs of a lion." Thus as Major Sanderson indicates, the expression "the lion grip" is a survival from, the Solar cult, and therefore a landmark which should be carefully preserved.

The Bright Morning Star whose rising brings peace and Salvation, almost certainly was originally Sirius, but to Englishmen it must seem strange that Sirius should be said to bring peace and Salvation. The association of these ideas with the Dog Star is undoubtedly a fragment which has come down from Ancient Egypt, for the rising of Sirius marked the beginning of the inundation of the Nile, which literally brought salvation to the people of Egypt by irrigating the land and enabling it to produce food. That Sirius was an object of veneration to the philosophers of the ancient world is well known to all archaeologists, and many of the Temples in Egypt have been proved to have been oriented on Sirius. There is also a good deal of evidence showing that some of the stone circles in Great Britain were similarly oriented on Sirius by the Druids. It is therefore not surprising that this star is still remembered in our rituals. Naturally it has acquired a deeper spiritual meaning in the course of years, and may be regarded as representing the First Fruits of the Resurrection, the sure hope of our Redemption. This aspect is set forth in the lectures drawn up by Dunckerley, who regarded it as the star of Bethlehem, and as typifying Christ. See Rev. xxii, 16.

At this point the Can. who has been carefully put in the N., the place of darkness, is moved round by the right to the South. From the practical point of view this is to enable the M. to re-enter his chair from the proper side, but there is also an inner meaning. Immediately after death the Soul is said to find itself on the earth plane amid murk and darkness. Lacking mortal eyes, it cannot perceive the sun, and, on the other hand, is still so immersed in matter that it cannot yet see clearly with its spirit eyes; but this stage rapidly passes away, and the Soul is received into a higher plane of existence, being brought thither by messengers of Light. The position in the North represents this period of darkness on the earth plane, and that this is not accidental is shown by the fact that in most rituals the lights are not turned up until the phrase "That bright morning star, etc." has been uttered. Then the M., representing one of these spirit messengers, leads the Can. gently round to the South, thereby symbolizing his entry into the place of light. And who is this messenger? Every installed Master who has received the P.W. leading to the Chair should realize that, no matter how unworthy, he represents the risen Christ. Thus we see the peculiarly appropriate nature of the act coming after the reference to the bright morning star, which also in another sense represents the risen Christ.

CHAPTER V - THE SÖTS

Having thus been brought into the place of light the Can. is given not the Gen. Ss, but only substituted ones. This fact must often have puzzled the Can.. The practical reason given in the ritual, though perfectly intelligible to a R.A. Mason, cannot be the real one. In view of the unexpected calamity no-one could have thought K.S. was breaking his ob. by nominating a successor to H.A.B. and giving him the full ss..ts. Actually according to the R.A. story he did something much worse, for he wrote them down and placed them somewhere, in the hopes that they would be subsequently rediscovered, and he had no assurance that their discoverers would even be Masons, much less that they would keep their discovery secret. Of course this is also an allegory, and from this stand-point perfectly correct. The lost sÖts are the nature and attributes of God, which must be realized by each man for himself, and no other man can really communicate them. Moreover, this complete realization of the nature of God, and the union of the Divine Spark within us with the Source of All, can never be achieved during mortal life. Even after death we shall need to leave the world long behind and travel far, before we can hope to attain that state of spiritual evolution which will enable us to approach the Holy of Holies, and gaze with unveiled eyes upon Him, Who is the beginning and the end of all.

With regard to these substituted s..ts. let us note that they grow out of those used by the F.C.. Having already shown in the last book that the sn.s of the F.C., and in fact the real s..t of that degree, is the transformation of Jehovah into Jeheshue, we see that this is most appropriate. To use modern language, the second degree teaches of the birth of the Christ Spirit within us, while the third indicates that mystically we, like the great Master, must die and rise again. As St. Paul says, "Die daily in Christ."

The sn.s given are probably all of great antiquity. Of some we have evidence which shows that they were venerated in ancient Egypt and Mexico, are still employed in the primitive Initiatory Rites of the savages, and are associated with the Gods in India. For example, the P.S. is used by Shiva, the Great Destroyer, Who when He makes it, holds in His hand the lariat of death. The sn. of G. and D. is found all round the world, as I

have shown in full detail in Sign Language of the Ancient Mysteries. Ancient Mexico, where Quetzalcoatl makes it, can be matched with Easter Island in the far Pacific, Peru, West Africa, East Africa, New Guinea, Malaya and many other places.

Major Sanderson points out that the second Cas. Sn. is depicted in Egyptian pictures as being used by those who are saluting Osiris in his coffin. Those who desire will find it in Papyrus 9,908 in the British Museum.

The English sn. of g. and d. (for up till now we have been speaking of the Scotch form) is almost certainly not the correct one. Its general appearance would incline one to believe that it is a penal sn., though whence derived it is difficult to say. A little thought will indicate the nature of the penalty as being somewhat similar to that of one of the higher degrees. So far as I can find it is not recognized as a sn. of g. and d. to-day, except among Masons who are descended Masonically from the Grand Lodge of England, but in a picture by Guercino of Christ cleansing the Temple, in the Palazzo Rosso, Crenoa, both this and the Scotch form are shown, while the G. of H. constantly appears in mediaeval paintings, e.g., in the Raising of Lazarus. (2)

The so-called Continental form undoubtedly comes from a well known high degree, where it is much more appropriate: it is apparently restricted to the Latin countries, whereas even in Germany it is the Scotch form that is employed.

The sn. of Exul. is a form used to this day in of Asia to indicate worship, and was similarly employed in Ancient Egypt. Major Sanderson suggests that it was copied from the position in which Shu upheld the sky.

Thus we see that six out of the so-called seven sn.s can be shown to be of ancient origin, and it is quite probable that further research will enable us to prove that the other one is equally old. Such sn.s as these originally had a magical significance, and the explanation given in the ritual as to their origin is no doubt of a much later date than the sn.s themselves. Indeed, a careful study of certain of the sn.s will show that they are not the natural sn.s which would have been used to indicate the feeling they are said to express. For example, in the sn. of hÖr the left hand would not naturally be placed in the position in which we are taught to put it, if this sn. had originated as related in the story. So obvious is this that some modern preceptors of Lodges of Instruction have to my knowledge altered the position of the left hand in order to make it conform to the story, but I venture to think that in so doing they are committing a very serious mistake, nothing less than the removal of an ancient landmark.

Some day we shall probably discover the real origin of this sn., but if it is altered that will of course become impossible.

The lion's grip and the actual position of r..sÖg are equally old, and, so far as we can find, this manner of r..sÖg is employed in every rite, whether ancient or primitive, which deals with the dramatic representation of d.. As a manner of greeting it is employed by the initiated men in many Red Indian Tribes, in West Africa, among the Senussi in North Africa, and in the Dervish Rites. (3)

The parts of the b. brought in contact with each other are all parts presided over by some sign of the Zodiac, and there would appear to be some old astrological meaning which has now become lost. It may possibly have been connected with Gemini, the

Twins, and this fact is made the more probable by the survival of the name "The Ln's Gr." The explanation given, although possibly of a fairly recent origin, nevertheless contains a valuable inner meaning, for it shows that we cannot hope to advance towards God unless we do our duty to our fellow men. Thus in dramatic form is shown that the Brotherhood of man necessitates the Fatherhood of God.

It hardly seems necessary in this book to point out again that the regular st. forms a tau cross and teaches us that we must trample under foot our animal passions, if we desire to approach near to God. We note, however, that the Can., in advancing to obtain the s..ts, has perforce to make three tau crosses, and the Christian Mystic will doubtless perceive in this a hidden reference to the three crosses on Calvary.

Finally, as has already been pointed out, the penalties of the first and second degrees draw attention to two important occult centers, and so also in this degree the Solar Plexus, the most important occult center of all, is indicated, and since the object of every Mystic is to achieve the Beatific vision, the fact that the monks of Mt. Athos, near Salonica, do so by fixing their eye on this part, shows that there is a very special reason for the special form of the p.s of the third degree.

CHAPTER VI - THE BADGE

On his re-entering the Lodge the Can. is presented, and in due course invested by the S.W., as in the previous degrees, thereby indicating that even after death man's spiritual advancement is registered by the Soul. The Badge itself, however, is full of symbolic meaning, and though in its present form it is of comparatively recent date, it is evident that those who designed it had a much deeper knowledge of symbolism than some modern critics are apt to believe.

Firstly, the color, which is that of Cambridge University, and likewise that used by Parliament when fighting King Charles, has a much deeper significance than is generally known. It is closely related to the color of the Virgin Mary, which itself had been brought forward from Isis and the other Mother Goddesses of the ancient world. It is possible that the designers were also influenced by the existence of certain Orders of Knighthood which had their appropriate colors, for the aprons of Grand Lodge Officers have Garter blue, but this blue is also the color of Oxford, and the color associated with the Royalist cause at the time of the Civil War. At any rate, it is appropriate that our aprons should thus employ the colors of the two great Universities of England. There is, of course, an exception in the case of the red aprons allocated to Grand Stewards, for which there are historical reasons into which we need not now enter. We may, however point out that the dark blue aprons of Grand Lodge are often, though erroneously, spoken of as the Purple, indicating a Royal color, and thereby implying no doubt that Brn. entitled to wear this color are rulers in the Craft, and represent the masculine element. Light blue, on the other hand, represents the feminine or passive aspect, and is most appropriate for the ordinary M.M., whose duty it is to obey, and not to command. Indeed, the M.M.'s apron contain: other emblems which indicate this feminine aspect. These are the three rosettes, which symbolize the rose, itself a substitute for the Vesica Piscis, and they are arranged so as to form a triangle with the point upwards, interpenetrating the triangle formed by the flap of the apron. The two triangles only interpenetrate half way, therein differing from the double triangles seen on the jewels worn by R. A. Masons, which completely overlap. These two triangles deserve a little

careful study. The lower triangle with its point upwards is the triangle of fire, the emblem of Shiva, and the symbol of the Divine Spark. The triangle made by the flap of the apron, which has its point directed downwards, is the triangle of water, and is thus to some extent representative of the Soul. These two triangles are within a sq., the emblem of matter, and therefore of the body, and so we see that the M.M.'s apron symbolically represents the triune nature of man, whereas the R.A. jewel, (the only high degree jewel which may be worn in a Craft Lodge) has these two triangles within a circle, which is the emblem of the Infinite. In this case the triangle of water presents the preservative aspect, the triangle of fire, the destructive aspect, the point or eye at the center, the creative aspect, and the circle, the everlasting nature of the Supreme Being. There is therefore a curious correspondence, and also a marked difference, between the jewel of the R.A. Mason, and the apron of the M.M..

Viewed from another standpoint the apron has another set of meanings. The triangle represents Spirit, and the Sq., matter. The flap forms a triangle entering into the sq., and so depicts the entry of Spirit into matter, and therefore, man. The E.A.'s apron should have the flap pointing upward, indicating that the Divine Wisdom has not yet truly penetrated the gross matter of our bodies. This custom is unfortunately going out of use in modern Masonry, which is a great pity, as undoubtedly a valuable lesson is thus lost. The F.C. has the flap pointing downward for several reasons. Firstly, to indicate that wisdom has begun to enter and therefore to control matter; secondly, to represent the triangle of water and thus indicate that Soul and Body are acting in unison; thirdly, because this triangle is the emblem of Vishnu the Preserver, and so emphasizes - the fact that the aspect of God taught in this degree is the preservative aspect, whereas the addition of the three rosettes in the third degree shows, not only the union of Body, Soul and Spirit, but also that the great lesson of this degree is the importance of the Destructive side of the Deity, or as we may prefer to call it, the Transformative side.

What, however, of the two rosettes worn by the F.C.? Firstly, they stress the dual nature of man, and have a very clear reference to the two pÖrs. Similarly, no doubt, they indicate that the F.C. is not yet a complete and united being; Body and Soul are in union, but unlike the M.M., these two are not in complete accord with the Spirit. Thus we obtain a correspondence between the knocks of the F.C. and the two rosettes. Furthermore, the triangle is incomplete, showing that the F.C. is not yet a complete F.M., and this correlates with the position of the C.s when taking the ob. in the F. C. degree.

Two other features of the apron must also be considered. Firstly, the tassels, which appear originally to have been the ends of the string with which the apron was bound round the waist. There is little doubt that in the 18th century the aprons had not the present symbolic tassels, but were fastened round the body in a very similar way to that in which the E.A. and F.C. aprons are to this day. It is interesting to note in this connection that the actual aprons worn by the officers of Grand Lodge for the year, as distinct from the Past Grand Officers' aprons, have no tassels at all.

In the course of years, no doubt, the ends of the strings were ornamented by tassels, and to this day the aprons of the Royal Order of Scotland are bound round the body by an ornamental cord with tassels, which are tied in front in such a way that the two tassels stick out from underneath the flap. These tassels, when the final form of our aprons was fixed, were separated from the bands which fasten the apron, and attached to the apron

itself, becoming as we now see simply strips of ribbon on which are fastened seven chains. When this change took place it is clear that those who made the alteration deliberately chose the number 7, and intended thereby to convey a symbolic meaning. We have already explained the numerous symbolic meanings of the number 7; for example, it represents God and Man, Spirit and Matter, etc.

Naturally they had to have two tassels to balance, and it would have been very inartistic to have had four chains on one tassel and three on the other, and so it would be unwise to lay too much stress on the number 14, which is the sum total. We may regard it merely as a curious and interesting coincidence that the body of Osiris was stated to have been divided by Set into 14 pieces. But in addition to these details as to the historical development of the tassels, we must not forget that in many of the 18th century aprons the two pÖrs are depicted. These aprons were usually decorated by paintings on the leather, and varied considerably from Lodge to Lodge, but one of the most usual kinds of decoration included the two p.rs, and the remembrance of these may very probably have influenced those who designed our present apron.

The modern arrangement by which the apron is fastened, namely, a piece of webbing with a hook and eye attachment, gave a fine opportunity for some really profound symbolism, and I feel certain that it was not an accident which led to the universal adoption of the snake to serve this purpose.

There are two kinds of symbolism attached to the snake in all ancient religions. Firstly, the snake as the enemy of man, and therefore as the representative of the powers of evil; and secondly the snake as emblem of the Divine Wisdom. "Be ye wise as serpents" does not refer to the craftiness of the Devil, but to the Divine Wisdom itself.

In Ancient Egypt the Soul as he passed through the Underworld met with serpents of evil, and also with serpents of good. In India, legend tells us of a whole order of beings, the Serpent Folk, who are of a Spiritual nature different from man, possessed their own rulers, and were endowed with superhuman wisdom. Some of these are considered to be friendly to man, while others are hostile. The Sacred Cobra is well known to every student of Hindu religions, and is essentially good. Actual worship is paid to the Serpent throughout the whole of India, and in many other parts of the world, and in the Kapala we get clear traces of the fact that under certain circumstances the serpent is regarded as "The Shining One" -the Holy Wisdom Itself. Thus we see that the serpent on our apron denotes that we are encircled by the Holy Wisdom.

Finally, the serpent biting its tail, and thus forming a circle, has always been regarded as the emblem of eternity, and more especially of the Eternal Wisdom of God. Nor must we forget that the snake is peculiarly associated with Shiva, whose close symbolic association with the third degree has already been clearly shown.

Much more might be written on the meaning of the apron, but we cannot devote any more space to this subject, interesting though it may be, although before considering our next point it will perhaps be well to recall what has already been mentioned in the E.A. handbook, viz., that aprons, in addition to their Operative significance, have right through the ages been employed in connection with religious ceremonial. On the monuments of Egypt a garment, which can best be described as a triangular apron with the point upward, is depicted in circumstances indicating that the wearer is taking part

in some kind of ceremony of initiation. In ancient Mexico the Gods are depicted wearing aprons, and it is not without interest to note that the modern Anglican bishop wears an apron, although it appears to have developed from a long flowing robe somewhat the shape of a cassock.

CHAPTER VII - THE LEGEND

After the ceremonial investiture of the Cand. the W.M. continues the narrative of the traditional history. At least this is the case in most English workings, but in some Scotch workings the whole story is told first, and subsequently the Cand. and the other Brn. act the chief parts. Perhaps one of the most important points to realize is the correct meaning of the name H.A.B.. Major Sanderson in *An Examination of the Masonic Ritual* gives the following interesting interpretations, which we will proceed to expand further.-” The title H.A.B. is taken direct from the Hebrew of 2 Chron., Chapter 4, verse 16., and means, `H. His father.' H. means 'Exaltation of light, their liberty or whiteness, he that destroys'; It is of interest to note that abib in Hebrew means `Ears of corn,' or `Green fruits,' and there is just a possibility that this is the correct title of H.”

Bearing these translations in mind we at once perceive a whole series of inner meanings hidden in the name of the principal Architect. Taking the Christian interpretation of our rituals:-firstly, we shall remember that Christ said “If I am raised up (or exalted) I shall draw all men unto me.” Secondly, Christ died to make us free, that is, to give us liberty from the bonds of death and hell. Thirdly, mediaeval divines were never tired of referring to Christ's whiteness and purity, and relate many beautiful legends and allegories to drive home this lesson. One phrase alone will suffice to bring this aspect of the Christ to our minds, i.e., that He is constantly spoken of as “the lily of the valley.” Fourthly, He came to destroy the bonds of death and hell, nor must we forget the old prophecy spoken concerning the coming Christ and the serpent, representing Satan, “It (Christ) shall bruise thy head, and thou shalt bruise His heel,” Gen. 3. v. 15. It is of interest to note that Quetzalcoatl, the Mexican Preserver, who fought and overthrew the great giant of evil, was himself smitten in the foot, near to a fall of water, subsequently died from the wound, and ultimately rose again from the grave. In India Krishna similarly died from an arrow wound in the heel. Moreover, in mediaeval frescoes Christ is constantly represented as crushing the head of the great dragon under His left foot, while in His right hand He upraises a staff on which is a cross. Such scenes are usually described as “The Harrowing of Hell.”

Fifthly, if the word abib is the correct rendering for the second half of the name in question, we get a clear reference to the Sacramental bread. The ears of corn are obviously synonymous with the wafer or consecrated bread, which in mediaeval days alone was given to the laity: while the alternative translation, “Green Fruits,” brings to our mind the Biblical saying that Christ is “the first fruits of them that slept” (1 Corin, 15. 20). Bearing this possible Christian interpretation in mind, installed Masters will perceive the deep significance of the P.W. which leads from the degree of M.M. to that of I.M.

But in addition to these Christian interpretations of H.A.B. there was yet another, which in some senses may be regarded as older, and the key to which is supplied by India. In this sense H.A.B. takes on the characteristics of Shiva, the Destroyer.

Firstly, “Exaltation of life” reminds us of the legend that Shiva on a certain day increased in stature until He overtopped the universe, and, as a result, overthrew Brahma, the Creator, and was acknowledged by Vishnu as His superior. On that great day He gathered unto Himself the beginning and the end of all things, Alpha and Omega, and henceforth birth and death alike were in His hands.

Secondly, “Their liberty” refers to the fact that, to the pious Hindu, Shiva by death grants liberty from the toil and anguish of this world, and sets the soul free to mount to greater heights of spirituality.

Thirdly, Shiva is always spoken of as the “Great White God, white with the ashes of the dead who are ever burned in His honor.” Nor must we forget that these ashes are always scattered to the four cardinal points of Heaven.

Fourthly, He is in His very essence “The Great Destroyer.”

The “Ears of corn” are symbols of Vishnu the Preserver, Who Himself, according to numerous Hindu legends, was slain and rose from the dead, thereby paying allegiance to the Lord of Death; and so:

Fifthly, we obtain the idea of the Resurrection as symbolized by the ears of corn, which are planted in the earth and bring forth an abundant harvest, the “Green fruits” of the fields. In this connection it is as well to remember that the central theme of the Eleusinian Mysteries was the ear of corn which was shown to the Cand. at the most solemn point of the whole ceremony, and similarly taught the doctrine of the resurrection from the dead.

The next point that strikes us in the legend is the number of craftsmen who “went in search.” The Irish version is of peculiar interest, for it relates that it was the twelve who relented who afterwards “went in search,” and not a new company of fifteen. In many ways this is more logical, and certainly has a deep symbolic meaning. It is logical in that it shows that the penitent twelve did their best to make amends for ever having allowed themselves to listen to the wicked schemes of the other three, and the subsequent decree of K.S., ordering them to wear white gloves and white aprons as a mark of their innocence, is most appropriate. It was a public announcement that K.S. forgave them their indiscretion and acquitted them of responsibility for the crime.

On the other hand, in our version there seems no logical reason why K.S. should order an entirely new batch of F.C.'s to wear these emblems of their innocence, since they clearly had nothing to do with the crime, and moreover, all the others, except the penitent twelve, were equally innocent, and should therefore likewise have been instructed to wear white gloves and aprons. It must be remembered that these white gloves, etc., were not bestowed as a reward for having taken part in the search, but are specifically stated to have been ordered to be worn to denote innocence.

The Irish account goes on to state that the twelve set out from the Temple and went together in one company until they came to a place where four roads met, and formed a cross; then they divided into four companies, and three went North, three East, three South, and three West. Thus they trod the Way of the Cross. In some old Irish workings we are told that the three who went North never returned. This symbolically implies that they went into the Place of Darkness. As the tendency in modern Irish Masonry

appears to be to adjust its ritual in main essentials to our English workings, it is but fair that I should say that I have a tangible proof of this form of legend, in the shape of an old Irish apron dated 1790, which, unlike modern Irish aprons, has a number of paintings on it depicting incidents in the ritual. One of the paintings shows the twelve F.C.'s separating at the four cross roads. (See frontispiece).

It is clear from all accounts, whether English, Irish, Scotch or American, that the scoundrels, the agents of death, were found by those who went in the direction of Joppa, that is in the W., but we are left in considerable doubt as to whether the b. was found in the E. or in the S.. Symbolically, however, it would clearly be in the S., for H.A.B., like the Christ, was struck down at High Twelve, when the sun is in the S.. From a practical point of view it is fairly obvious that the scoundrels who were carrying away the b. could never have reached Joppa if they had once gone E., for they would have had to fetch half a circle round Jerusalem, a procedure which would have rendered their chance of escape almost hopeless. By going S. they might hope to throw their pursuers off the track, and then turn back at an angle, reach Joppa, and escape by boat. That this was their intention is clear from many old forms of the legend, and especially in those worked in America. King S., however, foresaw this possibility and prevented their escape by forbidding any ships to sail. In the American working one of the officers of the Lodge enacts the part of a sea captain, and even wears a yachtsman's cap. The villains come to him and beg him to take them aboard, but he refused because of the embargo ordered by K.S.. That the same incident was known in the old Irish working is shown by the little picture on the same Irish apron depicting the arrest of the villains on the sea shore, for in the back ground there is a ship.

Let us interpret the meaning of the Irish working first. From the Christian standpoint the twelve F.C.'s represent the twelve apostles, Mathias replacing the traitor Judas. But in the non-Christian, and possibly earlier interpretation, these twelve would of course be the twelve signs of the Zodiac, searching for the sun which had been eclipsed. We must never forget that in addition to the deep spiritual meaning hidden in our ritual there is also a Solar Myth embedded, which has in the course of years become allegorized and filled with deeper spiritual truths.

But being English Masons we must be prepared to find an explanation of the fifteen. In ancient Egyptian times the month consisted of 30 days, and the year of twelve such months, plus five extra days. Now the first fifteen, of whom twelve recanted, presumably represent the first half of that month, while the second half of the month is represented by the fifteen who went in search. But spiritually the meaning of the fifteen is fairly clear. Man has five senses and is triune in nature, and thus implies that Body, Soul and Spirit must cooperate in trying to find God, and employ on that quest their five senses.

Lest there be any misapprehension here I would explain that man is considered to have not only the five physical senses, but also corresponding senses of Soul and Spirit. The phrase "To see with the eyes of the Spirit" is perfectly well known, and similarly we can speak of the eyes of the Soul. To give concrete examples:-Students of psychic science constantly speak of clairaudience and clairvoyance. While it is not necessary to accept this type of phenomena, it is clearly obvious that if man survives death at all his Soul must have a means of communicating with other Souls and that these correspond in some way to our physical senses. In like manner how are we to describe the visions

of the great seers and prophets, related in the Bible, except by the possession of spiritual sight?

Bearing this in mind, we obtain the following interpretation of the fate which befell the three F.C. Lodges into which the fifteen formed themselves. Those who found nothing represent the physical senses of man, which are useless beyond the grave: the next company must therefore represent the Soul, for despite the logic of the physical world, it is the Soul which realizes that death does not end all, and so it was one of these who rÖd the M But the power which tells us what is right and wrong, and which ultimately punishes us for our offenses, is what we call conscience, and thus assuredly is the Divine Spark within us-the Spirit.

Let us now turn to consider the details connected with the discovery of the body. The incident of the shrub is such a striking analogy with a similar one found in Aeneid, wherein Aeneas finds the body of the murdered Polydorus by plucking up a shrub which is near him on the side of a hill, that some students suggest that in the revision of our ritual this incident was copied from Virgil. But, in Who was Hiram Abiff, I show that both refer back to an ancient source and have an allegorical meaning. One proof supporting this view; is that this particular tree, the Acacia, has from time immemorial been more or less sacred in the near East. In ancient Egypt the earliest forms of the legend of Osiris relate that it was an acacia which grew up round the coffin of Osiris, and not a tamarisk as in the later versions. (See An Examination of the Masonic Ritual, by Major Sanderson). In like manner this tree is sacred in Arabia, India, and many parts of Africa, while it is the Shittim wood of the Old Testament, from which the ark was made. No doubt in this reverence for the acacia we have a survival of the primitive veneration for trees, usually spoken of as "tree and serpent worship." In India the assouata tree is stated to be a symbol of Trimurti, The Three in One. Its roots represent Brahma, its trunk Vishnu, and its branches Shiva, the Destroyer.

At any rate we can regard the acacia tree as in itself an emblem of the resurrection, for the tiny seed which is buried brings forth a mighty tree, covered with fragrant blossoms.

The account of the manner in which the Cas. SÖs came into existence, though ingenious, can hardly be taken as historic. As we have already dealt with this point previously, we shall only say that every folk-lore student is well aware that, in the vast majority of cases, legends purporting to explain the origin of a certain custom do not give the real origin at all, but merely indicate that the origin of the custom has been lost, owing to its great antiquity. The very manner in which some of the S.s are given is sufficient to indicate that they did not originate in the way suggested, while, on the other hand, we find these same SÖs all round the world, with entirely different explanations as to their origin. They are indeed ancient landmarks, and the utmost care should be taken not to alter them in any way.

The next incident in the legend is the capture of the scoundrels. In some rituals it is given with much interesting detail of a picturesque nature. All agree that they were apprehended in a tavern, and many say explicitly that it was near the sea shore. Some of the rituals state that the fugitives were overheard lamenting as follows:- "One said, 'Oh, that my t. had been c.a. rather than I should have done it;' while another more sorrowfully exclaimed, 'Oh, that my hÖt had been t.o. rather than that I should have

struck him;' and a third voice brokenly said, 'Oh, that my b. had been s. in t. rather than that I should have smitten him,' " This last version is of interest as explaining the legendary origin of the py. of the three degrees, and incidentally it shows how legend incorporates facts into a story, in order to explain something whose original meaning is lost. It would also appear from this version as if the scoundrels had not intended to actually kill their victim but merely to terrorize him, and in the excitement of the moment lost their heads. Symbolically this contains a valuable piece of teaching. According to one interpretation the three scoundrels represent "The lust of the flesh, and the lust of the eyes, and the pride of life" (1 John, 2. 16). In other words, the sins of the flesh, the sins of the Soul, such as covetousness, and spiritual pride, the most deadly of all.

These sins assuredly destroy man both physically and spiritually, yet it can truly be said that in giving way to them no man intends to destroy himself. From the more strictly Christian standpoint the three scoundrels are Herod, Caiaphas, and Pontius Pilate, and it is perfectly clear that Pilate and Herod, at any rate, did not wish to kill our Lord; but were caught in a position from which they found it impossible to escape.

Returning to the deeper mystical interpretation we notice that the scoundrels were found in the West, the region of Death, which teaches us that the just retribution for all our sins, whether of body, soul, or spirit, will overtake us after death, and that though in one sense it is God, here shadowed forth by K.S., who punishes, yet in another sense it is our five spiritual faculties which themselves rise up in judgment against us. We ourselves, doom ourselves, and therefore we can obtain nothing but strict justice.

Without pretending that we have exhausted this subject, this brief explanation of the true character of the scoundrels and their captors must suffice, and we will only mention in passing that here also there appears to be a half forgotten astrological reference to the three winter months which oppress the sun.

CHAPTER VIII - THE TRACING BOARD, ETC.

The next part of the narrative is incorporated in most English workings with the Tracing Board. The most interesting feature is the description of the g.. It is obvious that peculiar stress is laid on the center, even in the present form of our ritual, because of the way in which the measurements are given. Why should it not have been said that it was six feet long? In some old rituals the g.. or rather the monument, is described as a dome, which made a complete circle at its base, and was three feet from the center every way. If so it must have been like a small replica of the earliest form of the Buddhist Pagoda, and the Master was thus buried at the center. In that case the top of the dome would have been five feet from the surface of the ground, and we should thus get the correct symbolic use of 5 as representing the body, and 3 as representing the spirit, while enabling the human body to be decorously interred. It seems probably that when the g.. was made to conform to the type familiar in England, a desperate effort was made to retain the 3 and 5. It is worth noting that there is no mention of the use of any cÖfÖn, despite the picture on the tracing board, and if a cÖfÖn had been used at the supposed date of the incident it certainly would not have been of the European shape depicted, but much more like an Egyptian Sarcophagus. Nevertheless, though the ritual does not justify the existence of any c..fÖn on the tracing board, it was an integral part of the ancient mysteries of Osiris, and its retention in other ritual is almost

certainly an ancient landmark. On the same tracing board may be seen certain letters in the Masonic cipher, which are practically never explained. Very often when transliterated, among other things, they will be found to give the P.W. leading to the three degree. This fact is of interest, for the true meaning of that W., as already explained, is a wÖkÖr in mÖls, the correct description of H.A.B. The fact that he was buried as near the Sanctum Sanctorum as possible, symbolically denotes that he had reached the center, and was in union with the Source of All.

The Dormer window historically is the hypostyle, the method by which Egyptian and classical temples obtained light. The pillars of the central nave of such temples rose considerably higher than the roofs of the aisles, thus leaving openings through which the light could enter the building. These, however, were many in number, and it is difficult to justify the apparent statement that there was only one such opening. Symbolically it is intended to represent the means by which the Divine Light penetrates into the deepest recesses of every man's nature.

The squared pavement has already been explained under the section dealing with the mosaic pavement, in the first degree, and our readers are therefore referred to it. Briefly, it indicates that man's progress towards the center is through alternate experiences of good and evil, darkness and light, mercy and severity, life and death.

The Porch which is the entrance to the Sanctum Sanctorum is the gateway of death.

The working tools, "as in other cases, contain much sound moral teaching of typical 18th Century work, but there is one implement which deserves rather more than passing attention. For what follows I must express my indebtedness to W. Bro. Sir John Cockburn, P.G.D. The s.kÖt does not appear to be much in use among operative masons. It is used by gardeners, but the Operative mason has other means for marking out the ground for the foundations. This implement has more than a superficial resemblance to the Caduceus of Mercury, and Sir John Cockburn suggests that it has been employed to replace this "Heathen" emblem. For my part, I think this is most probable, for it is clear that at the beginning of the 19th century a deliberate attempt was made to eliminate this emblem from our ceremonies. The jewel of the Deacons in the 18th century was not a dove, but a figure of Mercury, bearing the Caduceus. A number of these old jewels can be seen in the library of Grand Lodge, and there are still a few old Lodges which continue to use them, instead of the modern jewel. Now this jewel is far more appropriate to the Deacons than is a dove. A dove is the emblem of peace and a carrier pigeon bears messages, but neither of these birds do all the work of the Deacons. Mercury, however, was the Messenger of the Gods, and carried the instructions of Jupiter, thus fulfilling one set of the duties of a deacon. He was also the conductor of souls through the underworld; taking the dead by one hand, and uplifting the Caduceus in the other, he led the Shade from the grave, through the perils of the underworld, to the Elysian Fields; before his Caduceus the powers of evil fled. In mediaeval eschatology it is Christ who leads the Souls on a similar journey, uplifting in His Hand the Cross of Salvation. Even to-day the jewels of the Deacons in a Mark Lodge bear the Caduceus, a mute but convincing witness to the use of this emblem in Freemasonry.

We can thus see that on the one hand a deliberate effort was made to delete from our ceremonies the Caduceus, probably because it was considered to be Pagan, while on the

other hand it was clearly quite easy for ignorant Masonic furnishers, in the course of years, to make the Caduceus approximate more and more to a Masonic tool, so as to fit it in with other avowedly Masonic implements. As a Masonic tool it has very little significance, even to a Speculative, and is of no practical value to an Operative, but the Caduceus would be peculiarly appropriate to the third degree. In short, it is an ancient landmark, an emblem of the dead and forgotten Mysteries, and symbolical of Him who leads the soul from the darkness of the grave to the light of the resurrection.

Before leaving the M.M. degree let me say to all installed Masters that if they have received the P.W., not the W. of an Installed Master, but the P.W. leading from the M.M. to that further degree, they will find in it evidence not of a mere hint of the resurrection, but of the Resurrection itself, and a close association with the version of that doctrine set forth in the life of the Perfect Master.

CHAPTER IX - THE CLOSING

Here we are reminded that we are working in symbolism, for we come back from the West, i.e., the grave, to this material world. But we have only obtained substitutes, and we offer them as some consolation to the spirit, i.e., the W.M. The advance to the center of the room is an obvious reference to the other center. The sÖs are communicated by the body to the soul, which passes them on to the spirit. The meaning of these sÖs is dealt with in the ceremony, but it is worth noting that the word shows clearly that the sÖt is to be found only through the death of the body. The actual Hebrew word whose corrupt form we use really means "My son is slain." It is also well to remember that the p.s. and the s. of G. & D. (Scottish form) are, old signs which come down from the ancient mysteries, and are still found throughout the world. A brief summary of that has already been said may be helpful. The p.s. is often associated with Shiva, the Destroyer, and is also found appropriately used at Burobudor in Java; it refers to that occult center, the solar plexus. In view of what the lost sÖt is, this sign is therefore most significant. In other words, it is a hint to those who deserve to know while it conceals from those who do not.

The Scottish sign of G. & D. is found all round the world, and always has the same meaning of an appeal for help. It is used in the most primitive initiatory rites of a boy into manhood, and in Kenya the boy takes it to indicate that he is ready for the operation of circumcision to begin. In Nyasaland, among the Yaos, it is associated with a grave, and in Mexico the Preserver is shown making it. He was slain and rose from the dead, and it is constantly found in Mexico in the form of a carving, consisting of a skeleton cut in half at the center and making this sign, as, for example, at the Temple of Uxmal.

The manner of communicating the s..s and the gr. are equally old. Indeed, the lion's grip appears to be the grip of all the Mysteries. It was the Grip of Mithra, and by this grip Osiris was raised. Among the Druids it was also known, as is shown by a carving at Iona. I have, however, gone into the evidence for the antiquity of our signs so fully that I will not take up further space here.

We may as well add, however, that the number "5" no doubt refers to the five senses of man, just as the seven steps remind us of the Egyptian sub-division of every mortal.

Having received the sub. sÖs the W.M., or Spirit, confirms their use till the true ones

are discovered. This last remark indicates that the quest is not ended or abandoned, in reality it has just begun; the first stage only has been passed, which stage is death. It also tells every Craft Mason that he a good craftsman till he has at least taken the Royal Arch.

Thus the spirit acknowledges that death is a step forward. It has freed the soul of the trammels imposed on it by the body, and so our life's work on earth, as symbolized in the Lodge, is closed. The knocks indicate that the spirit now dominates the soul and body and before we leave these heights it is well to point out that almost all the great religious teachers have taught that in some mysterious way this physical body will be transformed, and still be used after death. In short, that matter, as well as spirit, is part of God. Science has shown that matter is indestructible, though its form may be changed completely, and so even after the symbolical death and resurrection, three knocks are still required.

CHAPTER X - CONCLUSION

This then concludes the third degree. More than any other degree in Craft Masonry it has embedded in it ancient landmarks, brought down from a long distant past. Under the surface lie hidden, meanings within meanings, which I make no pretense to have exhausted. Already this book has exceeded in length either of the two previous ones, but to do full justice to the sublime degree one would require a volume four times as large as this. I trust, however, that I have given some help, more especially to younger Brethren, which will aid them to glimpse the deeper side of Freemasonry. If they too will strive to discover further alternative meanings, I shall feel this labor of mine has been well repaid.

Let me again warn them that just because Masonry is so old, its rituals, in the course of years, have been again and again revised, and newer meanings have continually been grafted on to the old stock. We are not entitled to say one meaning is right and another wrong. Both may be right. Christianity itself has taken over a vast mass of pre-Christian ceremonies and symbols, and the student is perfectly entitled to consider that both the Christian and the pre-Christian interpretations of these symbols are equally deserving of respect.

There is also another point which should be borne in mind. Again and again we find that incidents and phrases which appear to have come from the Bible, on closer investigation are found not to correspond exactly with the Biblical narrative. At one time there was a tendency to say that in these cases it was our duty to substitute the Biblical version for the "Inaccurate" traditional form. With all due respect I venture to say that such action is totally unjustifiable. Masonry is not the Bible. It is a traditional ritual into which 18th century revisers inserted fragments from the Bible, because that was the only book dealing with the period of the Masonic incidents which was then available to them. To-day, we know a great deal more about this period than did our 18th century predecessors, and the modern investigator has just cause to lament the well meaning, but misdirected, zeal of these worthy Masons, who thereby have probably destroyed for ever valuable landmarks, which would have helped us to discover the historical growth and the symbolic meaning of many parts of our ceremonies.

Such apparent contradictions, and even mistakes, as appear to exist, should be carefully retained, for they are sure indications to the conscientious student of a connection with a long distant past, which modern methods of research may enable us finally to trace to its origin. If, however, they are revised out of existence, future generations will have nothing to help them in the task of unraveling the true history and meaning of Freemasonry.

If a Sn. does not correspond with the explanation of the manner in which it is said to have originated, don't alter the way of giving the Sn., for it is an ancient landmark. Rather try to discover if anywhere in the world that Sn. is still used in some old ceremony which may throw light on its true origin. If H.A.B. was not buried in a cÖfÖn, don't eliminate the cÖfÖn from the tracing board, but rather bear in mind that his great prototype, Osiris, was so buried and that the cÖfÖn played a peculiarly important part in the legend which recounts his death: which legend was hoary with antiquity before K.S. was born.

Finally, let me say that even if a man can never fathom the full meaning of the third degree, yet there is no man worthy of the name who has passed through that third degree but will certainly have learnt one important lesson, namely, how to d., and thereby will be the better man.

FOOTNOTES

- (1) See Ward, Who Was Hiram Abiff?
- (2) see The Sign Language of the Mysteries by Ward.
- (3) For further explanation see Ward, Who Was Hiram Abiff?

THE MIRACLE OF 1913

by Nat Granstein

[source unknown - date unknown]

This is the story of a small Grand Lodge not quite 80 years of age. Its creation was the result of the determination of a man of exceptional integrity who's desire to re-establish regular Freemasonry in France was limitless. His name was Edouard de Ribaucourt.

No one at the time could possibly conceive that what he wrought, would have a great impact on the future of the Craft toward its perpetuation in France, beyond its borders and that it would in a small degree at least, assist in the preservation of democratic government and on occasion even influence its introduction.

To comprehend what the French National Grand Lodge accomplished in such a short time, requires an explanation of the circumstances surrounding its own birth. The reasons were manifold but primarily it was a question of regularity and the belief in the Supreme Being.

He who professes a belief in nothing is to be pitied, for he walks through life without a goal, without sincere happiness. His laughter is hollow and his sorrow false. He contributes nothing, receives nothing and he goes to his grave as if he had never existed.

The history of the Grand Orient of France was like that of the country, animated and

eventful. This Grand Lodge was constituted May 24, 1773 and after the Revolution of 1789, it merged with the National Grand Lodge and became the major Grand Lodge in the country.

Contrary to the fable which was accepted as fact for a very long period, the Revolution of 1789 was not instigated nor supported by Freemasons. On the contrary, it was responsible for its almost total disappearance. Hundreds of Masons were guillotined and many fled to exile. It was only by the courage and fidelity of a handful of Masons which prevented the whole Order from becoming completely eliminated.

The members of the Swiss Guard were members of the Lodge William Tell which disappeared with the total massacre of the Swiss when they heroically defended the Royal family. There were many similar cases until the end of the Terror.

Lodges were reopened but Freemasonry took on a new philosophy. There ensued a new Masonic mentality in the Grand Orient of France. It acquired liberal ideas, then Republican and finally socialistic. It is undeniable that the Lodges played a large role in fermenting the Revolutions of 1830 and 1848. The late Brother Jean Baylot, Prefect of Police of Paris and Resident General of the French zone of occupation where he reactivated German Freemasonry, authored a book which he titled "The Substituted Road" which referred to the deviation French Freemasonry followed during that period.

The subscription stigmatized by Jean Baylot was in effect that of one road for another. In this respect, it is the substitution of the initial authentic Masonic road by one radically and essentially political.

Politics is an art of governing, the search for the best form of government. It is in this sense that Aristotle defined man as a political animal, a being living in society.

This, however, is not the role or goal of Freemasonry. The enormous error of French Freemasonry in the nineteenth century was not to recognize this analysis.

The alteration was extremely serious. It was a blow to the fundamentals of the Order. From 1723, the Constitutions of Anderson, in article VI, had put on guard the future generations of Freemasons against the corruption of principles, degradation after degradation which could only precipitate the decay of the Fraternity.

In 1877, the Grand Orient made its historical decision to erase from its Constitutions the name of the Great Architect of the Universe, logically ending the anti-clerical war they had waged for such a long time.

The Grand Lodge of England reacted in consequence. They withdrew recognition from the Grand Orient which had disowned the first principle of the Craft. The act had been an conscious one, deliberate and with full knowledge that they had placed themselves in a position of banishment.

They were no longer a Masonic body. Other regular Grand Lodges followed the example of London. The Grand Orient protested this English excommunication, but nothing could be more false, they had excommunicated themselves. Instead of endeavoring to restore their regularity, they persisted in political and fanatical anti-clericalism on the Substituted Road. In a number of their grand assemblies, the same slogan reappeared, "We are the anti-church."

In 1894, the Supreme Council of France seeing its country Masonically isolated from the rest of the world, founded the Grand Lodge of France and in 1895 gave it independence to confer the first three symbolic degrees of the Ancient and Accepted Scottish Rite. Naturally, the members of this new Grand Lodge remained members of the Grand Orient from which they came and became dual members which was authorized, encouraged and inter-visitation was and is still considered proper. The two Grand Lodges were separated only by the administration of each.

The Grand Lodge of England was not duped by this attempt at prestidigitation. They insisted on complete observance of the principles, tenets and practice of regular Freemasonry. This the Grand Lodge of France nor its members were prepared to accept.

The holy columns which supported the Temple were broken and lay sprawling on the ground. There was no longer Freemasonry in France.

This was the situation on the eve of that earth shattering day when Edouard de Ribaucourt and his fellow pioneers were about to embark on the adventurous road of regularity.

THE MISTS OF ANTIQUITY

by W. J. (Jack) Collett, PGM

[source unknown - date unknown]

When we talk about the origins of Freemasonry we frequently say that they are buried in the “mists of antiquity.” This means that the beginnings of the Craft are not easily definable. For some students of Masonic history the “mists of antiquity” lie in the history of Freemasonry previous to the origin of the four Speculative Lodges that operated in London, England, and ultimately came together to form the Grand Lodge of England in 1717. This means a study of the great manuscripts that record the “Charges of Freemasonry,” such as the “Halliwell Manuscript,” also known as the “Regius Poem,” which dates at approximately 1380 A.D., and the “Cooke Manuscript” which comes from about 1450.

For others it means an attempt to trace the origins of the Craft back to the building of King Solomon's Temple at about 975 B.C. This is because our ritual and the Hiram Legend are so closely connected with the events of the reign of King Solomon. It is doubtful that the moral teachings or, indeed, any of our ritual came from that period. Bailey and Kent, the authors of a standard textbook called *The History of the Hebrew Commonwealth*, make the startling comment that “If there was anything done in Solomon's reign to strengthen the people in material or intellectual ways, if there was any endeavor to purify religion or elevate morals, we do not know of it. No heroic or noble act is recorded of anyone while Solomon was on the throne.” Of Solomon the scholars say, “The empire was his slave, and the sole end of its toil was his pleasure. No country can long stand such a strain.” These words are true historically. After the reign of King Solomon the empire that King David had built disintegrated, and the years that followed were filled with chaos.

Masons, quite naturally, recoil from the verdict of such scholarship. The words strike at the very roots of some teachings that we hold dear. Did not the Legend of Hiram Abif

come out of King Solomon's reign? Did not Solomon mourn for the loss of his architect and order that he be decently interred? Were not the villains in the Legend given their just deserts? Of all these things we have no real evidence in the Old Testament. It is true that in the First Book of Kings, Chapter VII, and in the Second Book of Chronicles, Chapter II there are very brief references to Hiram. However, there are no real details. The legend that grew up around him dates from the early 1700's. The first real evidence that any Lodge used a dramatized version of the Hiram Legend puts the date as late as 1722. Thus it is that some of the Masonic traditions that are dearest to the hearts of Masons are "buried in the mists of antiquity."

From whence then came the moral and spiritual teachings of Freemasonry? From whence came many of the mystic rites that we now perform?

In order to understand some of these difficult questions we must first of all remind ourselves that Christianity and Freemasonry were from the earliest times-closely bound together. Our forebears, the operative masons, were men who built the majestic cathedrals of Europe to honor Jesus of Nazareth, who was of humble origin and who, most certainly, would not feel at home in some of the beautiful edifices erected in his honor. Indeed, many of the intricate ceremonies conducted in those cathedrals would be completely foreign to him. Let us remember that his public ministry lasted but three short years, and all he left behind him were eleven followers who had to meet in secret, because they feared the wrath of both the people and the governments. Later came an elaborate system called the Christian Church, complete with numerous ceremonies and mystic rites. With that development Freemasonry was closely linked in spite of the fact that today we claim it to be a Universal Science with no special religious ties. The latter claim is quite true, for Freemasonry as well as Christianity attracted to itself many practices other than those of the Hebrew Religion.

There existed both in the Greek and Roman cultures certain practices known as the Mystery Religions. These were not confined to Greece and Rome. Evidence of them may be found in the early cultures of China, India, Egypt, and other ancient civilizations. They were secret religious assemblies with special initiation rites, and most certainly were present in the time of Jesus. Undoubtedly they had an influence on the growth of the ceremonies of early Christianity. In fact, the Apostle Paul in some of his letters found it necessary to protest against the intrusion of pagan practices into the Christian Church. In one instance he warned the new Christian converts that they must not drink to excess at the Lord's Supper. At another point he emphasized that he did not participate in the growing practice of baptism. Despite the warnings some of the customs of the Mystery Religions became an integral part of Christian Ritual. One only needs to examine some of the mysticism surrounding the festivals of Christmas and Easter to understand the syncretism that occurred and has been Lost as the centuries have passed. We should remind ourselves again that the Roman Catholic Church, with its elaborate ceremonies, was once the main support of Freemasonry and the ceremonies connected with that Order. All of the ceremonies of the Christian Church and of Freemasonry contain overtones of the ancient Mystery Religions.

The Mystery Religions were very selective in their membership. No uninitiated person was permitted to take part in the ceremonies. Note the relationship here with the Christian Holy Communion, and also with the practices of Freemasonry. The Mystery Religions appear to have had a double purpose. First, they wished to hand down, from

generation to generation, the traditions associated with the gods in whose honor they were organized. Secondly, they taught very carefully how certain rituals were to be performed, and then trained their initiates to carry out those rituals exactly. Under no circumstances were there to be variations from the ancient traditions, even in the words of the rituals. The prime purpose of the Mystery Religions was not to teach dogmatic religious beliefs; it was to strive for the moral improvement of their membership. The rituals were designed not only to improve the morals of the adherents, but also to implant in their membership a hope for the life that would go on after death.

The first remarkable resemblance between the Mysteries and Freemasonry is that membership rested on the voluntary choice of the individual. No one was ever invited to belong to a mystery religion. The individual had to volunteer to become a member. If the individual indicated his desire and if he were accepted, then he had to submit himself to the Initiation Rites. These rites were designed to provide for the candidate an emotional experience that would tie him forever to his religion. When that was done he was accepted into a fellowship, designed to give him support as he became more and more absorbed into a community of regenerated individuals.

The ultimate goal of the Mystery Religions was to establish a relationship between the individual and the gods. It was supposed to be an intimate and personal type of communication, that would bring to the individual the particular help he needed to live the type of life expected of him as a member of the religion. For the Mysteries the initiation rites sought to bring the individual, no matter what his age, a sense of being born again and, as he grew in knowledge, to admit him to a sense of maturity that he did not possess before. After he was initiated and as he was transformed from childhood to maturity, he was expected to share in the social duties of the religion. The social and moral issues that faced the particular nation became his responsibility.

One of the most important aspects of the Mystery Religions was the program of instruction for the Initiates. Each new member was required to take time to go through a course of instruction. He was taught how he should act in the ceremonies of the group, and what he should do in his relationships with his fellow members and his community. He was encouraged to think in terms of the philosophy of the religion and the means of transferring the thought into action.

There are many things about the Mystery Religions that are not known. The reason is that the religions had an inviolable rule that all Initiation Rites and instruction were transmitted by word of mouth. It was forbidden that anything be written. Thus the customs and traditions were handed on orally from individual to individual and from group to group. We have never been able to discover, for instance, what exactly happened in the Ceremony of Initiation. On the other hand it is known that the total effect of a Mystery Religion was to weld a chain of continuity that lasted through the ages. The system disappeared with the growth of the Christian Religion, and the collapse of the Roman culture in the early years of this era. When Rome was overrun by the barbarians of Europe in the First Century A.D., the Mystery Religions, as such, disappeared, although remnants of their practices survived.

The Mystery Religions were always connected with a god. The ancient peoples generally worshipped many gods, but from that variety of divinities a Mystery Religion adopted one that it worshipped and to which it paid special loyalty. They customarily

selected a god that had something to do with fertility and growth. Hence, some of them became associated with fertility rites, and out of that some practices grew up that put some of the religions into disrepute. There were cults that developed systems of male prostitution and homosexual acts. From such things arose an aura of suspicion over the secret meetings of the mysteries, and questions were raised constantly about what actually went on in the initiation rites. It is safe to assume that the majority of the mysteries sincerely sought to raise the moral life of their membership, and the abuses of secrecy were minor.

The ancient people lived continually on the edge of starvation. They were not knowledgeable enough of the world to understand the inevitable change of seasons, and were often surprised when the long period of winter arrived and nothing grew. Of course, they frequently did not have the expertise to store food for the time when the land did not produce. Even greater than their distress over the winter season was their awe and surprise when spring arrived, and the world appeared to be born again, with new growth and an abundance of food. In their minds, however, there was no certainty that spring would follow winter and that harvest would follow the spring. This routine always, in their minds, was subject to the whim of the gods. If the gods were pleased, then growth would follow. If the gods were angry, then famine would occur. It was essential for them to find ways of keeping the gods in good humor, and thus to assure the return of the spring. Many of the rituals connected with the Ancient Religions were directed towards the pleasing of the gods. Even in the Old Testament we read that the smoke from the sacrifices in the temple was pleasing to God and he rewarded his people.

Because the ancient peoples were so concerned about survival and the assuring of the regular succession of seasons, their great legends had to do with their great concerns. It came about, too, that the contents of the Mystery Religions were mainly communicated by means of legends. In the legends the Earth is usually thought of as the great Goddess of Fertility, This goddess grew old and feeble as the autumn season approached and was continually in danger of death. If the Goddess of Fertility died, that would mean that the primitive man would suffer from hunger and, perhaps, starvation. The idea of the Goddess of Fertility dying filled the early peoples with terror. Therefore, it was essential that a magical rite be performed that would assist the Goddess of Fertility to survive the dangerous period of winter. Through this magical rite the goddess, in danger of dying and making the earth barren, would be brought to life again and once more possess a young and vigorous body. The result would be that fertility would be restored to the earth and people would be able to eat once more.

The Adonis Myth very likely originated in Babylon but it is best known in its Greek version. Adonis was the vigorous and youthful lover of the great Mother Goddess. Her name was Ishtar and she embodied all the reproductive possibilities and energies of nature. If Adonis died, Ishtar was without a lover, and she would not be fertilized and consequently would fail to reproduce. Each year Adonis, the vigorous lover, would die and pass into the world of the shadows. Each year after his death Ishtar desired to be fertilized and she would seek unceasingly to find her lost lover, for without Adonis the period of reproduction would cease. The situation was so desperate that messengers would be sent to the Queen of the Underworld, pleading for the return of Adonis to the bed of Ishtar. In the meantime Ishtar herself, barren and cold, would go to the

underworld to seek for her lover. She passed through the seven gates of the underworld and each time she had to pay a fee, which was one of her garments. Finally, naked and alone, the Great Mother Goddess would appear before the Queen of the Underworld. The Queen would refuse to release Adonis until the messengers of the gods arrived, to sprinkle the Water of Life on both Adonis and Ishtar. When this was done they were raised from the tomb of death to the upper world. When the raising was complete the wonderful world of nature was revived and hope reborn for the fertility of the world.

This legend is significant because it embodies several facets of the Christian Religion. The sprinkling of water, the descent of the hope of the world into the realms of darkness, the revival of life and hope for the world. It also has within it elements of the legend of Hiram Abif. The lost hero, the search for the lost heroine, and the raising from darkness into the newness of life.

Another legend has in it Adonis, a beautiful child, whom Aphrodite deeply loves. In order not to be deprived of the love of Adonis, Aphrodite conceals Adonis in a chest, and leaves the chest in charge of Persephone, the Queen of the Underworld. Persephone looks in the chest and sees the beautiful youngster. She immediately falls in love with him and refuses to return the chest to Aphrodite. To recover the lost love Aphrodite herself descends into the realms of darkness in a desperate effort to recover the lost child. The dispute between Aphrodite and Persephone rages, so that the whole of the underworld is in disarray. At length the god Zeus is forced to intervene. He rules that the child must remain for half of the year with Aphrodite, and with Persephone the other half. During the part of the year that Adonis is with Aphrodite the world is warm and it is a period of reproduction, growth, and plenty. When Adonis is with Persephone the world is cold, lacking in growth, and unproductive. When the time comes for Adonis to live with the Queen of the Underworld he is lowered into her presence with great sorrow and lamentations. When the vital words are spoken and the time has come to restore Adonis to Aphrodite, the child is raised very carefully from the darkness into the light. This is a time of great joy, feasting and rejoicing.

The ancient legends of the raising of an individual from darkness into life are many. The details of the event are varied. The main outline remains throughout them all. Involved are fertility and growth, the discovery of some secret means to do the raising, then the change from death to resurrection. Basically the legends all contain the same story. A god dies and the earth becomes unproductive. The god is restored to life and the earth becomes fertile and productive. Each Mystery Religion in every early culture had its legends, illustrated by accompanying rites and ceremonies. Only those who have been properly initiated know the particular legend. Those who are permitted to perform the rite of resurrection are the ones who have been taught carefully and are skillful in performing the required ceremonies, that will ensure the resurrection of the god. Connected with the ceremonies are certain signs and symbols. These are revealed to the new initiates when they have received sufficient instruction to appreciate the essential essence of the purpose of the religion into which they have been received after requesting membership.

Osiris was the son of the earth god Seb and of the sky goddess Nut. He had two brothers, Horus, the elder, and Set. There were also two sisters, Isis and Metphthys. Notice that the family comprised a total of seven, and that there are five children including three boys. Osiris taught the Egyptians how to grow corn. Set, the god of evil,

was jealous of the popularity of Osiris. He conspired with 72 villains to murder him. They made a chest and persuaded Osiris to get into it. When Osiris got into the chest they nailed it down securely, and flung it into the River Nile. Osiris was discovered to be missing, and there was great concern over the fact that the great teacher had been lost. Isis, on hearing the news, was greatly distressed. She had her hair cut and put on clothes of mourning. Then she set out in search of the body. In the meantime the chest had floated down the Nile to the town of Byblos, in Syria, and there it became stranded on the sand. An Erica tree grew up over the chest and completely enclosed it in its trunk. The King of Syria decided that the tree should be cut down and that it would be used to form a great pillar in his palace. Isis arrived in Syria and went to the King's Palace. She begged for the pillar and her pleas were heard. She cut it open, found the chest and within it the body of Osiris. Isis threw herself on the body and brought it back to life. Osiris was raised from the chest in a great ceremony. The 72 villains were discovered and put to death. Osiris, having been raised from darkness to renewed his vows to serve his people. He returned to Egypt and continued to teach his people how to make their soil fertile, how to produce crops of corn and how to feed the people.

Space will not permit to relate more of the fascinating legends that have been preserved out of the "mists of antiquity," yet it is hoped that the Masonic reader recognizes the similarities between them and the Legend of Hiram Abif. Certainly the legend does not come from the Old Testament. The story in the Old Testament tells of Hiram, King of Tyre, sending another Hiram, the son of a widow, to help Solomon build a temple (II Chronicles 2:13 and I Kings 7:13). If the story is read carefully it can be seen that Hiram, the widow's son, was not so much the architect as he was a skilled worker in brass, stone and purple. Chronicles says that Hiram's mother was "of the daughters of Dan" while his father was a man of Tyre. Tyre, by the way, was one of the great centers of the cult of Adonis. Beyond these scanty facts the Old Testament tells us nothing. There is no record of the murder of Hiram, not even any indication that he died. It is evident that he had dropped out of the picture by the time that the temple was dedicated.

As stated at the beginning we do not know where the Legend of Hiram originated, but we do know that it did not become current until the eighteenth century. In this the legend does not differ very much from the lack of knowledge as to the origin of much of our ritual. It is feasible to speculate that it was written by some scholar who had steeped himself in the legends of the Mystery Religions. Certainly all the ingredients are there; the murder of a productive god, the disposal of the body by the powers of darkness, the discovery of the body by the powers of light, the raising of the body from darkness to light, and the return to productive living. In addition there are the accompanying signs and symbols, which are kept secret. There is also the dedicated journey of those who sought for the body and the ultimate discovery of it, and the punishment of those who sought for the hero's death and the honor bestowed upon the person who was raised.

We are attempting in this paper to discover origins, but we must also note that the Legend of Hiram has been carefully refined and adapted to the lessons that the science of Freemasonry teaches; to wit:

1. Hiram, in the Masonic Legend, is not restored to life as are the gods of the Mystery Religions. The Christian Religion follows the Mystery Religions to this

conclusion. To have life restored in the Masonic Ritual would introduce a strange and jarring note. The writer of the Hiram Legend appropriately ends it with having the remains properly interred. However, the signs and symbols remain. They are transferred to the candidate, who is urged to remember the noble example of a man who would rather suffer death than betray a sacred trust that had been vested in him at his initiation and throughout the instruction that he received after his voluntary entry into the Order.

2. The raising of Hiram in the Legend symbolizes the entrance of the human soul into a new and better stage of experience. It points out that it is the duty of all men to prepare themselves for a new life, by following the glorious example of dedication and perfection. It should be noted that an element of resurrection remains. Although the bones are interred, the new life, the resurrected one, is transferred to the candidate. What more meaningful idea of the resurrection can there be than that the goodness of the person who has died lives on in those for whom he lived?
3. The Hiram Legend in Freemasonry does not have the magical elements that are common to the legends of the Mystery Religions. In one of the versions of the Osiris Legend, Isis, a virgin, throws herself on the dead body of Osiris and immediately becomes pregnant, and later is the virgin mother of the god Horus. The reason for raising the body was so that it might be interred in consecrated ground. Certain signs are learned by those who raise the body, but they are not the genuine secrets. Those have yet to be discovered. The quest does not end with the raising of the body. The search must go on, for the purpose is the unending search for eternal truth. It is only by constant struggle to attain the elusive truth that we can live the life triumphant. This version comes as close as we can get in the ancient legends to the teaching of the Hiram Legend, namely that the search for the missing word must go on into eternity.
4. The Hiram Legend does not end in crass materialism as do most of the mysteries. The conclusions of the Legends of the Mysteries indicate that the ancient peoples, because of their exploits, assure themselves of material gain, such as the return of food after the winter barrenness. The lesson we learn in Freemasonry is that there is another way of living that is far higher than the material one. It is the world of Brotherhood and service in this present life. After that, when this transient existence is ended, we may find a happier and more abundant life. Until the time of transition arrives from the present to the eternal future, we must be faithful to our obligations and to our duties. We must learn to live at peace within the mysteries that constantly surround us.

It is impossible to assert with any certainty exactly where the Legend of Hiram Abif originated, or to find any documented account of its direct relationship to the Mystery Religions of the ancient cultures. It is possible for us to say that the Hiram Legend and all the ancient legends form a part of humanity's great quest for the meaning of life and death. That originated with man as he became a conscious and thinking being, and will not end until man vanishes from the face of this earth, either because of his own foolishness or because of his disappearance in the process of evolution. The legend is a part of the ongoing stream of human thought.

To take a speculative journey through the Mystery Religions, for this author, enhances

the Legend of Hiram Abif and greatly enriches its meaning. No longer is Hiram only a man of honor who is willing to sacrifice his life rather than betray a sacred trust. He stood for something far greater. He became a part of humanity, reaching out to an unknown power seeking for some assurance of permanency and love. Man has frequently fallen into the error of thinking that if he could make corn grow, if he could amass corn, so that he had to pull down the small granaries and build larger ones, he would have attained something that could not be destroyed, namely wealth and power. The legends, especially the Hiramic one, say something more. They say there is more to life than material wealth and strength.

A long succession of prophets, priests and kings, including Hiram Abif, have been sacrificed on the altar of crass materialism. Even in death these men have not been silenced, but have lived on in the lives of those who seek the truth embedded within the legends. There is a life beyond and that is the life of the spirit. It is the life of the spirit that holds the true secrets, and they rest only in the thoughts of the Master Mason of all Mankind.

Hiram was not the first builder to be slain nor was he the last. Today the eternal temple will not be built by men who seek for advantages of their own, but it will be built with devotion, sacrifice, death, and resurrection.

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DISCUSSION COMMENTS ON THE PAPER "THE MISTS OF ANTIQUITY"

Bro. Robert G. J. Aberdeen, Registrar, P.M., March 1981

I wish to compliment Bro. Collett on his excellent address in which he pointed out a number of similarities between our Legend of Hiram Abif and the fascinating legends

of several Mystery Religions. More importantly, he drew to our attention the differences between them which make our Fraternity what it is, a system of moral philosophy.

Bro. Collett stated that the first real evidence of Masonic use of the Hiramic Legend dates from the early 1700's. While it is important that we recognize the Legend for what it is, we ought not infer from that evidence that the story was invented at the time when the Master Mason Degree took its present form. I marvel at the cleverness of the authors of the ritual of the Third Degree in choosing as its central character a real, yet obscure, individual, thus ensuring that the origins of the drama would remain, as Bro. Collett said, "buried in the mists of antiquity." That they invented the legend, however, may be suspect.

As Bro. Collett pointed out, it was a strict rule of the Mystery Religions that the customs and traditions were transmitted by word of mouth. So it was with the early Masonic rituals and customs, a tradition too often violated in today's literate society. Although there is no written evidence, the Hiramic Legend may well have been a Masonic tradition long before the 13th century.

It is generally accepted that the Hebrew terms "Abif" or "Aviv" which have been translated as "my father" or "his father" in various editions of the Bible in reference to the widow's son, were terms applied to honor one of superior skills.(1)

The first printed complete Bible in English was published by Miles Coverdale in 1535. His translation was based on Luther's German Bible of 1533 and the Latin vulgate.(2) Luther gave the name as Hiram Abif in both cases.(3) In a paper entitled "The Hiramic Legend," on file at the Edmonton Masonic Research Group, the unidentified author stated that

Ö in Coverdale's Bible we find in text (A) the name Hiram Abi and in text (B) Hiram Abif. Not Hiram but "Hiram Abif" in two distinct words. With a capital H and a capital A. This is the one and only place in English literature outside Masonic ritual that it has been printed in this particular manner. By 1539 the Great Bible had arrived with 'my father' and 'his father' and the old name was lost again.

Later he suggested that

Ö one fact emerges clearly. That in England the name of Hiram Abif had appeared in print but once in a little known Bible of 1535 and nothing like it was used again in scripture for 400 years. Yet Freemasons in 1723 were apparently familiar with the name and did not find it necessary to explain it in any way.

Can we suppose that Anderson and his Brethren invented a legend and took the trouble to dig out a name from a Bible of two centuries (earlier) to go with it? Is it not possible that the name "Hiram Abif" was in regular use among Masons even before Luther and Coverdale came across it and that it had been in continuous use among Masons ever since? (4)

Bro. Collett, thank you for providing the inspiration for me to do a little digging on the subject myself.

FOOTNOTES

- 1 Carr, Harry, *The Freemason at work*, London: Burgess & Son, 1976, pp. 213-215
- 2 MacLaurin, Donald J., "A Short History of the Holy Bible," Victoria, B.C.: Victoria Lodge of 'education and Research, 1973, pp. 14-15
- 3 *Ibid.*, p. 214
- 4 Anon., "The Hiramic Legend," (MS) Edmonton Masonic Research Group, (undated)

THOUGHTS ON THE RESEARCH PAPER "THE MISTS OF ANTIQUITY"

Bro. Robert E. Juthner, P.D.D.G.M., March 1981

THE DOCTRINE OF THE RESURRECTION

In his comparisons with the mystery religions and ancient initiation rites, Bro. Collett stated that "the rituals were designed not only to improve the morals of the adherents but also to implant in their membership a hope for the life that would go on after death" (p. 40). In another section of the paper he spoke of "the raising from darkness into the newness of life" (p. 42). We are here dealing with two dogmas, the "immortality of the soul" and "bodily resurrection." It is interesting to note that in some religions these concepts are both present, in others only one, in still others neither of them. There is, however, very little absence of a belief in after-life; with the concept of resurrection we note that the ancient Jews did not consider it in their teachings. Only in the second of the five books of Maccabees, which covers the relatively recent period from 176 B.C. to 161 B.C., the writer, Jason of Cyrene who probably wrote it before the destruction of Jerusalem in 70 A.D., combined the doctrine of resurrection with that of immortality.

Harry Reginald Holland Hall, an Egyptologist, had this to say:

The beliefs of the Egyptians with regard to death were hopelessly confused like those of most other peoples. The whole idea of the tomb seems originally to have resulted simply from the passionate desire to deny the existence of death. The Egyptians, a cheerful, merry people, loathed the idea of death and did their best to persuade themselves that the dead were not actually dead at all, but continuing to live in the underworld of the tomb in some weird fashion. Then there was the idea of a sort of temporary 'resurrection' of the dead like Osiris to live again as the grain sprang up again each season.

Bro. Collett cited the legends of Osiris and of Adonis. The Greek Dionysus is practically identical with Egypt's Osiris, and was extensively portrayed in Greek drama. For example, Aeschylus' "Edoni" tragedy shows the full Dionysus ritual almost unaltered - his death and resurrection representing the annual rebirth of the world.

Judith Sollenberger, writing about Easter customs, said:

The English word 'Easter', corresponding to the German 'Oster', reveals Christianity's indebtedness to the Teutonic tribes of central Europe. Christianity, when it reached the Teutons, incorporated in its celebration of the great Christian feast day many of the heathen rites and customs which accompanied their observance of the spring festival. That the festival of the resurrection occurred in the spring, that it celebrated the triumph of life over death, made it easy for the church to identify with this occasion the most joyous festival of the Teutons, held in honor of the death of winter, the birth of a new

year and the return of the sun.

Jaroslav Pelikan, a professor of historical theology of the University of Chicago, wrote:

The witness of the New Testament to (the resurrection) is unified as to the fact, but not as to the details of the fact. Thus our earliest witness, St. Paul, says nothing about the reports of the empty tomb, which we find in all four gospels. There are many other problems - literary, historical and theological - connected with the reports of the Resurrection. But apologists for Christianity have maintained that none of these problems is as formidable as the problem of explaining the rise of the Christian Church if there were no Resurrection. Throughout the Gospel story, and nowhere more than here, it is necessary to keep faith and history together, the event and faith in the event. On the one hand it is impossible to explain the faith without some event; on the other hand, the event of Christ's resurrection was not known to anyone but believers in Him. Thus the question of whether or not Jesus actually rose from the dead is a question beyond the province of the technical historian to answer either way with finality, but he can report that such was the faith of the entire early church.

Avicenna (980-1037 A.D.) who lived in Persia, and who must have studied the ancient Greek philosophers, and must have been familiar with Christian doctrine, maintained the immortality of individual souls, and thought them to survive in different forms according to the degree of perfection attained in life. This was for him the real meaning of Islamic belief in resurrection.

Turning to Albert Mackey, a Masonic writer and compiler, we find stated in his Encyclopedia of Freemasonry:

The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Masonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the Third Degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian thralldom, did not carry this doctrine with them into the desert - for it formed no part of the Mosaic theology - yet they subsequently, after the captivity, borrowed it from the Zoroastrians. The Brahmans and Buddhists of the East, the Etruscans of the South, and the Druids and the Scandinavian Skalds of the west, nursed the faith of a resurrection to future life. We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the mystical association of the Eleusians, the Samothracians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can refuse his assent to the proposition that the latter was derived from the former. The chain that connects them is easily found in the fact that the Pagan mysteries lasted until the fourth century of the Christian era, and, as the fathers of the church lamented, exercised an influence over the secret societies of the Middle Ages.

Bro. Collett has captured the meaning to the Freemason of the Resurrection and has expressed it very clearly: "What more meaningful idea of the resurrection can there be than that the goodness of the person who has died lives on in those for whom he lived"

and "The quest does not end with the raising of the body. The search must go on for the purpose is the unending search for eternal truth."

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THE MASONIC OBLIGATION

by James R. Debates, MPS

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In every step or degree received in Masonic advancement, a solemn promise upon admission into that degree must be made. This solemn promise comes from the Latin "obligatio" and literally means tying or binding. By his obligation, a Mason is bound or tied to his Order. Before the ceremony there is no tie that binds the candidate to the Order so as to make him a part of it; after the ceremony, the tie has been completed, and the candidate becomes at once a Mason, entitled to all the rights and privileges and subject to all the duties and responsibilities that are represented in that degree. The Masonic obligation is a moral one which, although it cannot be enforced by a court of law, is binding on the party who makes it, in conscience and according to moral justice.

This obligation varies in each degree, but each obligation is exact in its different clauses in which the duties are prescribed. The clauses are called its points, which are either affirmative or negative, a division like that of the precepts of the Jewish Law. The affirmative points are those which require certain acts to be performed; the negative points are those which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy common to all the degrees, and this point is called a tie.

If, by requiring the previous fulfilling of certain qualifications and conditions, societies seek to be selective in those they admit to membership, they must introduce means of showing existing members that the qualifications and conditions are fulfilled with respect to proposed new members. If membership involves the knowledge of certain protective secrets restricted to members, there must be some means, and preferably some formal means, of making the communication to new members and of ensuring that the secrets are completely understood. In addition there is a duty to ensure that such secrets restricted to a group in membership remain secret: this may best be done

by requiring some formal binding promise from those to whom the communication is made. When the developing Free and Accepted Masonry wished to accentuate certain teachings, tenets, and principles for the better conduct of life, they did consider the moral application of aspects of the work-a-day world and did use principles of the trade to illustrate and instruct in the building of a good life.

The design of the Masonic institution is to make men wiser and better, and consequently happier. It lays down in its symbolic instruction the principles of morality, those secret springs that have inspired the lofty lives of the truly great. He who obeys the Masonic precepts will not need to consult the opinions of friends or the public—he will find in his own breast a faultless monitor upon which he can always rely. The student desiring to learn what these principles are must be willing to live them. Wisdom is the growth of the soul. Moral principles are worthless until they have been made alive and have been driven deep into the interior recesses of the soul by practice. Knowledge is worthless unless it can be put to use. If you are not willing to live your Masonry, do not seek to know your secret mysteries. Such knowledge carries with it responsibilities of use and obedience: and this responsibility cannot be evaded. The new members cannot make any progress at all without actually saying that Masonry is a system of morality, veiled in allegory and illustrated by symbols.” Freemasonry uses symbols to illustrate, and the allegories contained in dramatic enactment to unveil and shed light on the spiritual mysteries that cannot be communicated by words alone

Masonic education, then, can be defined as the progressive science of translating those tenets, principles and teachings into practical application of daily living. As a progressive science, we must establish those goals upon the knowledge and skill we have established. In Masonry we must constantly build upon our knowledge to make “Good Men Better.” The primary thing in Masonry is the ethical teaching that lies behind all Masonic work. The chief objective is to produce a finer grade of men. The numerous lessons are intended to make domestic relations cleaner and more binding; to nurture the spirit in its twofold sense - tolerance and helpfulness - especially in relation to worthy distressed Masons; and to produce a better class of citizen. In short, Masonry is primarily, first and last, a moral discipline, armed to produce the finest type of character and culture through fellowship and mutual helpfulness.

Considerable confusion may be avoided if the fourfold purpose of Masonry is correctly interpreted:

1. The Universe is viewed as one vast structure which owes its existence to the Supreme Architect.
2. Man, too is a builder. He is engaged in the construction of personal character. For the sublime task he is supplied with abundant materials, worthy patterns, and explicit instructions.
3. Man is also commissioned to an ideal social structure. The nature of the social order depends on the quality of the individuals in it.
4. There is still another structure that Masons are engaged in building—“that house not made with hands—eternal in the heavens.”

Masons are under obligation to build out of the materials at their disposal a character worthy of the Fraternity whose confidence and fellowship they enjoy. This is no simple undertaking. Human personality is a compound of many elements made for harmony

and happiness. Life is as much a matter of inner usages as of outward circumstances. Ideas, ideals, dreams, ambitions, passions, hopes, likes, dislikes, loves, hates, etc. are things of which life is made. Character must be cultivated.

Masonry is a moral discipline by which the Craft learn to curb their passions, to harmonize their conflicting desires and to cultivate life's finer traits and graces. The progressive science of Masonry emphasizes the need of advancement in personal knowledge and control. It is perhaps best illustrated by the Winding Stairs of Masonry. These are symbolic of that steep ascent that must be made by those who would live on the highest plane of Masonic behavior. Life, figuratively speaking, is lived on a slope, a slope so steep that it is impossible to stand still; we are either strenuously straining upward or sliding backward. This fact of experience Masonry recognizes. A stationary pose being impossible, our Order urges its members to strive toward the higher levels of ethical living, knowing that in the absence of all serious moral engagement, retrogression and degradation are inevitable. No promise of finality of quest is given nor is a stage of development ever reached when further effort is not to be attempted. A common query of the lectures reminds the candidate that there is always something to follow, something ahead, some new knowledge to be discovered, some new truth to be applied. The final state of personal Masonic development is never reached. In short, Masonry is a lifelong study and discipline.

Masonry aims to safeguard men against the danger of moral failure and to qualify them to live worthily. To MASTER his passions is one of the principal reasons given for a Mason's attendance at regular stated meetings, where he is dismissed with the charge to practice diligence, temperance, and prudence. As the youngest Entered Apprentice, the candidate is ordered to stand erect when the Master informs him that he now stands a just and upright Mason and orders him ever to walk and act as such. When he enters a Lodge of Fellow Crafts for the first time, he is received in such form as is intended to teach him that all his future conduct must be regulated by the severest test of virtue. A last charge of initiation reminds the candidate that his virtue, honor, and reputation will be judged by the dignity with which he maintains the character he then represents. He is adjured to allow no motive to swerve him from his duty. Never must he violate his vows or betray the trust placed in him.

Masonic character is not received ready-made at initiation. It is acquired through years of strenuous, disciplined effort. It is made of precious, enduring elements, patterned after Nature's symmetry, harmony, beauty, order, and strength, and in accord with Masonic principles. Will-power, desires, courage, sympathies, fortitude, hopes, and affection are among the elements which Masons are admonished to cut, smooth, restrain and fortify; in short to shape and polish into a beautiful, harmonious whole. Some passions must be subdued; certain qualities strengthened; the crude, refined the uneven, leveled; and the twisted, straightened. To accomplish this task, cardinal virtues must be brought into play. Temperance aids men to temper their violent passions; fortitude, to strengthen their weaker qualities; prudence, to exercise judgment; and justice, to make commendable use of the material at their disposal. The result will be order, beauty, strength, and harmony: a character deserving the honor conferred upon and the merit reposed in those seeking to become Masters by way of the Apprentice's path of Masonic discipline.

What Masonry Means "Out of all that I hear and see, Day by day I am building me; I

alone have the right to choose What to reject and what to use. Nobody 's workmanship but mine Can keep the structure true and fine, strong or feeble-false or true- I build myself by the deeds I do.

Masonry undertakes to teach men to sift the elements at their command. They must learn to differentiate between the worthy and the worthless if ruin is to be escaped and the finest results known. To learn to discriminate between the worthless and worthy, to discard or effectively restrain all baser elements, and to preserve, nurture, and utilize life' s finer qualities-is invaluable to both private and group life. To aid men in the selection and control of the materials at their disposal is the primary purpose of Masonry. Only as men learn to discriminate and control the elements at their command can they possibly escape demoralization and disastrous strife, and acquire at once the finest type of personality and a satisfactory social structure.

Masonry looks to the future of men as builders of a spiritual fabric. And the Masonic neophyte answers clearly and unmistakably: "I came here to subdue my passions and improve myself in Masonry." The question is not why men have passions or why they are so much like devils; but what Masonry can do to subdue the passions and save men from devilry and help them build their spiritual edifices and become worthy and well-qualified to sit in the Celestial Lodge.

The problem and solution of how a man shall improve himself in Masonry is the responsibility and right of every man who will find the right path for himself- each one in accord with his capacity, power, and will to learn how to do so. This leaves each member on his own initiative to discover how to make this knowledge effective in his own life and how to arrive at that application of Masonic truth that shall free him from bondage to the unruly passions. Freedom from bondage to the passions is something every human being has to earn by the strongest possible effort over a long period of time. It is not a free gift of God to be appropriated by the individual without effort. Soul regeneration, "Salvation, "must be earned by effort- "works."

The great purpose of Masonry is to qualify men to take their rightful places in society, contributing to its strength and stability. As a unit of a vast social structure, the individual may be of small intrinsic value; his real worth depends on his cooperative usefulness. For this service he must qualify by the aid of working tools. By these working tools, Masons test the basic rightness of their actions. Freemasonry gives its all-and this is a great gift to those who accept it. He who is not first prepared to be a Freemason in his heart, of his own free will and accord, will never be one. Amen, so mote it be.

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THE MEANING OF MASONRY

by W. L. Wilmshurst

[source unknown] - July 1980

FOREWORD

Freemasonry has had many great scholars who devoted their time and talents to the philosophical exposition of the character of the Craft, the meaning of Craft symbols, and the religious aspects of the Fraternity: Albert Pike, Robert Freke Gould, Fort Newton, Albert Gallatin Mackey, and W. L. Wilmshurst.

Walter Leslie Wilmshurst (1867-1939) was a mystic with a practical knowledge and profound understanding of the religions of the world. The Meaning of Masonry discloses the real purpose of modern Freemasonry and clearly states the true body of teaching and practice concerning the esoteric meanings of Masonic ritual.

Freemasonry is based on the three great principles: Brotherly Love, Relief, and Truth. Over the years, Brotherly Love and relief have been so stressed that the Craft is in serious danger of becoming primarily a social and charitable organization. Truth, the most difficult principle to recognize and thus the most difficult to achieve, has long been neglected. Wilmshurst carefully places his designs upon the trestle board to build his thesis that the alpha and omega of Freemasonry is not the repetition of the ritual nor the safeguarding of secrets, but the regeneration of the Brethren.

This book implores the reader to learn to see in Freemasonry something more than a parochial system enjoining elementary morality, performing perfunctory and insignificant rites, and serving as an agreeable accessory to social life. The greater system of spiritual doctrine contained in the rituals is strongly emphasized.

The Meaning of Masonry was written with a view toward promoting a deeper understanding of the Fraternity, and this goal has been achieved. The ideals of the Masonic Fraternity have a wide appeal to the best instincts of men, and the Craft has become one of the greatest social institutions in the world. In this new Aquarian age, when many individuals and groups are working in various ways for the eventual restoration of the mysteries, an increasing number of aspirants are beginning to recognize that Freemasonry may well be the vehicle for this achievement.

We have here a sincere effort by a learned and earnest Brother to point to the source of Masonic Light in elegant, and at times profound, language. They who look with him may enjoy the same felicity.

The great value of this book is that it was written by one who sets an example for all Masters of Lodges. His was a soul filled with the wonder of wisdom, strength, and beauty. In these pages, he whispers the password to those of us who still clamor at the gate, enabling us to enter that inner chamber where we can join the true initiates and share experiences now veiled from all but a handful of Brethren.

- Allan Boudreau, Ph.D.. Curator and Librarian Grand Lodge of New York

INTRODUCTION - THE POSITION AND POSSIBILITIES OF THE MASONIC ORDER

The papers here collected are written solely for members of the Masonic Order, constituted under the United Grand Lodge of England. To all such they are offered in the best spirit of fraternity and goodwill and with the wish to render to the Order some small return for the profit the author has received from his association with it extending over thirty-two years. They have been written with a view to promoting the deeper understanding of the meaning of Masonry; to providing the explanation of it that one constantly hears called for and that becomes all the more necessary in view of the unprecedented increase of interest in, and membership of, the Order at the present day.

The meaning of Masonry, however, is a subject usually left entirely unexpounded and that accordingly remains largely unrealized by its members save such few as make it their private study; the authorities of what in all other respects is an elaborately organized and admirably controlled community have hitherto made no provision for explaining and teaching the “noble science “ which Masonry proclaims itself to be and was certainly designed to impart. It seems taken for granted that reception into the Order will automatically be accompanied by an ability to appreciate forthwith and at its full value all that one there finds. The contrary is the case, for Masonry is a veiled and cryptic expression of the difficult science of spiritual life, and the understanding of it calls for special and of informed guidance on the one hand, and on the other a genuine and earnest desire for knowledge and no small capacity for spiritual perception on the part of those seeking to be instructed; and not infrequently one finds Brethren discontinuing their interest or their membership because they find that Masonry means nothing to them and that no explanation or guidance is vouchsafed them. Were such instruction provided, assimilated and responded to, the life of the Order would be enormously quickened and deepened and its efficiency as a means of Initiation intensified, whilst incidentally the fact would prove an added safeguard against the admission into the Order of unsuitable members-by which is meant not merely persons who fail to satisfy conventional qualifications, but also those who, whilst fitted in these respects, are as yet either so intellectually or spiritually unprogressed as to be incapable of benefiting from Initiation in its true sense although passing formally through Initiation rites. Spiritual quality rather than numbers, ability to understand the Masonic system and reduce its implications into personal experience rather than the perfunctory conferment of its rites, are the desiderata of the Craft to-day.

As a contribution to repairing the absence of explanation referred to these papers have been compiled. The first two of them have often been read as lectures at Lodge meetings. Many requests that they should be printed and made more widely available led to my expanding their subject-matter into greater detail than could be used for occasional lectures, and accordingly they are here amplified by a paper containing fuller notes upon Craft symbolism. To complete the consideration of the Craft the system it was necessary also to add a chapter upon that which forms the crown and culmination of the Order Craft Degrees and without which they would be imperfect-the Order of the Royal Arch. Lastly a chapter has been added upon the important subject which forms the background of the rest-the relationship of modern Masonry to the Ancient Mysteries, from which it is the direct, though greatly attenuated, spiritual descendant.

Thus in the five papers I have sought to provide a survey of the whole Masonic subject as expressed by the Craft and Arch Degrees, which it is hoped may prove illuminating

to the increasing number of Brethren who feel that Freemasonry enshrines something deeper and greater than, in the absence of guidance, they have been able to realize. It does not profess to be more than an elementary and far from exhaustive survey; the subject might be treated much more fully, in more technical terminology and with abundant references to authorities, were one compiling a more ambitious and scholarly treatise. But to the average Mason such a treatise would probably prove less serviceable than a summary expressed in as simple and untechnical terms as may be and unburdened by numerous literary references. Some repetition, due to the papers having been written at different times, may be found in later chapters of points already dealt with in previous ones, though the restatement may be advantageous in emphasizing those points and maintaining continuity of exposition. For reasons of explained in the chapter itself, that on the Holy Royal Arch will probably prove difficult of comprehension by those unversed in the literature and psychology of religious mysticism; if so, the reading of it may be deferred or neglected. But since a survey of the Masonic system would, like the system itself, be incomplete without reference to that supreme Degree, and since that Degree deals with matters of advanced psychological and spiritual experience about which explanation must always be difficult, the subject has been treated here with as much simplicity of statement as is possible and rather with a view to indicating to what great heights of spiritual attainment the Craft Degrees point as achievable, than with the expectation that they will be readily comprehended by readers without some measure of mystical experience and perhaps unfamiliar with the testimony of the mystics thereto.

Purposely these papers avoid dealing with matters of Craft history and of merely antiquarian or archaeological interest. Dates, particulars of Masonic constitutions, historical changes and developments in the external aspects of the Craft, references to old Lodges and the names of outstanding people connected therewith-these and such like matters can be read about elsewhere. They are all subordinate to what alone is of vital moment and what so many Brethren are hungering for- knowledge of the spiritual purpose and lineage of the Order and the present-day value of rites of Initiation.

In giving these pages to publication care has been taken to observe due reticence in respect of essential matters. The general nature of the Masonic system is, however, nowadays widely known to outsiders and easily ascertainable from many printed sources, whilst the large interest in and output of literature upon mystical religion and the science of the inward Order life during the last few years has familiarized many with a subject of which, as is shown in these papers, Masonry is but a specialized form. To explain Masonry in general outline is, therefore, not to divulge a subject which is entirely exclusive to its members, but merely to show that Masonry stands in line with other doctrinal systems inculcating the same principles and to which no secrecy attaches, and that it is a specialized and highly effective method of inculcating those principles. Truth, whether as expressed in Masonry or otherwise, is at all times an open secret, but is as a pillar of light to those able to receive and profit by it, and to all others but one of darkness and unintelligibility. An elementary and formal secrecy is requisite as a practical precaution against the intrusion of improper persons and for preventing profanation. In other respects the vital secrets of life, and of any system expounding life, protect themselves even though shouted from the housetops, because they mean nothing to those as yet unqualified for the knowledge and unready to identify themselves with it by incorporating it into their habitual thought and conduct.

In view of the great spread and popularity of Masonry to-day-when there are some three thousand Lodges in Great Britain alone-it is as well to consider its present bearings and tendencies and to give a thought to future possibilities. The Order is a semi-secret, semi-public institution; secret in respect of its activities intra-moenia, but otherwise of full public notoriety, with its doors open to any applicant for admission who is of ordinary good character and repute. Those who enter it, as the majority do, entirely ignorant of what they will find there, usually because they have friends there or know Masonry to be an institution devoted to high ideals and benevolence and with which it may be socially desirable to be connected, may or may not be attracted and profit by what is disclosed to them, and may or may not see anything beyond the bare form of the symbol or hear anything beyond the mere letter of the word. Their admission is quite a lottery; their Initiation too often remains but a formality, not an actual awakening into an order and quality of life previously unexperienced; their membership, unless such an awakening eventually ensues from the careful study and faithful practice of the Order's teaching, has little, if any, greater influence upon them than would ensue from their joining a purely social club.

For "Initiation "-for which there are so many candidates little conscious of what is implied in that for which they ask-what does it really mean and intend? It means a new beginning (initium); a break-away from an old method and order of life and the entrance upon a new one of larger self knowledge, deepened understanding and intensified virtue. It means a transition from the merely natural state and standards of life towards a regenerate and super-natural state and standard. It means a turning away from the pursuit of the popular ideals of the outer world, in the conviction that those ideals are but shadows, images and temporal substitutions for the eternal Reality that underlies them, to the keen and undivertible quest of that Reality itself and the recovery of those genuine secrets of our being which lie buried and hidden at "the center " or innermost part of our souls. It means the awakening of those hitherto dormant higher faculties of the soul which endue their possessor with "light " in the form of new enhanced consciousness and enlarged perceptive faculty. And lastly, in words with which every Mason is familiar, it means that the postulant will henceforth dedicate and devote his life to the Divine rather than to his own or any other service, so that by the principles of the Order he may be the better enabled to display that beauty of godliness which previously perhaps has not manifested through him.

To comply with this definition of Initiation-which it might be useful to apply as a test not only to those who seek for admission into the Order, but to ourselves who are already within it-it is obvious that special qualifications of mind and intention are essential in a candidate of the type likely to be benefited by the Order in the way that its doctrine contemplates, and that it is not necessarily the ordinary man of the world, personal friend and good fellow though he be according to usual social standards, who is either properly prepared for, or likely to benefit in any vital sense by, reception into it. The true candidate must indeed needs be, as the word candidus implies, a "white man," white within as symbolically he is white-vestured without, so that no inward stain or soilure may obstruct the dawn within his soul of that Light which he professes to be the predominant wish of his heart on asking for admission; whilst, if really desirous of learning the secrets and mysteries of his own being, he must be prepared to divest himself of all past preconceptions and thought-habits and, with childlike meekness and docility, surrender his mind to the reception of some perhaps novel and

unexpected truths which Initiation promises to impart and which will more and more unfold and justify themselves within those, and those only, who are, and continue to keep themselves, properly prepared for them. "Know thyself!" was the injunction inscribed over the portals of ancient temples of Initiation, for with that knowledge was promised the knowledge of all secrets and all mysteries. And Masonry was designed to teach self-knowledge. But self-knowledge involves a knowledge much deeper, vaster and more difficult than is popularly conceived. It is not to be acquired by the formal passage through three or four degrees in as many months; it is a knowledge impossible of full achievement until knowledge of every other kind has been laid aside and a difficult path of life long and strenuously pursued that alone fits and leads its followers to its attainment. The wisest and most advanced of us is perhaps still but an Entered Apprentice at this knowledge, however high his titular rank. Here and there may be one worthy of being hailed as a Fellow-Craft in the true sense. The full Master- The Mason-the just man made perfect who has actually and not merely ceremonially traveled the entire path, endured all its tests and ordeals, and become the raised into conscious union with the Author and Giver of Life and able to mediate and impart that Order life to others-is at all times hard to find.

So high, so ideal an attainment, it may be urged, is beyond our reach; we are but ordinary men of the world sufficiently occupied already with our primary civic, social and family obligations and following the obvious normal path of natural life! Granted. Nevertheless to point to that attainment as possible to us and as our destiny, to indicate that path of self-perfecting to those who care and dare to follow it, modern Speculative Masonry was instituted, and to emphasizing the fact these papers are devoted. For Masonry means this or it means nothing worth the serious pursuit of thoughtful men; nothing that cannot be pursued as well outside the Craft as within it. It proclaims the fact that there exists a higher and more secret path of life than that which we normally tread, and that when the outer world and its pursuits and rewards lose their attractiveness for us and prove insufficient to our deeper needs, as sooner or later they will, we are compelled to turn back upon ourselves, to seek and knock at the door of a world within; and it is upon this inner world, and the path to and through it, that Masonry promises light, charts the way, and indicates the qualifications and conditions of progress. This is the sole aim and intention of Masonry. Behind its more elementary and obvious symbolism, behind its counsels to virtue and conventional morality, behind the platitudes and sententious phraseology (which nowadays might well be subjected to competent and intelligent revision) with which, after the fashion of their day, the eighteenth-century compilers of its ceremonies clothed its teaching, there exists the framework of a scheme of initiation into that higher path of life where alone the secrets and mysteries of our being are to be learned; a scheme moreover that, as will be shown later in these pages, reproduces for the modern world the main features of the Ancient Mysteries, and that has been well described by a learned writer on the subject as "an epitome or reflection at a far distance of the once universal science."

But because, for long and for many, Masonry has meant less than this, it has not as yet fulfilled its original purpose of being the efficient initiating instrument it was designed to be; its energies have been diverted from its true instructional purpose into social and philanthropic channels, excellent in their way, but foreign to and accretions upon the primal main intention. Indeed, so little perceived or appreciated is that central intention that one frequently hears it confessed by men of eminent position in the Craft and warm

devotion to it that only their interest in its great charitable institutions keeps alive their connection with the Order. Relief is indeed a duty incumbent upon a Mason, but its Masonic interpretation is not meant to be limited to physical necessities. The spiritually as well as the financially poor and distressed are always with us and to the former, equally with the latter, Masonry was designed to minister. Theoretically every man upon reception into the Craft acknowledges himself and as within the category of the spiritually poor, and as content to renounce all temporal riches if haply by that sacrifice his hungry heart may be filled with those good things which money cannot purchase, but to which the truly initiated can help him.

But if Masonry has not as yet fulfilled its primary purpose and, though engaged in admirable secondary activities, is as yet an initiating instrument of low efficiency, it may be that, with enlarged understanding of its designs, that efficiency may yet become very considerably increased. During the last two centuries the Craft has been gradually developing from small and crude beginnings into its present vast and highly elaborated organization. To-day the number of Lodges and the membership of the Craft are increasing beyond all precedent. One asks oneself what this growing interest portends, and to what it will, or can be made to, lead? The growth synchronizes with a corresponding defection of interest in orthodox religion and public worship. It need not now be inquired whether or to what extent the simple principles of faith and the humanitarian ideals of Masonry are with some men taking the place of the theology offered in the various Churches; it is probable that to some extent they do so. But the fact is with us that the ideals of the Masonic Order are making a wide appeal to the best instincts of large numbers of men and that the Order has imperceptibly become the greatest social institution in the Empire. Its principles of faith and ethics are simple, and of virtually universal acceptance. Providing means for the expression of universal fraternity under a common Divine Fatherhood and of a common loyalty to the headship and established government of the State, it leaves room for divergences of private belief and view upon matters upon which unity is impracticable and perhaps undesirable. It is utterly clean of politics and political intrigue, but nevertheless has unconsciously become a real, though unobtrusive, asset of political value, both in stabilizing the social fabric and tending to foster international amity. The elaborateness of its organization, the care and admirable control of its affairs by its higher authorities, are praiseworthy in the extreme, whilst in the conduct of its individual Lodges there has been and is a progressive endeavor to raise the standard of ceremonial work to a far higher degree of reverence and intelligence than was perhaps possible under conditions existing not long ago. The Masonic Craft has grown and ramified to dimensions undreamed of by its original founders and, at its present rate of increase, its potentialities and influence in the future are quite incalculable.

What seems now needed to intensify the worth and usefulness of this great Brotherhood is to deepen its understanding of its own system, to educate its members in the deeper meaning and true purpose of its rites and its philosophy. Were this achieved the Masonic Order would become, in proportion to that achievement, a spiritual force greater than it can ever be so long as it continues content with a formal and unintelligent perpetuation of rites, the real and sacred purpose of which remains largely unperceived, and participation in which too often means nothing more than association with an agreeable, semi-religious, social institution. Carried to its fullest, that achievement would involve the revival, in a form adapted to modern conditions, of the

ancient Wisdom-teaching and the practice of those Mysteries which became proscribed fifteen centuries ago, but of which modern Masonry is the direct and representative descendant, as will appear later in these pages.

The future development and the value of the Order as a moral force in society depend, therefore, upon the view its members take of their system. If they do not spiritualize it they will but increasingly materialize it. If they fail to interpret its veiled purport, to enter into the understanding of its underlying philosophy, and to translate its symbolism into what is signified thereby, they will be mistaking shadow for substance, a husk for the kernel, and secularizing what was designed as a means of spiritual instruction and grace. It is from lack of instruction rather than of desire to learn the meaning of Masonry that the Craft suffers to-day. But, as one finds everywhere, that desire exists; and so, for what they may be worth, these papers are offered to the Craft as a contribution towards satisfying it.

Let me conclude with an apologue and an aspiration.

In the Chronicles of Israel it may be read how that, after long preparatory labor, after employing the choicest material and the most skillful artificers, Solomon the King at last made an end of building and beautifying his Temple, and dedicated to the service of the Most High that work of his hands in a state as perfect as human provision could make it; and how that then, but not till then, his offering was accepted and the acceptance was signified by a Divine descent upon it so that the glory of the Lord shone through and filled the whole house.

So-if we will have it so-may it be with the temple of the Masonic Order. Since the inception of Speculative Masonry it has been a-building and expanding now these last three hundred years. Fashioned of living stones into a far-reaching organic structure; brought gradually, under the good guidance of its rulers, to high perfection on its temporal side and in respect of its external observances, and made available for high purposes and giving godly witness in a dark and troubled world; upon these preliminary efforts let there now be invoked this crowning and completing blessing- that the Spirit of Wisdom and Understanding may descend upon the work of our hands in abundant measure, prospering it still farther, and filling and transfiguring our whole Masonic house.

CHAPTER I. - THE DEEPER SYMBOLISM OF FREEMASONRY

A candidate proposing to enter Freemasonry has seldom formed any definite idea of the nature of what he is engaging in. Even after his admission he usually remains quite at a loss to explain satisfactorily what Masonry is and for what purpose his Order exists. He finds, indeed, that it is “a system of morality veiled in allegory and illustrated by symbols,” but that explanation, whilst true, is but partial and does not carry him very far. For many members of the Craft to be a Mason implies merely connection with a body which seems to be something combining the natures of a club and a benefit society. They find, of course, a certain religious element in it, but as they are told that religious discussion, which means, of course, sectarian religious discussion, is forbidden in the Lodge, they infer that Masonry is not a religious institution, and that its teachings are intended to be merely secondary and supplemental to any religious tenets they may happen to hold. One sometimes hears it remarked that Masonry is “not

a religion “; which in a sense is quite true; and sometimes that it is a secondary or supplementary religion, which is quite untrue. Again Masonry is often supposed, even by its own members, to be a system of extreme antiquity, that was practiced and that has come down in well-nigh its present form from Egyptian or at least from early Hebrew sources: a view which again possesses the merest modicum of truth. In brief, the vaguest notions obtain about the origin and history of the Craft, whilst the still more vital subject of its immediate and present purpose, and of its possibilities, remains almost entirely outside the consciousness of many of its own members. We meet in our Lodges regularly; we perform our ceremonial work and repeat our catechetical instruction-lectures night after night with a less or greater degree of intelligence and verbal perfection, and there our work ends, as though the ability to perform this work creditably were the be-all and the end-all of Masonic work. Seldom or never do we employ our Lodge meetings for that purpose for which, quite as much as for ceremonial purposes, they were intended, viz.: for “expatiating on the mysteries of the Craft,” and perhaps our neglect to do so is because we have ourselves imperfectly realized what those mysteries are into which our Order was primarily formed to introduce us.

Yet, there exists a large number of Brethren who would willingly repair this obvious deficiency; Brethren to whose natures Masonry, even in their more limited aspect of it, makes a profound appeal, and who feel their membership of the Craft to be a privilege which has brought them into the presence of something greater than they know, and that enshrines a purpose and that could unfold a message deeper than they at present realize.

In a brief address like this it is hopeless to attempt to deal at all adequately with what I have suggested are deficiencies in our knowledge of the system we belong to. The most one can hope to do is to offer a few hints or clues, which those who so desire may develop for themselves in the privacy of their own thought. For in the last resource no one can communicate the deeper things in Masonry to another. Every man must discover and learn them for himself, although a friend or Brother may be able to conduct him a certain distance on the path of understanding. We know that even the elementary and superficial secrets of the Order must not be communicated to unqualified persons, and the reason for this injunction is not so much because those secrets have any special value, but because that silence is intended to be typical of that which applies to the greater, deeper secrets, some of which, for appropriate reasons, must not be communicated, and some of which indeed are not communicable at all, because they transcend the power of communication.

It is well to emphasize then, at the outset, that Masonry is a sacramental system, possessing, like all sacraments, an outward and visible side consisting of its ceremonial, its doctrine and its symbols which we can see and hear, and an inward, intellectual and spiritual side, which is concealed behind the ceremonial, the doctrine and the symbols, and which is available only to the Mason who has learned to use his spiritual imagination and who can appreciate the reality that lies behind the veil of outward symbol. Anyone, of course, can understand the simpler meaning of our symbols, especially with the help of the explanatory lectures; but he may still miss the meaning of the scheme as a vital hole. It is absurd to think that a vast organization like Masonry was ordained merely to teach to grown-up men of the world the symbolical meaning of a few simple builders' tools, or to impress upon us such Masonry

elementary virtues as temperance and justice:-the children in every village school are taught such things; or to enforce such simple principles of morals as Brotherly Love, which every church and every religion teaches; or as relief, which is practiced quite as much by non-Masons as by us; or of truth, which every infant learns upon its mother's knee. There is surely, too, no need for us to join a secret society to be taught that the volume of the Sacred Law is a fountain of truth and instruction; or to go through the great and elaborate ceremony of the third degree merely to learn that we have each to die. The Craft whose work we are taught to honor with the name of a "science," a "royal art," has surely some larger end in view than merely inculcating the practice of social virtues common to all the world and by no means the monopoly of Freemasons. Surely, then, it behooves us to acquaint ourselves with what that larger end consists, to inquire why the fulfillment of that purpose is worthy to be called a science, and to ascertain what are those "mysteries" to which our doctrine promises we may ultimately attain if we apply ourselves assiduously enough to understanding what Masonry is capable of teaching us.

Realizing, then, what Masonry cannot be deemed to be, let us ask what it is. But before answering that question, let me put you in possession of certain facts that will enable you the better to appreciate the answer when I formulate it. In all periods of the world's history, and in every part of the globe, secret orders and societies have existed outside the Deeper limits of the official churches for the purpose of teaching what are called "the Mysteries": for imparting to suitable and prepared minds certain truths of human life, certain instructions about divine things, about the things that belong to our peace, about human nature and human destiny, which it was undesirable to publish to the multitude who would but profane those teachings and apply the esoteric knowledge that was communicated to perverse and perhaps to disastrous ends.

These Mysteries were formerly taught, we are told, "on the highest hills and in the lowest valleys," which is merely a figure of speech for saying, first, that they have been taught in circumstances of the greatest seclusion and secrecy, and secondly, that they have been taught in both advanced and simple forms according to the understanding of their disciples. It is, of course, common knowledge that great secret systems of the Mysteries (referred to in our lectures as "noble orders of architecture," i.e., of soul-building) existed in the East, in Chaldea, Assyria, Egypt, Greece, Italy, amongst the Hebrews, amongst Mohammedans and amongst Christians; even among uncivilized African races they are to be found. All the great teachers of humanity, Socrates, Plato, Pythagoras, Moses, Aristotle, Virgil, the author of the Homeric poems, and the great Greek tragedians, along with St. John, St. Paul and innumerable other great names-were initiates of the Sacred Mysteries. The form of the teaching communicated has varied considerably from age to age; it has been expressed under different veils; but since the ultimate truth the Mysteries aim at teaching is always one and the same, there has always been taught, and can only be taught, one and the same doctrine. What that doctrine was, and still is, we will consider presently so far as we are able to speak of it, and so far as Masonry gives expression to it. For the moment let me merely say that behind all the official religious systems of the world, and behind all the great moral movements and developments in the history of humanity, have stood what St. Paul called the keepers or "stewards of the Mysteries." From that source Christianity itself came into the world. From them originated the great school of Kabalism, that marvelous system of secret, oral tradition of the Hebrews, a strong element of which

has been introduced into our Masonic system. From them, too, also issued many fraternities and orders, such, for instance, as the great orders of Chivalry and of the Rosicrucians, and the school of spiritual alchemy. Lastly, from them too also issued, in the seventeenth century, modern speculative Freemasonry.

To trace the genesis of the movement, which came into activity some 250 years ago (our rituals and ceremonies having been compiled round about the year 1700), is beyond the purpose of my present remarks. It may merely be stated that the movement itself incorporated the slender ritual and the elementary symbolism that, for centuries previously, had been employed in connection with the medieval Building Guilds, but it gave to them a far fuller meaning and a far wider scope. It has always been the custom for Trade Guilds, and even for modern Friendly Societies, to spiritualize their trades, and to make the tools of their trade point some simple moral. No trade, perhaps, lends itself more readily to such treatment than the builder's trade; but wherever a great industry has flourished, there you will find traces of that industry becoming allegorized, and of the allegory being employed for the simple moral instruction of those who were operative members of the industry. I am acquainted, for instance, with an Egyptian ceremonial system, some 5,000 years old, which taught precisely the same things as Masonry does, but in the terms of shipbuilding instead of in the terms of architecture. But the terms of architecture were employed by those who originated modern Masonry because they were ready to hand; because they were in use among certain trade-guilds then in existence; and lastly, because they are extremely effective and significant from the symbolic point of view.

All that I wish to emphasize at this stage is that our present system is not one coming from remote antiquity: that there is no direct continuity between us and the Egyptians, or even those ancient Hebrews who built, in the reign of King Solomon, a certain Temple at Jerusalem. What is extremely ancient in Freemasonry is the spiritual doctrine concealed within the architectural phraseology; for this doctrine is an elementary form of the doctrine that has been taught in all ages, no matter in what garb it has been expressed. Our own teaching, for instance, recognizes Pythagoras as having undergone numerous initiations in different parts of the world, and as having attained great eminence in the science. Now it is perfectly certain that Pythagoras was not a Mason at all in our present sense of the word; but it is also perfectly certain that Pythagoras was a very highly advanced master in the knowledge of the secret schools of the Mysteries, of whose doctrine some small portion is enshrined for us in our Masonic system.

What then was the purpose the framers of our Masonic system had in view when they compiled it? To this question you will find no satisfying answer in ordinary Masonic books. Indeed there is nothing more dreary and dismal than Masonic literature and Masonic histories, which are usually devoted to considering merely unessential matters relating to the external development of the Craft and to its antiquarian aspect. They fail entirely to deal with its vital meaning and essence, a failure that, in some cases, may be intentional, but that more often seems due to lack of knowledge and perception, for the true, inner history of Masonry has never yet been given forth even to the Craft itself. There are members of the Craft to whom it is familiar, and who in due time may feel justified in gradually making public at any rate some portion of what is known in interior circles. But ere that time comes, and that the Craft itself may the better appreciate what can be told, it is desirable, nay even necessary, that its own members

should make some effort to realize the meaning of their own institution, and should display symptoms of earnest desire to treat it less as a system of archaic and perfunctory rites, and more as a vital reality capable of entering into and dominating their lives; less as a merely pleasant social order, and more as a sacred and serious method of initiation into the profoundest truths of life. It is written that “to him that hath shall be given, and from him that hath not shall be taken away even that which he hath”; and it remains with the Craft itself to determine by its own action whether it shall enter into its full heritage, or whether, by failing to realize and to safeguard the value of what it possesses, by suffering its own mysteries to be vulgarized and profaned, its organization will degenerate and pass into disrepute and deserved oblivion, as has been the fate of many secret orders in the past.

There are signs, however, of a well-nigh universal increase of interest, of a genuine desire for knowledge of the spiritual content of our Masonic system, and I am glad to be able to offer to my Brethren some light and imperfect outline of what I conceive to be the true purpose of our work, which may tend to deepen their interest in the work of the Order they belong to, and (what is of more moment still) help to make Masonry for them a vital factor, and a living, serious reality, rather than a mere pleasurable appendage to social life.

To state things briefly, Masonry offers us, in dramatic form and by means of dramatic ceremonial a philosophy of the spiritual life of man and a diagram of the process of regeneration. We shall see presently that philosophy is not only consistent with the doctrine of every religious system taught outside the ranks of the Order, but that it explains, elucidates and more sharply defines, the fundamental doctrines common to every religious system in the world, whether past or present, whether Christian or non-Christian. The religions of the world, though all aiming at teaching truth, express that truth in different ways, and we are more prone to emphasize the differences than to look for the correspondences in what they teach. In some Masonic 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.

Allied with no external religious system itself, Masonry 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. “As it was in the beginning, so it is now and ever shall be, into the ages of ages.” Hence it is that every Master of a Lodge is called upon to swear that no innovation in the body of Masonry (i.e., in its substantial doctrine) is possible, since it 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 since the Order accords perfect liberty of opinion to all men, the truths it has to offer are entirely “free to” us according to our capacity to assimilate them, whilst those to whom they do not appeal, those who think they can find a more sufficing philosophy elsewhere, are equally at liberty to be “free from” them, and men of honor will find it their duty to withdraw from the Order rather than suffer the harmony of thought that should characterize the Craft to be disturbed by their presence.

The admission of every Mason into the Order is, we are taught, “an emblematical

representation of the entrance of all men upon this mortal existence.” Let us reflect a little upon these pregnant words. To those deep persistent questionings which present themselves to every thinking mind, What am I? Whence come I? Whither go I?, Masonry offers emphatic and luminous answers. Each of us, it tells us, has come from that mystical “East,” the eternal source of all light and life, and our life here is described as being spent in the “West “ (that is, in a world which is the antipodes of our original home, and under conditions of existence as far removed from those we came from and to which we are returning, as is West from East in our ordinary computation of space). Hence every Candidate upon admission finds himself, 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, which he entered 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 deviations from the true path and after many tribulations and adversities incident to human life, he may at length ascend, purified and chastened by experience, to larger life in the eternal East. Hence in the E.A. degree, we ask, “As a Mason, whence come you? “ and the answer, coming from an Meaning apprentice (i.e., from the natural man of undeveloped M of knowledge) is “From the West,” since he supposes that his life has originated in this world. But, in the advanced degree of M.M. the answer is that he comes “From the East,” for by this time the Mason is supposed to have so enlarged his knowledge as to realize that the primal source of life is not in the “West,” not in this world; that existence upon this planet is but a transitory sojourn, spent in search of “the genuine secrets,” the ultimate realities, of life; and that as the spirit of man must return t o God who gave it, so he is now returning from this temporary world of “substituted secrets “ to that “East “ from which he originally came.

As the admission of every candidate into a Lodge presupposes his prior existence in the world without the Lodge, so our doctrine presupposes that every soul born into this world has lived in, and has come hither from, an anterior state of life. It has lived elsewhere before it entered this world: it will live elsewhere when it passes hence, human life being but a parenthesis in the midst of eternity. But upon entering this world, the soul must needs assume material form; in other words it takes upon itself a physical body to enable it to enter into relations with the physical world, and to perform the functions appropriate to it in this particular phase of its career. Need I say that the physical form with which we have all been invested by the Creator upon our entrance into this world, and of which we shall all divest ourselves when we leave the Lodge of this life, is represented among us by our Masonic apron? This, our body of mortality, this veil of flesh and blood clothing the inner soul of us, this is the real “badge of innocence,” 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 “older and nobler than that of any other Order in existence “: and though it be but a body of humiliation compared with that body of incorruption which is the promised inheritance of him who endures to the end, let us never forget that if we never do anything to disgrace the badge of flesh with which God has endowed each of us, that badge will never disgrace us.

Brethren, I charge you to regard your apron as one of the most precious and speaking symbols our Order has to give you. Remember that when you first wore it was a piece of pure white lambskin; an emblem of that purity and innocence which we always associate with the lamb and with the new-born child. Remember that you first wore it

with the flap raised, it being thus a five-cornered badge, indicating the five senses, by means of which we enter into relations with the material world around us (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 making seven, the perfect number; for, as it is written in an ancient Hebrew doctrine with which Masonry is closely allied, “God blessed and loved the number seven more than all things under His throne,” by which is meant that man, the seven-fold being, is of the most cherished of all the Creator's works. And hence also it is that the Lodge has seven principal officers, and that a Lodge, to be perfect, requires the presence of seven Brethren; though the deeper meaning of this phrase is 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 aright.

To each of us also from our birth have been given three lesser lights, by which the Lodge within ourselves may be illumined. For the “sun “ symbolizes our spiritual consciousness, the higher aspirations and emotions of the soul; the “moon “ betokens our reasoning or intellectual faculties, which (as the moon reflects the light of the sun) should reflect the light coming from the higher spiritual faculty and transmit it into our daily conduct; whilst “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, to control his own actions and keep down the impulses of his lower nature, even as the stroke of the Master's gavel controls the Lodge and calls to order and obedience the Brethren under his direction. By the assistance of these lesser lights within us, a man is enabled to perceive what is, again symbolically, called the “form of the Lodge,” i.e., the way in which his own human nature has been composed and constituted, the length, breadth, height and depth of his own being. By their help, too, he will perceive that he himself, his body and his soul, are “holy ground,” upon which he should build the altar of his own spiritual life, an altar Deeper which he should suffer no “iron tool,” no debasing habit of thought or conduct, to defile. By them, of too, he will perceive how Wisdom, Strength and Beauty have been employed by the Creator, like three grand supporting pillars, in the structure of his own organism. And by these finally he will discern how that there is a mystical “ladder of many rounds or staves,” i.e., that there are innumerable paths or methods by means of which men are led upwards to the spiritual Light encircling us all, and in which we live and move and have our being, but that of the three principal methods, the greatest of these, the one that comprehends them all and brings us nearest heaven, is Love, in the full exercise of which God-like virtue a Mason reaches the summit o f his profession; that summit being God Himself, whose name is Love.

I cannot too strongly impress upon you, Brethren, the fact that, throughout our rituals and our lectures, the references made to the Lodge are not to the building in which we meet. That building itself is intended to be but a symbol, a veil of allegory concealing something else. “Know ye not “ says the great initiate St. Paul, “that ye are the temples of the Most High; and that the Spirit of God dwelleth in you? “ The real Lodge referred to throughout our rituals is our own individual personalities, and if we interpret our doctrine in the light of this fact we shall find that it reveals an entirely new aspect of the purpose of our Craft.

It is after investment with the apron that the initiate is placed in the N.E. corner. Thereby he is intended to learn that at his birth into this world the foundation-stone of his spiritual life was duly and truly laid and implanted within himself; and he is charged to develop it; to create a superstructure upon it. Two paths are open to him at this stage, a path of light and a path of darkness; a path of good and a path of evil. The N.E. corner is the symbolical dividing place between the two. In symbolical language, the N. always signifies the place of imperfection and undevelopment; in olden times the bodies of suicides, reprobates and unbaptized children were always buried in the north or sunless side of a churchyard. The seat of the junior members of the Craft is allotted to the north, for, symbolically, it represents the condition of the spiritually unenlightened man; the novice in whom the spiritual light latent within him has not yet risen above the horizon of consciousness and dispersed the clouds of material interests and the impulses of the lower and merely sensual life. The initiate placed in the N.E. corner is intended to see, then, that on the one side of him is the path that leads to the perpetual light of the East, into which he is encouraged to proceed, and that on the other is that of spiritual obscurity and ignorance into which it is possible for him to remain or relapse. It is a parable of the dual paths of life open to each one of us; on the one hand the path of selfishness, material desires and sensual indulgence, of intellectual blindness and moral stagnation; on the other the path of moral and spiritual progress, in pursuing which one may decorate and adorn the Lodge within him with the ornaments a jewels of grace and with the invaluable furniture of true knowledge, and which he may dedicate, in all his actions, to the service of God and of his fellow men And mark that of those jewels some are said to be moveable and transferable, because when displayed in our own lives and natures their influence becomes transferred and communicated to others and helps to uplift and sweeten the lives of our fellows; whilst some are immovable because they are permanently fixed and planted in the roots of our own being, and are indeed the raw material which has been entrusted to us to work out of chaos and roughness into due and true form.

The Ceremony of our first degree, then, is a swift and comprehensive portrayal of the entrance of all men into, first, physical life, and second, into spiritual life; and as we extend congratulations when a child is born into the world, so also we receive with acclamation the candidate for Masonry who, symbolically, is seeking for spiritual re-birth; and herein we emulate what is written of the joy that exists among the angels of heaven over every sinner who repents and turns towards the light. The first degree is also eminently the degree of preparation, of self-discipline and purification. It corresponds with that symbolical cleansing accorded in the sacrament of Baptism, which, in the churches, is, so to speak, the first degree in the religious life; and which is administered, appropriately, at the font, near the entrance of the church, even as the act itself takes place at the entrance of the spiritual career. For to all of us such initial cleansing and purifying is necessary. As has been beautifully written by a fellow-worker in the Craft:-

“Tis scarcely true that souls come naked down
To take abode up in this earthly town,
Or naked pass, of all they wear denied.
We enter slipshod and with clothes awry,
And we take with us much that by-and-by
May prove no easy task to put aside.

Cleanse, therefore, that which round about us clings,
We pray Thee, Master, ere Thy sacred halls
We enter. Strip us of redundant things,
And meetly clothe us in pontificals.

(1)

In the schools of the Mysteries, when aspirants for the higher life were wont to quit the outer world and enter temples or sanctuaries of initiation, prolonged periods were allotted to the practical achievement of what is briefly summarized in our first degree. We are told seven or more years was the normal period, though less sufficed in worthy cases. The most severe tests of discipline, of purity, of self-balance were required before a neophyte was permitted to pass forward, and a reminiscence of these tests of fitness is preserved in our own working by the conducting of the candidate to the two wardens, and submitting him to a merely formal trial of efficiency. For it is impossible to-day, as it was impossible in ancient times, for a man to reach the heights of moral perfection and spiritual consciousness which were then, and are now, the goal and aim of all the schools of the Mysteries and all the secret orders, without purification and trial. Complete stainlessness of body, utter purity of mind, are absolute essentials to the attainment of things of great and final moment “Who “ says Psalmist (and remember that the Psalms were the sacred hymns used in the Hebrew Mysteries), “Who will go up to the hill of the Lord, and ascend to His holy place? Even he that hath clean hands and a pure heart “; whence it comes that we wear white gloves and aprons as emblems that we have purified our hearts and washed our hands in innocence. So also our Patron Saint (St. John) teaches, “He who hath this hope in him purifieth himself, even as He (i.e., the Master whom he is seeking) is pure.” For he who is not pure in body and mind: he who is enslaved by passions and desires, or by bondage to the material interests of this world, is, by the very fact of his uncleanness, prevented from passing on. Nothing unclean or that defileth a man, we are told, can enter into the kingdom; and, therefore, our candidates are told that if they have “money or metals about them “; if, that is, they are subject to any physical attraction or mental defilement, their real initiation into the higher things, of which our ceremony is but a dramatic symbol, must be deferred and repeated again and again until they are cleansed and fitted to pass on. After purification come contemplation and enlightenment, which are the special subjects of the second degree. Aforetime the candidate for the Mysteries, after protracted discipline and purification enabling his mind to acquire complete control over his passions and his lower physical nature, was advanced, as he may advance himself to-day, to the study of his more interior faculties, to understand the science of the human soul, and to trace these faculties in their development from their elementary stage until he realizes that they connect with, and terminate in, the Divine itself. The secrets of his mental nature and the principles of intellectual life became at this stage gradually unfolded to his view. You will thus perceive, Brethren, that the F.C. degree, sometimes regarded by us as a somewhat uninteresting one, typifies in reality a long course of personal development requiring the most profound knowledge of the mental and psychical side of our nature. It involves not merely the cleansing and control of the mind, but a full comprehension of our inner constitution, of the more hidden mysteries of our nature and of spiritual psychology. In this degree it is that our attention is called to the fact that the Mason who has attained proficiency in this grade has been enabled to discover a sacred symbol, placed in the center of the building, and alluding to the G.G.O.T.U. Doubtless we have often asked ourselves what that phrase and what that symbol imply. Need I repeat that the building alluded to is not the edifice we meet in, but is our own selves, and that the sacred symbol at the center of the roof and of the floor of this outward temple is but symbolic of that which exists at the center of

ourselves, and which was spoken of by the Christian Master when He proclaimed that “the kingdom of heaven is within you “; that at the depths of our own being, concealed beneath the heavy veils of the sensual, lower nature, there resides that vital and immortal principle, which is said to “allude to “ the G.G. because it is nothing other than a spark of God Himself immanent within us. Over the old temples of the Mysteries was Deeper written the injunction “Man, know thyself, and thou shalt know the universe and God.” Happy then is the Mason who has so far purified and developed his own nature as to realize in its fullness the meaning of the “sacred symbol “ of the second degree, and found God present not outside but within himself. But in order to find the “perfect points of entrance “ to this secret (and we are told elsewhere that “straight is the way and narrow the gate, and few there be that find it “) emphasis again is laid in our teaching upon the necessity of complete moral rectitude, of utter exactness of thought, word and action, as exemplified by rigid observance of the symbolic principles of the square, level and plumb-rule.

Here again the symbolism of our work becomes extremely profound and interesting. He who desires to rise to the heights of his own being must first crush and crucify his own lower nature and inclinations; he must perforce tread what elsewhere is described as the way of the Cross; and that Cross is indicated by the conjunction of those working tools (which when united form a cross); and that “way “ is involved in the scrupulous performance of all that we know those working tools signify. By perfecting his conduct, by struggles against his own natural propensities, the candidate is working the rough ashlar of his own nature into the perfect cube, and I would ask you to observe also that the cube itself contains a secret, for unfolded, it itself denotes and takes the form of the cross.

The inward development which the second degree symbolizes is typified by the lowering of the triangular flap of the apron upon the rectangular portion below. This is equivalent to the rite of Confirmation in the Christian Churches. It denotes “the progress we have made in the science,” or in other words it indicates that the higher nature of the man, symbolized by the trinity of spirit, has descended into and is now permeating his lower nature. Hitherto, in his state of ignorance and moral blindness, the spiritual part of his nature has, as it were, but hovered above him; he has been unconscious of its presence in his constitution; but now, having realized its existence, the day-spring from on high has visited him, and the nobler part of him descends into his lower nature, illuminating and enriching it.

Now the man who so develops himself, speedily becomes more conscious of the difficulties of his task, more sensitive to the obstacles the life of the outer world places in the way of the spiritual life. But he is taught to persist with fortitude and with prudence, to develop the highest within him with “fervency and zeal.” Upon self scrutiny, too, i.e., upon entering into that “porchway “ of contemplation which like a winding staircase leads inward to the Holy of Holies within himself, he realizes that difficulties and obstacles placed in his way are utilized by the Eternal Wisdom as the necessary means of developing the latent and potential good in him, and that as the rough ashlar can only be squared and perfected by chipping and polishing, so he also can be made perfect only by toil and by suffering. He sees that difficulty, adversity and persecution serve a beneficent purpose. These are his “wages “: and he learns to accept them “without scruple and without diffidence, knowing that he is justly entitled to

them, and from the confidence he has in the integrity “ of that Employer who has sent him into this far-off world to prepare the materials for building the temple of the heavenly city. And so, as the sign peculiar to the degree suggests, he endeavors to examine and lay bare his heart, to cast away all impurity from it, and he stands, like Joshua, praying that the light of day may be extended to him until he has accomplished the overthrow of his own inward enemies and of every obstacle to his complete development.

The aspirant who attains proficiency in the work of self-perfecting to which the F.C. grade alludes, has passed away from the N. side of the Lodge, the side of darkness and imperfection; and now stands on the S.E. side in the meridian sunlight of moral illumination (so far as the natural man may possess it), but yet still far removed from that fuller realization of himself and of the mysteries of his own nature which it is possible for the spiritual adept or Master Mason to attain. Before that attainment is reached there remains for him “that last and greatest trial “ by which alone he can enter into the great consolations and make acquaintance with the supreme realities of existence. In the places where the great Mysteries have always been taught, what is ceremonially performed in our third degree is no mere symbolical representation as with us, but an actual, vital experience of a most severe character: one the nature of which can hardly be made intelligible, or even credible, to those unfamiliar with the subject. I refrain, therefore, from more than mere mention of it, observing only that it is one not involving physical death, and in this respect only is our ceremony in accord with the experience symbolized. For if you follow closely the raising ceremony, 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 he has symbolically passed through a great and striking change: a rebirth, or regeneration of his whole nature. He has been “sown a corruptible body “; and in virtue of the self-discipline and self development he has undergone, there has been raised in him “an incorruptible body,” and death has been swallowed up in the victory he has attained over himself. I sometimes fear that the too conspicuous display of the emblems and trappings of mortality in our Lodges is apt to create the false impression that the death to which the third degree alludes is the mere physical change that awaits all men. But a far deeper meaning is intended. The Mason who knows his science knows that the death of the body is only a natural transition of which he need have no dread whatever; he knows also that when the due time for it arrives, that transition will be a welcome respite from the bondage of this world, from his prison-like husk of mortality, and from the daily burdens incident to existence in this lower plane of life. All that he fears is that when the time comes, he may not be free from those “stains of falsehood and dishonor,” those imperfections of his own nature, that may delay his after-progress. No! the death to which Masonry alludes, using the analogy of bodily death and under the veil of a reference to it, is that death-in-life to a man's own lower self which St. Paul referred to when he protested “I die daily.” It is over the grave, not of one's dead body but of one's lower self, that the aspirant must walk before attaining to the heights. What is meant is that complete self-sacrifice and self-crucifixion which, 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 “ both here and in the unseen world. The perfect cube must pass through the metamorphosis of the Cross. The soul must voluntarily and consciously pass through a state of utter helplessness from which no earthly hand can rescue it, and in trying to raise him from which the grip of any succoring human hand will prove but 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 just described is enacted or taught under the veil of a tragic episode analogous to that of our third degree; and in each there is a Master whose death the aspirant is instructed he must imitate in his own person. In Masonry that prototype is Hiram Abiff: but it must be made clear that there is no historical basis whatever for the legendary account of Hiram's death. The entire story is symbolical and was purposely invented for the symbolical purposes of our teaching. If you examine it closely you will perceive how obvious the correspondence is between this story and the story of the death of the Christian Master related in the Gospels; and it is needless to say that the Mason who realizes the meaning of the latter will comprehend the former and the veiled allusion that is implied. In the one case the Master is crucified between the two thieves; in the other he is done t o death between two villains. In the one case appear the penitent and the impenitent thief; in the other we have the conspirators who make a voluntary confession of their guilt and were pardoned, and the others who were found guilty and put to death; whilst the moral and spiritual lessons deducible from the stories correspond. As every Christian is taught that in his own life he must imitate the life and death of Christ, so every Mason is “made to represent one of the brightest characters recorded in our annals “; but as the annals of Masonry are contained in the volume of the Sacred Law and not elsewhere, it is easy to see who the character is who is alluded to. As that great authority and initiate of the Mysteries, St. Paul, taught, we can only attain to the Master's resurrection by “being made conformable unto His death,” and we must die with Him if we are to be raised like Him “: and it is in virtue of that conformity, in virtue of being individually made to imitate the Grand Master in H is death, that we are made worthy of certain “points of fellowship “ with Him: for they “five points of fellowship “ of the third degree are the five wounds of Christ The three years' ministry of the Christian Master ended with His death and, these refer to the three degrees of the Craft which also end in the mystical death of the Masonic candidate and his subsequent raising or resurrection.

The name Hiram Abiff signifies in Hebrew “the teacher (Guru, or enlightened one) from the Father “: a fact which may help you still further to recognize the concealed purpose of the teaching. Under the name of Hiram, then, and beneath a veil of allegory, we see an allusion to another Master; and it is this Master, this Elder Brother who is alluded to in our lectures, whose “character we preserve, whether absent or present,” i.e., whether He is present to our minds or no, and in regard to whom we “adopt the excellent principle, silence,” lest at any time there should be among us trained in some other than the Christian Faith, and to whom on that account the mention of the Christian Master's name might possibly prove an offense or provoke contention.

To typify the advance by the candidate at this stage of his development, the apron here 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 blossoming as the rose, in the flowers and graces incident to his regenerated of nature; whilst upon either side of the apron are seen two columns of light descending from above, streaming into the depths of his whole being, and terminating in the seven-fold tassels which typify the seven-fold prismatic spectrum of the supernal Light. He 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 also wears, on attaining Mastership, the triple Tau; which comprises the form of a level, but is also the Hebrew form of the Cross; the three crosses upon the apron thus corresponding with the three crosses of Calvary.

To sum up the import of the teaching of the three degrees, it is clear, therefore, 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; he ends it by becoming through its discipline, a regenerated perfected man. To attain this transmutation, this metamorphosis of himself, he is taught first to purify and subdue his sensual nature; then to purify and develop his mental nature; and finally, by utter surrender of his old life and losing his soul to save it, he rises from the dead a Master, a just man made perfect, with larger consciousness and faculties, an efficient instrument for use by the Great Architect in His plan of rebuilding the Temple of fallen humanity, and capable of initiating and advancing other men to a participation in the same great work.

This-the evolution of man into superman-was always the purpose of the ancient Mysteries, and the real purpose of modern Masonry is, not the social and charitable purposes to which so much attention is paid, but the expediting of the spiritual evolution of those who aspire to perfect their own nature and transform it into a more god-like quality. And this is a definite science, a royal art, which it is possible for each of us to put into practice; whilst to join the Craft for any other purpose than to study and pursue this science is to misunderstand its meaning. Hence it is that no one should apply to enter Masonry unless from the deepest promptings of his own heart, as it hungers for light upon the problem of its own nature. We are all imperfect beings, conscious of something lacking to us that would make us what, in our best moments, we fain would be. What is that which is lacking to us? "What is that which is lost?" And the answer is "The genuine secrets of a Master Mason," the true knowledge of ourselves, the conscious realization of our divine potentialities.

The very essence of the Masonic doctrine is that all men in this world are in search of something in their own nature which they have lost, but that with proper instruction and by their own patience and industry they may hope to find. Its philosophy implies that this temporal world is the antipodes of another and more real world from which we originally came and to which we may accelerate our return by such a course of self-knowledge and self-discipline as our teaching inculcates. It implies that this present world is the place where the symbolic stones and timber are being prepared "so far off" from that mystical Jerusalem where one day they will be found put together and, collectively, to constitute that Temple which even now is being built without hands and without the noise or help of metal tools. And this world, therefore, being but a transient temporary one for us, it is necessarily one of shadows, images and merely

“substituted secrets,” until such time as being raised not merely symbolically but actually, in character and knowledge and consciousness, to the sublime degree of Master Mason, we fit ourselves to learn something of the “genuine secrets,” something of the living realities, that lurk and live in concealment behind the outward show of things. All human life, having originated in the mystical “East “ and journeyed into this world which, with us, is the “West,” must return again to its source. To quote again the verse of the Brother I have already cited;-

“ From East to West the soul her journey takes; At many bitter founts her fever slakes; Halts at strange taverns by the way to feast, Resumes her load, and painful progress makes Back to the East.”

Masonry, by means of a series of dramatic representations, is intended to furnish those who care to discover its purport and to take advantage of the hints it throws out in allegorical form, with an example and with instructions by which our return to the “East “ may be accelerated. It refers to no architecture of a mundane kind, but to the architecture of the soul's life. It is not in itself a religion; but rather a dramatized and intensified form of religious processes inculcated by every religious system in the world. For there is no religion but teaches the lesson of the necessity of bodily purification of our first degree; none but emphasizes that of the second degree, that mental, moral and spiritual developments are essential and will lead to the discovery of a certain secret center “where truth abides in fullness,” and that center is a “point within a circle “ of our own nature from which no man or Mason can ever err, for it is the divine kingdom latent within us all, into which we have as yet failed to enter. And there is none but insists upon the supreme lesson of self-sacrifice and mystical death to the things of this world so graphically portrayed in our third degree; none but indicates that in that hour of greatest darkness the light of the primal divine spark within us is never wholly extinguished, and that by loyalty to that light, by patience and by perseverance, time and circumstances will restore to us the “genuine secrets,” the ultimate truths and realities of our own nature. We are here, Masonry teaches, as it were in captivity, by the waters of Babylon and in a strange land; and our doctrine truly tells us that the richest harmonies of this life are as nothing in comparison with the songs of Zion; and that, even when we are installed into the highest eminences this world or the Craft may offer, it were better that our right hand should forget its cunning and that we should fling the illusory treasures of this transitory world behind our backs, than in all our doings fail to remember the Jerusalem that lies beyond.

Our teaching is purposely veiled in allegory and symbol and its deeper import does not appear upon the surface of the ritual itself. This is partly in correspondence with human life itself and the world we live in, which are themselves but allegories and symbols of another life and the veils of another world; and partly intentional also, so that only those who have reverent and understanding minds may penetrate into the more hidden meaning of the doctrine of the Craft. The deeper secrets in Masonry, like the deeper secrets of life, are heavily veiled; are closely hidden. They exist concealed beneath a great reservation; but whoso knows anything of them knows also that they are “many and valuable,” and that they are disclosed only to those who act upon the hint given in our lectures, “Seek and ye shall find; ask and ye shall have; knock and it shall be opened unto you.” The search may be long and difficult, but great things are not acquired without effort and search; but it may be affirmed that to the candidate who is

“properly prepared “ (in a much fuller sense than we conventionally attach to that expression) there are doors leading from the Craft that, when knocked, will assuredly open and admit him to places and to knowledge he at present reckons little of. For him, too, who would enter upon the greater initiations, the same rule applies as that which was symbolically represented upon his first entrance into the Order, but this time it will no longer be a symbol, but a realistic fact. He will find, I mean, that a drawn sword is always threatening in front of him, and that a cable-tow is still around his neck. Danger, indeed, awaits the candidate who would rush precipitately and in a state of moral unfitness into the deeper mysteries of his being, which are indeed “serious, solemn and awful “; but, on the other hand, for him who has once entered upon the path of light it is moral suicide to turn back. And now, Brethren, to bring to an end this brief and imperfect survey of the deeper meaning and purposes of our Craft, I pray that what is now spoken may help to prove to some of you a further restoration to that light which is, at all times, the predominant wish of our hearts. It rests with ourselves whether Masonry remains for us what upon its outward and superficial side appears to be merely a series of symbolic rites, or whether we allow those symbols to pass into our lives and become realities therein. Whatever formalities we may have gone through in connection with our admission into the Order, we cannot be said to have been “regularly initiated “ into Masonry so long as we regard the Craft as merely an incident of social life and treat its ceremonies as but rites of an archaic and perfunctory nature. The Craft, as I have already suggested, was given out to the world, from more secret sources still, as a great experiment and means of grace, and as a great opportunity for those who cared to avail themselves of what is little known and little taught outside certain sanctuaries of concealment. It was intended to furnish forth an epitome or synopsis, in dramatic form, of the spiritual regeneration of man; and to throw out hints and suggestions that might lead those capable of discerning its deeper purpose and symbolism into of still deeper initiations than the merely superficial ones enacted in our Lodges. For, as on the external side of the Order we may be called to occupy positions of honor and office in the Provincial Grand Lodge, or may enter other Masonic grades outside the Craft, so also upon its internal side there are eminences to which we may be called that, whilst offering us no social distinction and no visible advancement, are yet really the true prizes, the most valuable attainments, of Masonic desire. To this goal all may attain who truly seek to do so and who prepare the way for themselves by appropriating the truths lying beneath the superficial allegory and the symbolic veils of the Craft teaching. And since there seems to-day a genuine and widespread desire on the part of many members of the Order to enter into a fuller understanding of what the Order itself conceals rather than reveals, I feel I should not be discharging my duties as a Master in the Craft did I not take advantage of that position to share with them some measure at least of what I have been able to glean for myself.

But, finally, I must ask you to remember that, in accordance with the general design of our system, every Master of a Lodge is but a symbol and a substitution, and that behind him, and behind all other the grand officers of the Masonic hierarchy, there stands the “Great White Head,” the “Great Initiator “ and Grand Master of all true Masons throughout the Universe, whether members of our Craft or not. To whom let us all bow in gratitude for the invaluable gift accorded to us in this our The Order; and to whose protection, and to whose Deeper enlightening guidance into its deeper mysteries, I recommend you all.

CHAPTER II. - MASONRY AS A PHILOSOPHY

Signs are not wanting that a higher Masonic consciousness is awakening in the Craft. Members of the Order are gradually, and here and there, becoming alive to the fact that much more than meets the eye and ear lies beneath the surface of Masonic doctrine and symbols. They are beginning to think for themselves instead of taking the face-value of things for granted, and, as their thought develops, facts that previously remained unperceived assume prominence and significance. They discern the Masonic system to be something deeper than a code of elementary morality such as all men are expected to observe whether formally Masons or not. They reflect that the phenomenal growth of the Craft is scarcely accountable for upon the supposition that modern speculative Masonry perpetuates nothing more than the private associations that once existed in connection with the operative builders' trade. They recognize that there can be no peculiar virtue or interest in continuing to imitate the customs of ancient trade-guilds for the mere sake of so doing; or of keeping on foot a costly organization for teaching men the elementary symbolism of a few building tools, supplemented by a considerable amount of social conviviality. Upon a little thought it becomes pretty obvious that our Third Degree and the great central legend that forms the climax of the Craft system cannot have, and can never have had, any direct or practical bearing upon, or connection with, the trade of the operative mason. It may be urged that we have our great charity system and that the social side of our proceedings is a valuable and humanizing asset. Granted, but other people and other societies are philanthropic and social as well as we; and a secret society is not necessary to promote such ends, which are merely supplemental to the original purpose of the Order. The discernment of such facts as these, then, suggests to us that the Craft has not yet entered into the full heritage of understanding its own system and that side-matters connected with Masonry which we have long emphasized so strongly, valuable in their own way as they are, are not after all the primary and proper work of the Order. The work of the Order is to initiate into certain secrets and mysteries, and obviously if the Order fails to expound its own secrets and mysteries and so to confer real initiations as distinguished from passing candidates through certain formal ceremonies, it is not fulfilling its original purpose whatever other incidental good it may be doing.

Now as these facts are the basis upon which this lecture proceeds, let me at the outset make my first point by stating that as the progress in the Craft of every Brother admitted into its ranks is by gradual, successive stages, in like manner the understanding of the Masonic system and doctrine is also a matter of gradual development. Stated in the simplest terms possible, the theory of Masonic progress is that every Member admitted to the Order enters in a state of darkness and ignorance as to what Masonry teaches, and that later on he is supposed to be brought to light and knowledge. Putting it in other terms, he enters the Craft symbolically as a rough ashlar and it is his business so to develop both his character and his understanding that ultimately, in virtue of what he has learned and practiced, he may be as a finished and perfect cube.

Now the understanding of the Masonic scheme tends to develop upon precisely similar lines. Its meaning is not discernible all at once, and unless our minds are properly prepared and our understandings carefully trained, they are unlikely ever to participate in the real secrets and mysteries of Masonry at all, however often we may watch the

performance of external ceremonial or however proficient we may be in memorizing the rituals and instruction lectures. The first stage, the first conception of what Masonry involves, is concerned merely with the surface-value of the doctrine; with an acquaintance with the literal side of the imparted knowledge which we all obtain upon entering the Craft. Beyond this stage the vast majority of Masons, it is to be feared, never passes. This is the stage of knowledge in which the Craft is regarded as a social, semi-public, semi-secret community to which it is agreeable and advantageous to belong for sociable or even for ulterior purposes; in which the goal of the Mason's ambition is to attain office and high preferment and to wear a breastful of decorations; in which he takes a literal, superficial and historic view of the subject-matter of the doctrine; in which ability to perform the ceremonial work with dignity and effectiveness and to know the instruction catechisms by heart, so that not a syllable is wrongly rendered, is deemed the height of Masonic proficiency; and where, after discharging these functions with a certain degree of credit, his idea is often to have the Lodge closed as speedily as may be and get away to the relaxation of the festive board.

Now all these things belong to what may be called the very rough-ashlar stage of the Masonic conception. I am not, of course, alluding to any individual Mason. I confess frankly to having come within this category myself, and I think we may agree that we have all passed through the phase I have described, for the simple reason that we knew nothing better and had no one able to teach us something better. Let us not complain. If we look back upon the progress of the Craft during the last 150 years we cannot but congratulate ourselves upon the enormous, if gradual, strides made in Masonic progress and decorum even in the rough-ashlar stage of our conception of it. Anyone familiar with the records of old Lodges will have been brought into close touch with times when almost every element of reverence and dignity seems to have been lacking. Lodges were held in the public rooms of taverns. Whatever official furniture decorated these primitive temples, quart-pots and "churchwardens" figured largely among the unauthorized equipment. In one of the great London galleries there hangs a famous picture called "Night" by the great artist and moralist of his age, Hogarth. His purpose was to depict a characteristic night-scene in the streets of London as they appeared in his time. Among the typical specimens of depravity haunting those ill-lit streets, the great artist has held up to the derision of all time the figure of a Freemason staggering home drunk, still wearing his apron and being assisted by the tyler of the Lodge. No true Mason can regard this picture without a burning sense of shame, and without registering a resolution to redeem the Craft from this stigma. We have, I hope, got past such things as these. We have awakened to some sense of dignity and self-reverence. The Craft is well governed by its higher authorities, and individual Lodges take a pride in providing proper temples and in conducting their assemblies with due regard to the solemnity of Masonic doctrine. May the Order never relapse into the primitive and chaotic condition from which it has emerged.

But this improvement in matters of external deportment, great and welcome as it is, is not enough. To prevent the Order settling down into a state of self-satisfaction with its social privileges and the agreeableness of friendly intercourse among its members; to prevent its making its claims to being a system of knowledge and science as perfunctory and little onerous as possible, the improvement I have spoken of must be attended (and I believe is destined to be attended) by an awakening to the deep significance of the Craft's internal purposes. And since I have referred to what I have

termed the “rough-ashlar “ conception of that purpose you have the right to ask me now to state that loftier conception which may be regarded, in comparison, as the “perfect cube.” The answer to this inquiry I shall not attempt to state in so many words. I invite you to regard this whole lecture as an indication of what as a that answer must be. To some extent I endeavored to formulate that answer upon a previous occasion, but whilst I then entered rather into the details and minutiae of the Craft system and symbols, I shall treat the subject now upon broader lines and deal with Masonry in its wider and more philosophic aspect. I said upon that occasion-and I must repeat it now-that in its broad and more vital doctrine Masonry was essentially a philosophic and religious system expressed in dramatic ceremonial. It is a system intended to supply answers to the three great questions that press so inexorably upon the attention of every thoughtful man and that are the subject around which all religions and all philosophies move: What am I? Whence come I? Whither go I? It is a truism to say that in our quieter and more serious moments we all feel the need of some reliable answer to these questions. Light upon them is “the predominant wish of our hearts “; and upon such light as we can obtain, whether from Masonry or elsewhere, depends our philosophy of life and the rule of conduct by which we regulate our life. In a larger sense, then, than our conventional limited one, the Masonic candidate is presumed to enter the Order in search of light upon these problems; light that he is presumed not to have succeeded in finding elsewhere. If his candidature is actuated by any motive other than a genuine desire for knowledge upon these problems, which beyond all others are vital to his peace, and by a sincere wish to render himself, by the help of that knowledge, serviceable to his fellow creatures, then his candidature is less than a worthy one. The reason why no man should be solicited to join the Order is that in regard to these matters of sacred and momentous import, the first springs of impulse must originate within the postulant himself; the first place of his preparation must ever be in his own heart, and it is to the cry and knocking of his inward need, and for no less a motive, that-in theory, though scarcely in practice --the door to the Mysteries is opened and the seeker enters in and finds help. At another stage of his symbolical progress the candidate learns from his superior Brethren, that they, along with himself, are in search of something that is lost and which they have hopes of finding. And it is here that the great motive of this and of all quests, as well as the clue to the real purpose of Masonry, appears prominently and is stated in emphatic terms. Masonry is the quest after something that has been lost. Now what is it that has been lost? Consider the matter thus. Why should we, or the world at large, require systems of religion and philosophy at all? What is the motive and reason for the existence of a Masonic Order and of many other Orders of Initiation, both of the past and the present? Why should they exist at all? I might reduce the matter to the compass of a small and personal point by asking why have you come to hear this lecture, and why should I have been striving for many years to acquire the information that enables me to give it?-if it be not the fact,-as indeed it is, that every man in his reflective moments realizes the sense of some element of his own being having become lost; that he is conscious, if he be honest with himself, of the sense of moral imperfection, of ignorance, of restricted knowledge about himself and his surroundings; that he is aware, in short, of some radical deficiency in his constitution, which, were it but found and made good, would satisfy this craving for information, for completeness and perfection, would “lead him from darkness to light,” and would put him beyond ignorance and beyond the touch of the many ills that flesh is heir to. The point is too obvious to need pressing further, and the answer to it is to be

found by a reference to a great doctrine that forms the philosophic basis of all systems of religion, and all the great systems of the Mysteries and of Initiation of antiquity, viz., that which is popularly known as the Fall of Man. However we may choose to regard this event-and throughout the history of the human race it has been taught in innumerable ways and in all manner of parables, allegories, myths and legends-its sole and single meaning is that humanity as a whole has fallen away from its original parent source and place; that from being imbedded in the eternal center of life man has become projected to the circumference; and that in this present world of ours he is undergoing a period of restriction, of ignorance, of discipline and experience, that shall ultimately fit him to return to the center whence he came and to which he properly belongs. "Paradise Lost" is the real theme of Masonry no less than of Milton, as it is also of all the ancient systems of the Mysteries. The Masonic doctrine focuses and emphasizes the fact and the sense of this loss. Beneath a veil of allegory describing the intention to build a certain temple that could not be finished because of an untimely disaster, Masonry implies that Humanity is the real temple whose building became obstructed, and that we, who are both the craftsmen and the building materials of what was intended to be an unparalleled structure, are, owing to a certain unhappy event, living here in this world in conditions where the genuine and full secrets of our nature are, for the time being, lost to us; where the full powers of the soul of man are curtailed by the limitations of physical life; and where, during our apprenticeship of probation and discipline, we have to put up with the substituted knowledge derivable through our limited and very fallible senses.

But, whilst Masonry emphasizes this great truth, it indicates also-and this is its great virtue and real purpose the method by which we may regain that which is lost to us. It holds out the great promise that, with divine assistance and by our own industry, the genuine realities of which we at present possess but the imperfect shadows shall be restored to us, and that patience and perseverance will eventually entitle every worthy man to a participation in them. This large subject is mirrored in miniature in the Craft ceremonial. The East of the Lodge is the symbolic center; the source of all light; the place of the throne of the Master of all life. The West, the place of the disappearing sun, is this world of imperfection and darkness from which the divine spiritual light is in large measure withdrawn and only shines by reflection. The ceremonies through which the candidate passes are symbolic of the as a stages of progress that every man-whether a formal member of the Craft or not- may make by way of self-purification and self-building, until he at length lies dead to his present natural self, and is raised out of a state of imperfection and brought once more into perfect union with the Lord of life and glory into whose image he has thus become shaped and conformed.

It is in this large sense, then, that Masonry may become for us-as indeed it was intended to become by those who instituted our present speculative system-a working philosophy for those brought within its influence. It supplies a need to those who are earnestly inquiring into the purpose and destiny of human life. It is a means of initiating into reliable knowledge those who feel that their knowledge of life and their path of life have hitherto been but a series of irregular steps made at haphazard and under hoodwinked conditions as to whither they are going. Not without good reason does our catechism assert that Masonry contains "many and invaluable secrets." But these of course are not the formal and symbolic signs, tokens and words communicated ceremonially to candidates; they are rather those secrets which we instinctively keep

locked up in the recesses and safe repository of our hearts; secrets of the deep and hidden things of the soul, about which we do not often talk, and which, by a natural instinct, we are not in the habit of communicating to any but such of our Brethren and fellows as share with us a common and a sympathetic interest in the deeper problems and mysteries of life.

I have said already that Masonry is a modern perpetuation of great systems of initiation that have existed for the spiritual instruction of men in all parts of the world since the beginning of time. The reason for their existence has been the obvious one, resulting from the cardinal truth already alluded to, that man in his present natural state is inherently and radically imperfect; that sooner or later he becomes conscious of a sense of loss and deprivation and feels an imperative need of learning how to repair that loss. The great world-religions have been ordained to teach in their respective manners the same truths as the Mystery systems have taught. Their teaching has always been twofold. There has always existed an external, elementary, popular doctrine which has served for the instruction of the masses who are insufficiently prepared for deeper teaching; and concurrently therewith there has been an interior, advanced doctrine, a more secret knowledge, which has been reserved for riper minds and into which only proficient and properly prepared candidates, who voluntarily sought to participate in it, were initiated. Whether in ancient India, Egypt, Greece, Italy or Mexico, or among the Druids of Europe, temples of initiation have ever existed for those who felt the inward call to come apart from the multitude and to dedicate themselves to a long discipline of body and mind with a view to acquiring the secret knowledge and developing the spiritual faculties by means of experimental processes of initiation of which our present ceremonies are the faint echo. It is far beyond my present scope to describe any of these great systems or the methods of initiation they employed. But in regard to them I will ask you to accept my statement upon two points: (1) that although these great schools of the Mysteries have long dropped out of the public mind, they, or the doctrine they taught, have never ceased to exist; the enmity of official ecclesiasticism and the tendencies of a materialistic and commercial age have caused them to subside into extreme secrecy and concealment, but their initiates have never been absent from the world; and (2) that it was through the activity and foresight of some of these advanced initiates that our present system of speculative Masonry is due. You must not imply from this that modern Masonry is by any means a full or adequate presentation of these older and larger systems. It is but their pale and elementary shadow. But such as they are, and so far as they do go, our rituals and doctrine are an authentic embodiment of a secret doctrine and a secret process that have always existed for the enlightenment of such aspirants as, putting their trust in God (as our present candidates are made to say), have knocked at the door of certain secret sanctuaries in the confidence that door would open and that they would find in due course that for which they were seeking. Those who instituted modern speculative Masonry some 250 years ago took certain material s lying ready to hand. They took, that is, the elementary rites and symbols pertaining to medieval operative guilds of stone-masons and transformed them into a system of religio-philosophic doctrine. Thenceforward, from being related to the trade which deals in stones and bricks, the intention of Masonry was to deal solely and simply with the greater science of soul-building; and, save for retaining certain analogies which the art of the practical stone-mason provided, thenceforward it became dedicated to purposes that are wholly spiritual, religious and philosophic.

Perhaps the chief evidence of the transformation thus effected was the incorporation of the central legend and traditional history comprised in our Third Degree. Obviously that legend can have had no relation to, or practical bearing upon, the operative builders' trade. I will ask you to reflect that no building of stone, no temple or other edifice capable of being built with hands, has remained unfinished through the death of any professional architect such as Hiram Abiff is popularly supposed to have been. The principles of architecture, the genuine secrets of the building trade, are not and never have been lost; they are thoroughly well known, and the absurdity is manifest of supposing that Masons of any kind are waiting for time or circumstances to restore any lost knowledge as to the manner in which temporal buildings ought to be constructed. We know how to erect buildings to-day quite as well as our Hebrew forefathers did who built the famous temple at Jerusalem, and indeed a well known architect has stated that most of our London churches are, both for size and ornamentation, far larger and more splendid than that temple ever was. Our duty then is to look behind the literal story; to pierce the veil of allegory contained in the great legend and to grasp the significance of its true purport. That which is lost is to be found, we are told, with the Center. But if we inquire what a Center is, the average Mason will give you nothing more than the official, enigmatic and not very luminous answer that it is a point within a circle from which every part of the circumference is equidistant. But what circle? and what circumference?, for there are no such things as centers or circles in respect of ordinary buildings or architecture. And here the average Mason is at an utter loss to explain. Press him further, "Why with the Center?" and again he can only give you the elusive and perplexing answer "Because that is a point from which a Master Mason cannot err," and you are no wiser.

Brethren, it is just this elusiveness, these intentional enigmas, this purposed puzzle-language, that are intended to put us on the scent of something deeper than the words themselves convey, and if we fail to find, to realize and to act upon, the intention of what is veiled behind the letter of the rituals, we can scarcely claim to understand our own doctrine; we can scarcely claim to have been regularly initiated, passed and raised in the higher sense of those expressions, whatever ceremonies we have formally passed through. "The letter killeth, the spirit giveth life." Let us inquire what the spirit of this puzzle-language is. The method of all great religious and initiatory systems has been to teach their doctrine in the form of myth, legend or allegory. As our first tracing-board lecture says, "The philosophers, unwilling to expose their mysteries to vulgar eyes, Meaning concealed their tenets and principles of philosophy under hieroglyphic figures," and our traditional history is one of these hieroglyphic figures. Now the literally-minded never see behind the letter of the allegory. The truly initiated mind discerns the allegory's spiritual value. In fact, part of the purpose of all initiation was, and still is, to educate the mind in penetrating the outward shell of all phenomena, and the value of initiation depends upon the way in which the inward truths are allowed to influence our thought and lives and to awaken in us still deeper powers of consciousness.

The legend of the Third Degree, then, in which the essence of Masonic doctrine lies, was brought into our system by some advanced minds who derived their knowledge from other and concealed sources. The legend is an adaptation of a very old one and existed in various forms long before its association with modern Masonry. In the guise of a story about the building of a temple by King Solomon at Jerusalem, they were

promulgating the truth which I have alluded to before and which is generally known as the Fall of Man. As our legend runs, upon the literal side of it, it was the purpose of a great king to erect a superb structure. He was assisted in that work by another king who supplied the building materials, by a skillful artificer whose business was to put these together according to a pre-ordained plan, and by large companies of craftsmen and laborers. But in the course of the work an evil conspiracy arose, resulting in the destruction of the chief artificer and preventing the completion of the building, which remains unfinished, therefore, to this day.

Now I will ask you to observe that this legend cannot refer to any historical building built in the old metropolis of Palestine. If we refer to the Bible as an authority you will find that temple was completed; it was afterwards destroyed, rebuilt and destroyed again on more than one occasion. Moreover, the biblical accounts make no reference whatever to the conspiracy, or to the death of Hiram. On the other hand they state expressly that Hiram "made an end of building " the temple; that it was finished and completed in every particular. It is very clear then that we must keep the two subjects entirely separate in our minds; and recognize that the Masonic story deals with something quite distinct from the biblical story. What temple then is referred to? The temple, Brethren, that is still incomplete and unfinished is none that can be built with hands. It is that temple of which all material edifices are but the types and symbols it is the temple of the collective body of humanity itself; of which the great initiate St. Paul said "Know ye not that ye are the temple of God? " A perfect humanity was the great Temple which, in the counsels of the Most High, was intended to be reared in the mystical Holy City, of which the local Jerusalem was the type. The three great Master-builders, Solomon and the two Hiram, are a triad corresponding after a manner with the Holy Trinity of the Christian religion; Hiram Abiff being the chief architect, he "by whom all things were made " and "in whom (as St. Paul said, using Masonic language) the whole building fitly framed together groweth unto a holy temple in the Lord." The material of this mystical temple was the souls of men, at once the living stones, the fellow craftsmen and collaborators with the divine purpose.

But in the course of the construction of this ideal temple, something happened that wrecked the scheme and delayed the fulfillment indefinitely. This was the Fall of Man; the conspiracy of the craftsmen. Turn to the book of Genesis, you will find the same subject related in the allegory of Adam and Eve. They were intended, as you know, for perfection and happiness, but their Creator's project became nullified by their disobedience to certain conditions imposed upon them. I will ask you to observe that their offense was precisely that committed by our Masonic conspirators. They had been forbidden to eat of the Tree of Knowledge; or, in Masonic language, they were under obligation "not to attempt to extort the secrets of a superior degree " which they had not attained. Now the Hebrew word Hiram means Guru, teacher of "supreme knowledge," divine light and wisdom, and the liberty that comes therewith. But this knowledge is only for the perfected man. It is that knowledge that Hiram said was "known to but three in the world," i.e., known only in the counsels of the Divine Trinity, but it is knowledge that with patience and perseverance every Mason, every child of the Creator, "may in due time become entitled to a participation in." But just as Adam and Eve's attempt to obtain illicit knowledge caused their expulsion from Eden and defeated the divine purpose until they and their posterity should regain the Paradise they had lost, so also the completion of the great mystical Temple was prevented for the time

being by the conspirators' attempt to extort from Hiram the Master's secrets, and its construction is delayed until time and circumstances- God's time, and the circumstances we create for ourselves-restore to us the lost and genuine secrets of our nature and of the divine purpose in us.

The tragedy of Hiram Abiff, then, is not the record of any vulgar, brutal murder of an individual man. It is a parable of cosmic and universal loss; an allegory of the breakdown of a divine scheme. We are dealing with no calamity that occurred during the erection of a building in an eastern city, but with a moral disaster to universal humanity. Hiram is slain; in other words, the faculty of enlightened wisdom has been cut off from us. Owing to that disaster mankind is here to-day in this world of imperfect knowledge, of limited faculties, of checkered happiness, of perpetual toil, of death and frequent bitterness and pain; our life here is (to use a poet's words):-

“ An ever-moaning battle in the mist, Death in all life and lying in all love; The meanest having power upon the highest, And the high purpose broken by the worm.”

The temple of human nature is unfinished and we know not how to complete it. The want of plans and designs to regulate the disorders of individual and social life indicates to us all that some heavy calamity has befallen us as a race. The absence of a clear and guiding principle in the world's life reminds us of the utter confusion into which the absence of that Supreme Wisdom, which is personified as Hiram, has thrown us all, and causes every reflective mind to attribute to some fatal catastrophe his mysterious disappearance. We all long for that light and wisdom which have become lost to us. Like the craftsmen in search of the body, we go our different ways in search of what is lost. Many of us make no discovery of importance throughout the length of our days. We seek it in pleasure, in work, in all the varied occupations and diversions of our lives; we seek it in intellectual pursuits, in religion, in Masonry, and those who search farthest and deepest are those who become most conscious of the loss and who are compelled to cry “Machabone! Macbenah! the Master is smitten,” or, as the Christian Scriptures word it, “They have taken away my Lord, and I know not where they have laid him.”

Hiram Abiff is slain. The high light and wisdom ordained to guide and enlighten humanity are wanting to us. The full blaze of light and perfect knowledge that were to be ours are vanished from the race, but in the Divine Providence there still remains to us a glimmering light in the East. In a dark world, from which as it were the sun has disappeared, we have still our five senses and our rational faculties to work with, and these provide us with the substituted secrets that must distinguish us before we regain the genuine ones.

Where is Hiram buried? We are taught that the Wisdom of the Most High - personified as King Solomon ordered him to be interred in a fitting Masonry sepulcher outside the Holy City, “in a grave from the center 3 feet between N. and S., 3 feet between E. and W., and 5 feet or more perpendicular.” Where, Brethren, do you imagine that grave to be? Can you locate it by following these minute details of its situation? Probably you have never thought of the matter as other than an ordinary burial outside the walls of a geographical Jerusalem. But the grave of Hiram is ourselves. Each of us is the sepulcher in which the smitten Master is interred. If we know it not it is a further sign

of our benightedness. At the center of ourselves, deeper than any dissecting-knife can reach or than any physical investigation can fathom, lies buried the “vital and immortal principle,” the “glimmering ray “ that affiliates us to the Divine Center of all life, and that is never wholly extinguished however evil or imperfect our lives may be. We are the grave of the Master. The lost guiding light is buried at the center of ourselves. High as your hand may reach upwards or downwards from the center of your own body-i.e., 3 feet between N. and S.- far as it can reach to right or left of the middle of your person-i.e., 3 feet between W. and E.-and 5 feet or more perpendicular-the height of the human body-these are the indications by which our cryptic ritual describes the tomb of Hiram Abiff at the center of ourselves. He is buried “outside the Holy City,” in the same sense that the posterity of Adam have all been placed outside the walls of Paradise, for, “nothing unclean can enter into the holy place “ which elsewhere in our Scriptures is called the Kingdom of Heaven.

What then is this “Center,” by reviving and using which we may hope to regain the secrets of our lost nature? We may reason from analogies. As the Divine Life and Will is the center of the whole universe and controls it; as the sun is the center and life-giver of our solar system and controls and feeds with life the planets circling round it, so at the secret center of individual human life exists a vital, immortal principle, the spirit and the spiritual will of man. This is the faculty, by using which (when we have found it) we can never err. It is a point within the circle of our own nature and, living as we do in this physical world, the circle of our existence is bounded by two grand parallel lines; “one representing Moses; the other King Solomon,” that is to say, law and wisdom; the divine ordinances regulating the universe on the one hand; the divine “wisdom and mercy that follow us all the days of our life “ on the other. Very truly then the Mason who keeps himself thus circumscribed cannot err.

Masonry, then, is a system of religious philosophy in that it provides us with a doctrine of the universe and of our place in it. It indicates whence we are come and whither we may return. It has two purposes. Its first purpose is to show that man has fallen away from a high and holy center to the circumference or externalized condition in which we now live; to indicate that those who so desire may regain that center by finding the center in ourselves for, since Deity is as a circle whose center is every where, it follows that a divine center, a “vital and immortal principle,” exists within ourselves by developing which we may hope to regain our lost and primal stature. The second purpose of the Craft doctrine is to declare the way by which that center may be found within ourselves, and this teaching is embodied in the discipline and ordeals delineated in the three degrees. The Masonic doctrine of the Center-or, in other words, the Christian axiom that “the Kingdom of Heaven is within you “ -is nowhere better stated than by 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.”

Brethren, may we all come to the knowledge how to “open the Lodge upon the center “ of ourselves and so realize in our own conscious experience the finding of the “imprisoned splendor “ hidden in the depths of our being, whose rising within ourselves will bring us peace and salvation. How then does the Craft doctrine prescribe

for the liberation of this imprisoned center? Its first injunctions are those of our first degree. There must be purity of thought and purpose. I need scarcely remind you that the word candidate derives from the Latin candidus, white (in the sense of purity), or that our postulants before entering the Lodge leave behind them in the precincts the garments that belong to the fashion of the outer world whose ideals they are desirous of relinquishing, and enter the Lodge clad of in white as emblematic of the blamelessness of their thought and the purification of their lives. As this symbolic white clothing is worn during each of the three degrees, it is as though the seeker after the high light of the Center must always come uttering the triple ascription, "Holy, Holy, Holy," as the token of the threefold purity of body, soul and spirit, which is essential to the achievement of his quest. He has left all money and metals behind him, for the gross things of this world are superfluous in the world that lies within; whilst if any dross of thought or imperfections of character remain in him, he will find the impossibility of attaining to the consciousness of his highest self; he will learn that he must renounce them and begin again, and that his attempt at real initiation must be repeated.

He must be animated by a spirit of universal sympathy. Financial doles and practical relief to the pecuniarily poor and distressed are admirable practices as far as they go, but they by no means exhaust the meaning of the term charity as Masonry intends it. The payment of a few guineas to philanthropic institutions is scarcely a fulfillment of St. Paul's great definition of charity so often read in our Lodges, by exercising which we are wont to say that a Mason "attains the summit of his profession."

There is a far larger sense of Brotherhood than the limited conventional one obtaining among those who are members of a common association. There is that deep sense in which a man feels himself not only in fraternity with his fellow-men, whether Masonically his Brethren or not, but realizes himself Brother to all that is, part of the universal life that thrills through all things. A great illuminate, St. Francis of Assisi, expressed what I refer to when he wrote in his famous canticle, of his brothers the sun and the wind; his sisters the moon and the sea; his brethren the animals and the birds; as being all parts of a common life, all constituents in the scheme of the Great Architect for the restoration of the Temple of Creation and its dedication to His service, and as all worthy of a common love upon our part, even as they are the subject of a common solicitude upon His.

And passing from these primary qualifications we proceed to what is signified by our second degree, wherein is inculcated the analysis and cultivation of the mental and rational faculties; the study of the secrets of the marvelous, complex, psychical nature of man; the relation of these with the still higher and spiritual part of him which, in turn, he may learn to trace "even to the throne of God Himself " with which he is affiliated at the root essence of his being. These studies, Brethren, so lightly touched upon in our passing-ceremony, so glibly referred to as we recite our ritual, when undertaken with the seriousness that attached to them in the old mystery-systems are not without just reason described in our own words as "serious, solemn and awful." The depths of human nature and self knowledge, the hidden mysteries of the soul of man are not, as real initiates well know, probed into with impunity except by the "properly prepared." The man who does so has, as it were, a cable-tow around his neck; because when once stirred by a genuine desire for the higher knowledge that real initiation is intended to confer, he can never turn back on what he learns thereof without

committing moral suicide; he can never be again the same man he was before he gained a glimpse of the hidden mysteries of life. And as the Angel stood with a flaming sword at the entrance of Eden to guard the way to the Tree of Life, so will the man whose initiation is not a conventional one find himself threatened at the door of the higher knowledge by opposing invisible forces if he rashly rushes forward in a state of moral unfitness into the deep secrets of the Center. Better remain ignorant than embark upon this unknown sea unwisely and without being properly prepared and in possession of the proper passports.

And eventually the aspirant, after these preliminary disciplines, has to learn the great truth embodied in the third degree; that he who would be raised to perfection and regain what he has long realized has been lost to himself, may do so only by utter self-abnegation, by a dying to all that to the eyes and the reason of the uninitiated outer world is precious and desirable. The third degree, Brethren, is an exposition in dramatic ceremonial of the text "Whoso would save his life must lose it." Beneath the allegory of the death of the Master- and remember that it is allegory- is expressed the universal truth that mystical death must precede mystical rebirth. "Know ye not that ye must be born again?" "Unless a grain of corn fall into the ground and die, it abideth alone; if it die it bringeth forth much fruit." And it is only thus that all Master-Masons can be raised from a figurative as a (not a physical) death to a regenerated state and to the full stature of human nature.

The path of true initiation into fullness of life by way of a figurative death to one's lower self is the path called in the Scriptures the narrow way, of which it is also said that few there be who find it. It is the narrow path between the Pillars, for Boaz and Jachin stand impliedly at the entrance of every Masonic Temple and between them we pass each time we enter the Lodge. Very great prominence is accorded these pillars in the ritual, but very little explanation of their import is given, and it is desirable to know something of their great significance. To deal with them at all fully would require an entire lecture upon this one subject, and even then there would have to remain unsaid in regard to these great symbols much that is unsuited to treatment in a general lecture.

The pillars form, and have always formed, a prominent feature in the temples of all great systems of religion and initiation, whether Masonic or not. They have been incorporated into Christian architecture. If you recall the construction of York Minster or Westminster Abbey, you will recognize the pillars in the two great towers flanking the main entrance to those cathedrals at the west end of the structure. Non-Masons, therefore, enter these temples, as we do, between the pillars in the West; they look through them along the straight path that leads to the high altar, just as the Mason's symbolic passage is also from the West to the throne in the East. That path is, as it were, the straight path of life, beginning in this outer world and terminating at the throne, or altar, in the East. Many centuries before our Bible was written or the temple of Solomon described in the Books of Kings and Chronicles was thought of, the two pillars were used in the great temples of the Mysteries in Egypt, and one of the great annual public festivals was that of the setting up of the pillars. What, then, did they signify? I can deal with the subject but very superficially here. In one of their aspects they stand for what is known in Eastern philosophy as the "pairs of opposites." Everything in nature is dual and can only be known in contrast with its opposite, whilst the two in combination produce a metaphysical third which is their synthesis and

perfect balance. Thus we have good and evil; light and darkness (and one of the pillars was always white and the other black); active and passive; positive and negative; yes and no; outside and inside; man and woman. Neither of these is complete without the other; taken together they form stability. Morning and evening unite to form the complete day. Man is proverbially imperfect without his "better half," woman; the two marry to impart strength to each other and to establish their common house. Physical science shows all matter to be composed of positive and negative electric forces in perfect balance and that things would disintegrate and disappear if they did not stand firm in perfect union. Every drop of healthy blood in our bodies is a combination of red and white corpuscles, by the due balance of which we are established in strength and health, whilst lack of balance is attended by disease. The pillars therefore typify, in one of their aspects, perfect integrity of body and soul such as are essential to achieving spiritual perfection. In the terms of ancient philosophy all created things are composed of fire and water; fire being their spiritual and water their material element, and so the pillars represented also these universal properties. In one of the Apocryphal Scriptures (2 Esdras, 7; 7-8), the path to true wisdom and life is spoken of as an entrance between a fire on the right hand and a deep water on the left, and so narrow and painful that only one man may go through it at once. This is in allusion to the narrow and painful path of real initiation of which our entrance into the Lodge between the pillars is a symbol.

Now all great symbols are shadowed forth in the person of man himself. The human organism is the true Lodge that must be opened and wherein the great Mysteries are to be found, and our Lodge rooms are so built and furnished as to typify the human organism. The lower and physical part of us is animal and earthy, and rests, like the base of Jacob's ladder, upon the earth; whilst our higher portion is spiritual and reaches to the heavens. These two portions of ourselves are in perpetual conflict, the spiritual and the carnal ever warring against one another; and he alone is the wise man who has learned to effect a perfect balance between them and to establish himself in strength so that his own inward house stands firm against all weakness and temptation. And in still another sense the two pillars may be seen exemplified in the human body. There are our two legs, upon both of which we must stand firm to acquire a perfect physical balance. And Y having discerned this simple truth, and having seen that the path of true initiation, which is one of spiritual rebirth, is an arduous and painful progress to him who undertakes it, let me ask you to consider in all sacredness another physical phenomenon, the great mystery of which we perhaps think little of by reason of its frequency and of our familiarity with it. I refer to the incident—the great mystery, I might say—of child-birth. Brethren, every child born into this world, coming into this life as into a great house of initiation, trial and discipline, passes, amid pain and travail, through a strait and narrow way and between the two pillars that support the temple of its mother's body. And thus in the commonplaces of life, in which for those who have clean hearts there is nothing common or unclean but everything is sacred and symbolic, the act of physical birth is an image and a foreshadowing of that mystical rebirth and of that passing through a strait gate and a narrow way in a deeper sense, without which it is written that a man shall not enter into the Kingdom of Heaven.

The regenerated man, the man who not merely in ceremonial form but in vital experience, has passed through the phases of which the Masonic degrees are the faint symbol, is alone worthy of the title of Master-Mason in the building of the Temple that is not made with hands but that is being built invisibly out of the souls of just men

made perfect. Not only in this world is this temple being built; only the foundations of the intended structure are perceptible here. The Craft contemplates other and loftier planes of life, other stories of the vast structure than this we live and work in. Just as our Craft organization has its higher assemblies and councils in the form of the Provincial and the Grand Lodges that regulate and minister to the need of the Lodges of common craftsmen, so in the mighty system of the universal structure there are grades of higher life, hierarchies of celestial beings working and ministering in the loftier portions of the building, beyond our present ken. And as here at the head of our limited and temporal Brotherhood there rules a Grand Master, so too over the cosmic system there presides the Great Architect and Most Worshipful Grand Master of all, whose officers are holy Angels; and the recognition of this truth may tend to consecrate us in the discharge of the little symbolic part we severally perform in the system which is the image of the great scheme.

The world at large, Brethren, is as it were, but one great Lodge and place of initiation, of which our Masonic Lodges are the little mirrors. Mother Earth is also the Mother-Lodge of us all. As its vast work goes on, souls are ever descending into it and souls are being called out of it at the knocks of some great unseen Warden of life and death, who calls them here to labor and summons them hence for refreshment. After the Lodge, the festive board; after the labor of this world, the repast and refreshment of the heavenly places. And thus, although our after-proceedings have no formal place in the Masonic system, any more than the after-life is in formal connection with us whilst our sphere of activity is in this present world, still it plays a striking and of appropriate part calculated to awaken us to the deep significance of our customary conviviality. Upon such occasions we are wont to drink the toast of "the King and the Craft," remembering as loyal subjects and loving Brethren our earthly sovereign and our Masonic comrades throughout the world. But here again I would ask every Master who gives and every Brother who drinks this toast, to lift his thoughts to a greater King and to a larger Craft than our limited and symbolic Fraternity. I would remind you how in the Christian Mysteries there was another Master whom unconsciously we imitate, who also after supper took the cup and when he had given thanks to the King of kings, pledged himself, as it were, to that larger Craft which is co-extensive with humanity itself; directing them in this manner to show forth symbolically a certain great mystery until his coming again. But this, Brethren, is none other than what is implied in our own Masonic words when we also are directed to use certain substituted secrets until time and circumstances shall restore to us the genuine ones.

In submitting, then, these thoughts to you, it may be claimed that Masonry offers to those capable of appreciating it a working philosophy and a practical rule of life. It discloses to us the scheme of the universe- a scheme once shattered and arrested, but left in the hands of humanity to restore. It indicates our place, our purpose and our destiny in that universe. It is as a great house of instruction and initiation into the Mysteries of a larger and fuller life than the unenlightened worldling is as yet ripe Masonry for appreciating. Let us, therefore, value and endeavor fully to appreciate its mysteries. Let us also be careful not to cheapen the Order by failing to realize its meaning and by admitting to its ranks those who are unready or unfitted to understand its import. I said at the outset of this lecture that some Masons are beginning to awake to a larger consciousness of the true meaning and purport of our Craft. I say now at the end, Brethren! lift up your hearts; throw wide open the shutters of your minds and

imaginings. Learn to see in Masonry something more than a parochial system enjoining elementary morality, performing perfunctory and meaningless rites, and serving as an agreeable accessory to social life. But look to find in it a living philosophy, a vital guide upon those matters which of all others are the most sacred and the most urgent to our ultimate well-being. Realize that its secrets which are “many and invaluable “ are not upon the surface; that they are not those of the tongue, but of the heart; and that its mysteries are those eternal ones that treat of the spirit rather than of the body of man. And with this knowledge clothe yourselves and enter the Lodge-not merely the Lodge-room of our symbolic Craft, but the larger Lodge of life, wherein, silently and without the sound of metal tool, is proceeding the perpetual work of rebuilding the unfinished and invisible Temple of which the mystical stones and timber are the souls of men. In that rebuilding, men and women are taking part who, whilst formally not members of our Craft, are still unconsciously Masons in the best of senses. For whosoever is carefully and deliberately “squaring his stone “ is fitting himself for his place in the “intended structure “ which gradually is being “put together with exact nicety “ and which, though erected by ourselves, one day will become manifest to our clearer vision and will appear “like the work of the Great Architect of the Universe than that of human hands.” Upon us Masons therefore, who have the advantage of a regular and organized system which provides and inculcates for us an outline of the great truths that we have been considering and that always in the world have been regarded as secret, as sacred, and as vital, there rests the responsibility attaching to our privilege, and it must be our aim to endeavor to enter into the full heritage of understanding and practicing the system to which we belong.

CHAPTER III - FURTHER NOTES ON CRAFT SYMBOLISM.

“ There is no darkness but ignorance.” (Shakespeare). “ Lighten our darkness, we beseech Thee, and defend us from all perils and dangers of this night.” (Anglican Liturgy).

“ Belov'd All-Father, and all you gods that haunt this place, grant me to be beautiful in the inner man, and all I have of outer things to be one with those within! May I count only the wise man rich, and may my store of gold be such as none but the good can bear. Anything more? That prayer, I think, is enough for me! “ (Prayer of Socrates).

In the Lecture on the First Degree tracing board Masonry is spoken of as “an art founded on the principles of Geometry,” and also as being “a science dealing with the cultivation and improvement of the human mind.” Its usages and customs are also there said to have derived “from the ancient Egyptians whose philosophers, unwilling to expose their mysteries to vulgar eyes, conceal their principles and philosophy under signs and symbols,” which are still perpetuated in the Masonic Order.

Something of these signs and symbols, as well as the purpose of the Masonic system as a whole, has already been outlined in previous papers. In the present notes it is proposed to extend the consideration of the subject in greater detail.

The Instruction Lectures associated with each Degree of the Craft purport to expound the doctrine of the system and interpret the symbols and rituals. But these Lectures themselves stand in similar need of interpretation. Indeed, they are contrived with very great cunning and concealment. Their compilers were confronted with the dual task of

giving a faithful, if partial, expression of esoteric doctrine and at the same time of so masking it that its full sense would not be understood without some effort or enlightenment, and should convey little or nothing at all to those unworthy of or unripe for the “gnosis “ or wisdom-teaching. They discharged that task with signal success and in a way which provokes admiration from those who can appreciate it for their profound knowledge of, and insight into, the science of self-knowledge and regeneration. They were obviously Initiates of an advanced type, well versed in the secret tradition and philosophy of the Mystery systems of the past and acutely perceptive of the deeper and mystical sense of the Holy Scriptures to which they constantly make luminous reference.

To deal with these explanatory Lectures in complete detail would involve a very long task. We will, however, proceed to speak of some of the more prominent matters with which they deal and so elaborate the subject-matter of our previous papers.

Attention must first be called to the term “Geometry,” the art upon which the entire system is stated to be founded. To the ordinary man Geometry means nothing more than the branch of mathematics associated with the problems of Euclid, a subject obviously having no relation to Masonic ceremonial and ideals. Another explanation of the term must therefore be looked for.

Now Geometry was one of the “seven noble arts and sciences “ of ancient philosophy. It means literally the science of earth-measurement. But the “earth “ of the ancients did not mean, as it does to us, this physical planet. It meant the primordial substance, or undifferentiated soul-stuff out of which we human beings have been created, the “mother-earth “ from which we have all sprung and to which we must all undoubtedly return. Man was made, the Scriptures teach, out of the dust of the ground, and it is that ground, that earth or fundamental substance of his being, which requires to be “measured “ in the sense of investigating and understanding its nature and properties. No competent builder erects a structure without first satisfying himself about the nature of the materials with which he proposes to build, and in the speculative or spiritual and “royal “ art of Masonry no Mason can properly build the temple of his own soul without first understanding the nature of the raw material he has to work upon.

Geometry, therefore, is synonymous with self knowledge, the understanding of the basic substance of our being, its properties and potentialities. Over the ancient temples of initiation was inscribed the sentence “Know thyself and thou shalt know the universe and God,” a phrase which implies in the first place that the uninitiated man is without knowledge of himself, and in the second place that when he attains that knowledge he will realize himself to be no longer the separate distinctified individual he now supposes himself to be, but to be a microcosm or summary of all that is and to be identified with the Being of God.

Masonry is the science of the attainment of that supreme knowledge and is, therefore, rightly said of to be founded on the principles of Geometry as thus defined.

But do not let it be supposed that the physical matter of which our mortal bodies are composed is the “earth “ referred to. That is but corruptible impermanent stuff which merely forms a temporary encasement of the imperishable true “earth “ or substance of our souls, and enables them to enter into sense-relations with the physical world. The

distinction must be clearly grasped and held in mind, for Masonry has to deal not so much with the transient outward body as with the eternal inward being of man, although the outward body is temporarily involved with the latter. It is the immortal soul of man which is the ruined temple and needs to be rebuilt upon the principles of spiritual science. The mortal body of it, with its unruly wills and affections, stands in the way of that achievement. It is the rubble which needs to be cleared before the new foundations can be set and the new structure reared. Yet even rubble can be made to serve useful purposes and be rearranged and worked into the new erection, and accordingly man's outer temporal nature can be disciplined and utilized in the reconstruction of himself. But in order to effect this reconstruction he must first have a full understanding of the material he has to work with and to work upon. For this purpose he must be made acquainted with what is called "the form of the Lodge."

THE FORM OF THE LODGE

This is officially described as "an oblong square; in length between East and West, in breadth between North and South, in depth from the surface of the earth to its center, and even as high as the heavens."

This is interpretable as alluding to the human individual. Man himself is a Lodge. And just as the Masonic Lodge is "an assemblage of Brethren and fellows met to expatiate upon the mysteries of the Craft," so individual man is a composite being made up of various properties and faculties assembled together in him with a view to their harmonious interaction and working out the purpose of life. It must always be remembered that everything in Masonry is figurative of man and his human constitution and spiritual evolution. Accordingly, the Masonic Lodge is sacramental of the individual Mason as he is when he seeks admission to a Lodge. A man's first entry into a Lodge is symbolical of his first entry upon the science of knowing himself.

His organism is symbolized by a four-square or four-sided building. This is in accordance with the very ancient philosophical doctrine that four is the arithmetical symbol of everything which has manifested or physical form. Spirit, which is unmanifest and not physical, is expressed by the number three and the triangle. But Spirit which has so far projected itself as to become objective and wear a material form or body, is denoted by the number four and the quadrangle or square. Hence the Hebrew name of Deity, as known and worshipped this outer world, was the great unspeakable name of four letters or Tetragrammaton, whilst the cardinal points of space are also four, and every manifested thing is a compound of the four basic metaphysical elements called by the ancients fire, water, air and earth. The foursidedness of the Lodge, therefore, is also a reminder that the human organism is compounded of those four elements in balanced proportions. "Water" represents the psychic nature; "Air," the mentality; "Fire," the will and nervous force; whilst "Earth" is the condensation in which the other three become stabilized and encased.

But it is an oblongated (or duplicated) square, because man's organism does not consist of his physical body alone. The physical body has its "double" or ethereal counterpart in the astral body, which is an extension of the physical nature and a compound of the same four elements in an impalpable and more tenuous form. The oblong spatial form of the Lodge must therefore be considered as referable to the physical and ethereal nature of man in the conjunction in which they in fact consist in each of us.

The four sides of the Lodge have a further significance. The East of the Lodge represents man's spirituality, his highest and most spiritual mode of consciousness, which in most men is very little developed, if at all, but is still latent and slumbering and becomes active only in moments of stress or deep emotion. The West (or polar opposite of the East) represents his normal rational understanding, the consciousness he employs in temporal every-day affairs, his material-mindedness or, as we might say, his "common sense." Midway between these East and West extremes is the South, the halfway house and meeting-place of the spiritual intuition and the rational understanding; the point denoting abstract intellectuality and our intellectual power develops to its highest, just as the sun attains its meridian splendor in the South. The antipodes of this is the North, the sphere of benightedness and ignorance, referable to merely sense-reactions and impressions received by that lowest and least reliable mode of perception, our physical sense nature.

Thus the four sides of the Lodge point to four different, yet progressive, modes of consciousness available to us. Sense-impression (North), reason (West), intellectual ideation (South), and spiritual intuition (East); making up our four possible ways of knowledge. Of these the ordinary man employs only the first two or perhaps three, in accordance with his development and education, and his outlook on life and knowledge of truth are correspondingly restricted and imperfect. Full and perfect knowledge is possible only when the deep seeing vision and consciousness of man's spiritual principle have been awakened and superadded to his other cognitive faculties. This is possible only to the true Master, who has all four methods of knowledge at his disposal in perfect balance and adjusted like the four sides of the Lodge; and hence the place of the Master and Past-Masters being always in the East.

The "depth " of the Lodge (" from the surface of the earth to its center ") refers to the distance or difference of degree between the superficial consciousness of our earthly mentality and the supreme of divine degree of consciousness resident at man's spiritual center when he has become able to open his Lodge upon that center and to function in and with it.

The "height " of the Lodge (" even as high as the heavens ") implies that the range of consciousness possible to us, when we have developed our potentialities to the full, is infinite. Man who has sprung from the earth and developed through the lower kingdoms of nature to his present rational state, has yet to complete his evolution by becoming a god-like being and unifying his consciousness with the Omniscient-to promote which is and always has been the sole aim and purpose of all Initiation.

To scale this "height," to attain this expansion of consciousness, is achieved "by the use of a ladder of many rounds or staves, but of three principal ones, Faith, Hope and Charity," of which the greatest and most effectual is the last. That is to say, there are innumerable ways of developing one's consciousness to higher degrees, and in fact every common-place incident of daily experience may contribute to that end if it be rightly interpreted and its purpose in the general pattern of our life scheme be discerned; yet even these should be subordinate to the three chief qualifications, namely, Faith in the possibility of attaining the end in view; Hope, or a persistent fervent desire for its fulfillment; and finally an unbounded Love which, seeking God in all men and all things, despite their outward appearances, and thinking no evil, gradually identifies the mind and nature of the aspirant with that ultimate Good upon

which his thought, desire and gaze should be persistently directed.

It is important to note here that this enlargement of consciousness is in no way represented as being dependent upon intellectual attainments, learning or book-knowledge. These may be, and indeed are, lesser staves of the ladder of attainment; but they are not numbered among the principal ones. Compare St. Paul's words "Though I have all knowledge and have not love, I am nothing;" and those of a medieval mystic "By love He may be gotten and holden, but by wit and understanding never."

The Lodge is "supported by three grand pillars, Wisdom, Strength and Beauty." Again the references are not to the external meeting-place, but to a triplicity of properties resident in the individual soul, which will become increasingly manifest in the aspirant as he progresses and adapts himself to the Masonic discipline. As is written of the youthful Christian Master that "he increased in wisdom and stature and in favor with God and man," so will it also become true of the neophyte Mason who aspires to Mastership. He will become conscious of an increase of perceptive faculty and understanding; he will become aware of having tapped a previously unsuspected source of power, giving him enhanced mental strength and self-confidence; there will become observable in him developing graces of character, speech and conduct that were previously foreign to him.

The Floor, or groundwork of the Lodge, a checker-work of black and white squares, denotes the dual quality of everything connected with terrestrial life and the physical groundwork of human nature the mortal body and its appetites and affections. "The web of our life is a mingled yarn, good and ill together," wrote Shakespeare. Everything material is characterized by inextricably interblended good and evil, light and shade, joy and sorrow, positive and negative. What is good for me may be evil for you; pleasure is generated from pain and ultimately degenerates into pain again; what it is right to do at one moment may be wrong the next; I am intellectually exalted to-day and to-morrow correspondingly depressed and benighted. The dualism of these opposites governs us in everything, and experience of it is prescribed for us until such time as, having learned and outgrown its lesson, we are ready for advancement to a condition where we outgrow the sense of this checker-work existence and those opposites cease to be perceived as opposites, but are realized as a unity or synthesis. To find that unity or synthesis is to know the peace which passes understanding- i.e. which surpasses our present experience, because in it the darkness and the light are both alike, and our present concepts of good and evil, joy and pain, are transcended and found sublimated in a condition combining both. And this lofty condition is represented by the indented or tessellated border skirting the black and white checker-work, even as the Divine Presence and Providence surrounds and embraces our temporal organisms in which those opposites are inherent.

Why is the checker floor-work given such prominence in the Lodge-furniture? The answer is to be found in the statement in the Third Degree Ritual: "The square pavement is for the High Priest to walk upon." Now it is not merely the Jewish High Priest of centuries ago that is here referred to, but the individual member of the Craft. For every Mason is intended to be the High Priest of his own personal temple and to make of it a place where he and Deity may meet. By the mere fact of being in this dualistic world every living being, whether a Mason or not, walks upon the square

pavement of mingled good and evil in every action of his life, so that the floor-cloth is the symbol of an elementary philosophical truth common to us all. But, for us, the words “walk upon” imply much more than that. They mean that he who aspires to be master of his fate and captain of his soul must walk upon these opposites in the sense of transcending and dominating them, of trampling upon his lower sensual nature and keeping it beneath his feet in subjection and control. He must become able to rise above the motley of good and evil, to be superior and indifferent to the ups and downs of fortune, the attractions and fears governing ordinary men and swaying their thoughts and actions this way or that. His object is the development of his innate spiritual potencies, and it is impossible that these should develop so long as he is over-ruled by his material tendencies and the fluctuating emotions of pleasure and pain that they give birth to. It is by rising superior to these and attaining serenity and mental equilibrium under any circumstances in which for the moment he may be placed, that a Mason truly “walks upon “ the checkered ground work of existence and the conflicting tendencies of his more material nature.

The Covering of the Lodge is shown in sharp contrast to its black and white flooring and is described as “a celestial canopy of divers colors, even the heavens.”

If the flooring symbolizes man's earthy sensuous nature, the ceiling typifies his ethereal nature, his “heavens “ and the properties resident therein. The one is the reverse and the opposite pole of the other. His material body is visible and densely composed. His ethereal surround, or “aura,” is tenuous and invisible, (save to clairvoyant vision), and like the fragrance thrown off by a flower. Its existence will be doubted by those unprepared to accept what is not physically demonstrable, but the Masonic student, who will be called upon to accept many such truths provisionally until he knows them as certainties, should reflect (1) that he has entered the Craft with the professed object of receiving light upon the nature of his own being, (2) that the Order engages to assist him to that light in regard to matters of which he is admittedly ignorant, and that its teachings and symbols were devised by wise and competent instructors in such matters, and (3) that a humble, docile and receptive mental attitude towards those symbols and their meanings will better conduce to his advancement than a critical or hostile one.

The fact that man throws off, or radiates from himself, an ethereal surround or “covering “ is testified to by the aureoles and haloes shown in works of art about the persons of saintly characters. The unsaintly are not so distinctified, not because they are not so surrounded, but because in their case the “aura “ exists as but an irregularly shaped and colored cloud reflecting their normal undisciplined mentality and passionate nature, as the rain-clouds reflect the sunlight in different tints. The “aura “ of the man who has his mentality clean and his passions and emotions well in hand becomes a correspondingly orderly and shapely encasement of clearly defined form and iridescence, regularly striated like the colors of the spectrum or the rainbow. Biblically, this “aura “ is described as a “coat of many colors “ and as having characterized Joseph, the greatest of the sons of Jacob, in contrast with that patriarch's less morally and spiritually developed sons who were not distinctified by any such coat.

In Masonry the equivalent of the aureole is the symbolic clothing worn by Provincial and Grand Lodge Officers. This is of deep blue, heavily fringed with gold, in correspondence with the deep blue center and luminous circumference of flame. “His ministers are flames of fire.” Provincial and Grand Lodge Officers are drawn from

those who are Past Masters in the Craft; that is, from those who theoretically have attained sanctity, regeneration and Mastership of themselves, and have become joined to the Grand Lodge above where they “shine as the stars.”

It follows from all this that the Mason who seriously yields himself to the discipline of the Order of is not merely improving his character and chastening his thoughts and desires. He is at the same time unconsciously building up an inner ethereal body which will form his clothing, or covering, when his transitory outer body shall have passed away. “There are celestial bodies and bodies terrestrial and as we have borne the image of the earthly we also shall bear the image of the heavenly.” And the celestial body must be built up out of the sublimated properties of the terrestrial one. This is one of the secrets and mysteries of the process of regeneration and self-transmutation, to promote which the Craft was designed. This is the true temple-building that Masonry is concerned with. The Apron being the Masonic symbol of the bodily organism, changes and increasing elaborateness in it as the Mason advances to higher stages in the Craft symbolize (in theory) the actual development that is gradually taking place in his nature.

Moreover, as in the outer heavens of nature the sun, moon and stars exist and function, so in the personal heavens of man there operate metaphysical forces inherent in himself and described by the same terms. In the make-up of each of us exists a psychic magnetic field of various forces, determining our individual temperaments and tendencies and influencing our future. To those forces have also been given the names of “sun,” “moon “ and planets, and the science of their interaction and outworking was the ancient science of astronomy, or, as it is now more often called astrology, which is one of the liberal arts and sciences recommended further to the study of every Mason and the pursuit of which Notes on belongs in particular to the Fellow-Craft stage.

THE POSITIONS OF THE OFFICERS OF THE LODGE.

The seven Officers- three principal and three subordinate ones, with an additional minor one serving as a connecting link with the outside world -represent seven aspects or faculties of consciousness psychologically interactive and coordinated into a unity so as to constitute a “just and perfect Lodge.” As a man, any one of whose faculties is disordered or uncoordinated, is accounted insane, so a Lodge would be imperfect and incapacitated for effective work if its functional mechanism were incomplete.

Seven is universally the number of completeness. The time-periods of creation were seven. The spectrum of light consists of seven colors; the musical scale of seven days; our physiological changes run in cycles of seven years. Man himself is a seven-fold organism in correspondence with all these and the normal years of his life are seven multiplied by ten.

The “Master,” or Chief Officer, in man is the spiritual principle in him, which is the apex and the root of his being and to which all his subsidiary faculties should be subordinate and responsive. when the Master's gavel knocks, those of the Wardens at once repeat the knocks. When the Divine Principle in man speaks in the depth of his being, the remaining portions of his nature should reverberate in sympathy. Without the presence of this Divine Principle in him man would be less than human. Because of its presence in him he can become more than human. By cultivating his consciousness of it

he may become unified with it in proportion as he denies and renounces everything in himself that is less than divine. It is the inextinguishable light of a Master Mason which, being immortal and eternal, continues to shine when everything temporal and mortal has disappeared.

The Senior Warden, whilst the Master's chief executive officer, is his antithesis and opposite pole. He personifies the soul, the psychic or animistic principle in man, which, if unassociated with and unilluminated by the greater light of the Spirit or Master-principle, has no inherent light of its own at all. At best he in the West can but reflect and transmit that greater light from the East, as the moon receives and reflects sunlight. Wherefore in Masonry his light is spoken of as the moon. In Nature when the moon is not shone upon by the sun it is invisible and virtually non-existent for us; when it is, it is one of the most resplendent of phenomena. Similarly human intelligence is valuable or negligible according as it is enlightened by the Master-light of the Divine Principle, or merely darkly functioning from its own unilluminated energies. In the former case it is the chief executive faculty or transmitting medium of the Supreme Wisdom; in the latter it can display nothing better than brute-reason.

Midway between the Master-light from the East and the "Moon " in the West is placed the Junior Warden in the South, symbolizing the third greater light, the "Sun." And, Masonically, the "sun " stands for the illuminated human intelligence and Craft understanding, which results from the material brain-mind being thoroughly permeated and enlightened by the Spiritual Principle; it denotes these two in a state of balance and harmonious interaction, the Junior Warden personifying the balance-point or meeting-place of man's natural reason and his spiritual intuition. Accordingly it is he who, as representing this enlightened mental condition, asserts in the Second Degree (which is the degree of personal development where that condition is theoretically achieved) that he has been enabled in that degree to discover a sacred symbol placed in the center of the building and alluding to the G.G.O.T.U. What is meant is, of course, that the man who has in reality (and not merely ceremonially) advanced to the second degree of self development has now discerned that God is not outside him, but within him and overshadowing his own "building " or organism; a discovery which he is thereupon urged to follow up with fervency and zeal so that he may more and more closely unify himself with this Divine Principle. This, however, is a process requiring time, effort and self-struggle. The unification is not achieved suddenly. There are found to be obstacles, "enemies " in the way, obstructing it, due to the aspirant's own imperfections and limitations. These must first be gradually overcome, and it is the eradication of these which is alluded to in the sign of the degree, indicating that he desires to cleanse his heart and cast away all evil from it, to purify himself for closer alliance with that pure Light. It is only by this "sun-light," this newly found illumination, that he has become able to see into the depths of his own nature; and this is the "Sun " which, like Joshua, he prays may "stand still " and its light be retained by him until he has achieved the conquest of all these enemies. The problem of the much discredited biblical miracle of the sun standing still in the heavens disappears when its true meaning is perceived in the light of the interpretation given by the compilers of the Masonic ritual, who well knew that it was not the solar orb that was miraculously stayed in its course in violation of natural law, but that the "sun " in question denotes an enlightened perceptive state experienced by every one who in this "valley of Ajalon " undertakes the task of self-conquest and "fighting the battles of the Lord " against his

own lower propensities.

We have now spoken of the Senior and Junior Wardens in their respective psychological significances and as being described as the “Moon “ and “Sun.” In this connection it is well to point out here that the lights of both Moon and Sun become extinguished in the darkness of the Third Degree. In the great work of self-transformation they are lights and helps up to a point. When that point is reached they are of no further avail; the grip of each of them proves a slip and the Master-Light, or Divine Principle, alone takes up and completes the regenerative change: “The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and thy God thy glory; and the days of thy mourning shall be ended.” (Is. ix. 19-20).

The three lesser Officers and Tyler, who, with the three principal ones, complete the executive septenary, represent the three greater Officers' energies transmitted into the lower faculties of man's organism. The Senior Deacon, as the Master's adjutant and emissary, forms the link between East and West. The Junior Deacon, as the Senior Warden's adjutant and emissary, forms the link between West and South; whilst the Inner Guard acts under the immediate control of the Junior Warden and in mutually reflex action with the Outer Guard or contact-point with the outer world of sense-impressions.

The whole seven thus typify the mechanism of human consciousness; they represent a series of discrete but coordinated parts connecting man's outer nature with his inmost Divine Principle and providing the necessary channels for reciprocal action between the spiritual and material poles of his organism.

In other words, and to use an alternative symbol of the same fact, man is potentially a seven-branched golden candlestick. Potentially so, because as yet he has not transmuted the base metals of his nature into gold, or lit up the seven candles or parts of his organism with the Promethean fire of the Divine Principle. Meanwhile that symbol of what is possible to him is offered for his reflection and contemplation, and he may profitably study the description of regenerated, perfected man given in Meaning Revelation 1, 12-20.

To summarize, the seven Officers typify the Masonry following sevenfold parts of the human mechanism:

- W.M. Spirit (Pneuma).
- S.W. Soul (Psyche).
- J.W. Mind (Nous, Intellect).
- S.D. The link between Spirit and Soul.
- J.D. The link between Soul and Mind.
- I.G. The inner sense-nature (astral).
- O.G. The outer sense-nature (physical).

THE GREATER AND LESSER LIGHTS

The purpose of Initiation may be defined as follows:-it is to stimulate and awaken the Candidate to direct cognition and irrefutable demonstration of facts and truths of his own being about which previously he has been either wholly ignorant or only

notionally informed; it is to bring him into direct conscious contact with the Realities underlying the surface-images of things, so that, instead of holding merely beliefs or opinions about himself, the Universe and God, he is directly and convincingly confronted with Truth itself; and finally it is to move him to become the Good and the Truth revealed to him by identifying himself with it. (This is of course a gradual process involving greater or less time and effort in proportion to the capacity and equipment of the candidate himself.)

The restoration to light of the candidate in the First Degree is, therefore, indicative of an important crisis. It symbolizes the first enlargement of perception that, thanks to his own earnest aspirations and the good offices of the guides and instructors to whom he has yielded himself, Initiation brings him. It reveals to him a threefold symbol, referred to as the three great though emblematic lights in Masonry—the Holy Bible, Square and Compasses in a state of conjunction, the two latter resting on the first-named as their ground or base. As this triple symbol is the first object his outward eye gazes upon after enlightenment, so in correspondence what they emblemize is the first truth his inward eye is meant to recognize and contemplate upon.

He is also made aware of three emblematic lesser lights, described as alluding to the “Sun,” “Moon “ and “Master of the Lodge,” (the psychological significance of which has already been explained in our interpretation of the Officers of the Lodge).

Now the fact is that the candidate can only see the three greater Lights by the help of the three lesser ones. In other words the lesser triad is the instrument by which he beholds the greater one; it is his own perceptive faculty (subject) looking out upon something larger (object) with which it is not yet identified, just as so small a thing as the eye can behold the expanse of the heavens and the finite mind can contemplate infinitude.

What is implied, then, is that the lesser lights of the candidate's normal finite intelligence are employed to reveal to him the greater lights or fundamental essences of his as yet undeveloped being. A pigmy rudimentary consciousness is being made aware of its submerged source and roots, and placed in sharp contrast with the limitless possibilities available to it when those hidden depths have been developed and brought into function. The candidate's problem and destiny is to lose himself to find himself, to unify his lesser with his greater lights, so that he no longer functions merely with an elementary reflex consciousness but in alliance with the All-Conscious with which he has become identified. In the Royal Arch Degree he will discover that this identification of the lesser and greater lights has theoretically become achieved. The interlaced triangles of lights surrounding the central Altar in that Supreme Degree imply the union of perceptive faculty with the object of their contemplation; the blending of the human and the Divine consciousness.

What then do the three Greater Lights emblemize, and what does their intimate conjunction connote?

(1) The written Word is the emblem and external expression of the unwritten Eternal Word, the Logos or Substantial Wisdom of Deity out of which every living soul has emanated and which, therefore, is the ground or base of human life. “In the beginning was the Word and the Word was with God and the Word was God; without Him was

not anything made that was made; in Him was life and the life was the light of men; and the light shineth in darkness and the darkness comprehendeth it not.” In an intelligently conducted Lodge the Sacred Volume should lie open at the first chapter of the Gospel by St. John, the patron-saint of Masonry, so that it may be these words that shall meet the candidate's eyes when restored to light and remind him that the basis of his being is the Divine Word resident and shining Further within his own darkness and ignorance, which Notes on realize and comprehend not that fact. He has lost Craft all consciousness of that truth, and this dereliction is the “lost Word “ of which every Mason is theoretically in search and which with due instruction and his own industry he hopes to find. Finding that, he will find all things, for he will have found God within himself. Let the candidate also reflect that it is the secret motions and promptings of this Word within him that have impelled him to enter the Craft and to seek initiation into light. In the words of a great initiate “thy seeking is the cause of thy finding “; for the finding is but the final coming to self-consciousness of that inward force which first impelled the quest for light. Hence it is that no one can properly enter the Craft, or hope for real initiation, if he joins the Order from any less motive than that of finding God, the “hid treasure,” within himself. His first place of preparation must needs be in the heart, and his paramount desire and heart-hunger must be for that Light which, when attained, is Omniscience coming to consciousness in him; otherwise all ceremonial initiation will be with out a veil and he will fail even to understand the external symbols and allegories of it.

(2) The Square, resting upon the Sacred Volume, is the symbol of the human soul as it was generated out of the Divine Word which underlies it. That soul was created “square,” perfect, and like everything which proceeded from the Creator's hand was originally pronounced “very good,” though invested with freedom of choice and capacity for error. The builder's square, however, used as a Craft symbol, is really an approximation of a triangle with its apex downwards and base upwards, which is a very ancient symbol of the soul and psychic constitution of man and is known as the Water Triangle.

(3) The Compasses interlaced with the square are the symbol of the Spirit of the Soul, its functional energy or Fire. Of itself the soul would be a mere inert passivity, a negative quantity unbalanced by a positive opposite. Its active properties are the product of the union of itself with its underlying and inspiring Divine basis, as modified by the good or evil tendencies of the soul itself. God “breathed into man the breath of life and man became-no longer a soul, which he was previously-but a living (energizing) soul.” This product, or fiery energy, of the soul is the Spirit of man (a good or evil force accordingly as he shapes it) and is symbolized by what has always been known as the Fire Triangle (with apex upward and base downward), which symbol is approximately reproduced in the Compasses.

To summarize; the three Greater Lights emblemize the inextricably interwoven triadic groundwork of man's being; (1) the Divine Word or Substance as its foundation; (2) a passive soul emanated therefrom; (3) an active spirit or energizing capacity generated in the soul as the result of the interaction of the former two. Man himself therefore (viewed apart from the temporal body now clothing him) is a triadic unit, rooted in and proceeding from the basic Divine Substance.

Observe that in the First Degree the points of the Compasses are hidden by the Square.

In the Second Degree, one point is disclosed. In the Third both are exhibited. The implication is that as the Candidate progresses, the inertia and negativity of the soul become increasingly transmuted and superseded by the positive energy and activity of the Spirit. The Fire Triangle gradually assumes preponderance over the Water Triangle, signifying that the Aspirant becomes a more vividly and spiritually conscious being than he was at first.

OPENING AND CLOSING THE LODGE

FIRST OR ENTERED APPRENTICE DEGREE

If the Lodge with its appointments and officers be a sacramental figure of oneself and of the mechanism of personal consciousness, opening the Lodge in the successive Degrees implies ability to expand, open up and intensify that consciousness in three distinct stages surpassing the normal level applicable to ordinary mundane affairs.

This fact passes unrecognized in Masonic Lodges. The openings and closings are regarded as but so much casual formality devoid of interior purpose or meaning, whereas they are ceremonies of the highest instructiveness and rites with a distinctive purpose which should not be profaned by casual perfunctory performance or without understanding what they imply.

As a flower “opens its Lodge “ when it unfolds its petals and displays its center to the sun which vitalizes it, so the opening of a Masonic Lodge is sacramental of opening out the human mind and heart to God. It is a dramatized form of the psychological processes involved in so doing.

Three degrees or stages of such opening are postulated. First, one appropriate to the apprentice stage of development; a simple *Sursum corda!* or call to “lift up your hearts! “ above the everyday level of external things. Second, a more advanced opening, adapted to those who are themselves more advanced in the science and capable of greater things than apprentices. This opening is proclaimed to be “upon the square,” which the First Degree opening is not. By which is implied that it is one specially involving the use of the psychic and higher intellectual nature (denoted, as previously explained, by the Square or Water Triangle). Third, a still more advanced opening, declared to be “upon the center,” for those of Master Mason's rank, and pointing to an opening up of consciousness to the very center and depths of one's being.

How far and to what degree any of us is able to open his personal Lodge determines our real position in Masonry and discloses whether we are in very fact Masters, Craftsmen or Apprentices, or only titularly such. Progress in this, as in other things, comes only with intelligent practice and sustained sincere effort. But what is quite overlooked and desirable to emphasize is the power, as an initiatory force, of an assemblage of individuals each sufficiently progressed and competent to “open his Lodge “ in the sense described. Such an assembly, gathered in one place and acting with a common definite purpose, creates as it were a vortex in the mental and psychical atmosphere into which a newly initiated candidate is drawn. The tension created by their collective energy of thought and will-progressively intensifying as the Lodge is opened in each successive degree, and correspondingly relaxing as each Degree is closed-acts and leaves a permanent effect upon the candidate (assuming always that he is equally in earnest and “properly prepared “ in an interior sense), inducing a favorable mental and

spiritual rapport between him and those with whom he seeks to be elevated into organic spiritual membership; and, further, it both stimulates his perceptivity and causes his mentality to become charged and permeated with the ideas and uplifting influences projected upon him by his initiators.

The fact that a candidate is not admitted within the Lodge-portals without certain assurances, safeguards and tests, and that even then he is menaced by the sword of the I.G., is an indication that peril to the mental and spiritual organism is recognized as attending the presumptuous engaging in the things with which Initiation deals. As the flaming sword is described as keeping the way to the Tree of Life from those as yet unfitted to approach it, so does the secret law of the Spirit still avenge itself upon those who are unqualified to participate in the knowledge of its mysteries. Hence the commandment "Thou shalt not take the name of the Lord thy God in vain," that is by invoking Divine Energy for unworthy or vain purposes.

Here, and upon the general subject of the signs, tokens and words employed and communicated in Initiatory Rites, may usefully be quoted the following words by a well-informed Mason, who is of course speaking of them not as the merely perfunctory acts they are in ordinary Lodges, but as they are when intelligently employed by those fully instructed in spiritual science and able to use signs, tokens and words with dynamic power and real efficiency:-

"The symbols of the Mysteries embodied in the design of the Square and Circle constitute the eternal language of the gods, the same in all worlds, from all eternity. They have had neither beginning of years nor end of days. They are contemporary with time and with eternity. They are the Word of God, the Divine Logos, articulate and expressed in forms of language. Each sign possesses a corresponding vocal expression, bodily gesture or mental intention. This fact is of great importance to the student of the Wisdom, for in it rests the main reason of the secrecy and the intense watchfulness and carefulness of the stewards of the Mysteries lest the secret doctrines find expression on the lips or through the action of unfit persons to possess the secrets. For the secret power of the Mysteries is within the signs. Any person attaining to natural and supernatural states by the process of development, if his heart be untuned and his mind withdrawn from the Divine to the human within him, that power becomes a power of evil instead of a power of good. An unfaithful initiate, in the degree of the Mysteries he has attained, is capable, by virtue of his antecedent preparations and processes, of diverting the power to unholy, demoniacal, astral and dangerous uses. The use of the signs, the vocal sounds, physical acts and mental intentions, was absolutely prohibited except under rigorously tested conditions. For instance, the utterance of a symbolical sound, or a physical act, corresponding to a sign belonging to a given degree, in a congregation of an inferior degree, was fatal in its effects. In each degree no initiates who have not attained that degree are admitted to its congregations. Only initiates of that degree, and above it, are capable of sustaining the pressure of dynamic force generated in the spiritual atmosphere and concentrated in that degree. The actual mental ejaculation of a sign, under such circumstances, brought the immediate putting forth of an occult power corresponding to it. In all the congregations of the initiates an Inner Guard was stationed within the sanctuary, chancel or oratory at the door of entrance, with the drawn sword in his hand, to ward off unqualified trespassers and intruders. It was no mere formal or metaphorical performance. It was

at the risk of the life of any man attempting to make an entrance if he succeeded in crossing the threshold. Secret signs and passwords and other tests were applied to all who knocked at the door, before admission was granted. The possession of the Mysteries, after initiation, and the use of the signs, either vocally, actionally or ejaculatorily, with “intention “in their use (not as mere mechanical repetition), were attended by occult powers directed to the subjects of their special intention, whether absent or present, or for purposes beneficial to the cause in contemplation.”

- H. E. Sampson's Progressive Redemption, pp. 171-174

To “open the Lodge “ of one's own being to the higher verities is no simple task for those who have closed and sealed it by their own habitual thought-modes, preconceptions and distrust of whatever is not sensibly demonstrable. Yet all these propensities must be eradicated or shut out and the Lodge close tyled against them; they have no part or place in the things of the inward man. Effort and practice also are needed to attain stability of mind, control of emotion and thought, and to acquire interior stillness and the harmony of all our parts. As the formal ceremony of Lodge-opening is achieved only by the organized cooperation of its constituent officers, so the due opening of our inner man to God can only be accomplished by the consensus of all our parts and faculties. Absence or failure of any part invalidates the whole. The W.M. alone cannot open the Lodge; he can only invite his Brethren to assist him to do so by a concerted process and the unified wills of his subordinates. So too with opening the Lodge of man's soul. His spiritual will, as master-faculty, summons his other faculties to assist it; “sees that none but Masons are present “ by taking care that his thoughts and motives in approaching God are pure; calls all these “Brethren “ to order to prove their due qualification for the work in hand; and only then, after seeing that the Lodge is properly formed, does he undertake the responsibility of invoking the descent of the Divine blessing and influx upon the unified and dedicated whole.

Of all which the Psalmist writes: “How good and joyful a thing it is for Brethren to dwell together in unityÖIt is like the precious ointment (anointing) which flows down unto the skirts of the clothing,” implying that the Divine influx, when it descends in response to such an invocation, floods and illuminates the entire human organism even to its carnal sense-extremities (which are the “skirts of the clothing “ of the soul). Compare also the Christian Master's words: “When thou prayest, enter into thy secret chamber (the Lodge of the soul) and when thou hast shut thy door (by tyling the mind to all outward concerns and thoughts), pray to the Father who seeth in secret, who shall reward thee openly “ (by conscious communion).

The foregoing may help both to interpret the meaning and solemn purpose of the Opening in the First Degree, and to indicate the nature of the conditions and spiritual atmosphere that ought to exist when a Lodge is open for business in that Degree. If the Lodge-opening be a real opening in the sense here indicated and not a mere ceremonial form, if the conditions and atmosphere referred to were actually induced at a Masonic meeting, it will be at once apparent that they must needs react powerfully upon a candidate who enters them seeking initiation and spiritual advancement. If he be truly a worthy candidate, properly prepared in his heart and an earnest seeker for the light, the mere fact of his entering such an atmosphere will so impress and awaken his dormant soul-faculties as in itself to constitute an initiation and an indelible memory, whilst the sensitive-plate of his mind thus stimulated will be readily receptive of the ideas

projected into it by the assembled Brethren who are initiating him and receiving him into spiritual communion with themselves. On the other hand if he be an unworthy or not properly prepared candidate, that atmosphere and those conditions will prove repellent to him and he will himself be the first to wish to withdraw and not to repeat the experience.

The Closing of the First Degree implies the reverse process of the Opening; the relaxing of the inward energies and the return of the mind to its former habitual level. Yet not without gratitude expressed for Divine favors and perceptions received during the period of openness, or without a counsel to keep closed the book of the heart and lay aside the use of its jewels until we are duly called to resume them; since silence and secrecy are essential to the gestation and growth of the inward man. "He who has seen God is dumb."

SECOND OR FELLOW-CRAFT DEGREE

The Opening of the Second Degree presupposes an ability to open up the inner nature and consciousness to a much more advanced stage than is possible to the beginner, who in theory is supposed to undergo a long period of discipline and apprenticeship in the elementary work of self-preparation and to be able to satisfy certain tests that he has done so before being qualified for advancement to the Fellow-craft stage of self-building.

Again that opening may be a personal work for the individual Mason or a collective work in an assembly of Fellow-crafts and superior Masons to pass an Apprentice to Fellow-craft rank.

The title admitting the qualified Apprentice to a Fellow-craft Lodge is one of great significance, which ordinarily passes without any observation or understanding of its propriety. It is said to denote "in plenty" and to be illustrated by an "ear of corn near to a fall of water" (which two objects are literally the meaning of the Hebrew word in question). It is desirable to observe that this is meant to be descriptive of the candidate himself, and of his own spiritual condition. It is he who is as an ear of corn planted near and nourished by a fall of water. His own spiritual growth, as achieved in the Apprentice stage, is typified by the ripening corn; the fertilizing cause of its growth being the down-pouring upon his inner nature of the vivifying dew of heaven as the result of his aspiration towards the light.

The work appropriated to the Apprentice Degree is that of gaining purity and control of his grosser nature, its appetites and affections. It is symbolized by working the rough ashlar, as dug from the quarry, into due shape for building purposes. The "quarry" is the undifferentiated raw material or group-soul of humanity from which he has issued into individuated existence in this world, where his function is to convert himself into a true die or square meet for the fabric of the Temple designed by the Great Architect to be built in the Jerusalem above out of perfected human souls.

The apprentice-work, which relates to the subdual of the sense-nature and its propensities, being achieved, the next stage is the development and control of the intellectual nature; the investigation of the "hidden paths of nature (i.e., the human psychological nature) and science" (the gnosis of self-knowledge, which, pushed to its limit, the candidate is told "leads to the throne of God Himself" and reveals the ultimate

secrets of his own nature and the basic principles of intellectual as distinct from moral truth). It should be noted that the candidate is told that he is now “permitted to extend his researches “ into these hidden paths. There is peril to the mentality of the candidate if this work is undertaken before the purifications of the Apprentice stage have been accomplished. Hence the permission is not accorded until that preliminary task has been done and duly tested.

The work of the Second Degree is accordingly a purely philosophical work, involving deep psychological self-analysis, experience of unusual phenomena, as the psychic faculties of the soul begin to unfold themselves, and the apprehension of abstract Truth (formerly described as mathematics). This work is altogether beyond both the mental horizon and the capacity of the average modern Mason, though in the Mysteries of antiquity the Mathesis (or mental discipline) was an outstanding feature and produced the intellectual giants of Greek philosophy. Hence it is that to-day the Degree is found dull, unpicturesque and unattractive, since psychic experience and intellectual principles cannot be made spectacular and dramatic.

The Ritual runs that our ancient Brethren of this Degree met in the porchway of King Solomon's Temple. This is a way of saying that natural philosophy is the porchway to the attainment of Divine Wisdom; that the study of man leads to knowledge of God, by revealing to man the ultimate divinity at the base of human nature. This study or self-analysis of human nature Plato called Geometry; earth-measuring; the probing, sounding and determining the limits, proportions and potentialities of our personal organism in its physical and psychical aspects. The ordinary natural consciousness is directed outwards; perceives only outward objects; thinks only of an outward Deity separate and away from us. It can accordingly cognize only shadows, images and illusions. The science of the Mysteries directs that process must be reversed. It says: “Just as you have symbolically shut and close-tyled the door of your Lodge against all outsiders, so you must shut out all perception of outward images, all desire for external things and material welfare, and turn your consciousness and aspirations wholly inward. For the Vital and Immortal Principle- the Kingdom of Heaven-is within you; it is not to be found outside you. Like the prodigal son in the parable you have wandered away from it into a far country and lost all consciousness of it. You have come down and down, as by a spiral motion or a winding staircase, into this lower world and imperfect form of existence; coiling around you as you came increasingly thickening vestures, culminating in your outermost dense body of flesh; whilst your mentality has woven about you veil after veil of illusory notions concerning your real nature and the nature of true Life. Now the time and the impulse have at last come for you to turn back to that inward world. Therefore reverse your steps. Look no longer outwards, but inwards. Go back up that same winding staircase. It will bring you to that Center of Life and Sanctum Sanctorum from which you have wandered.”

When the Psalmist writes “Who will go up the hill of the Lord? Even he that hath clean hands and a pure heart,” the meaning is identical with what is implied in the ascent of the inwardly “winding staircase “ of the Second Degree. Preliminary purification of the mind is essential to its rising to purer realms of being and loftier conscious states than it has been accustomed to. If “the secrets of nature and the principles of intellectual truth “ are to become revealed to its view, as the Degree intends and promises, the mentality must not be fettered by mundane interests or subject to disturbance by carnal passions.

If it is to “contemplate its own intellectual faculties and trace them from their development “ until they are found to “lead to the throne of God Himself “ and to be rooted in Deity, it must discard all its former thought-habits, prejudices and preconceptions, and be prepared to receive humbly the illumination that will flood into it from the Light of Divine Wisdom.

For the determined student of the mental discipline implied by the Second Degree there may be recommended two most instructive sources of information and examples of personal experience. One is the Dialogues of Plato and the writings of Plotinus and other Neo-Platonists. The other is the records of the classical Christian contemplatives, such as Eckhart or Ruysbroeck or the “Interior Castle “ of St. Theresa. The Phaedrus of Plato, in particular, is an important record by an initiate of the ancient Mysteries of the psychological experiences referred to in the Fellow-Craft Degree.

The subject is too lengthy for further exposition here beyond again indicating that it is in the illumined mental condition attained in this Degree that the discovery is made of the Divine Principle at the center of our organism; and that the sign of the Degree is equivalent to a prayer that the sunlight of that exalted state may “stand still “ and persist in us until we have effected the overthrow of all our “enemies “ and eradicated all obstacles to our union with that Principle.

The reference to our ancient brethren receiving their wages at the porchway of the Temple of Wisdom is an allusion to an experience common to every one in the Fellow-Craft stage of development. He learns that old scores due by him to his fellowmen must be paid off and old wrongs righted, and receives the wages of past sins recorded upon his subconsciousness by that pencil that observes and there records all our thoughts, words and actions. The candidate leading the philosophic life realizes that he is justly entitled to those wages and receives them without scruple or diffidence, knowing himself to be justly entitled to them and only too glad to expiate and purge himself of old offenses. For we are all debtors to some one or other for our present position in life, and must repay what we owe to humanity-perhaps with tears or adversity-before we straighten our account with that eternal Justice with which we aspire to become allied.

THIRD OR MASTER-MASON'S DEGREE

Before dealing with the opening and closing of the Third Degree, it should be observed that in the Lodge symbolism the teaching of the First and Second Degrees is carried forward into the Third. The traditional Tracing-Board of the Third Degree exhibits in combination (1) the checkered floorwork, (2) the two pillars at the porchway of the Temple, (3) the winding staircase, and (4) a dormer window above the porchway. The brief explanation is given that the checker-work is for the High Priest to walk upon and the dormer-window is that which gave light to it. The entire symbol is but one comprehensive glyph or pictorial diagram of the condition of a candidate aspiring to Master Mason's rank. As high priest of his own personal temple he must have his bodily nature and its varied desires under foot. He must have developed strength of will and character to “walk upon “ this checker-work and withstand its appeals. He must also be able to ascend the winding staircase of his inner nature, to educate and habituate his mentality to higher conscious states and so establish it there that he will be unaffected by seductive or affrighting perceptions that there may meet him. By the

cultivation of this “strength “ and the ability to “establish “ himself upon the loftier conscious levels he coordinates the two pillars at the porchway of his inmost sanctuary-namely, the physical and psychical supports of his organism-and acquires the “stability “ involved in regeneration and requisite to him before passing on to “that last and greatest trial “ which awaits him. “In strength will I establish My house that it may stand firm.” Man's perfected organism is what is meant by “My house.” It was the same organism and the same stability that the Christian Master spoke of in saying “Upon this rock will I build my church and the gates of the underworld shall not prevail against it.”

During all the discipline and labor involved in attaining this stability there has shone light on the path from the first moment that his Apprentice's vision was opened to larger truth; light from the science and philosophy of the Order itself which is proving his “porchway “ to the ultimate sanctuary within; light from friendly helpers and instructors; above all, light from the sun in his own “heavens,” streaming through the “dormer-window” of his illumined intelligence and slowly but surely guiding his feet into the way of peace.

But now the last and greatest trial of his fortitude and fidelity, one imposing upon him a still more serious obligation of endurance, awaits him in the total withdrawal of this kindly light. Hitherto, although guided by that light, he has progressed in virtue of his own natural powers and efforts. Now the time has come when those props have to be removed, when all reliance upon natural abilities, self-will and the normal rational understanding, must be surrendered and the aspirant must abandon himself utterly to the transformative action of his Vital and Immortal Principle alone, passively suffering it to complete the work in entire independence of his lesser faculties. He must “lose his life to save it “; he must surrender all that he has hitherto felt to be his life in order to find life of an altogether higher order.

Hence the Third Degree is that of mystical death, of which bodily death is taken as figurative, just as bodily birth is taken in the First Degree as figurative of entrance upon the path of regeneration. In all the Mystery-systems of the past will be found this degree of mystical death as an outstanding and essential feature prior to the final stage of perfection or regeneration. As an illustration one has only to refer to a sectional diagram of the Great Pyramid of Egypt, which was so constructed as to be not merely a temple of initiation, but to record in permanent form the principles upon which regeneration is attainable. Its entrance passage extends for some distance into the building as a narrow ascending channel through which the postulant who desires to reach the center must creep in no small discomfort and restrictedness. This was to emblemize the discipline and up-hill labor of self-purification requisite in the Apprentice Degree. At a certain point this restricted passage opens out into a long and lofty gallery, still upon a steeply rising gradient, up which the postulant had to pass, but in a condition of ease and liberty. This was to symbolize the condition of illumination and expanded intellectual liberty associated with the Fellow-craft Degree. It ended at a place where the candidate once more had to force his way on hands and knees through the smallest aperture of all, one that led to the central chamber in which stood and still stands the great sarcophagus in which he was placed and underwent the last supreme ordeal, and whence he was raised from the dead, initiated and perfected.

The title of admission communicated to the candidate for the Third Degree is noteworthy, as also the reason for it. It is a Hebrew name, said to be that of the first

artificer in metals and to mean “in worldly possessions.” Now it will be obvious that the name of the first man who worked at metal-making in the ordinary sense can be of no possible interest or concern to us to-day, nor has the information the least bearing upon the subject of human regeneration. It is obviously a veil of allegory concealing some relevant truth. Such it will be found to be upon recognizing that Hebrew Biblical names represent not persons, but personifications of spiritual principles, and that Biblical history is not ordinary history of temporal events but a record of eternally true spiritual facts. The matter is, therefore, interpretable as follows: We know from the teaching of the Entered Apprentice Degree what “money and metals” are in the Masonic sense, and that they represent the attractive power of temporal possessions, and earthly belongings and affections of whatever description. We know too that from the attraction and seductiveness of these things, and even from the desire for them, it is essential to be absolutely free if one desires to attain that Light and those riches of Wisdom for which the candidate professes to long. Not that it is necessary for him to become literally and physically dispossessed of worldly possessions, but it is essential that he should be so utterly detached from them that he cares not whether he owns any or not and is content, if need be, to be divested of them entirely if they stand in the way of his finding “treasure in heaven “; for so long as he clings to them or they exercise control over him, so long will his initiation into anything better be deferred.

It follows then that it is the personal soul of the candidate himself which is the “artificer in metals “ referred to, and which during the whole of its physical existence has been engaged in trafficking with “metals.” Desire for worldly possessions, for sensation and experience in this outward world of good and evil, brought the soul into this world. There it has woven around itself its present body of flesh, every desire and thought being an “artificer “ adding something to or modifying its natural encasement. The Greek philosophers used to teach that souls secrete their bodies as a snail secretes his shell, and our own poet Spenser truly wrote:

“ For of the soul the body form doth take, And soul is form and doth the body make.”

If, then, desire for physical experience and material things brought the soul into material conditions (as is also indicated in the great parable of the Prodigal Son), the relinquishing of that desire is the first necessary step to ensure its return to the condition whence it first emanated. Satiation with and consequent disgust at the “husks “ of things instigated the Prodigal Son to aspire to return home. Similar repletion and revolt drives many a man to lose all desire for external things and to seek for peace within himself and there redirect his energies in quest of possessions which are abiding and real. This is the moment of his true “conversion,” and the moment when he is ripe for initiation into the hidden Mysteries of his own being. The First and Second Degrees of Masonry imply that the candidate has undergone lengthy discipline in the renunciation of external things and the cultivation of desire for those that are within. But, notwithstanding that he has passed through all the discipline of those Degrees, he is represented at the end of them as being still not entirely purified and to be still “in worldly possessions “ in the sense that a residue of attraction by them and reliance upon himself lingers in his heart; and it is these last subtle close-clinging elements of “base metal “ in him that need to be eradicated if perfection is to be attained. The ingrained defects and tendencies of the soul as the result of all its past habits and experiences are not suddenly eliminated or easily subdued. Self-will and pride are very subtle in their

nature and may continue to deceive their victim long after he has purged himself of grosser faults. As Cain was the murderer of Abel, so every taint of base metal in oneself debases the gold of the Vital and Immortal Principle. It must be renounced, died to and transmuted in the crucial process of the Third Degree. Hence it is that the candidate is entrusted with a name that designates himself at this stage and that indicates that he is still "in worldly possessions;" that is, that some residue of the spirit of this world yet lingers in him which it is necessary to eliminate from his nature before he can be raised to the sublime degree of Master.

Examination of the text of the opening and closing of the Lodge in the Third Degree discloses the whole of the philosophy upon which the Masonic system is reared. It indicates that the human soul has originated in the eternal East-that "East" being referable to the world of Spirit and not to any geographical direction-and that thence it has directed its course towards the "West"-the material world which is the antipodes of the spiritual and into which the soul has wandered. Its purpose in so journeying from spiritual to physical conditions is declared to be the quest and recovery of something it has lost, but which by its own industry and suitable instruction it hopes to find. From this it follows that the loss itself occurred prior to its descent into this world, otherwise that descent would not have been necessary. What it is that has been lost is not explicitly declared, but is implied and is stated to form "the genuine secrets of a Master Mason." It is the loss of a word, or rather of The Word, the Divine Logos, or basic root and essence of our own being. In other words the soul of man has ceased to be God-conscious and has degenerated into the limited terrestrial consciousness of the ordinary human being. It is in the condition spoken of in the cosmic parable of Adam when extruded from Eden, an exile from the Divine Presence and condemned to toil and trouble. The quest after this lost Word is declared by the Wardens to have been so far abortive, and to have resulted in the discovery, not of that Reality, but of substitutional images of it. All which implies that, in the strength of merely his natural temporal intelligence, man can find and know nothing more in this world than shadows, images and phenomenal forms of realities which abide eternally and noumenally in the world of Spirit to which his temporal faculties are at present closed. Yet there remains a way of regaining consciousness of that higher world and life. It is by bringing into function a now dormant and sub merged faculty resident at the depth and center of his being. That dormant faculty is the Vital and Immortal Principle which exists as the central point of the circle of his individuality. As the outward Universe is the externalized projection of an indwelling immanent Deity, so is the outward individual man the externalization and diffusion of an inherent Divine germ, albeit perverted and distorted by personal self-will and desire which have dislocated and shut off his consciousness from his root of being. Recover contact with that central Divine Principle by a voluntary renunciation of the intervening obstructions and inharmonious elements in oneself, and man at once ceases to be merely the rationalized animal he now is and becomes grafted upon a new and Divine life-principle, a sharer of Omniscience and a cooperator with Deity. He recovers the lost and genuine secrets of his own being and has for ever finished with substitutions, shadows and simulacra of Reality. He reaches a point and lives from a center from which no Master Mason can ever err or will ever again desire to err, for it is the end, object and goal of his existence.

Meanwhile, until actual recovery of that lost secret, man must put up with its

substitutions and regard these as sacramental of concealed realities, contact with which will be his great reward if he submits himself to the conditions upon which alone he may discover them. The existence of those realities and the regimen essential to their enjoyment are inculcated by Masonry as they have been by every other initiatory Order of the past, and it is for the fact that this knowledge is and always has been conserved in the world, so as to be ever available for earnest aspirants towards it, that gratitude is expressed to the Grand Master of all for having never left Himself, or the way of return to Him, without witness in this outer world.

As much has been said about the Ceremony of the Third Degree in other papers it is unnecessary here to expound it further. It may be stated, however, that it alone constitutes the Masonic Initiation. The First and Second Degrees are, strictly, but preparatory stages leading up to Initiation; they are not the Initiation itself; they but prescribe the purification of the bodily and mental nature necessary to qualify the candidate for the end which crowns the whole work. To those unacquainted with what is really involved in actual as distinct from merely ceremonial initiation, and who have no notion of what initiation meant in the old schools of Wisdom and still means for those who understand the theory of Regenerative Science, it is well nigh impossible to convey any idea of its process or its results. The modern Mason, however high in titular rank, is as little qualified to understand the subject as the man who has never entered a Lodge. "To become initiated (or perfected)," says an old authority, Plutarch, "involves dying"; not a physical death, but a moral way of dying in which the soul is loosened from the body and the sensitive life, and becoming temporarily detached therefrom is set free to enter the world of Eternal Light and Immortal Being. This, after most drastic preliminary disciplines, was achieved in a state of trance and under the supervision of duly qualified Masters and Adepts who intromitted the candidate's liberated soul into its own interior principles until it at last reached the Blazing Star or Glory at its own Center, in the light of which it simultaneously knew itself and God, and realized their unity and the "points of fellowship" between them. Then it was that, from this at once awful and sublime experience, the initiated soul was brought back to its bodily encasement again and "reunited to the companions of its former toils," to resume its temporal life, but with conscious realization of Life Eternal superadded to its knowledge and its powers. Then only was it entitled to the name of Master Mason. Then only could it exclaim, in the words of another initiate (Empedocles), "Farewell, all earthly allies; henceforth am I no mortal wight, but an immortal angel, ascending up into Divinity and reflecting upon that likeness of it which I have found in myself."

The "secrets" of Freemasonry and of initiation are largely connected with this process of introversion of the soul to its own Center, and beyond this brief reference to the subject it is inexpedient here to say more. But in confirmation of what has been indicated it may be useful to refer to the 23rd Psalm, in which the Hebrew Initiates speak of both the supreme experience of being passed through "the valley of the shadow of death" and the preliminary phases of mental preparation for that ordeal. Stripping that familiar psalm of the gorgeous metaphor given it in the beautiful Biblical translation, its real meaning may be paraphrased and explained for Masonic students as follows:-

"The Vital and Immortal Principle within me is my Initiator; and is all-sufficient to lead me to God.

It has made me lie down (in self-discipline and humiliation) in “green pastures “ of meditation and mental sustenance.

It has led me beside “still waters “ of contemplation (as distinct from the “rough sea of passion “ of my natural self).

It is restoring my soul (reintegrating it out of chaos and disorder).

Even when I come to pass through the valley of deadly gloom (my own interior veils of darkness) I will fear no evil; for It is with me (as a guiding star); Its directions and disciplines will safeguard me.

It provides me with the means of overcoming my inner enemies and weaknesses; It anoints my intelligence with the oil of wisdom; the cup of my mind brims over with new light and consciousness.

The Divine Love and Truth, which I shall find face to face at my center, will be a conscious presence to me all the days of my temporal life; and there- after I shall dwell in a “house of the Lord “ (a glorified spiritual body) “for ever.”

The Third Degree is completed in, and can only be more fully expounded by reference to, the Holy Royal Arch Ceremony. A separate further paper will, therefore, be devoted to that Ceremony.

THE MASONIC APRON

From what has been said in these pages the full significance of the Apron will now be perceived and may be summarized thus:-

1. The Apron is the symbol of the corporeal vesture and condition of the soul (not so much of the temporal physical body, as of its permanent invisible corporeity which will survive the death of the mortal part).
2. The soul fabricates its own body or “apron “ by its own desires and thoughts (see Genesis III, 7, “they made themselves aprons “) and as these are pure or impure so will that body be correspondingly transparent and white, or dense and opaque.
3. The investiture of the candidate with the Apron in each Degree by the Senior Warden as the Master's delegate for that purpose is meant to inculcate this truth; for the Senior Warden represents the soul which, in accordance with its own spirituality, automatically clothes itself with its own self-made vesture in a way that marks its own progress or regress.
4. The unadorned white Apron of the First Degree indicates the purity of soul contemplated as being attained in that Degree.
5. The pale blue rosettes added to the Apron in the Second Degree indicate that progress is being made in the science of regeneration and that the candidate's spirituality is beginning to develop and bud through. Blue, the color of the sky, is traditionally associated with devotion to spiritual concerns.
6. In the Third Degree still further progress is emblemized by the increased blue adornments of the Apron, as also by its silver tassels and the silver serpent used to fasten the apron-strings. In the First and Second Degrees no metal has appeared upon the Apron. The candidate has been theoretically divesting himself of all base metals and transmuting them into spiritual riches. With Mastership he has attained an influx of those riches under the emblem of the tassels of silver, a colorless precious metal always associated with the soul, as gold by reason of its

supreme value and warm color is associated with Spirit. The silver serpent is the emblem of Divine Wisdom knitting the soul's new-made vesture together.

7. The pale blue and silver of the Master Mason's Apron become intensified in the deep blue and gold ornamentation worn by the Grand Lodge Officers, who in theory have evolved to still deeper spirituality and transmuted themselves from silver into fine gold. "The king's daughter (the soul) is all glorious within; her clothing is of wrought gold," i.e., wrought or fabricated by her own spiritual energies.

A PRAYER AT LODGE CLOSING

O Sovereign and Most Worshipful of all Masters, who, in Thy infinite love and wisdom, hast devised our Order as a means to draw Thy children nearer Thee, and hast so ordained its Officers that they are emblems of Thy sevenfold power;

Be Thou unto us an Outer Guard, and defend us from the perils that beset us when we turn from that which is without to that which is within; Be Thou unto us an Inner Guard, and preserve our souls that desire to pass within the portal of Thy holy mysteries;

Be unto us the Younger Deacon, and teach our wayward feet the true and certain steps upon the path that leads to Thee: Be Thou also the Elder Deacon, and guide us up the steep and winding stairway to Thy throne;

Be unto us the Lesser Warden, and in the meridian sunlight of our understanding speak to us in sacraments that shall declare the splendors of Thy unmanifested light;

Be Thou also unto us the Greater Warden, and in the awful hour of disappearing light, when vision fails and thought has no more strength, be with us still, revealing to us, as we may bear them, the hidden mysteries of Thy shadow;

And so, through light and darkness, raise us, Great Master, till we are made one with Thee, in the unspeakable glory of Thy presence in the East.

So mote it be.

CHAPTER IV. - THE HOLY ROYAL ARCH OF JERUSALEM.

Freemasonry, under the English Constitution, reaches its climax and conclusion in the Order of the Holy Royal Arch. There exists a variety of other degrees ramifying from the main stem of the Masonic system which either elaborate side-points of its doctrine or re-express its teachings in alternative symbolism. These, while of greater or less merit and interest, are beyond our present consideration, and, indeed, are superfluities tending rather to diffuse the student's attention than to deepen his insight into the central purpose of the Craft. The taking of additional higher degrees may be indulged in almost indefinitely, but to what purpose if the initial ones, which contain all that is necessary for the understanding of the subject, remain imperfectly assimilated? It is a fallacy to suppose that the multiplying of degrees will result in the discovery of important arcane secrets which one has failed to find in the rites of the Craft and the Royal Arch. The higher degrees indeed illustrate truths of much interest and often set forth with impressive ceremonial beauty, the appreciation of which will be the greater after and not before the meaning of the preliminary ones has been thoroughly absorbed; whilst the pursuit of "secrets" is certain to prove illusory, for the only secrets worth the name or the finding are those incommunicable ones which discover themselves within the personal consciousness of the seeker who is in earnest to translate ceremonial

representation into facts of spiritual experience.

It was accordingly a sound instinct that prompted those who settled the present constitution of the Order to exclude these supplementary refinements and to declare that “Masonry consists of the three Craft Degrees and the Holy Royal Arch and no more,” for within that compass is exhibited, or at least outlined, the entire process of human regeneration; so that after the Royal Arch there really remains nothing more to be said, although what has been said is of course capable of elaboration.

The completeness of regeneration theoretically postulated in those four stages is marked, it should be observed, by the very significant expression used in connection with a Royal Arch Chapter, which is interpreted as meaning “My people having obtained mercy,” which in its further analysis signifies that all the parts and faculties (“people”) of the candidate's organism have at last, and as the result of his previous discipline and ordeals, become sublimated and integrated in a new quality and higher order of life than that previously enjoyed in virtue of his merely temporal nature. In a word, he has become regenerated. He has achieved the miracle of “squaring the circle”—a metaphorical expression for regeneration, as shall be explained presently.

Although but an expansion and completion of the Third Degree, of which at one time it formed part, there were good reasons for detaching the Royal Arch portion from what now forms the Degree of Master Mason. The two parts in combination made an inconveniently long rite, whilst a change in the symbolic appointments and officers of the temple of initiation was necessary, as the ceremony proceeded, to give appropriate spectacular representation to the further points calling for expression. Despite this re-arrangement the Royal Arch is the natural conclusion and fulfillment of the Third Degree. The latter inculcates the necessity of mystical death and dramatizes the process of such death and revival therefrom into newness of life. The Royal Arch carries the process a stage farther, by showing its fulfillment in the “exaltation” or apotheosis of him who has undergone it. The Master Mason's Degree might be said to be represented in the terms of Christian theology by the formula “He suffered and was buried and rose again,” whilst the equivalent of the exaltation ceremony is “He ascended into heaven.”

The Royal Arch Degree seeks to express that new and intensified life to which the candidate can be raised and the exalted degree of consciousness that comes with it. From being conscious merely as a natural man and in the natural restricted way common to every one born into this world, he becomes exalted (whilst still in his natural flesh) to consciousness in a supernatural and illimitable way. As has been said in previous papers, the purpose of all initiation is to lift human consciousness from lower to higher levels by quickening the latent spiritual potentialities in man to their full extent through appropriate discipline. No higher level of attainment is possible than that in which the human merges in the Divine consciousness and knows as God knows. And that being the level of which the Order of the Royal Arch treats ceremonially, it follows that Masonry as a sacramental system reaches its climax and conclusion in that Order.

As has also been already shown, to attain that level involves as its essential prerequisite the total abnegation, renouncement and renovation of one's original nature, the surrender of one's natural desires, tendencies and preconceptions, and the abandonment and nullifying of one's natural self-will, by such a habitual discipline and self-denial

and gradual but vigorous opposition to all these as will cause them gradually to atrophy and die down. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." As with a seed of wheat, so with man. If he persists in clinging to the present natural life he knows, if he refuses to recognize that a higher quality of life is here and now possible to him, or is unwilling to make the necessary effort to attain it, he "abideth alone," gets nowhere, and only frustrates his own spiritual evolution. But if he is willing to "die " in the sense indicated, if he will so re-orientate his will and silence his natural energies and desires as to give the Vital and Immortal Principle within him the chance to assert itself and supersede them, then from the disintegrated material of his old nature that germ of true life will spring into growth in him and bear much fruit, and by the stepping-stones of initiation he will rise from his dead self to higher things than he can otherwise experience.

This necessity of self-dying-not, we repeat, the physical death of the body but a mystical death-in life of everything except the body-is the first and fundamental fact to be grasped before one may hope to realize or even to understand the mystery of the Royal Arch Degree. "Mors janua vitae "; death to self is the portal to true life. There is no other way. It is the unescapable law and condition of the soul's progress.

But since it is a process involving a "most serious trial of fortitude and fidelity " and a grapple with oneself from which the timorous and self-diffident may well shrink, the Mystery-systems have always exhibited an example for the instruction, encouragement and emulation of those prepared to make the attempt and the necessary sacrifice. To hearten them to the task the Initiatory Colleges have held up a prototype in the person of some great soul who has already trodden the same path and emerged triumphant therefrom. It matters nothing whether the prototype be one whose historic actuality and identity can be demonstrated, or whether he can be regarded only as legendary or mythical; the point being not to teach a merely historical fact, but to enforce a spiritual principle. In Egypt the prototype was Osiris, who was slain by his malignant brother Typhon, but whose mangled limbs were collected in a coffer from which he emerged reintegrated and divinized. In Greece the prototype was Bacchus, who was torn to pieces by the Titans. Baldur in Scandinavia and Mithra in Greco-Roman Europe were similar prototypes. In Masonry the prototype is Hiram Abiff, who met his death as the result of a conspiracy by a crowd of workmen of whom there were three principal ruffians. In the Christian and chief of all systems, since it comprehends and re-expresses all the others, the greatest of the Exemplars died at the hands of the mob, headed also by three chief ruffians, Judas, Caiaphas and Pilate. If in Masonry the mystical death is dramatized more realistically than the resurrection that follows upon it, that resurrection is nevertheless shown in the "raising " of the candidate to the rank of Master Mason and his "reunion with the companions of former toils," implying the reintegration and resumption of all his old faculties and powers in a sublimated state, just as the limbs of the risen Osiris were said to reunite into a new whole and as the Christian Master withdrew His mutilated body from the tomb' and reassumed it, transmuted into one of supernatural substance and splendor.

We have, therefore, now to consider how the Royal Arch Degree exhibits the attainment of a new order of life. But it may be as well to say in advance that for those

unhabituated to looking beyond surface-values and material meanings the exposition about to be given, dealing as it will with the profound spiritual truths and advanced psychological experience allegorized by the external ceremonial, is likely to present some difficulty of comprehension and acceptance. The Royal Arch, however, would not be the Supreme Degree if it did not move upon a supremely high level of thought and instruction. It was not compiled to accommodate the elementary intelligence theoretically characterizing the philosophically untrained neophyte. It presupposes that its candidate has passed through a long, strenuous period of purification and mental discipline, in the course of which his understanding has become very considerably widened and deepened, whilst his fidelity to the high inward Light which has conducted him safely so far, has induced in him a humility and docility fitting him for what still awaits him-the attainment of that Wisdom which is concealed from this world's wise and prudent, but is revealed unto babes. It is a rite of initiation dealing less with his gross corporeal nature and his ordinary temporal mentality (which have been the subject of purification in the earlier degrees) than with the higher reaches and possibilities of his understanding and consciousness. As it is, what can be said here can at best be but a partial and incomplete exposition of a theme calling rather for disciplined imagination and reverent reflection than for reasoned argument. Certain things must perforce be omitted from explanation entirely, whilst others are mentioned with diffidence and at the risk of their being misunderstood or rejected by such as do not yet realize that in these matters "the letter killeth, the spirit vivifieth " and that "spiritual truths must be spiritually discerned."

Before interpreting the Ceremony itself it is desirable first to indicate four noteworthy features connected with this Supreme Order and distinctifying it from the three grades leading to it. In speaking even of these incidentals the before mentioned difficulties of both exposition and apprehension will already make themselves felt.

First, no one can be received into a Chapter without first having attained Master Mason's rank.

Second, the circular symbol of the Grand Geometrician, which in the Second Degree shone high above in the ceiling of the Temple, and in the Third Degree had moved downwards and burned as a glimmering ray in the East to guide the candidate's feet into the way of peace, has now descended completely to the checker-work floor, where it rests as the center and cubical focus of the entire organism and bears the Sacred and Ineffable Name, as also those of Solomon and the two Hiram.

Third, the constitution of the Assembly is no longer one of seven officers, but of nine, who are grouped in three triads about the Central Sacred Symbol.

Fourth, the Assembly, regarded as a unity, is no longer designated a Lodge, but a Chapter.

The first of these points-that none but a Master Mason can enter the Royal Arch-has already been accounted for. It is not feasible, nor is it within the law governing the process of spiritual evolution, for any who has not experienced the stage of mystical death to have experience of that which lies beyond that death. As an unborn physical infant can know nothing of this world, in which nevertheless it exists, until actually initiated into it by birth, so the embryonic spiritual child cannot be born into conscious

function upon the plane of the Spirit until it has become entirely detached from the enfolding carnal matrix and tendencies to which it has been habituated.

The second and third points can be considered together. The re-arrangement of the factors constituting the ceremonial temple are symbolic of a structural re-arrangement which has occurred in the candidate's own psychical organization. This has undergone a repolarization as the result of the descent into it of that high central Light which at first but shone as it were in his "heavens," afar off and above him, illumining the dormer-window of his natural intelligence. Consider deeply what this change implies. The Day-star from on high has now visited him; the fountal source of all consciousness has descended into the very checker work material of his transient physical organism, not merely permeating it temporarily with light, but taking root and becoming grafted there substantially and permanently. In theological language, God has become man, and man has become divinized, in virtue of this descent and union. In Masonic terms, the Vital and Immortal Principle resident in the candidate has at last superseded his temporal life-principle and established him upon a new center of incorruptible life. Now, and perhaps only now, becomes thoroughly appreciable the necessity for the earlier purifications, discipline, self-crucifixion and death of all the lower nature. How could the purity of the Divine Essence tabernacle in the coarse body of the sensualist? How could the Eternal Wisdom unfold its treasures in a mind benighted or caring for nothing but base metals and material pursuits? How could the Universal Will cooperate with and function through the man whose petty personal will blocks its channel, antagonizing it at every turn with his selfish preferences and disordered desires? A Master Mason, then, in the full sense of the term, is no longer an ordinary man, but a divinized man; one in whom the Universal and the personal consciousness have come into union. Obviously the quality of life and consciousness of such an one must differ vastly from that of other men. His whole being is differently qualitated and geared upon another center. That new center is described as the Grand Geometrician of man's personal universe, inasmuch as its action upon the organism of whoever surrenders himself to its influence causes a redistribution of functional and conscious faculty. The knowledge of this fact was with the wise ancients the true and original science of Geometry (literally "earth measuring"; determining the occult potentialities of the human earth or temporal organism under spiritual stresses). "God geometrizes" wrote Plato, with intimate knowledge of the subject. Many of the Euclidean and Pythagorean theorems, now regarded merely as mathematical demonstrations, were originally expressions, veiled in mathematical glyphs, of the esoteric science of soul-building or true Masonry. The well-known 47th Proposition of the First Book of Euclid is an example of this and in consequence has come (though few modern Masons could explain why) to be inscribed upon the Past Master's official jewel. Again, the squaring of the circle that problem which has baffled so many modern mathematicians -is an occult expression signifying that Deity, symbolized by the all-containing circle, has attained form and manifestation in a "square" or human soul. It expresses the mystery of the Incarnation, accomplished within the personal soul.

Under the stress then of the Geometrizing Principle now found symbolically integrated within the candidate's temporal organism, a re-distribution of his component powers has become effected. His repolarized condition is symbolized by an equilateral triangle with a point at its center, and such a triangle will be found, worked in gold, upon the sash worn by the Companions of the Order. The significance of this triangle is that the

tripartite aspects of him who wears it (that is, the spiritual, psychical and physical parts of him) now stand equalized and equilibrated around their common Life-Principle at the center, fitted and equipped for Its purpose. Yet each of these three divisions, though in itself unitary, is philosophically triadic in composition when subjected to intellectual analysis. "Every monad is the parent of a triad" is another maxim of the Ancients, who anticipated the modern Hegelian proposition of metaphysics that thesis, antithesis and synthesis are the essential ingredients of a given truth. Hence it comes about that the three aspects of each of the three sides of our equilateral triangle are ceremonially personified by the nine officers of the Chapter-three in the East representing the spiritual side, three in the West figuring the soul or psychical side, and three subordinate links connecting these other two. (These will be further and more conveniently treated of later when the symbolic nature of the officers is dealt with).

The fourth point to be noticed was the change of designation from "Lodge" to "Chapter." The word "Chapter" derives from Caput, head. The reason for the change of name lies, however, much deeper than in the fact that the Royal Arch stands at the head or summit of the Craft. It has reference in a twofold way to the capitular rank and consciousness of the Arch Mason himself. In virtue of his headship or supremacy over his material nature he has passed beyond mere Craftwork and governing the Lodge of his lower nature, which he has now made the docile instrument and servant of his spiritual self. Henceforth his energies are employed primarily upon the spiritual plane. The "head" of the material organism of man is the spirit of man, and this spirit consciously conjoined with the Universal Spirit is Deity's supreme instrument and vehicle in the temporal world. Such a man's physical organism and brain have become sublimated and keyed up to a condition and an efficiency immensely in advance of average humanity. Physiological processes are involved which cannot be discussed here, beyond saying that in such a man the entire nervous system contributes to charge certain ganglia and light up certain brain-centers in a way of which the ordinary mind knows nothing. The nervous system provides the storage-batteries and conductive medium of the Spirit's energies just as telegraph wires are the media for transmitting electrical energy. But the true Master Mason, in virtue of his mastership, knows how to control and apply those energies. They culminate and come to self-consciousness in his head, in his intelligence. And in this respect we may refer to a very heavily veiled Scriptural testimony, the import of which goes quite unperceived to the uninstructed reader. The Gospels record that the Passion of the Great Exemplar and Master concluded "at the place called Golgotha in the Hebrew tongue; that is, the place of a skull"; that is to say it terminated in the head or seat of intelligence and in a mystery of the spiritual consciousness. The same truth is also testified to, though again under veils of symbolic phrasing, in the reference to the sprig of acacia planted at the head of the grave of the Masonic Grand Master and prototype, Hiram Abiff. The grave is the candidate's soul; the sprig of acacia typifies the latent akasa (to use an Eastern term) or divine germ planted in that soil and waiting to become quickened into activity in his intelligence, the "head" of that plane. When that sprig of acacia blooms at the head of his soul's sepulcher, he will understand at one and the same moment the mystery of Golgotha, the mystery of the death of Hiram, and the meaning of the Royal Arch ceremony of exaltation. It is a mystery of spiritual consciousness, the efflorescence of the mind in God, the opening up of the human intelligence in conscious association with the Universal and Omniscient Mind. It is for this reason that the cranium or skull

is given prominence in the Master Mason's Degree.

With this premised we proceed to considering the Ceremony of Exaltation.

THE CEREMONY OF EXALTATION

Again the candidate is in a state of darkness. But the reason of this darkness differs entirely from that which existed at the Entered Apprentice stage. Then he was but an ignorant beginner upon the quest, making his first irregular benighted efforts towards the light. Now, he has long passed beyond that stage; he comes with all the qualifications and equipment of a Master Mason. Long ago he found the light he first sought, and for long he has been directing his steps and nourishing his growth by its rays. And more; after all this intimacy with it he has known it recede from him and disappear in the great ordeal of dereliction of the Third Degree, when, in the "dark night of the soul" and utter helplessness of all his powers, he learned how strength could be perfected out of weakness by the potent efficacy of the Vital and Immortal Principle within him, in whose presence the darkness and the light are both alike. His present initial deprivation of light is the darkness of the Third Degree carried over into this further experience. It betokens rather a momentary failure to adjust his perception to the new quality of life he is now entering upon, just as a new-born child is unable at first to coordinate its sight to objects before it. For a while, but only for a brief while, the candidate feels himself in darkness; but he is really blinded rather by excess of light than by lack of it.

In this condition he undertakes the opening out of a certain place which he proceeds to enter and explore, keeping touch meanwhile with his companions by a cord or life-line. The symbolism of all this is singularly rich in allusion to certain interior processes of introspection well defined in the experience of the contemplative mystics and well attested in their records. The place entered emblemizes once again the material and psychical organism, a dense compact of material particles coating the more tenuous interior spirit of man as a shell surrounds the contents of an egg. "Roll away the stone," it will be recalled, was the first injunction of the Master at the raising of Lazarus. This obstruction removed, the psychical organism becomes detached from the physical and the mind is free to become introverted and work exploratively upon its own ground, to search the contents of its own unplumbed depths, to probe deeper and deeper into itself, eradicating defects and removing rubble, pushing in and in by the energy of a persistent will, yet retaining contact the while with the outer physical nature by a subtle filament or life-line which prevents their entire separation. The position is the same as when the body sleeps whilst the mind is dreaming and vividly active, save that in dreams the will is not functioning as a consciously directive instrument as is hypothetically the case with one who, having attained Mastership, has all his faculties under volition and control. Yet all this interior work, so rapidly summarized and symbolically enacted in the Ceremony, is not the work of a day nor the casual task of a weakling. The ancients referred to it as the twelve labors of Hercules, whilst its arduousness is further graphically described by the initiate poet Virgil in the sixth Aeneid and by more recent illuminates. Nor, even when its nature is fully apprehended, is it a work to be lightly undertaken. Throughout the Ceremony the utmost humility is enjoined upon the candidate as the essential qualification for entering upon this process of self-exploration. He is bidden to draw nigh to the Center, but to halt and make obeisance at three several stages, at each of which he is told he is approaching more

nearly to that central Essence, that holy ground of his being upon which only the humble can walk, that “earth “ which only the meek shall inherit.

It is in this state that the introverted mind, groping for its own foundation and center, reaches at length the bedrock of its being. As the symbolic ceremony exhibits the grasping of an emblem embodying the Word of Life, so literally and in fact the questing mind, in coming upon the Vital and Immortal Principle animating it, “lays hold on Eternal Life.” It discovers the Lost Word, the divine root of its being, from which it has hitherto been so long dissociated. It fails to realize the fact at first, for “the Light shineth in darkness and the darkness comprehendeth it not.” Presently that darkness will disappear; when “the day (the new consciousness) dawns and the shadows (the old mentality) flee away.”

Therefore it is that this work of the introverted mind and the discovery it makes, are exhibited as taking place darkly and amid subterranean gloom. There remains, therefore, one concluding psychological process-to extrovert that knowledge and bring it forward into formalized brain-consciousness, so that what the spirit and the soul already know interiorly the outer mind may also know exteriorly. Subjective awareness does not become knowledge until it has been cerebrated and passed through the alembic of the brain and the logical understanding. When it has so passed through and become formalized, a reciprocal and reflex action between the inner and outer natures is set up resulting in the illumination of the whole. This extroversion of subjective perceptions is symbolically achieved by the return of the candidate from the subterranean depths to the surface and there rejoining his former companion-sojourners and effecting a unification of all his component parts.

It is then that the Mystery is consummated. The Great Light breaks. The Vital and Immortal Principle comes to self-consciousness in him. The Glory of the Lord is revealed to and in him, and all his flesh sees it.

So far as it is possible for symbolic ceremonial to portray it this consummation is represented by the restoration to light and the revelation that then meets the candidate's gaze. His condition differs now from any that has preceded it. It is not merely one of illumination by the Supernal Light. It is one of identification with It. He and It have become one, as a white-hot iron is indistinguishable from the furnace-flame engulfing it. At the outset of his Masonic quest the predominant wish of his heart was Light. The impulse was not his own; it was that of the Light Itself-the primal Light of light, the Divine Substantial Word-seeking self-development in him. Consciousness is that Light become self-perceptive by polarization within an efficient physiological organism. Man provides the only organism adapted to the attainment of that self-perception; but only when that organism is purified and prepared sufficiently for the achievement. In the Royal Arch that achievement is hypothetically effected.

The condition attained by the illumined candidate is the equivalent of what in Christian theology is known as Beatific Vision and in the East as Samadhi. It is also spoken of as universal or cosmic consciousness, since the percipient, transcending all sense of personal individualization, time and space, is co-conscious with all that is. He has entered the bliss and peace surpassing that temporal understanding which is limited to perceiving the discords, antinomies and contrasts characterizing finite existence; he has risen to that exalted state where all these find their resolution in the blissful concord of

the Eternal. He is in conscious sympathy and identity of feeling with all that lives and feels, in virtue of that universal charity and limitless love which is the corollary of perceiving the unity of all in the Being of Deity, and which at the outset of his progress he was told was the summit of the Mason's profession. He sees too that there is a universe within as well as without him; that he himself microcosmically sums up and contains all that manifested to his temporal intelligence as the vast spacial universe around him. He is himself conscious of being the measure of the universe; he realizes that the earth, the heavens, and all their contents, are externalizations, projected images, of corresponding realities present within himself. As the perfected head of creation, he beholds how he sums up in himself all the lower forms of life through which his organism has passed to attain to that perfection. The four symbolic standards exhibiting the lion, ox, man and eagle are a very ancient glyph, declaring among other things the story of the soul's evolution and its progress from the passional wild-beast stage to one which, while still sensuous and animal, is docile and disciplined for service, and thence to the stage of human rationality, which at length culminates in upward-soaring spirituality. Similarly the displayed banners of the twelve Israelitish tribes are again but figures of their prototypes, the twelve zodiacal sections of those heavens which could not exist or be discernible to the outward eye were they not also the phenomenalized aspect of a reality cognizable by the inward eye; whilst, gathered beneath these emblems, are those who represent the tribes of no terrestrial nation, but are the "tribes of God," the heavenly hierarchies that constitute an archetypal canopy or holy royal arch above the visible creation and that mediate to it the effluences of that all embracing triune Spirit of Power, Wisdom and Love in which the entire composite structure lives, moves and has its being.

" In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And God said, Let there be light, and there was light." With these words begins the Sacred Script which is the sacramental token of that Living Word by whom all things were made, and are still in the making, and whose life is the light of men. The candidate who recovers that lost Word, in the sense of regaining vital organic integration into it, and who, therefore, is one with its Life and its Light, is able to verify this old creation-story in its personal application to himself. He stands in the presence of his own "earth "-the stone vault or dense matrix out of which his finer being has emerged-and of his own "heavens " or ethereal body of substantialized radiance which (as the iridescent sash of the Order is meant to denote) now covers him with light as with a garment. He is able to discern that it was himself who at first was "without form and void " and who in virtue of that Fiat Lux! has at last become transformed from chaos and unconsciousness into a form so perfect and lucid as to become a co-conscious vehicle of Divine Wisdom itself.

With this symbolic attainment of Beatific Vision at the restoration to light, the effective part of the Royal Arch Ceremony as an initiatory rite concludes. What follows upon it is anti-climax and allegorical exposition of a similar nature to the traditional history in the Master Mason's Degree. This takes the form of a mythos or dramatic narrative by the three sojourners, describing their release from captivity in Babylon, their return to Jerusalem under an impulse to assist in rebuilding the destroyed national temple, their work among its ruins and the discovery of an ancient and apparently important archive. The perspicacious mind will not fail to perceive in this historical or quasi-historical narrative an allegory of the spiritual process which has been going on within the

candidate himself. It is he, as it is every human soul, that has been in Babylonian bondage, in captivity to the Babel-confusion of mundane existence, the tyranny of material interests, and the chaos of his own disordered nature. It is he who, in revolt from these, has in reflective moments “sat down and wept by the waters of Babylon “-the transient flux of temporal things-and “remembered Zion,” in a yearning for inward freedom and permanent peace of heart. It is he who finds the temple of his old natural self worthless and in ruins, and realizes that upon its site he must rebuild another and worthier one. From within himself comes the urge of the inward Lord (Kurios) which (under the mask of Cyrus the king) bids him forthwith depart from his captivity and go up to his true native-land and re-erect the Lord's house. It is himself who discovers among the rubble of his old self the plans and the material for the new structure. And ultimately when that new structure is completed and, when from natural man he has become reorganized into spiritual man, it is he who is able to perceive the wonders of his own constitution, to behold his own “earth “ and his own “heavens “ now fused into a unity to which both his material and his spiritual nature were necessary contributors.

The constitution of the Chapter as first revealed to the candidate is, therefore, a symbol of his perfected organism. He sees that it is polarized East and West; the East occupied by the three Principals, signifying his spiritual pole; the West, occupied by the three Sojourners, his psychic and materialized pole; each triad being the reflex of the other, yet each triad being an organic unity in itself. St. John testifies to this (and the ceremonial rite is made conformable to the teaching of that great Initiate) when he writes: “There are three that bear record in heaven, and these three are one. And there are three that bear witness in earth, and these three agree in one.” The meaning of this metaphysical assertion is that, just as a ray of white light splits up (as in the rainbow) into three primary colors which still remain organically united, so both the self-knowing Spirit in man and his psychical nature, although monadic essentially, are prismatically dissociable into a trinity. The Spirit in man in its triple aspects is, therefore, appropriately typified by the three Principals. They represent the three high attributes of the Spirit-Holiness, Royal Supremacy, Functional Power-referred to in the title of the Order; Holy-Royal-Arch. The middle and neutral term of these three must be considered as differentiating itself into a passive and an active, or a negative and a positive aspect; although all three act conjointly and as one (as is in fact the case with the three Principals of a Chapter). These three aspects of monadic Spirit are personified as Haggai (passive), Joshua (active), with Zerubabel as the middle term from which the other two issue and into which they merge. For the central Majesty is in one of its aspects silent and withdrawn and in the other functionally active and compulsive.

So too, with the triad of Sojourners at the other pole. They represent the unitary human Ego or personality also in its threefold aspects. They are the incarnated anti-type or physicalized reflex of man's archetypal unincarnated and overshadowing Spirit. Hence they are designated Sojourners, as being but transient consociated pilgrims or wayfarers upon a plane of impermanence, in contrast with the enduring life of the deathless spirit whose projection upon this lower world they are. Psychologically, human personality is distributed into a passive negative subconsciousness and an active positive intelligence, linked together by a central coordinating principle, the combined three constituting man's unitary individuality. My Ego with its central and directive power of will is my principal sojourner; my subconsciousness with its passive intuitional capacity, and my

practical intelligence with its active and connecting powers of thought and understanding, are my assistant sojourners. Let me see to it that, like their symbolic representatives, they are kept clothed in white and so able to reflect and react to their correspondences in the eastern or spiritual pole of my being.

The nexus or connecting medium between man's spiritual and bodily poles is represented by a third triad impersonated by the two Scribes and the Janitor. The more important of these scribes is attached to the East pole and is as it were its emissary towards the West; the other is associated with the Western pole and his activities are directed Eastwards; whilst the Door-keeper is the point of contact with the world without. In one of their many significances they typify the middle term between Spirit and Matter-the astral medium or psychic bridge, in virtue of which contact between them is possible.

Heavily veiled beneath the sacramentalism of a council of the Jewish Sanhedrin, the Royal Arch Ceremony therefore exhibits in a most graphic manner the psychologic rationale of the final stage of regeneration. To the literalist, unacquainted with the fact that, in both Sacred Writ and the teaching of the Mysteries, surface appearances are always intended to be transposed into spiritual values and that quasi-historic characters are meant to be impersonations of philosophic facts or principles, some difficulty may be felt on being asked to translate the quasi-historicity of the ceremonial text into the spiritualized interpretation here offered. The education and enlightenment of the understanding is, however, one of the deliberate intentions of Initiatory Rites, and until the mind is able to rise above merely material facts and habituate itself to functioning in the truer realm of ideas which materialize into facts and make facts possible, there is small chance of its profiting from Rites like those of Masonry, which are of wholly negligible value but for the spiritual force and vitalizing energy of their inherent ideas. It may, therefore, be both helpful and a corroboration of what has been said if we scrutinize the Hebrew names of a Chapter's officers; what they yield upon analysis will demonstrate that those officers impersonate ideas rather than represent persons.

1. "Zerubabel, prince of the people." The name literally means "a sprouting forth from Babel, or from among the people." "Babel" and "people" are two forms of expressing the same idea and the English word is almost identical with the Hebrew one. Society as a whole, the multitude, "the people" ("bebeloi," as it is in Greek), at all times of the world's history constitutes a Babel of confused aims and interests. But there are always individuals intellectually or spiritually in advance of the crowd and whose ideas, teachings or example shoot ahead of it, and to such leaders the name Zerubabel would apply. But this illustration does not express the deeper sense in which the word must be construed, which is one of personal application. The individual is himself a mob, a chaos, a multitude of confused desires, thoughts, passions, until these are brought into discipline. But, present even amidst these and sprouting up from among them, the ordinary man is conscious of a higher and spiritual element in him, which he may cultivate or disregard, but which in his best moments flames up above his lower disordered nature, convinces him of the errors of his ways, and entices him to live from that higher level. That loftier element is expressed by the word "Zerubabel"; it is the apex and focus point of his spirituality as distinguished from his ordinary carnal intelligence; the summit of all his faculties, the "prince" of his "people." Those same faculties or "people" are referred to in the word meaning "My people having obtained

mercy” (or become regenerate), and in the text “The people that sat in darkness have seen a great light.”

2. “Haggai the Prophet.” As has been shown before, the spiritual principle differentiates into a passive and an active aspect. “Haggai “ represents the passive aspect and signifies at once the blissful and self-contemplative nature of the spirit. It is called “the prophet” because of the power of insight and omniscience characterizing that which transcends the sense of time and abides eternally, and because it projects into the lower intelligence intuitions, fore glimpses and intimations of a prophetic nature. From the same word is derived The Greek word “hagios,” holy.

3. “Joshua, the son of Josedek, the high priest,” personifies the active executive aspect of spirit. Literally Joshua means the “divine savior,” and Josedek “divine righteousness,” whilst the “high priest “ connotes a mediatorial factor between man and Deity. The title in its entirety therefore intimates that the human spirit or divine principle in man functions intermediately between Deity and man's lower nature to promote the latter's salvation and perfection. We have previously shown how the Master Mason must be his own high priest and “walk upon “ the checkered floor-work of his elementary nature by learning to trample upon it. Thus the Three Principals form a unity figuring man's spiritual pole in its triple aspects; they represent the summit of his being as it lives on the plane of the Spirit-holy, royal, supreme blissful because in a state of holiness or wholeness; royal because a son of the King of all; powerful because of its power to subdue, transmute and redeem all that is below its own purity and perfection.

4 & 5. Ezra and Nehemiah. In the great Mystery system of Egypt, which long anteceded the Hebrew system, the regenerate candidate, who had achieved the highest possible measure of self-transmutation of his lower nature, was accorded the title of Osiris. It was the equivalent of attaining Christhood. The nature of the perfecting process and the rituals in connection therewith are, thanks to certain modern scholars, available to us and are recommended to the student who desires to know how arduous and real that process was and the extremely high degree of regeneration aimed at. In Hebrew the title Osiris became changed into Azarias (and sometimes Zeruah) and shall further corrupted into Esdras and Ezra, the name of the senior Scribe of the Royal Arch. To understand the significance of the two Scribes Ezra and Nehemiah it is necessary to recall that, in the Biblical account of the return from Babylonian captivity, these two were leading men. Transposing this historicized narrative into its spiritual implication, Ezra and Nehemiah personify two distinct stages of the mystical progress made by the candidate who essays to renounce the Babel of his lower nature and, by reorganizing himself, regain his native spiritual home and condition. “Nehemiah “ (whose place in the Chapter is in the South West) is a figure of a certain measure of that reorganization and return. Like his Biblical prototype, he symbolizes the candidate engaged in rebuilding the wall of Jerusalem, and occupied in the great work of self-reconstruction, from which he will not be beguiled into coming down by the appeals and blandishments of the outer world. “Ezra “ (whose position is in the North East) indicates a much more advanced measure of progress from West to East. The discerning student who will peruse the Biblical books of Nehemiah and Ezra (including the Apocryphal books of Esdras) in this light, and with this key to their true purport, will not fail to profit by the instruction they will yield. Hence too they are called

“scribes “; both of them are recorders of, and testifiers to, distinct but representative experiences encountered in the inner man at different stages of the “great work “ of self-integration and journeying from a Babylon condition to the spiritual Jerusalem.

Here we bring to an end our examination of the true meaning and purpose of the Royal Arch Ceremony. Dealing as it does with a supreme human experience which none can fully appreciate without undergoing it, it is the greatest and most momentous rite in Masonry, and no one who studies it comprehendingly and in its sacramental significance will withhold admiration either for the profound knowledge and insight of the now unidentifiable mystic and initiate who conceived it or for the skill with which he compiled it and cast his knowledge into dramatic expression. The pity of it is that those who practice the rite make no effort to penetrate its meaning and are content with the unenlightened perfunctory performance of a ritual which even exoterically is singularly striking, beautiful and suggestive. The least reflection upon it must suggest that Masonry is here dealing with the building-work of no outward structure, but with the re-erection of the fallen, disordered temple of the human soul; and that even assuming that it but memorialized some long past historic events, those events can have no vital bearing upon the life, character or conduct of anyone to-day and would not justify the existence of an elaborate secret Order to perpetuate them. But if those events and this rite be symbolic of something deeper and something personal; if they sacramentalize truths perpetually valid and capable of present realization in those who ceremonially re-enact them, then they call for fuller and more serious attention than is usually accorded. Moreover, if the Royal Arch be the symbolic representation of a supreme experience attained and attainable only in sanctity and by the regenerate, it follows that the Craft Degrees leading up to and qualifying for it will take on a much deeper sense than they commonly receive and must be regarded as solemn instructions in the requisite preparation for that regenerate condition. The Craft work is unfinished without the attainment forth shadowed in the Royal Arch. That attainment in turn is impossible without the discipline of the preliminary labors, the purification of mind and desire, and that crucifixion unto death of the self will which constitute the tests of merit qualifying for entrance to that Jerusalem which has no geographical site and which is called the “City of Peace “ because it implies conscious rest of the soul in God. For many, the suggestion that the attainment of such a condition is possible or thinkable whilst we are still here in the flesh may be surprising or even incredible. But such doubt is unwarranted, and the Masonic doctrine negates it. As has been already shown to the contrary, that doctrine postulates not the absence but the possession of the material organism as a necessary factor in advancing the evolution of the human spirit; that organism is the vessel in which our base metal has to be transmuted into gold; it is the fulcrum furnishing the resistance requisite for the spirit's energizing into unfoldment and self-consciousness. Physical death is therefore not an advancement of, but an interference with, the work of regeneration. “The night cometh when no man can work,” and when the soul merely passes from labor to refreshment until recalled to labor once more at the task of self-conquest. It is but figurative of that necessary dying to self which implies the voluntary decreasing assertiveness of our temporal nature to permit of a corresponding ascendancy of the spiritual.

But if in the hands of its present exponents Masonry is now rather a dead letter than a living effectual Initiatory Rite capable of quickening the spirituality of its candidates, it still remains for the earnest and perspicuous aspirant to the deeper verities an

instructive economy of the science of self-gnosis and regeneration. For such these papers are written, that they may both learn something of the original design of the Order and educate their imagination in the principles of that science. And to such, in conclusion, may be commended that Temple-hymn of the Hebrew Initiates, which of all the Psalms of David refers with most pointed reference to the subject-matter of the supreme Order of the Holy Royal Arch of Jerusalem and the personal attainment of the blessed and perfected condition which that title implies:-

“ I was glad when they said unto me, let us go up into the house of the Lord; Our feet shall stand within thy gates, O Jerusalem. Jerusalem is built as a city that is compact together; Thither the tribes go up, the tribes of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem! they shall prosper that love it. Peace is within her walls and plenteousness within her palaces. For my Brethren and companions' sake I will say, Peace be within thee. (Psalm CXXII.)

In those few lines is sketched all that is implied in the symbolic spectacle that greets the eyes of the Royal Arch Mason at the supreme moment of his restoration to light. Exalted into and become identified with the supreme bliss, peace and self-consciousness of the All-Pervasive and Omniscient Spirit, he sees how he has “gone up “ out of the Babylon of his old complex and disordered nature and upon its ruins has built for himself an ethereal body of glory, a “house of the Lord.” He sees how this ecstatic condition and this new-made celestial body are the sublimated products of his former self and its temporal organism. He sees how each separate part and faculty of that old nature, or as it were each of the zodiacal divisions of his own microcosm, has contributed its purified essence to form a new organism, “a new heaven and a new earth “; and how these essences, like twelve diversified tribes, have assembled convergently and finally coalesced and become fused into a unity or new whole, “a city that is compact together.” And it is this “city,” this blessed condition, which mystically is called “Jerusalem,” within whose walls is the peace which passeth understanding and whose palaces reveal to the enfranchised soul the unfailing plenteousness and fecundity of the indissoluble trinity of Wisdom and Love and Power from which man and the universe have issued and into which they are destined to return.

The antithesis of this “heavenly city “ is the confused Babylon city of this world, of which it is written to all captives therein, “Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues! “ (Rev. xviii. 4). And, in a word, the Royal Arch Ceremony sacramentally portrays the last phase of the mystical journey of the exiled soul from Babylon to Jerusalem as it escapes from its captivity to this lower world and, “passing the veils “ of matter and form, breaks through the bondage of corruption into the world of the formless Spirit and realizes the glorious liberty of the children of God.

Chapter V. - FREEMASONRY IN RELATION TO THE ANCIENT MYSTERIES.

Every Mason is naturally desirous to know something of the origin and history of the Craft. The available literature on the subject is diffuse and unsatisfying. It offers a mass of disconnected details of archaeology and comparative religion without unifying them into any helpful light and deals rather with matters of minor and temporal history than with what alone is of real moment, the spiritual lineage of the Craft. In this paper,

therefore, it is proposed to trace a rough outline and, in the space available, only a very rough one is possible-of a movement which is as old as humanity itself and the purpose and doctrine of which are still faithfully, if very rudimentarily, preserved in the Masonic system. But such a sketch, by providing a general outline for the inquirer to contemplate and the details of which he may fill in for himself by subsequent study of his own, may perhaps prove more serviceable than a mass of fragmentary facts over which one may pore indefinitely and with much interest, yet without perceiving their inter-relation or coordinating them into one comprehensive impressive scheme.

No really serviceable work upon Masonry exists that treats of its history and purpose in the only way that matters vitally. The student is apt to waste much time to little profit by turning for information to publications the titles of which seem to promise full enlightenment, but that leave him unsatisfied and unconvinced. Desultory collections of information upon points of symbolism, archaeology and anthropology, the tracing of connections between modern Masonry and medieval building-guilds and other communities may be all very interesting, but these are but as the dry bones of a subject of which one desires to know the living spirit. They fail to answer the main questions one asks from the heart and is anxious to have answered; such as, What was the nature of the Ancient Mysteries of which modern Masonry purports to be the perpetuation? To what end and purpose did they exist? What need is there to perpetuate them to-day? For what purpose was Initiation instituted? Did it at any time serve any real purpose or can it now? Was it ever more than it is to-day, a mere perfunctory ceremonial leading to nothing of essential value and emphasizing only a few moral principles and elementary truths which we know already? It is to answering such questions as these that the present paper is directed.

Now one of the first things to strike any student of Masonic literature and comparative religion is the remarkable presence of common factors, common beliefs, doctrines, practices and symbols, in the religions of all races alike, whether ancient or modern, eastern or western, civilized or barbarian, Christian or pagan. However separated from others by time or distance, however intellectualized or primitive, however elaborated or simple their religion or morals, and however wide their differences in important respects, each people is found to have employed and still to be employing certain ideas, symbols and practices in common with every other; perhaps with or without some slight modification of form. Masonic treatises abound with demonstrations of this uniformity in the use of various symbols prominent in every Lodge. Authors delight in supplying evidence of the close correspondences in various unrelated systems and in demonstrating how ancient and universal such and such ideas, symbols and practices have been. But they do not go so far as to explain the reason for this antiquity and universality, and it is this point which it will be well to clear up at the outset, since it furnishes the clue to the entire problem of the genesis, the history, and the reason for the existence of Masonry.

If research and reflection be pushed far enough it becomes clear that the universality and uniformity referred to are due to the fact that at one time, long back in the world's past, there existed or was implanted in the minds of the whole human family-which was doubtless much smaller and more concentrated then than now-a Proto-Evangelium or Root-Doctrine in regard to the nature and destiny of the soul of man and its relation to the Deity. We of to-day pride ourselves upon being wiser and more advanced than

primitive humanity. We assume that our ancestors lived in moral benightedness out of which we have since gradually emerged into comparative light. All the evidence, however, negatives these suppositions. It indicates that primitive man, however childish and intellectually undeveloped according to modern standards, was spiritually conscious and psychically perceptive to a degree undreamed of by the modern mind, and that it is ourselves who, for all our cleverness and intellectual development in temporal matters, are nevertheless plunged in darkness and ignorance about our own nature, the invisible world around us, and the eternal spiritual verities. In all Scriptures and cosmologies the tradition is universal of a "Golden Age," an age of comparative innocence, wisdom and spirituality, in which racial unity and individual happiness and enlightenment prevailed; in which there was that open vision for want of which a people perisheth, but in virtue of which men were once in conscious conversation with the unseen world and were shepherded, taught and guided by the "gods" or discarnate superintendents of the infant race, who imparted to them the sure and indefeasible principles upon which their spiritual welfare and evolution depended.

The tradition is also universal of the collective soul of the human race having sustained a "fall," a moral declension from its true path of life and evolution, which has severed it almost entirely from its creative source, and which, as the ages advanced, has involved its sinking more and more deeply into physical conditions, its splitting up from a unity employing a single language into a diversity of conflicting races of different speeches and degrees of moral advancement, accompanied by a progressive densification of the material body and a corresponding darkening of the mind and atrophy of the spiritual consciousness. To some who read this the statement will probably be rejected as fabulous and incredible. The supposition of a "fall of man" is nowadays an unpopular doctrine, rejected by many who contend that everything points rather to a rise of man, yet who fail to reflect that logically a rise necessarily involves an antecedent fall from which a rise becomes possible. This point, however, we cannot stop to discuss and must be content merely with indicating what in both the Scriptures of all races and the Wisdom-tradition of the sages of antiquity is unanimously recorded to be the fact.

From that "fall," which was not due to the transgression of an individual, but to some weakness or defect in the collective or group-soul of the Adamic race, and which was not the matter of a moment but a process covering vast time-cycles, it was necessary and within the Divine counsels and providence that humanity should be redeemed and restored to its pristine state; that it should be brought back once more into vital association with the Divine Principle from which by its secession it became increasingly detached, as its materialistic tendencies overpowered and quenched its native spirituality. This restoration in turn required vast time-cycles for its achievement. And it required something further. It required the application of an orderly and scientific method to effect the restoration of each fallen soul-fragment and bring it back to its primitive pure and perfect condition. I emphasize that the method was necessarily to be not a haphazard, but a scientific one. Anyone may fall from a housetop and break his bones; skilled surgery and intelligent effort by some friendly hand are required to heal the patient and get him back to the place he fell from. So with humanity. It fell-out of Eden, as our Scriptures describe the lapse from super-physical to physical conditions-why and how, again we must not stay to inquire. It fell, through inherent weakness and lack of wisdom. Unable to effect its own recovery it required skilled scientific assistance from other sources to bring about its restoration. Whence could

come that skill and scientific knowledge if not from the Divine and now invisible world, from those “gods “ and angelic guardians of the erring race of whom all the ancient traditions and sacred writings tell? Would not that regenerative method be properly described if it were called, as in Masonry it is called, a “heavenly science,” and welcomed in the words that Masons in fact use, “Hail, Royal Art! “?

Thus, then, was the origin and birth of Religion. And Religion is a word implying a “binding back “ (religare). As with the setting and bandaging a broken limb, so the collective soul of humanity, fractured and comminuted by its fall into countless individuations and their subsequent respective progenies, each separately damaged and imperfect, needed to be restored to the condition from which it had become dislocated and once more built up into a perfect harmonious whole.

To the spiritual guardians of primitive man, then, one must attribute the communication of that universal science of rebuilding the fallen temple of humanity, of which science we now surprisedly find traces in every race and religion of the world. To this source we must credit the distribution, in every land and among every people, of the same or equivalent symbols, practices and doctrines, modified only locally and in accordance with the intelligence of particular peoples, yet all manifesting a common root and purpose.

This was the one Holy Catholic (or universal) Religion “throughout all the world “; at once a theoretic doctrine and a practical science intended to reunite man to his Maker. That religion could only be one, as it could not be otherwise than catholic and for all men equally and alike; though, owing to the perverse distortive tendencies of humanity itself, it was susceptible of becoming (as has so happened) debased and sectarianized into as many forms as there are peoples. Moreover, its main principles could never be susceptible of alteration, though they might be (as they have been) exoterically understood by some and esoterically by others, and their full import would not all at once be apparent, but develop with increasing fidelity to and understanding of them. It provided the unalterable “landmarks “ of knowledge concerning human nature, human potentialities and human destiny. It laid down the ancient and established “usages and customs” to be followed at all times by everyone content to accept its discipline and which none might deviate from or add innovations to, save at his own peril. It was the “Sacred Law “ for the guidance of the fallen soul, a law valid from the dawn of time till its sunset, and of which it is written “As it was in the beginning, is now and ever shall be, world without end.” It was the science of life-of temporal limited life lived with the intention of its conversion and sublimation into eternal universal life; and, therefore, it called for a scientific or philosophic method of living, every moment and action of which should be directed to that great goal;-a method very different from the modern method, which is entirely utilitarian in its outlook and totally unscientific in its conduct.

This Proto-Religion is related to have originated in the East, from which proverbially all light comes, and, as humanity itself became diffused and distributed over the globe, to have gradually spread towards the West, in a perpetual watchfulness of humanity's spiritual interests and an unfailing purpose to retrieve “that which was lost “-the fallen human soul. We have already said that in early times the humanity then under its influence was far less materialized and far more spiritually sensitive and perceptive than it subsequently became or is now; and accordingly it follows that with the increasing age and density of the race the influence of the Proto-Religion itself became

correspondingly diminished, though its principles remained as valid and effective as before; for the self-willed vagaries and speculative conceptions of man cannot alter the principles of static Truth and Wisdom. To follow in any detail the course of its history is not now necessary and would require a long treatise. And to do so would also be like following the course of a river backwards from its broad mouth to a point where it becomes an insignificant and scarcely traceable channel. For the race itself has wandered backwards, farther and farther from the original Wisdom-teaching, so that the once broad and bright flood of light upon cosmic principles and the evolution of the human soul has now become contracted into minute points. But that light, like that of a Master Mason, has never been wholly extinguished, however dark the age, and, by the tradition, this of ours is spiritually the darkest of the dark ages. "God has never left Himself without a witness among the children of men," and among the witnesses to the Ancient Wisdom and Mysteries is the system of Masonry; a faint and feeble flicker, perhaps, but nevertheless a true light and in the true line of succession of the primitive doctrine, and one still able to guide our feet into the way of peace and perfection.

The earliest teaching of the Mysteries traceable within historic time was in the Orient and in the language known as Sanscrit—a name itself significant and appropriate, for it means Holy Writ or "Sanctum Scriptum"; and for very great lights upon the ancient Secret Doctrine one must still refer to the religious and philosophical scriptures of India, which was in its spiritual and temporal prime when modern Europe was frozen beneath an ice-cap.

But races, like men, have their infancy, manhood and old age; they are but units, upon a larger scale than the individual, for furthering the general life-purpose. When a given race has served or failed in that purpose, the stewardship of the Mysteries passes on to other and more effectual hands. The next great torch-bearer of the Light of the world was Egypt, which, after many centuries of spiritual supremacy, in turn became the arid desert it now is both spiritually and materially, leaving nevertheless a mass of structural and written relics still testifying to its possession of the Doctrine in the days of its glory. From Egypt, as civilizations developed in adjoining countries, a great irradiation of them took place by the diffusion of its knowledge and the institution of minor centers for the imparting of the Divine Science in Chaldea, Persia, Greece and Asia Minor. "Out of Egypt have I called My son" is, in one of its many senses, a biblical allusion to this passing on of the catholic Mysteries from Egypt to new and virgin regions, for their enlightenment.

Of these various translations those that concern us chiefly are two; the one to Greece, the other to Palestine. We know from the Bible that Moses was an initiate of the Egyptian mysteries and became learned in all its wisdom, while Philo tells us that Moses there became "skilled in music, geometry, arithmetic, hieroglyphics and the whole circle of arts and sciences." In other words he became in a real sense a Master Mason and, as such, qualified himself for his subsequent great task of leadership of the Hebrew people and the formulating of their religious system and rule of life as laid down in the Pentateuch. The Mosaic system continued, as we know, along the channel indicated in the books of the Old Testament, and then, after many centuries and vicissitudes, effloresced in the greatest of all expressions of the Mysteries, as disclosed in the Gospels of the New Testament (or New Witness), involving the supersession of all previous systems under the Supreme Grand Mastership of Him who is called the

Light of the World and its Savior.

Concurrently with the existence of the Hebrew Mysteries under the Mosiac dispensation, the great Greek school of the Mysteries was developing, which, originating in the Orphic religion, culminated and came to a focus at Delphi and generated the philosophic wisdom and the aesthetic glories associated with Athens and the Periclean age. Greece was the spiritual descendant and infant prodigy of both India and Egypt, though developing along quite different lines. We know that Pythagoras, like Moses, after absorbing all his native teachers could impart, journeyed to Egypt to take his final initiation prior to returning and founding the great school at Crotona associated with his name. We know, too, from the *Timaeus* of Plato how aspirants for mystical wisdom visited Egypt for initiation and were told by the priests of Sais that “you Greeks are but children “in the Secret Doctrine, but were admitted to information enabling them to promote their own spiritual advancement. We know from the correspondence, recorded by Iamblichus, between Anebo and Porphyry, the fraternal relations existing between the various schools or Lodges of Instruction in different lands; how their members visited, greeted and assisted one another in the secret science, the more advanced being obliged, as every initiate still is when called upon, to “afford assistance and instruction to his Brethren in the inferior degrees.” And we know that at the Nativity-or shall we say the installation in this world-of the Great Master, there came to Him from afar Magi or initiate visitors who knew of His impending advent and had seen His star in the East and desired to acknowledge and pay Him reverence. In all these world moving incidents in times when initiation was a real event and not a mere ceremonial form as now, it is of interest to notice the practice upon a grand scale of the same customs and courtesies as are still observed, though alas unintelligently, by the Craft of to-day.

We must now speak more fully of the Mysteries and the “Royal Art “ as pursued by the Greek school. With the Greeks it took the form of a quest of philosophy; i.e., for wisdom, for the Sophia, just as in the Hebrew and Christian schools it took the form of a quest for the Lost Word. The end was of course the same in both cases, but the approach to it was by different means and, as we shall see, the two methods coalesced into one at a later date. The Greek approach was primarily an intellectual one and by what Spinoza has termed *Amor intellectualis Dei*. The Christian approach was primarily through the affections and the adoration of the heart. Both strained after “that which was lost,” but one sought after the lost ideal by intellectual and the other by devotional energy. Humanity is but slowly educated; “line upon line; precept upon precept; here a little and there a little,” one faculty after another being developed and trained unto the refashioning of the perfect organism. And if philosophic Wisdom and the sense of Beauty stood forth-as they did stand forth-most prominently as the main pillars of the Greek system, the Greeks had yet to learn of a third and middle pillar that synthesized and comprised them both-that of the Strength of the supreme virtue of Love, when towards the object of all desire it pours from a pure and perfect heart.

The Greek's quest of wisdom was something much more than a mere desire for larger information and maturer judgment about one's place in the universe. Merely to know certain facts about the hidden side of life profits nothing unless the knowledge is allowed to influence and adapt our method of living to the truths disclosed. Then the knowledge becomes transmuted into wisdom; one becomes the truth one sees; and a

man's life becomes truth made substantial and dynamic. But to bring this about one must first be informed about or initiated into certain elements of the truth and be persuaded that it is truth before setting about to become it. The Greek method, therefore, began by initiating the mind into certain truths about the soul's own nature, history, destiny and potentialities, and then left the individual to follow up the information by a course of conduct in which the teaching imparted would become converted into assured conviction and living power, whilst his increasing progress in the science would itself result in awakening him to still deeper truths.

It cannot be too strongly emphasized that no one can learn spiritual science, whether as taught by Masonry or any other system inculcating it, without submitting himself to its processes and living them out in practical experience. In this supreme 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."

Hence it is that in Masonry an installed Master is still called a "Master of Arts and Sciences," for he is supposed to have mastered the art of living in accordance with the theoretic gnosis or science imparted to him in the course of his progress. Real Masonic knowledge will never be achieved merely by oral explanation, hearing lectures and studying books. These may be useful in giving a preliminary start to earnest seekers needing but a little guidance to set them on that path of personal practice and experience where they will soon develop an automatic understanding of the doctrine for themselves; for those with but a casual dilettante interest the doctrine will continue veiled and secret. For example, it is one thing to hear explained what is meant by being divested of money and metals in the philosophic sense; it is quite another to have become insusceptible to all attraction by material interests and sense-allurements and to be consciously possessed of the wisdom accruing from that experience. It may interest to be told why, at a certain stage of progress, the candidate is likened to an ear of corn by a fall of water; but the explanation will be forgotten to-morrow, unless as the result of his own effort the hearer has become personally aware of an inward substantial growth ripening to harvest within him from the ground of his own being and fertilized by supersensual nourishment falling like the gentle rain from heaven upon his ardent and aspiring soul. Again, it may seem instructive to know that the great ritual of the Third Degree signifies a death unto sin and self and a new birth unto righteousness, but how will the information profit those who nevertheless mean to go on living the old manner of life, which at every moment negates all that ritual implies?

The Ancient Mysteries, then, involved much more than a merely notional philosophy. They required also a philosophic method of living-or rather of dying. For as Socrates said (in Plato's *Phaedo*, from which much Masonic teaching is directly drawn and which every Masonic student should study deeply) "the whole study of the philosopher (or wisdom-seeker) is nothing else than to die and be dead"; an assertion repeated by Plutarch, "to be initiated is to die"; and by the Christian apostle, "I die daily." Their method was divided into two parts, the Lesser and the Greater Mysteries. The Lesser were those in which the more elementary instruction was imparted, so that candidates might forthwith set about to purify and adapt their lives to the truths disclosed. The Greater Mysteries related to the developments of consciousness within the soul itself, as the result of fidelity to the prescribed rule of life. To draw a faint analogy, the Lesser Mysteries bore the same relation to the Greater as the present Craft Degrees do to the

Holy Royal Arch.

To deal adequately with the Mystery-systems would involve a lengthy study in itself. We will refer to but one of the most famous of them, the Eleusinian, which existed in Greece and for several centuries was the focus-point of religion and philosophy for the then civilized portion of Europe. "Eleusis " means light, and initiation into the Mysteries of Eleusis, therefore, meant a quest of the aspirant for light, in precisely the same, but a far more real, sense as the modern Mason declares light to be the predominant wish of his heart. It meant, as it ought to mean to-day but does not, not merely light in the sense of being given some secret information not obtainable elsewhere or about any matter of worldly interest, but the opening up of the candidate's whole intellectual and spiritual nature in the super-sensual light of the Divine world and raising him to God-consciousness. The ordinary and uninitiated man knows nothing of that super-sensual light by his merely natural reason; he is conscious only of the outer world and things perceptible by his natural faculties. In the words of St. Paul "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Initiation, therefore, meant a process whereby natural man became transformed into spiritual or ultra-natural man, and to effect this it was necessary to change his consciousness, to gear it to a new and higher principle, and so, as it were, make of him a new man in the sense of attaining a new method of life and a new outlook upon the universe. "Be ye transformed by the renewing of your minds," says the Apostle, referring to this process. As has previously been shown in these papers, the transference of the symbol of the Divine Presence from the ceiling to the floor of the Masonic Lodge is to indicate how the Vital and Immortal Principle in man can be brought down from his remoter psychological region into his physical organism and function there through his body and brain, thus as it were dislocating and superseding his natural mentality and regenerating him. This truth is still further reproduced in Masonry by the name "Lewis," traditionally associated with the Craft. "Lewis " is a modern corruption of Eleusis and of other Greek and Latin names associated with Light. In our instruction Lectures it is said to designate "the son of a Mason." This, however, has no reference to human parentage and sonship. It refers to the mystical birth of the Divine Light in oneself; as a familiar Scriptural text has it, "Unto us a child is born, unto us a son is given." It is the Divine Principle, the Divine Wisdom, brought to birth and function within the organism of the natural man, who virtually becomes its parent. It is further described in our Lectures as something "which when properly dovetailed into a stone forms a clamp, enabling Masons to lift great weights with little inconvenience whilst fixing them on their proper bases." All which is a concealed way of expressing the fact that, when the Divine Light is brought forward from man's submerged depths and firmly grafted or dovetailed into his natural organism, he then becomes able easily to grapple with difficulties, problems and "weights " of all kinds which to the unregenerate are insuperable, and to perceive all things sub specie aeternitatis and in their true relations, as is not possible to other men who behold them only sub specie temporis and are consequently unable to judge their real values and "fix them on their proper bases."

In the time that the Mysteries flourished, every educated man entered them in the same way that men enter a University in modern times. They were the recognized source of instruction in the only things that really matter, those affecting the culture of the human

soul and its education in the science of itself and its divine nature. Candidates were graded according to their moral efficiency and their intellectual or spiritual stature. For years they underwent disciplinary intellectual exercises and bodily asceticism, punctuated at intervals by appropriate tests and ordeals to determine their fitness to proceed to the more serious, solemn and awful processes of actual initiation, administered only to the duly qualified, and which were of a secret and closely guarded character. Their education, differing greatly from the scholastic methods of a utilitarian age like our own, was directed solely to the cultivation of the “four cardinal virtues “ and the “seven liberal arts and sciences “ as qualifications prerequisite to participation in the higher order of life to which initiation would eventually admit the worthy and properly prepared candidate. The construction put upon these virtues and sciences was a much more advanced one than the modern mind considers adequate. Virtues with them were more than abstractions and ethical sentiments; as the word itself implies they involved positive valors and virility of soul. Temperance involved complete control of the passional nature under every circumstance; Fortitude, the courage that no adversity will dismay or deflect from the goal in view; Prudence, the deep insight that begets the prophetic or forward-seeing faculty of seer-ship (providentia); justice, unswerving righteousness of thought and action.(2) The “arts and sciences “ were called “liberal “ because they tended to liberate the soul from defects and illusions normally enslaving it, thus totally differing from science in the modern sense, the tendency of which is, as we know, materialistic and soul-benumbing. Grammar, Logic and Rhetoric with the Ancients were disciplines of the moral nature, by which the irrational tendencies of a human being were purged away and he was trained to become a living witness of the universal Logos and a living mouth-piece of the Divine Word. Geometry and Arithmetic were sciences of transcendental space and numeration (seeing that, as in the words of our own Scriptures, God has “made everything by measure, number and weight “), the comprehension of which provides the key, not only to the problems of one's being, but to those physical ones which are found so baffling by the inductive methods of to-day. Astronomy for them required no telescopes; it dealt not with the stars of the sky, but was the science of metaphysics and the understanding of the distribution of the forces latent in, and determining the destiny of, individuals, nations and the race. Finally Music (or Harmony) was for them not of the vocal or instrumental kind; it meant the living practice of philosophy, the adjustment of human life into harmony with God, until the personal soul became unified with Him and consciously heard, because it now participated in, the music of the spheres. As Milton puts it:-

“How lovely is Divine Philosophy, Not harsh and crabbed as dull fools suppose, But musical as is Apollo's lute And a perpetual feast of nectar'd sweets Where no crude surfeit reigns “

Every possible device was employed and practiced to train the mind to acquire dominion over the passions and to loosen and detach it from the impressions and attractions of the senses, to destroy the illusions and false imaginations under which it labors when using no higher light than its own, and to qualify it for a higher method of cognition and for the reception of supersensual truth and the light of the Divine world. The idealism of Greek architecture and sculpture was entirely due to the same motive and with a view to elevating the imagination beyond the visible level and fitting the mind for the apprehension of ultra-physical form and beauty. Even athletic exercises were made to subserve the same purpose; wrestling and racing were not vulgar sports;

they were regarded sacramentally, as the type of combats the soul must engage in against the competition of the fleshly desires; and the victor's crown of laurel or olive was the emblem of wisdom and illumination resulting to him in whom the spirit conquers the flesh. Thus every intellectual and physical interest was made subservient to the one idea of separating the soul from material bondage and was purposely of a purifying or "cathartic" nature that should cleanse the thoughts and desires of the aspirant and make him white within and without even as the modern candidate for the Craft is clothed in white. This inward purity of heart and mind, coupled with the possession of the four cardinal virtues, was and still is an absolute essential to the ordeals of actual initiation, which otherwise rendered the candidate liable to insanity and obsessions of which the modern mind in its ignorance of what initiation involves can form no opinion. Those who became proficient and properly prepared in this curriculum of the Lesser Mysteries were eventually admitted to initiation in the Greater Mysteries. Those who failed to qualify were restrained from advancement. As now, the numbers of really earnest and qualified aspirants were only a percentage of the total of those who entered the Mysteries, for in the spiritual life, as in the world of nature, the biological phenomenon prevails that the available raw material greatly exceeds the perfected product. Every year far more seeds are borne, far more eggs are laid or spawned, than reach maturity, although every seed and egg is potentially capable of growth and fruition. Plato, speaking of the Mysteries in his own day, quotes a still older authority that "the thyrsus bearers (3) (or candidates for initiation) are numerous, but the Bacchuses (or perfected initiates) are few." The same truth is restated in the words in the Gospels, "Many are called, but few are chosen."

One qualification above all was essential to the aspirant, as it is still to-day, -humility. The wisdom into which the Mysteries and initiation admit a man is foolishness to the world; it is a reversal and revolution of all orthodox and academic standards. To attain it a man must be prepared for that complete and voluntary self-denial which may involve his finding negated everything he has previously held to be true, or which those among whom he ordinarily mingles believe to be true. He must be content to "become a fool for the kingdom of heaven's sake" and to suffer adversity, ridicule and obloquy for it if needs be. This was one of the prime reasons for secrecy and one though not the only one-of the origins of the Masonic injunction as to secrecy. The world's wisdom and that to which initiation admits are so antipodal in their nature that any intrusion of the latter will infallibly provoke resentment from the former. Hence it is written "Cast not your pearls before swine, neither give that which is holy unto dogs-lest they turn and rend you." Silence and secrecy are, therefore, desirable if only in self-defense, though there are other reasons; but humility is indispensable. In the public processions of the Lesser Mysteries-for the public were permitted at certain festivals to participate to a small extent in some of the more exoteric knowledge -the sacred emblems and eucharistic vessels used in the rites were carried with great reverence upon the back of an ass. With the same intention, it is said that one of the great Greek philosophers always had an ass by his side in his lecture-room when instructing his students. The explanation is given in the words of one of the old authorities upon initiation as follows: "There is no creature so able to receive divinity as an ass, into whom if ye be not turned, ye shall in no wise be able to carry the divine mysteries." In the light of this, one will at once discern the symbolical significance of the Christian Master riding into Jerusalem upon an ass.

Another and a greatly educative means employed in the Mysteries was that of instructing, enlarging and purifying the imagination by means of myths, expressing either in doctrinal form or by spectacular representation, truths of the Divine world and of the soul's history. The modern mind in its passion for actual concrete facts is little sympathetic to a method of teaching which dispenses with demonstrable facts and prefers to enunciate the eternal principles underlying such facts and of which those facts are but the manifested resultant consequence. Facts-of history or science tend, however, to congest the mind and paralyze the imagination, as Darwin lamented in his own case. Principles stimulate and illumine the imagination, and enable the mind to interpret facts and adjust them to their proper relation. The Greek mythologists were adepts at expressing cosmic and philosophic truths in the guise of fables which at once expressed theosophic teaching to the discerning and veiled it from the careless and ignorant. Myth-making was a science, not an indulgence in irresponsible fiction, and by exhibiting some of these myths in dramatic form candidates were instructed in various fundamental verities of life.

One of the chief and best known of the numerous myths was that of Demeter and her daughter Persephone, annually performed with great ceremony and elaboration at the Eleusinia, and of which it may be useful to speak briefly. It told how the maiden Persephone strayed away from Arcadia (heaven) and her mother Demeter, to pluck flowers in the meads of Enna, and how the soil there opened and caused her to fall through into the lower dark world of Hades ruled over by Pluto. The despair of her mother at the loss reached Zeus, the chief of the Gods, with the result that he relieved the position by ordaining that, if the girl had not eaten of the fruit of Hades, she should forthwith be restored to her mother for ever, but that if she had so eaten she must abide a third of each year with Pluto and return to Demeter for the other two thirds. It proved that Persephone had unfortunately eaten a pomegranate in the lower world, so that her restoration to her mother could not be permanent, but only periodic.

This myth, and the importance once attached to it, will be appreciated only upon understanding its interpretation. It is the story of the soul and is of the same nature as the Mosaic myth of Adam and Eve and the apple, and as the cosmic parable of the Prodigal Son, neither of these being meant to be regarded as historically true, but as a fiction spiritually true of cosmic facts. Persephone is the human soul, generated out of that primordial incorruptible mother-earth which the Greeks personified as Demeter, just as the Mosaic narrative speaks of God forming man out of the dust of the ground. Her straying from her Arcadian home and heavenly mother in quest of flowers (or fresh experiences on her own account) in the fields of Enna, corresponds with the same promptings of desire that led to Adam's disobedience in Eden and his fall thence to this outer world. All unruly desires end in dissatisfaction and bitterness, and "Enna" (signifying darkness and bitterness) is the same word as still meets us in Gehenna. One may, however, profit by one's mistakes. It is they which breed wisdom, and it is the riches of wisdom and experience that are signified by Pluto, the god of riches, into whose kingdom Persephone falls. She might have returned thence to her mother for ever, Zeus decreed, had she not still further injured herself by eating of the fruit of the lower world, but having done so her restoration can only be partial and temporary. This alludes to the soul's still further self-soilure and degradation by lusting after the inferior pleasures of this lower plane, which, as the pomegranate symbolizes, is many seeded with illusions and vanities. Until these false tendencies are eradicated, until the desires

of the heart are utterly weaned from external delights, there can be no permanent restoration of the soul to its source, but merely the periodic respite and refreshment that death brings when it withdraws the soul from Pluto's realm to the heaven-world, to be followed again and again by periodic descents into material limitations and reascents into discarnate conditions, until it becomes finally purged and perfected.

By this great myth, therefore, instruction was imparted as to the history of the soul, its destiny and prospects, and the doctrine of reincarnation(4) was emphasized.

How Masonry follows this traditional method of instruction by myths. Its canon of teaching in the Craft degrees contains two myths. One is that of the building of King Solomon's Temple. The other is that of the death and burial of Hiram Abiff narrated in the traditional history. The Royal Arch contains a third myth in the story of the return from captivity after the destruction of the first temple, the commencement to build the second, and the discovery then made. This third myth has already been expounded in our paper on the Royal Arch degree, so that we need now speak only of the Craft Myths.

To the literal-minded the building of Solomon's temple at Jerusalem (which is of course largely but not entirely based upon the Hebrew Scriptures) appears to be the history of an actual stone and mortar structure erected by three Asiatic notables, one of whom conceived the idea, another supplying the building material, whilst the third was the practical architect and chief of works. The two former are said to have been kings of adjacent small nations; the third was not a royalty, but apparently a person of no social dignity and a "widow's son."

As has previously been said in these papers, these details of an enterprise undertaken more than two thousand years ago can have no possible value to anyone to-day and if they related merely to historic fact modern Masonry might as well close its doors and cease to exist for any benefit that fact could impart to serious or reflective minds. But if the narrative were never intended as a record of temporal historic fact, but be a myth enshrining philosophic truths concerning eternal principles, then it must be interpreted with spiritual discernment and its analysis will reveal matters of real importance.

The story of the building of the temple, then, is a philosophical instruction, garbed in quasi-historical form, concerning the structure of the human soul. That temple is not one of common brick and stone, but of the "unhewn stone " or incorruptible raw material of which the Creator fashioned the human organism. The Jerusalem in which it was built was not the geographical one in Palestine, but the eternal "city of peace " in the heavens; not, as St. Paul says, "the Jerusalem which now is, but the Jerusalem above, which is the mother of us all," like the Greek Demeter. Its builders were not three human personages resident in the Levant, but the Divine energy considered in its three constituent principles spoken of in our Instruction Lectures as Wisdom, Strength and Beauty, which as "pillars of His work " run through and form the metaphysical warp and basis of all created things. These three metaphysical principles may be defined in modern terms as Life-Essence (or the substantial spirit of Wisdom); incorruptible Matter, serving as the mold, matrix or vehicle of that Life-Essence, to give it fixity, form and objectiveness (Strength); and lastly the fabricative intellectual principle or Logos binding these two together and constituting the whole an intelligent and functionally effective instrument (Beauty). Of these three principles, or upon these

three pillars, was the human soul originally and divinely built in the heaven-world, and our Lectures, therefore, rightly say that those three pillars “also allude to Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff,” because those names personify the indissociable triadic constituents of the Divine Unity. (They are also shown inscribed upon the central symbolic Altar in the Royal Arch Degree as further evidence of this divine construction of the human soul). The temple of the soul has, however, now been destroyed and thrown down from its primitive eminence and grandeur. Humanity, instead of being a collective united organic whole, has become shattered into innumerable fragmentary separated parts, not one stone standing upon another of its ruined building. It has lost consciousness of the genuine secrets of its own origin and nature and has now to be content with the spurious substituted knowledge it picks up from sense-impressions in this outer world. Like Persephone it has eaten the pomegranates of Pluto's dark realm in preference to the ambrosia of Arcady, and until that poison is eliminated from its system it cannot permanently reattain its unfallen state, but at best must endure a rhythm of deaths and rebirths and of intermittent periods of labor in this world and refreshment beyond it. But it may become cleansed; the temple can be rebuilt, and each Mason's soul that is wrought into a true die or square by his work upon himself here, becomes one more new stone of the restored temple in the heavens

A further word is necessary as to the concealed significance of Solomon and the two Hiram. Solomon personifies the primordial Life-Essence or substantialized Divine Wisdom which is the basis of our being. It is defined in the Book of Wisdom (chap. vii., 25-27), as “a pure influence flowing from the glory of the Almighty; the brightness of the everlasting light, the unspotted mirror of the power of God and the image of His goodness.” It is described as a “king “ because it must needs transcend and over-rule whatever is inferior to itself, and as “king of Israel “ because “Israel “ itself means “cooperating or ruling with God “ as distinct from being associated with beings or affairs of a sub-divine order. To conjoin this transcendental Life-Essence to a vehicle which should give it fixity and form required the assistance of another dominant or “kingly “ principle, personified as Hiram, King of Tyre, who supplied the “building material.” Now inasmuch as we are dealing with purely metaphysical ideas, it will be obvious that the Tyre in question has no relation to the Levantine sea-port of that name. The name Tyre in Hebrew means “rock “ and the strength, compactness and durability which we associate with rock, whilst the same word recurs in Greek as Turos and in Latin as Terra, earth, and as Durus, implying form, hardness, consistency and durability. “King of Tyre,” therefore, is interpretable as the cosmic principle which gives solidity and form to the spiritual fluidic and formless Life-Essence, and which is comparable to a cup intended to hold liquid. Solomon and Hiram of Tyre therefore contribute their respective properties of Life-Essence and durable form and “building material “ as the groundwork of the soul, which then is made functionally effective by the addition of the third principle described as Hiram Abiff, the widow's son, and personifying the active intellectual principle or Logos. In a word, Hiram Abiff is the Christ principle immanent in every soul; crucified, dead and buried in all who are not alive to its presence, but resident in all as a saving force-” Christ in you, the hope of glory.” Consistently with Christ-like humility, Hiram Abiff (literally, “the teacher from the Father “) is not described as a “king “ as are Solomon and Hiram of Tyre, but as one “of no reputation,” a “widow's son “; a beautiful touch of Gnostic symbolism referable

to the derelict or widowed nature of the Divine Motherhood or Sophia owing to the errancy and defection from wisdom of her frail children. Such of those children as have rejoined, or are striving to rejoin, their mother are alone worthy to be called the "widow's sons," and it is to the cry to those who have rejoined her from those still laboring at that task in the flesh, and perhaps wiping from their brow the bloody sweat of their Gethsemane anguish in the struggle, that the traditional petition applies, "Come to my help, ye sons of the Widow, for I am the Widow's son!" "The temple of the human soul, primordially constituted of the three principles just spoken of in due balance and proportion and divinely pronounced to be "very good," has deflected from that state. Its fall has been effected by the disproportioned, unbalanced and, therefore, disorderly abuse of its inherent powers. Just as a man in a temper becomes temporarily unbalanced and liable to do what he would not in serene moments, so the soul has disorganized its own nature utterly. Of the three pillars that should support it, Wisdom (Gnosis) has fallen and become replaced by a flexible and shifting prop of speculative opinion: Strength (divine dynamic energy) has become exchanged for the frailty of the perishing flesh: Beauty, the god-like radiant form that should adorn and liken man to his Divine Creator, has become superseded by every ugliness of imperfection. Man is now a ruined temple, over which is written "Ichabod! Ichabod! the glory is departed!" Severed from conscious intercourse with his Vital and Immortal Principle, he is a prisoner in captivity to himself and his lower temporal nature. It remains for him to retrace his steps and rebuild his temple; to continue no longer a bond slave to his self-made illusions and the attractions of "worldly possessions," but become a free man and Mason, engaged in shaping himself into a living and precious stone for the cosmic temple of a regenerate Humanity unto which, when completed and dedicated, Deity will again enter and abide.

To be "installed in the chair of King Solomon," therefore, means in its true sense the reattainment of a Wisdom we have lost and the revival in ourselves of the Divine Life-Essence which is the basis of our being. With the reattainment of that Wisdom all that is comprised in the terms Strength and Beauty will be reattained also, for the three pillars stand in eternal association and balance. Not to reattain it, not to revive the Divine Life-Essence, during our sojourn in this world, is to miss the opportunity which life in physical conditions provides, since the after-death state is one not of labor at this work, but of refreshment and rest, where no real progress is possible. Initiation, therefore, was instituted to impart the science of its reattainment and so lift the individual soul to a new life-basis from which it could proceed to work out its own salvation and develop its inherent powers along the true line of its destiny and evolution. But, as the Ancient Mysteries taught, the soul that never even begins this work in this world will not be able to begin it hereafter, but will remain suspended in the more tenuous planes of this planet until such time as it is once again indrawn into the vortex of generation by the ever-turning wheel of life. To quote Plato again, "those who instituted the Mysteries for us taught us that whosoever descended into Hades (the after-death state) uninitiated and without being a partaker in the Mysteries, will be plunged into mire and darkness, but whoever arrived there purified and initiated will dwell with the Gods." This teaching is reproduced in Masonry in the reference to the Master-Mason being "admitted to the assembly of the just made perfect": the implication being that those who have not reached that proficiency and are neither "just" (i.e., rectified) nor perfected, will abide upon a lower level of post-mortem existence.

For the levels of superphysical life are numerous—" in my Father's house are many mansions," or, literally, resting places-and they and their occupants are graduated in hierarchical order according to their degree of fitness and spiritual eminence. The disordered modern world, with its perverse democratic ideals of equality and uniformity, has lost all sense of the hierarchic principle, which since it obtains in the higher world ought to be reflected in this.

“ Order is Heaven's first law and, that confessed, Some are, and must be, greater than the rest.”

But Masonry preserves the witness to this graduation, and to the existence of separate tiers of life in the heaven-places, in the symbolic distribution of its more advanced members. Above the Craft Lodges there presides the Provincial Grand Lodge; beyond that rules the Grand Lodge of the nation. Theoretically higher than any of these is the Royal Arch Chapter, with the Provincial and Grand Chapters towering beyond that. In the symbolic clothing worn by the members of each of these ranks the observant student will perceive the intention to give appropriate expression to the truth thereby signified. The Masonic apron has been explained in an earlier paper as a figure of the soul's corporeality-the body (not to be confused with the gross physical body) which it wears and will display when it passes from this life. Its pure white is fringed in the case of junior Brethren with a pale shade of that blue which, even in physical nature, is the color of the heavens. With seniors in the Provincial and Grand Lodges this has intensified to the deepest degree of that hue in correspondence with their theoretical spiritual development, whilst the gold lace adornments of the clothing emblemize what is referred to in the Psalmist's words, “The King's daughter (the soul) is all glorious within; her clothing is of wrought gold”: for as the Life-Essence or Wisdom becomes increasingly “wrought “ or substantialized in us, it becomes the objectified corporeality of the soul. In the Royal Arch the Craft devotional blue is intershot with red, the color of fire or spiritual ardor, the blend resulting in that purple which both in earth and heaven is the prerogative of royalty. Thus, by their clothing in the various grades, the members of Masonry emblemize on earth the angels and archangels and all the company of Heaven. Some of them are clothed with light as with a garment; others are ministers of flaming fire.

In a short paper such as this our reference to the Ancient Mysteries is necessarily brief and has been restricted to the Greek Eleusinian system. Many others of course existed and an extensive, though scattered, literature is available for those who would pursue the subject further in the direction of the Egyptian, Samothracian, Chaldean, Mithraic, Gnostic and other systems. In their respective days and localities they formed the authoritative centers of religion and philosophy, using those terms as but phases of an indivisible subject which nowadays has become split up into many brands of theology and speculative philosophy having little and often no possible connection with each other. What the old writers made public about the Mysteries of course discreetly avoids descriptions of the deeper truths they imparted or of the actual processes of initiation. These must always remain a subject of secrecy, but by the perspicuous reader enough can be found in their purposely obscure and metaphorical accounts to indicate what occurred, and with what effect upon the candidate. Initiation, we have already said, is something which but few are fit to receive, even after long and rigorous preparation, and fewer still are competent to impart. It was an experience of which a writer has said in regard to the candidate, *Vel invenit sanctum, vel facit-it either finds him holy or*

makes him so. Virgil's account in the sixth Aeneid of the initiation of Aeneas into Elysium (or the supernatural light), or that of Lucius (again a name signifying enlightenment) in the "Golden Ass" of Apuleius, when he was permitted to "see the sun at midnight," are instructive instances. So also the exclamation of Clement of Alexandria, who had been received into the Gnostic school: "O truly sacred Mysteries! O pure Light! I am led by the light of the torch to the view of heaven and of God. I become holy by initiation. The Lord Himself is the hierophant who, leading the candidate for initiation to the Light, seals him and presents him to the Father to be preserved for ever. These are the orgies of my Mysteries. If thou wilt, come and be thou also initiated, and thou shalt join in the dance with the angels around the uncreated, imperishable and only true God, the Word of God joining in the strain! "

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, under Justinian, who aimed at inaugurating an official uniform state-religion throughout its Empire. Subsequently, as the Roman Empire declined and broke up, the Roman Catholic Church emerged from it, which, as we know, has resolutely discountenanced any authority in religion and philosophy as a rival to her own and at the same time claimed supremacy and an over-riding jurisdiction in temporal matters also. For the Freemason the result of that Church's conduct is instructive. For when an authority upon matters wholly spiritual and belonging to a kingdom which is not of this world, lays claim to temporal power and secular possessions, as the Roman Church has done and still does, it at once vitiates and neutralizes its own spiritual qualifications. It becomes infected with the virus of "worldly possessions." It loads itself with the "money and metals" from which it is essential to keep divested. The result has been that what might have been, and was designed to be, the greatest spiritually educative force in the world's history, has become a materialized institution, exercising an intellectual tyranny which has estranged the minds of millions from religion altogether. As Lot's wife is metaphorically said to have crystallized into a pillar of salt through turning back in desire to what she ought to have renounced altogether, so in trying to serve Mammon and God at the same time the Roman Church has failed in both and, as the result of the false steps and abuses of centuries, the world is to-day a chaos of disunited sects and popular religious teaching is as materialistic as Masonry. It is a pity, for in its original design and practice Christianity was intended to serve as a system of initiation upon a catholic or universal scale, and to take over, supersede and amplify all that previously was taught, in a less efficacious way and to a more restricted public, in the Ancient Mysteries. It is not possible here to enter upon the extremely interesting questions involved in the transition from pre-Christian to Christian religion, or to explain why and how the Christian Mysteries are the efflorescence of the earlier ones and transcend them. In their central teachings, as in the philosophic method of life they demand, the two methods are identical. The differences between them are only such as are due to amplification and formal expression. Christianity came not to destroy, but to fulfill and expand. That fulfillment and expansion were consequent upon an event of cosmic importance which we speak of as The Incarnation. By that event something had happened affecting the very fabric of our planet and every item of the human family. What that something was and the nature of the change it wrought is too great and deep a theme to develop now, but, to illustrate it by Masonic symbolism, it was an event

which is the equivalent of, and is represented by, the transference of the Sacred Symbol of the Grand Geometrician of the Universe from the ceiling of the Lodge, where it is located in the elementary grades of the Craft, to the floor, where it is found in the Royal Arch Degree surrounded with flaming lights and every circumstance of reverence and sanctity. How many Masons are there in the Order to-day who recognize that, in this piece of symbolism, Masonry is giving affirmation and ocular testimony to precisely the same fact as the churchman affirms when he recites in his Creed the words “He came down from heaven, and was incarnate and was made man?”

By a tacit and quite unwarranted convention the members of the Craft avoid mention in their Lodges of the Christian Master and confine their scriptural readings and references almost exclusively to the Old Testament, the motive being no doubt due to a desire to observe the injunction as to refraining from religious discussion and to prevent offense on the part of Brethren who may not be of the Christian faith. The motive is an entirely misguided one and is negated by the fact that the “greater light” upon which every member is obligated, and to which his earnest attention is recommended from the moment of his admission to the Order, is not only the Old Testament, but the volume of the Sacred Law in its entirety. The New Testament is as essential to his instruction as the Old, not merely because of its moral teaching, but in virtue of its constituting the record of the Mysteries in their supreme form and historic culmination. The Gospels themselves, like the Masonic degrees, are a record of preparation and illumination, leading up to the ordeal of death, followed by a raising from the dead and the attainment of Mastership, and they exhibit the process of initiation carried to the highest conceivable degree of attainment. The New Testament is full of passages in Masonic terminology and there is not a little irony in the failure by modern Masons to recognize its supreme importance and relevancy to their Lodge proceedings and in the fact that in so doing they may be likening themselves to those builders of whom it is written that they rejected the chief Corner Stone. They would learn further that the Grand Master and Exemplar of Masonry, Hiram Abiff, is but a figure of the Great Master and Exemplar and Savior of the world, the Divine Architect by whom all things were made, without whom is nothing that hath been made, and whose life is the light of men. If, in the words of the Masonic hymn:

“Hiram the architect Did all the Craft direct How they should build,”

it is equally true that the protagonist of the Christian Scriptures also taught universal humanity “how they should build” and reconstruct their own fallen nature, and that the method of such building is one which involves the cross as its working tool and one which culminates in a death and a raising from the dead. And, of those who attain their initiation and mastership by that method, is it not further written there that they become of the household of God and built into a spiritual temple not made with hands, but eternal and in the heavens and of which “Jesus Christ is the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple built for an habitation of God?”

Neither the Ancient Mysteries nor Modern Masonry, their descendant, therefore, can be rightly viewed without reference to their relation to the Christian evangel, into which the pre-Christian schools became assumed. The line of succession and evolution from the former to the latter is direct and organic. Allowing for differences of time, place and form of expression, both taught exactly the same truths and inculcated the necessity for

regeneration. In such a matter there cannot be a diversity of doctrine. The truth concerning it must be static and uniform at all periods of the world's history. Hence we find St. Augustine affirming that there has never existed but one religion in the world since the beginning of time (meaning by religion the science of rebinding the dislocated soul to its source), and that religion began to be called Christian in apostolic times. And hence too it is that both the Roman Church and Masonry, although so widely divergent in outlook and method, have this feature in common, that each declares and insists that no alteration or innovation in its central doctrine is permissible and that it is unlawful to remove or deviate from its ancient landmarks. Each is right in its insistence, for in the system of each is enshrined the age-old doctrine of regeneration and divinization of the human soul, obscured in the one case by theological and other accretions foreign to the main purpose of religion, and unperceived in the other because its symbolism remains uninterpreted. To clear vision, Christian and Masonic doctrine are identical in intention though different in method. The one says "Via Crucis"; the other "Via Lucis"; yet the two ways are but one way. The former teaches through the ear, the latter through the eye and by identifying the aspirant with the doctrine by passing him personally and dramatically through symbolic rites which he is expected to translate from ceremonial form into subjective experience. As Patristic literature shows, the primitive method of the Christian Church was not that which now obtains, under which the religious offices and teaching are administered to the whole public alike and in a way implying a common level of doctrine for all and uniform power of comprehension by every member of the congregation. It was, on the other hand, a graduated method of instruction and identical with the Masonic system of degrees conferred by reason of advantage merit and ability. To cite one of the most instructive of early Christian treatises (Dionysius: On the Ecclesiastical Hierarchy), with which every Masonic student should familiarize himself, it will be found that admission to the early Church was by three ceremonial degrees exactly corresponding in intention with those of Masonry. "The most holy initiation of the Mystic Rites has as its first Godly purpose the holy cleansing of the initiated; and as second, the enlightening instruction of the purified; and finally and as the completion of the former, the perfecting of those instructed in the science of their appropriate instructions. The Order of the Ministers in the first class cleanses the initiated through the Mystic Rites; in the second, conducts the purified to light; and, in the last and highest, makes perfect those who have participated in the Divine Light by the scientific contemplations of the illuminations contemplated." This brief passage alone suffices to show that originally membership of the Christian Church involved a sequence of three initiatory rites identical in intention with those of the Craft to-day. The names given to those who had qualified in those Rites were respectively Catechumens, Leiturgoi, and Priests or Presbyters; which in turn are identifiable with our Entered Apprentices, Fellow Crafts and Master Masons. Their first degree was that of a rebirth and purification of the heart; their second related to the illumination of the intelligence; and their third to a total death unto sin and a new birth unto righteousness, in which the candidate died with Christ on the cross, as with us he is made to imitate the death of Hiram, and was raised to that higher order of life which is Mastership.

When Christianity became a state-religion and the Church a world-power, the materialization of its doctrine proceeded apace and has only increased with the centuries. Instead of becoming the unifying force its leaders meant it to be, its

association with “worldly possessions” has resulted in making it a disintegrative one. Abuses led to schisms and sectarianism, and whilst the parent body, in the form of the Greek and Roman Churches, still possesses and jealously conserves all the original credentials, traditions and symbols in their superb liturgies and rites, more importance is attached to the outer husk of its heritage than to its kernel and spirit, whilst the Protestant communities and so-called “free” churches have unhappily become self-severed altogether from the original tradition and their imagined liberty and independence are in fact but a captivity to ideas of their own, having no relation to the primitive gnosis and no understanding of those Mysteries which must always lie deeper than the exoteric popular religion of a given period. Regeneration as a science has long been, and still is, entirely outside the purview of orthodox religion. The Christian Master's affirmation “Ye must be born again” is regarded as but a pious counsel towards an indefinite improvement of conduct and character, not as a reference to a drastic scientific revolution and reformation of the individual in the way contemplated by the rites of initiation prescribed in the Mysteries. Popular religion may indeed produce “good” men, as the world's standard of goodness goes. It does not and cannot produce divinized men endued with the qualities of Mastership, for it is ignorant of the traditional wisdom and methods by which that end is to be attained.

That wisdom and those traditional methods of the Mysteries have, however, never been without living witness in the world, despite the jealousy and inhibitions of official orthodoxy. Since the suppression of the Mysteries in the sixth century, their tradition and teaching have been continued in secret and under various concealments, and to that continuation our present Masonic system is due. As previously intimated in these papers, it was compiled and projected between two and three centuries ago as an elementary expression of the ancient doctrine and initiatory method, by a group of minds which were far more deeply instructed in the old tradition and secret science than are those who avail themselves of their work to-day, or even than the text of the Masonic rites indicates. If they remained obscure and anonymous, so that the modern student's research is unable to identify them, it is only what is to be expected, for the true initiate is one who never proclaims himself as such and is content ever to remain impersonal and out of sight and notoriety, planting his seed for the welfare of his fellow men indifferently and leaving others to water it and God to give it increase. But, within the limits they allowed themselves, they achieved their work well and truly and, as has been sought to demonstrate in these pages, made it a rescript, faithful at least in outline and main principles, of the ancient teaching and perfecting rites of the philosophic Mysteries. It has been well said by a writer of authority on the subject that they put forward the system of speculative Masonry as “an experiment upon the mind of the age,” and with a view to exhibiting to at least a small section of a public living in a time of gross darkness and materialism an evidence of the doctrine of regeneration which might serve as a light to such as could profit therefrom. If this theory be true, their intention may at first sight appear to have become falsified by subsequent developments, in the course of which there has sprung up an organization of world-wide dimensions and vast membership, animated undoubtedly in the main with worthy ideals and accomplishing a certain measure of benevolent work, but nevertheless failing entirely in perceiving its true and original purpose as an order for promoting the science of human regeneration, and unconscious that by this default its achievements in other directions are of small or no account. But a broader and wiser

view of the situation would be one that, whilst recognizing a great diffusion of energy to little present purpose, sees also that, in the long run and in the amplitude of time, that energy is not wasted but conserved, and that, besides benefiting individuals here and there who are capable of truly profiting from the Order, it preserves the witness and keeps burning the light of the perpetual Mysteries in a dark age. Like the light of a Master Mason which never becomes wholly extinguished, so in the world's darkest days the light of the Mysteries never goes out entirely, and God and the way to Him are not left without witness. If, in comparison with other witnesses, Masonry 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 sufficing to lead at least some of us on amid the encircling gloom, until the night is gone. Light is granted in proportion to the desire of our hearts, but for the majority of Masons their Order sheds no light at all, because light is not their desire, nor is initiation in its true sense understood or wished for. They move among the symbols, simulacra and substituted secrets of the Mysteries without comprehending them, without wishing to translate them into reality. The Craft is made to subserve social and philanthropic ends foreign to its purpose and even to gratify the desire for outward personal distinction; but as an instrument of regeneration it remains wholly ineffective.

Is this nescience, this imperviousness and failure to comprehend, however, to no purpose? Perhaps not. Each of us lives in the presence of natural mysteries he fails to discern or understand, and even when the desire for wisdom is at last awakened, the education of the understanding is a long process. Nature in all her kingdoms builds slowly, perfecting her aims through endless repetitions and apparently wanton waste of material. And in the things of the Kingdom which transcends Nature, the same method prevails. Souls are drawn but slowly to the Light, and their perfecting and transmutation into that Light is often very gradual. For long before it is able to distinguish shadow from substance, Humanity must try its prentice-hand upon illusory toys and substitutions for the genuine secrets of Reality. For long before it is worthy of actual initiation upon the path that leads to God it must be permitted to indulge in preliminary unintelligent rehearsals of the processes therein involved. The approaches to the ancient temples of the Mysteries were lined with statues of the Gods, having no value of themselves but intended to habituate the minds of neophytes to the spiritual concepts and divine attributes to which those statues were meant to give objective form and semblance. But within the temple itself all graven images, all formal figures, symbols and ceremonial types, ceased; for the mind had then finally to learn to dispense with their help, and, in the strength of its own purity and understanding alone, to rise into unclouded perception of their formless prototypes and “ see the Nameless of the hundred names.”

Get knowledge, get wisdom; but with all thy meaning gettings, get understanding,” exclaims the old Teacher, in a counsel that may well be commended to the Masonic Fraternity to-day, which so little understands its own system. But understanding depends upon the gift of the Supernal Light, which gift in turn depends upon the ardor of our desire for it. If Wisdom to-day is widowed, all Masons are actually or potentially the widow's sons, and she will be justified of her children who seek her out and who labor for her as for hid treasure. It remains with the Craft itself whether it shall enter upon its own heritage as a lineal successor of the Ancient Mysteries and Wisdom-teaching, or whether, by failing so to do, it will undergo the inevitable fate of

everything that is but a form from which its native spirit has departed.

FOOTNOTES

1. Strange Houses of Sleep by A. E. Waite.
2. The four cardinal virtues are referred to in both Plato's Phaedo and the Book of Wisdom, ch. viii, 5-7, indicating community of teaching between the Greek and Hebrew schools.
3. The thyrsus (or Caduceus) was an elaborate wand borne by the candidate, to the symbolism of which deep meaning attached. Its present form is the wand carried by the deacon accompanying the candidate.
4. As this doctrine is not popularly inculcated in the West as it is in the East, and will be novel and probably unacceptable to some readers, its acceptance is not pressed here. We are merely recording what the secret doctrine teaches.

THE MYSTICAL QUEST IN FREEMASONRY

[author unknown]

Dormer Masonic Study Circle - [date unknown]

By the general agreement of Masonic students today the history of Speculative Freemasonry is considered to commence with the formation of the London Grand Lodge on the 24th June, 1717, but as an introduction to the subject of my Paper this evening, I wish to emphasize that although this date is accepted because it marks the beginning of an organized plan for the development of what is now the English Masonic Constitution, it must not be overlooked that the transition of the Craft from Operative to Speculative was a gradual process taking place both before and after the inauguration of the Grand Lodge. At the beginning of the eighteenth century Masonic Lodges in England, Scotland and Ireland were composed of Operatives as well as Speculatives, and notwithstanding the fact that by this time the greater number were undoubtedly Speculative Freemasons, the operative element was by no means eliminated. This was the period when the Craft of Masonry was transformed, and the final result was the emergence in the year 1723 of Speculative Freemasonry proclaiming itself a system of morality presented in the form of Ritual, and veiling its instruction by recourse to allegory and symbolism. The precise circumstances under which the transformation took place have not yet been revealed, but we do know that the real Founders of the Speculative Rite remained in obscurity and occupied themselves with only the general execution of the design of the system which they had inspired. Hence it is that the structure of the Ritual and the Instruction Lectures as we have them today was the responsibility of the executive of the London Grand Lodge, who worked in accordance with principles outlined to them by the master minds who directed without actually participating in the verbal composition. A close study of the historical setting prior to the emergence of the Speculative Order will disclose to the student that the original Founders saw with clear vision and foresight that the Operative Craft Guilds had outlived their sphere of usefulness as a trade organization, but that at the same time they were capable of placing a ready-made machinery complete with an elementary symbolism on which to graft matters of a highly esoteric and mystical nature. It was with this end in view that they arranged for non-operatives to be admitted into the Trade Guild, and then they gradually derived blended with the symbolism

derived from the operative art of Masonry a higher-symbolism which served to veil an arcane science and philosophy.

I have deemed it advisable to draw your attention to these facts in a Paper of this nature, in order to illustrate that Emblematic Freemasonry incorporates doctrine and symbolism divided into two distinct classes:-

1. ETHICAL AND MORAL derived from the Operative Craft and the technical equipment of a workman in material stone.
2. MYSTICAL AND PHILOSOPHICAL transmitted from less public organizations of mystics and occultists, and having no relation to the practical building trade.

The wisdom of the incorporated system lies in the recognition that both classes of symbolism and instruction have one characteristic in common; they both refer to MAN, his nature, his destiny, and the course he must follow in order to fulfill that nature and attain his true destiny. Freemasonry therefore acknowledges, as the writer, Pope, expressed it in his celebrated Essays that, "the proper study of mankind is Man," and we find this same principle set forth in the Third Degree, in the instruction to the candidate to "guide his reflections to that most interesting of all human studies, the knowledge of himself." All thinking men will freely admit that some form of self-knowledge is a necessary preliminary to self-mastery, and it is also abundantly proved that he who would be a Master among men, must indeed know himself and know of the powers which reside within himself, further he must know the truth concerning his relationship with his fellow men and all nature. The system we know as Craft Freemasonry was especially designed to teach self-knowledge, but this involves a knowledge much deeper, vaster, and more difficult than is popularly conceived, and therefore before the individual Freemason is in the position to reduce its implications into personal experience, he must have the ability to understand the meaning of all that has been communicated to him "veiled in allegory and illustrated by symbols."

As a contribution to the interpretation of Masonic doctrine I will now proceed with the subject of this Paper, and I first of all wish you to note carefully one thing that emerges clearly in the MASTER MASON DEGREE; this is an Emblematic Quest for the recovery of what are cryptically described as "the genuine secrets." In the title of my Paper I have termed this Quest mystical, because great significance is attached to a full comprehension of what is intended by the cryptic Ritual phrase, "To seek for that which is lost."

I must now ask you to concentrate your attention-for a few moments on the Ceremonies of Opening and Closing the Lodge in the Third Degree. You will recall in that in the case of the Ceremony of Opening the Lodge the whole intent is fixed upon the loss of "genuine secrets" and the method of their recovery, and it is shown in the Ritual catechism that so great is the zeal of those who are presumed to be engaged in the search for them, that they have covered the symbolical distance between cosmic East and West in order to participate. Now, by way of contrast, we find that in the Ceremony of Closing the Lodge the symbolical journey is reversed, being now from West to East, it is declared that the "genuine secrets have not been found. Further, certain "substituted secrets" having been regularly communicated, it is decreed that the fulfillment of the quest must be delayed "until time or circumstances shall restore the

genuine ones." From this is quite clear that the intention is to show that in the Master Mason Degree the measures of possibility have been spanned, and that henceforth the fulfillment or recovery rests with Providence, watching within the veil of futurity.

In what light do we Freemasons regard the contents of these two brief Ceremonies of Opening and Closing the Lodge? It may surprise some of you who have listened in Lodge on many occasions to the recitation of the Ritual catechism, to learn that it is a modern version of what is known in mysticism as the "Quest-formula" and thus is the reflection of a highly mystical doctrine. Its correspondence in mysticism is in fact the age-old theosophical doctrine concerning the Eternal East of our ante-natal life, which is forfeited by the descent of the soul into generation as on a journey to the West, or into manifested being and the "grave" of the flesh. The way of resurrection from the grave is proclaimed to be that of return whence we came.

The Quest-formula is exceedingly old in folk-lore, and the presence of the doctrine incorporated in the ritual of the Third Degree throws a flood of light upon that which is presented heavily "veiled in allegory" in the Ceremony of Raising; it also provides the key to that obscure passage in the Ritual when the attention of the candidate is directed to a "retrospect of those Degrees in Freemasonry through which he has already passed."

Let us reflect a little upon these things, and express them in language with which as Freemasons we are all familiar. We have been taught that our "admission into Freemasonry" was "an emblematical representation of the entrance of all men upon this their mortal existence." What bearing has this on the problem of self-knowledge? Surely we may quickly grasp that it is an emphatic answer to that deep persistent questioning which presents itself to every thinking mind, WHENCE COME I? The answer is luminous in Ritual terms; each of us, we are told, has come from that mystical "East" the eternal source of all light and life, and our life here is described as being spent in the "West," that is in a world which is the antipodes of our original home. Hence every Candidate upon 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, which he entered 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 illustrate this in order to amplify the Ceremony of Admission, and thus in the First Section of the First Lecture the question is asked, "As a Freemason whence come you?"; the answer coming from an Apprentice (i.e. from the natural man of undeveloped knowledge) is "From the West," since he supposes that his life has originated in this world. But, in the Master Mason Degree, First Section of the Third Lecture, the question is put, "As a M.M. whence came you?," and the answer is that he came "From the East," for by this time the Freemason 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.

I trust that it is now possible for you to glean that, in its highest understanding, the doctrine of Freemasonry tells us that the soul of man comes forth from an eternal center, and that the soul in fine goes back, or to that "point within circle" from which

the Master Mason "cannot err." It is in this sense that as Master Masons, we are intended to realize that the pageant of the Third Degree, is our own story told in another manner of language, and shadowed forth in other types. We are also pursuing the search for that "which is lost," and we have been raised in the shadow, that we may be brought thereafter into a great light, at once a Morning Star and Orient which visits us from on high. This is indeed the message of the Sublime Degree, and it is again truly recorded in the Introduction to the Third Lecture that, "To a perfect knowledge of this Degree few attain, but it is an infallible truth that he who gains by merit those marks of preeminence and distinction which this Degree affords receives a reward which amply compensates for all his attention and assiduity"; thus we are reminded that these few are those who lift their eyes to the Morning Star. Whose rising brings peace and salvation, and a great inward light to all who sit in darkness and in the shadow of death.

It now remains for me to show, that the key to the whole purpose of the Masonic system is contained in the Central Legend and the Traditional History of the Third Degree; and that it is this key which is missing in the majority of cases when Brethren have sought to elucidate the mystery.

To many members of our Order the story of the building of the Temple at Jerusalem appears to be the history of an actual structure of stone and mortar erected by a famous Hebrew King, assisted in the work by another King who supplied the men and materials, and by a Principal Architect who supplied the pre-ordained plans to the Craftsmen. But we must be very careful before we come to any such conclusions regarding this Temple, and we must also bear in mind that the Masonic legend informs us that during the course of the work of erection a conspiracy arose among the workmen, resulting in the murder of the "Principal Architect" and preventing the completion of the building, which therefore remains unfinished to this day. I will ask you to note that this legend cannot refer to any historical building erected in the old metropolis of Palestine, for if we refer to the V. of the S.L., as an authority for the Temple at Jerusalem, we find it recorded that the Temple was completed. Moreover, the account given in the V. of the S.L., makes no reference whatever to the conspiracy among the workmen, but on the contrary it is expressly stated in the Second Book of Chronicles, Chapter 4, verse 11, "And Hiram finished the work that he was to make for King Solomon for the House of God," and we are further informed that the Temple was finished and completed in every particular.

The Masonic legend further instructs us that by the death of the Principal Architect "the genuine secrets of a Master Mason were lost." Now it is obvious that the principles of architecture, the genuine secrets of the building trade, are not, and never have been lost; they are thoroughly well known, and it is absurd to suppose that Masons of any kind are waiting for time or circumstances to restore any lost knowledge as to the manner in which temporal buildings ought to be constructed. Clearly our duty is to pierce the veil of allegory contained in the Legend, and by so doing, grasp the significance of its true purport. That which "is lost" is to be found, we are told, "With the Center," but if we inquire in the language of the Ritual, "What is a Center?," we are confronted with the enigmatic answer that it is, "A point within a circle from which every part of the circumference is equidistant." But what circle? and what circumference? for we can obtain no clue to this in the construction of ordinary buildings. If we ask also "Why with the Center" we are again faced with the perplexing answer, "Because that is a

point from which a Master Mason cannot err." The truth is that these questions and answers are typical examples of an intentional puzzle language which is used to stimulate investigation into the deeper things which lie behind the literal words. The method is one that is common to all systems of initiations, and the clue to its adoption in our system will be found by a reference to the Lecture on the Tracing Board of the First Degree, where it is affirmed that, "philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their tenets and principles of polity and philosophy under hieroglyphical figures." The Traditional History of the Third Degree constitutes such a hieroglyphical figure.

From what I have already disclosed in this Paper, it follows that the Legend of the Third Degree deals with something quite distinct from the construction of a material edifice, and I need only add that the Temple of Speculative Freemasonry is that Holy Temple of which all material edifices are but the types and symbols. It is that Temple of the collective body of humanity referred to by St. Paul in the First Book of Corinthians, Chapter 3, verse 16, in the words, "Know ye not that ye are the Temple of God; and that the spirit of God dwelleth in you?," and of which he also declared, "According to the grace of God which is given unto me, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1st Corinthians, Chapter 3, verse 10). A perfect humanity was the great Temple, which in the counsels of the Most High, was intended to be reared in the mystical Holy City (the "City of Eternal peace"), of which the local Jerusalem was the type. The three Master Builders, King Solomon and the two Hiram, are a triad corresponding to the Trinities to be found in all the great world religions; it is hardly necessary to remark that the builders of this Temple of the Most High were not three human personages, and we should realize that their names are a personification of the Divine Creative Energy considered in its three constituent principles, which are symbolized in our Ritual as "Pillars of His work," namely:- Wisdom, Strength and Beauty. Those of you who are versed in metaphysics will recognize that these three metaphysical principles form the basis of all created things, and may be defined for our purpose of study in more modern terms:-

(1)..WISDOM. - Life essence, otherwise the "breathe of life."

(2)..STRENGTH. - Primordial substance or that which translated from the Hebrew in the V. of the S.L., as "dust of the ground" into which the Lord (life) God breathed the "breath of life." It is therefore a mold or vehicle of the Life-essence and is termed in our modern nomenclature "the soul," which gives form or objectiveness.

(NOTE: the actual passage in the V. of the S.L., concerning this is in GENESIS, Chapter 2, verse 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.")

(3)..BEAUTY, - The intellectual principle which is built into the soul, and which energizes and binds the life-essence and the substance together, and constitutes the whole an intelligent instrument.

It was of these three principles, or in the words of our Ritual, "of these Divine attributes," that the human soul was originally and divinely built, and thus the Temple of the collective soul of humanity was made, or built, of the three constituent principles of Deity in due balance and proportion, "perfect in all its parts" (see Genesis, Chapter

1, verse 27, "So God created man in his own image"), and the work was divinely pronounced to be "very good" (Genesis, Chapter 1, verse 31, "And God saw everything that he had made, and behold, it was very good." The material of the mystical Temple at Jerusalem was therefore the souls of men, who were at once the living stones, the fellow craftsmen and collaborators with the divine purpose. But in the course of the construction of this ideal Temple, something happened that wrecked the scheme and delayed the fulfillment indefinitely. If you will consult the Book of Genesis in the V. of the S.L. you will find the same subject related in the allegory of Adam and Eve, They were intended, as you are aware, for perfection and happiness, but the project of the Creator became nullified by their disobedience to certain conditions which were imposed upon them. You will observe that their offense was precisely the same as that committed by our Masonic conspirators. They had been forbidden to eat of the Tree of Knowledge, or, in Masonic language, they were under obligation "not to attempt to extort the secrets of a superior degree" to which they had not attained. In our Masonic system the "ruffians" are represented as demanding the secrets of the Master," or, the secrets of his exalted degree," and they attempt to extort them by violence. The meaning of this becomes clear once it is understood that the translation of the Hebrew word HIRAM is "teacher of supreme knowledge," or more correctly it is the equivalent of the Sanskrit word CURU, meaning literally "teacher of the divine wisdom." The Fellowcrafts are therefore represented as endeavoring to obtain that knowledge which Hiram said was "known to but three in the world," or in other words knowledge that was known only in the counsels of the Divine Trinity, and the attempt resulted, as you know from our legend, in the "death of the Master." This tragedy, however, is not intended to be the record of any vulgar, brutal murder of any individual man; it is a parable of a universal loss, and an allegorical expression of that which resulted in consequence of a defect in the collective or group soul of the human race. In this parable we are dealing with a moral disaster to universal humanity, for those significant words "Hiram is slain" refer to the fact that owing to all that is signified by the "Fall of Man," the faculty of enlightened wisdom has been out off from humanity. It is in this sense that the Temple of human nature still remains unfinished, and it will do so until we recover the "plans and designs" which were formerly "regularly supplied" by the T.G.A.O.T.U. In our own day we have good reason to know that despite all efforts and endeavors we are still unable to regulate the disorders of individual and national life, and this indicates to us that some heavy calamity has befallen us a race.

It is also true that in our best moments we all long for that light and wisdom which have become lost to us, and like the Craftsmen in search of the body we go our different ways in search of what is lost. We seek it in pleasure, in work, and in varied occupations and diversions; we seek it in intellectual pursuits, and in Freemasonry, and those who search farthest and deepest are those who become most conscious of the loss, and who are compelled to cry MÖ or MÖ! "the Master is smitten." Thus the search goes on, and in the Divine Providence we find that there still remains to us "the glimmering ray" in the "East," for in our "darkness" we still have our "five points of fellowship," our five senses and our rational faculties to work with, and these provide

us with the "substituted secrets" that must distinguish us before we regain the genuine ones. In this manner, "veiled in allegory" Freemasonry teaches us the great truth that it is Humanity itself that is the living Temple whose building in those far off days became obstructed, and therefore to all of us who have "eyes to see and ears to hear," it conveys

the emphatic message that we are both the Craftsmen and the building materials of that edifice which was intended to be an unparalleled structure," but which although in foundation, "well and truly laid" has so far failed in the effort to raise a superstructure perfect in all its parts and honorable to the Builder." But let us not forget that while Freemasonry emphasizes the "utter confusion" arising from the universal loss of the original "plans and designs," its real purpose is to bear witness to the fact which has been taught in all subsequent ages, namely that with proper instruction and by our own patience and industry, we can regain "that which is lost." Remember, we are taught that in "due time we shall be entitled to a participation in the genuine secrets," providing that we are found worthy, and in our Masonic system, to be "installed in the Chair of King Solomon" means, in its true sense, the re-attainment of that Wisdom we have lost and the revival in ourselves of the Divine Life-essence which is the basis of our being. This brings us to the consideration of the most important matter. How can we regain the genuine secrets? In order to answer this, we must obviously solve the problem of the burial place of the Principal Architect. According to the legend we are informed that the Wisdom of the Most High - personified by King Solomon - ordered him to be interred, "in a grave from the cÖ/ 3 feet between N and S, 3 feet between E and W, and 5 or more feet perpendicular." Where, Brethren, do you imagine that grave to be? Probably you have never thought of the matter as other than at ordinary burial place outside the walls of a geographical Jerusalem, but the real grave of Hiram is ourselves. Deep at the center of ourselves lies buried the "vital and immortal principle" that affiliates us to the Divine Center of all life, and this is never wholly extinguished however imperfect our lives may be. The lost guiding light is buried at the center of ourselves, high as your hand may reach upwards or downwards from the center of your own body i.e. 3 feet between N and S, as far as your hand can reach to the right or left from the middle of your person i.e. 3 feet between E and W, and 5 feet or more perpendicular, the height of the human body; these are the indications by which our cryptic Ritual describes the tomb of HÖ AÖ at the center of ourselves.

Freemasonry then, is a system of philosophy inasmuch that it provides us with a doctrine of the Universe and our place in it; indicates whence we are come and whither we may return. Its first purpose is to show that man has fallen away from a high estate to the externalized condition in which we now live, but its great virtue lies in the fact that, to those who seek it indicates the way by which the "center" may be found within ourselves, and the outline of this teaching is embodied in the discipline and ordeals brought to the notice of the candidate in the three Degrees. The instruction of these degrees is "veiled allegory and illustrated by symbols" to emphasize that all great symbols are shadowed forth in the person of man himself. Thus the human organism is the true Lodge that must be opened and wherein the mysteries are to be found; thus it is that our Lodge-rooms are so furnished to typify the human organism. The lower and physical part of us earthy, and rests, like Jacob's Ladder, upon the earth; whilst our higher portion is spiritual and reaches to the heavens. These two portions are in perpetual conflict, and he alone is a wise man who has learned to effect a perfect balance between them and to establish himself in strength so that his own inward house stands firm against all weakness and temptation. The world at large is, as it were, but one great Lodge, of which our Masonic Lodges are the little mirrors. Mother Earth is also the Mother Lodge or us all. As its vast work goes on, souls are ever descending into it and souls are being called out of it at the knocks of some great unseen Warden of

life and death, who calls them from labor here and summons them hence for refreshment. Hence it is that after the work in the Lodge, the festive board; after the labor of this world, the repast and refreshment of the heavenly places.

In submitting these thoughts to you I would once again stress the fact that the real aim of Freemasonry is to provide us with a course of self-knowledge and self-discipline, by means of which we may accelerate our return to our real home, which in the V. of the S.L., is known as the "Kingdom of Heaven." The candidate in the Entered Apprentice Degree is informed that our system is one containing secrets, but he is also reminded that those "secrets" are not "communicated indiscriminately." This is indeed true, for they exist concealed beneath a great reservation, and are disclosed only to those of us who are prepared to act upon the hint given in the Instruction Lectures, "Seek and ye shall find; ask and ye shall receive; knock and it shall be opened unto you." The search may be long and difficult, but great things are not to be acquired without effort and it may be affirmed that to the candidate who is "properly prepared" there are doors leading from the Craft, that, when knocked, will assuredly open and admit him to places and to knowledge of which he at present knows little.

And now, Brethren, this brings me to the conclusion of my Paper and our study of the Mystical Quest in Freemasonry," and I trust that the small contribution I have been privileged to place before you will prove to be "glimmering ray in the restoration of that "Light" which we have declared is the predominant wish of our hearts." It rests with each one of us whether Masonry remains merely a series of symbolic rites, or whether we allow those symbols to pass into our lives and become realities. Our Craft was given out to the popular world from obscure and secret sources as a great experiment and means of Grace. The knowledge concealed by the allegory and illustrated by the symbols is only taught in certain carefully concealed sanctuaries, and its presentation in Craft Lodges is intended to lead those capable of discerning its true purpose, into still deeper initiations.

Finally, Brethren, in accordance with the general design of our system, the Worshipful Master of a Craft Lodge is the humble representative of King Solomon, who himself is a symbol, and behind these and all the Grand Officers, stands the Grand Master of all true Freemasons throughout the Universe, "The Master of the Great White Lodge," to whom we all owe allegiance, and to whose protection and enlightening guidance I commend myself and you all.

SO MOTE IT BE !

THE MASONIC RITUAL AS AN EDUCATIONAL TOOL

by Aubrey L. Burbank, PGM, Maine

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The subject calls for an appraisal of the place of the Ritual in the program of education, and implies that its future is, in some measure at least, dependent upon its growth and development, past and present. The inference, therefore, is that we begin at the beginning, and that while the intent is to think in terms of the speculative Craft, we cannot detach ourselves from antiquity. We must necessarily begin with the operative guild which gave us birth.

Masonic ritual, in the broadest sense, incorporates any and all ceremonies or rites from the opening of the Lodge to its closing, including the conferring of degrees. To trace the beginning in either particular would be next to impossible, and it is not our intent to DWELL in the past. We can be reasonably certain, however, that the first speculative Lodges inherited their modes and customs from the operative guilds and thus began their existence with a ritual sufficient for their needs—a ritual which probably provided for a ceremony of opening and closing and the administering of an oath of allegiance. This is understandable in view of the fact that medieval Lodges opened with prayer, after which each workman had his daily labor assigned him and received the necessary instruction to complete the work in detail. We further learn that in or near that same period, an investiture with Masonic secrets, the building secrets, that is, was, perhaps, originally conferred in one of the abbey rooms near which the Cathedral, or other sacred edifice was being erected, until the superstructure had so far advanced as to cover the church crypt, and offered a safe asylum for the Craft to congregate in, for the purpose of working the rites appurtenant to the several Masonic degrees.

With the passing of time, the working tools of the operative craft became the symbols of the speculative, and in order that they might be understood and their significance properly related to the living of a life acceptable to God and in a more perfect relationship with one another, it became necessary to devise a means of instruction which gave rise to ritualistic form.

As speculative Masonry grew and spread to other parts of the old world and eventually to America, its ritual became further enriched with allegory and symbols to the point where it became an art in itself, but never losing its original purpose and intent—that of imparting knowledge to the initiate.

There have been times in the history of the Craft, however, when ritualism became the whole aim and end of Freemasonry. The effects of war, which made its mark upon society and life in general found no exception in the Masonic Fraternity. Lodges became likened to “mills in turning out Masons (or numbers), and the ritual suffered as a result, due partially to haste, and partly to indifference and ineffectiveness on the part of undedicated officers. Then, too, in America, there has been a tendency to lengthen the ritual to accommodate the so-called ritualistic orators, and a further tendency to exploit the ritual, for the amusement of the Brethren at the sacrifice of the more important task of imparting knowledge.

In more recent years, through various programs of candidate instruction, with the ritual as the foundation and basis of that instruction, there has been a growing tendency to restore the ritual to its proper place in the total program of Masonic education. Newly-raised Masons today have at their disposal a greater understanding and appreciation of the historically and life-molding significance of the ritual, and the emphasis in rendition is gradually changing from the 'I' dotter and the “T” crosser to the more meaningful rendition which causes men to think, to feel, and to act.

This is not to condemn good ritualism. The preservation of ritual in its purest form is most important and imperative. Good ritualism is an honor; poor ritualism is always pernicious. Good ritualism is worth the best efforts and highest aspirations of any Master; poor ritualism is unworthy of any Master. Good ritualism is one of the great assets of a Lodge and a potent advertising medium; poor ritualism is an efficient

hypnotic.

However, our subject does not concern itself with ritualistic rendition, but rather the place of the ritual in an educational program.

We have already indicated the tendency on the part of many Grand Jurisdictions to initiate a program of candidate instruction, and it is our opinion that such instruction cannot divorce itself from the ritual as the basis and foundation of that instruction.

As for its place in the future, it is our feeling that there are unexplored resources in the symbolism and allegory of our ritual commensurate to, and of about equal magnitude with the space age in which we live, resources which will help mankind to better understand his place in the world as a creature of one Almighty Parent, and endowed with powers beyond his most imaginative dreams. If we are to make men, through our ritualistic teachings, better able to deal with the problems of life in their relations toward the Supreme Architect of the Universe and their fellowman which is our major task in the building of spiritual temples, then we must utilize the resources at hand.

To say that we have exhausted this field would be preposterous and indicative of Masonic ignorance, because, as any one of you sufficiently versed in Masonry very well know, there is no end to the great well of information which lies buried in the antiquity of our Order. The potential in space is limitless-so also is the potential in Masonic research.

Some of these are so obvious that we hesitate to call them to your attention. WHY CAME YOU HERE? To seek Good that makes us Men, and the love that makes us Brothers. WHAT CAME YOU HERE TO DO? To discover myself, and how to rule and use the strange powers within my nature, that the Rough Ashlar of Youth might be wrought into the Perfect Ashlar of Manhood. WHAT DO YOU MOST DESIRE? To walk in the light, to know the Truth, to live in the glory of an illumined world, to ascend the Winding Stair of knowledge, to enter the Court of the Temple of Imagery where the symbols of God hallow our mortal life. BY WHAT RIGHT OR BENEFIT? By the Right of a man to know the meaning of life, so brief at its longest, so broken at its best; and by the benefit of a need too deep for tears. WORDS? Yes. But meaningful words that can be read into our symbolism and allegory.

And what of the even more obvious teachings left unexplored in our Ritual? The search for the Lost Word-the Rite of Destitution-The Altar-The Great Lights, and the Lesser Lights-the letter "G"- the Hiramic Legend. We could go on and on, illustrating where we have but scratched the surface in our program of education. But, behind, before and underneath it all lies the ritual, so rich and abundant in life-building, and soul-building resources as to defy the most searching and scholarly mind.

What of the place of the ritual in any program of education? It is, as always, past, present and future, the foundation stone upon which we not only MUST build, but through the grace of an Omnipotent, Omniscient, and Omnipresent God, we are so privileged as men and as Masons.

THE MORAL TEACHINGS OF FREEMASONRY

by J. S. M. Ward

[source unknown]

CHAPTER 1.

“A peculiar system of morality veiled in allegory and illustrated by symbols.”

The above phrase is often quoted as if it supplied a complete and adequate definition of Freemasonry, but this is a mistake. It occurs in a certain catechism addressed to an E. A. and should be regarded merely as an explanation of Freemasonry intended for the initiate.

Freemasonry is something much wider than a school of purely moral instruction, as becomes manifest when we study the second and third degrees, which to a large extent consist of mystical teaching of a more complex and spiritual nature than that usually designated by the term, “moral instruction.”

The true significance of the above quoted phrase lies in the fact that it is given to an E.A., and the first degree teaches the important lesson that spiritual progress is only possible to those who have conformed rigidly to the moral law. Indeed, it is only when the apprentice has satisfied his instructors that he has made himself acquainted with the principles of moral truth and virtue that he is permitted to extend his researches into the hidden mysteries of nature and science.

Now, “The hidden mysteries of nature and science” are clearly something quite different from the principles of moral truth and virtue. These, we are told, form a necessary qualification for advancement in the search for further knowledge, and this fact should put us on our guard against assuming that Freemasonry is a peculiar system of morality, and nothing more.

Let us, however, consider the phrase in more detail, for at first sight it strikes us as unusual in form. Many students have jumped to the conclusion that it indicates that the morality of Freemasons is peculiar, but even a cursory glance through the rituals, not only of the first but also of the second and third degrees, reveals nothing at all unusual in the type of morality taught. It is, indeed, hardly distinguishable from the ordinary code of morality proclaimed by all the various Christian churches.

What is peculiar, however, is that much of it is taught by allegories and symbols instead of by didactic phrases. Not that the latter are entirely lacking, but in so far as they exist they do not fall under the terms of this definition, and although well deserving of study are obviously for the most part 18th century additions.

It is this system of moral instruction which is accurately described as peculiar and it may, indeed, be regarded as almost unique or at least as characteristic of Freemasonry. It is, moreover, especially marked in the first degree, whereas in the second and third degrees, though not entirely lacking, it is clear that we are dealing with a rather different subject, including the nature of God, the initials of Whose name we are supposed to discover in the second degree.

In this book we hope to set forth some of the moral lessons of Freemasonry which are taught by her to the candidates by means of allegories and symbols, but we shall not

entirely ignore some of the definite moral precepts declaimed during the ceremony itself, although, as a rule, these require much less elucidation.

It may be argued, however, that it is necessary to prove that moral instruction is given, even in the first degree, by means of allegories and symbols, as distinct from obvious and perfectly intelligible admonitory phrases. This we will proceed to do.

The manner in which the candidate is brought into the Lodge is intended to symbolize the fact that man is by nature the child of ignorance and sin, and would ever have remained so had it not pleased the Almighty to enlighten him by the Light which is from above. We are truly taught that but for Divine inspiration and teaching we should not even be able to perceive what is right and what is wrong. This inspiration may come from our own consciences, which are sparks of the Divine Spirit within us, or from the instruction contained in the V.S.L., but without it we should ever have remained in a state of moral darkness.

Thus at the very commencement of our Masonic career we are taught in a peculiar way, by means of allegory and symbol, that the moral laws are not man-made conventions but Divine commands, which man should be able to recognize as such by means of the Divine Light within him.

This is by no means an unimportant lesson to a world wherein some doubters are loudly proclaiming that there is no such thing as absolute right and wrong, and that all moral codes are but the accumulated experience of past ages as to what is expedient or convenient. To those who would argue that there is no moral turpitude in theft, since no one has any real right to possess property, and that at the most all that can be said is that it is convenient for the community to punish theft, as otherwise the victim might take the law into his own hands and create a disturbance, the Mason replies by placing his hand on the V.S.L.. Remembering the most dramatic incident in the first degree, he declares that the Divine Wisdom sets forth in that sacred book the definite command, "Thou shalt not steal," for having been taught to look to the V.S.L. as the great Light in Freemasonry, he has no alternative but to accept this as a definite and binding instruction, disobedience to which must be accounted for before the throne of God Himself.

In like manner, the first regular step inculcates the important moral lesson that we must subdue our passions and trample the flesh under our feet. In one of my other books (1) I have shown that this st. represents a tau cross, a symbol which stands for the phallus, and that the latter not unnaturally represents our passions, which therefore must be brought into due subjection. In the Lectures this fact is carefully stressed in unequivocal language, for to the question,-

"Ö what do you come here to do?"

The reply is,

"To learn to rule and subdue my passions, and make a further progress in Freemasonry."

Now it should be noted that the candidate has not had the significance of the f.r.st. explained to him in the initiation ceremony, yet, from the above answer in the Lectures, it is clear that he is supposed to have sufficient intelligence to understand the

significance of this piece of symbolism and apply it to his own character.

The above two examples, out of many possible ones, are sufficient to prove that the definition, given, be it remembered, by the candidate previous to his being passed to the second degree, is a true and accurate definition of Freemasonry as revealed to an E. A.. Namely, a peculiar system of teaching morality, based on the use of allegories and symbols. It is thus that today we should no doubt word the definition, but for all that its true significance is easily discernible. Let us then try and discover similar pieces of moral, as distinct from mystical, instruction contained in our rituals.

CHAPTER II.

“That virtue which may justly be denominated the distinguishing characteristic of a Freemason's Heart - Charity.”

It is very significant that one of the first lessons taught to the initiate is charity, and when using this word we must remember that in its original sense, which was still in use in the 18th century, the word charity meant far more than the mere giving of money or relief to a person in distress. This, indeed, is but the outward expression of the true charity, which today can be best translated by the phrase, “Brotherly Love.”

Although many of my readers will instinctively turn to a certain incident towards the end of the ceremony as the occasion when they first had the importance of charity forcibly, and somewhat dramatically, impressed upon their minds, as a matter of fact the method of their preparation and the manner of their progression round the Lodge were intended to impress this lesson on them at the very beginning of their advance towards the Light. It is as if they were compelled to enact the Part of one of the most pitiable spectacles in our great cities; some poor, blind, old beggar, dressed in rags, through which his naked flesh can be seen, led by someone eke through the bustling streets, weak and penniless. A figure fortunately seldom seen in all its grim penury in England today, but still common enough in Eastern countries.

That it is intended to convey this lesson and so stimulate our sympathy for others is shown by this answer in the Lectures:-

Ques. “Why were you led round in this conspicuous manner?”

Ans. “It was figuratively to represent the seeming state of poverty and distress in which I was received into M., on the miseries of which (if realized) were I for a moment to reflect, it could not fail to make that impression on my mind, as to cause me never to shut my ears unkindly to the cries of the distressed, particularly a Brother Mason, but listening with attention to their complaints, pity would flow from my breast, accompanied with that relief their necessities required and my ability could afford.”

Now it is important to notice that we are definitely told that the manner of progression is intended to make us realize the meaning of poverty and distress in others, and further that we should not merely assist the unfortunate financially, but listen to their sorrows with a sympathetic ear and pour the balm of Consolation into the bosom of the afflicted.

It is often sympathy, not financial assistance, that a Brother requires, a fact which was forcibly brought to my mind by an incident which occurred in a Lodge I recently

visited. A Brother rose and said:-

“Many years ago I lived in a boarding house in Bloomsbury and among the other Boarders was a Roman Catholic, who seemed to be a hard-fisted, unsympathetic sort of man, and by profession was a money-lender. One night, however, I obtained an entirely new light on his real character, which left a profound impression on my mind. At 10.30 p.m. there was a knock at the hall door. It was a message for this man who, as soon as he received it, got up from his comfortable armchair, put on his hat, and went out in to the sleet and rain, for it was a vile night. I discovered that he did not return until breakfast time next morning and drew him into conversation that evening. It seems that he was a member of a certain Roman Catholic Society, the members of which took it in turn to visit members of their church who were sick so as to cheer them up. That night he had been summoned to the bedside of a dying man, a stranger, and had remained with him until the end. Now Brethren, I thought that was a truly Christian and brotherly act.

“On the other hand, a member of this Lodge has been seriously ill for six months. I knew him long before he was a Mason and because I am an old friend I have visited him. He is now well on the road to good health, but I am sorry to say that not a single member of the Lodge, other than myself, has ever been near him or shown the slightest sympathy or interest in him. I suggest that this is not right, and therefore I beg to propose that the following be entered on our minutes:-

“That, in the event of the illness of any member of this Lodge, the secretary shall make a point of ascertaining whether the invalid would like to receive visits from the members, and if so he shall arrange that various members from time to time shall call upon our sick Brother in order to cheer him up and evince their genuine interest and sympathy'.”

To the credit of the Lodge, be it said, the proposal was unanimously approved, and it was clear that the former invalid had not been neglected from mere callousness, but simply because many were not aware of his illness and it had never occurred to others that he would like visitors.

The incident shows, however, a very practical method of putting into practice our protestations of Brotherly Love, and one which might well be adopted in all Lodges. It is useless to preach Brotherly Love unless we take steps to apply its precepts. In this particular case there was no real lack of sympathy but there was a defect in organization, a defect probably existing in most Lodges, namely, the lack of a link between the sufferer and his friends. The Secretary is the obvious official to supply this link, and he should make it his duty to keep in touch with the various members of the Lodge. Then as soon as he learns that one is sick, or in trouble, he should communicate with the other members who, when thus informed, should feel in duty bound to visit the Brother and do what they can to alleviate his distress or inspire him with hope and confidence.

It may be thought that the average secretary already has his hands full with the multitudinous duties thrust on his devoted shoulders, and there is much truth in such an objection. This difficulty could be surmounted, however, if the Secretary made it a rule that if any Brother be absent from Lodge without sending an explanation showing that he is in good health and happy, after the close of Lodge he should pass on the name of such a Brother to an old Past Master, who would make it his duty to get in touch with

the absent one and ascertain whether all is well.

There are many Past Masters who would be only too pleased to have allocated to them a definite piece of work of such practical utility.

We have seen that the lesson of true charity is dramatically inculcated at the very beginning of the ceremony, and so that it shall not be obliterated from the mind of the candidate by the subsequent incidents in the ritual, it is again emphasized towards the end of the ceremony by the test for m. s. As soon as the full significance of this has been explained to the candidate he is told to retire in order to restore himself to his per. c.. The object of this latter procedure is that there may be a distinct break in the ceremony, during which the candidate can meditate on the important lesson thus conveyed to him, before resuming his further course of instruction, while the emphasis laid on the loss of his former comfort reminds him of the feelings of the poor blind beggar whom he has thus symbolized.

In conclusion, let us not forget what the Lectures themselves say concerning charity, for therein we are taught that it is the best test and surest proof of the sincerity of our religion. Moreover, since Charity and Brotherly Love are but different words for the same all embracing sentiment, let us remember that by the exercise of Brotherly Love we are taught to regard the whole human species as one family; high and low, rich and poor; created by One Almighty Being and sent into the world for the aid, support and protection of each other. Hence, to soothe the unhappy, sympathize in their misfortunes, compassionate their miseries and restore peace to their troubled minds, is the grand aim we should have in view.

These are indeed lofty aspirations, and form the very basis of Masonic morality. They are taught to the initiate by means of allegories and symbols as soon as he enters a Lodge, with the definite implication that until he has comprehended them he is not properly prepared to be passed to a higher degree.

CHAPTER III.

“That excellent key, a Freemason's tongue which should speak well of a Brother, absent or present, but when unfortunately that cannot be done with honor, and propriety, should adopt that excellent virtue of the Craft, which is Silence.”

The above paragraph constitutes the charge at the end of the first section of the First Lecture and inculcates a lesson which is particularly needed in a Society such as Freemasonry. A group of men constantly meeting together are only too prone to indulge in idle chatter and mild scandal-mongering. It is not necessary to assume that when Bro. A relates to Brother B the latest stories he has heard about Bro. C he is actuated by malice. As likely as not he is merely passing the time between Lodge and refreshment, and hardly realizes that he may be doing a real injury to a Brother by passing on some tale which reflects no credit on the victim. It is clear that the reorganizers of Freemasonry in the 18th century realized how easy it was for petty scandals to pass from mouth to mouth, to the detriment of real Brotherly affection, for there is little doubt that the moral lesson that you should speak well of a Brother or else remain silent is dramatically taught on two occasions during the ceremony.

Soon after his entrance into Lodge the candidate is led to two of the chief Officers, and

is only allowed to pass when each Officer in turn is satisfied that the tongue of good report has spoken in his favor. Here at once we have an important hint of this precept, for seeing that the candidate only gained admission because no one spoke unkindly of his past career, he should remember this fact and not speak unkindly of other Brethren. If there were any doubt on this point, the similar testing which takes place towards the end of the ceremony would remove it. Therein the candidate is with much elaboration taught the important lesson of Caution; ostensibly it is caution with regard to Masonic secrets, but though, no doubt, it has this object in view, there is hardly an incident in Freemasonry which does not teach more than one lesson at the same time.

Let us then consider what is meant by the secrets of Freemasonry. Obviously, they are something more important than a few test "words and signs whose chief utility, apparently, is to enable Brethren to recognize each other. There would be no use in having such signs unless Freemasonry itself contained some hidden secrets which these guarded, and we do know that hidden in her symbolism, particularly in the second and third degrees, is a system of mystical teaching and possibly, even, a certain amount of occult training.

But in the first degree we perceive that the main object of the ceremony is moral training, notwithstanding the fact that there are also mystical secrets hidden therein. From the standpoint of moral training, why then this emphasis on the necessity for silence and secrecy, and why should the first section of the Lectures close on this note?

The explanation is surely that Masonry aims at developing Brotherly Love and in order that this may be achieved one of the first essentials is confidence in each other. If one Brother finds that another has been passing on unkind remarks about him, the fact is sufficient to mar the harmony of the Lodge and destroy mutual confidence. It is not merely that a trifling incident passed by word of mouth from man to man tends to be distorted and exaggerated, although this is a fact which cannot be denied, but even more that as Brothers we ought to avoid doing anything which may harm another's reputation or hurt his feelings. At a later date the Candidate definitely promises to keep a Brother's lawful secrets, but even thus early in his career the importance of caution and silence when dealing with the affairs of others is impressed upon his mind. Is it not a golden rule that when we cannot speak well of a Brother we should at least remain silent? There may be exceptions to this rule, occasions when we must protest against a certain line of conduct, but these are far fewer than at first sight one may be inclined to think. Moreover, in a higher degree the duty, if needs be, of reproving a Brother is recognized, but that instruction is not given to an E.A., who is only at the beginning of his Masonic career and is in the position of a junior among seniors.

It should be noted, however, that while there may be good reasons for reproving a Brother to his face, there are none for telling tales about him behind his back, and the very school boy's code which lays it down that one must not sneak shows that Masonry is not unique in stressing the fact that we should speak well of a Brother absent or present, but when that is unfortunately impossible should adopt that excellent virtue of the Craft, which is silence. If this were always done much bitterness and bickering which at present disfigures the social life of the world would automatically vanish.

CHAPTER IV.

“Ever remember that Nature hath implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.”

This is, perhaps, one of the most beautiful phrases in the first degree and truly depicts one of the most unselfish characteristics of the human heart. In patriotism we have a virtue wherein personal interest plays a smaller part than in almost any other guiding principle of life; in fact, it may be considered as one of the most altruistic of all the virtues.

It is a striking example of that practical commonsense which lies behind Freemasonry that it should thus recognize the important influence that patriotism exerts in every well-balanced human being, while at the same time holding up the banner of an enlightened internationalism.

Freemasons are taught that a Mason is a Brother whatever his country, color or religion, wherein the Craft transcends all frontiers and prejudices, but in the above phrase she acknowledges the fact that every man has a particular affection for his native land. Herein she is both wiser and more human than those idealists who think that man in his present stage of evolution can cast aside affection for his Motherland and replace it by a kind of world citizenship. Indeed, many of these idealists go further and suggest that a man cannot be both a patriot and a good citizen of the world. No view could be more mistaken. If we cannot love our own fellow citizens, whose language we speak and whose ideals we can understand, how can we possibly hope to comprehend the aspirations of men of a different race or religion? To abuse our country and to decry it in the supposed interests of internationalism, merely shows ignorance of the fundamentals of human life.

There are, of course, different types of patriotism, and this virtue must not be made an excuse for narrow-minded bigotry or for an arrogant claim to over-ride the just rights of other races. Such an attitude, even if it resulted in temporary gain to our country, would be bought at a heavy price indeed, since nations, like individuals, have moral obligations and cannot ignore them without prejudice to their spiritual well-being. The true patriot will, in fact, be the better enabled to understand the attitude of a man of another nation if he realizes that he, too, has an indissoluble attachment to that country whence he derived his birth and infant nurture.

Our Masonic organization aptly illustrates the ideal at which we should aim. Every man feels a peculiar attachment to his Mother Lodge. He probably thinks it is the best Lodge in the world, but this in no way prevents him from working for the general good of all branches of the Grand Lodge to which he belongs, and in like manner the true patriot, while being loyal to his Motherland, will strive to work for peace and harmony between the various nations which constitute the whole world.

We are, no doubt, far distant from the day when all the nations of the earth will be joined in one vast federation, but we can each and all of us do our best to assuage asperities of feeling between different nations. When we travel abroad and bear fraternal greetings to a Lodge and another jurisdiction, even the humblest of us is an ambassador of peace and goodwill, and we may be assured that the members of that foreign Lodge will think no worse of us because we show we are proud of being Englishmen, while we on our part by a tactful speech, and, above all, by the obvious

sincerity of our fraternal feelings, will do much to remove misunderstandings and help to create a focal point of good fellowship for our own native land in the country we are visiting.

This, indeed, is patriotism of the highest order, as well as good Masonry.

CHAPTER V

“Be careful to perform your allotted task while it is yet day.”

How often in life do we meet the man who says, “I am too busy earning my living to spend time in doing good or helping those less fortunate than myself, but in a few years things will be easier and even if I don't retire from business I shall have more time to devote to others.” The tragedy is that that time never comes, for the more a man becomes immersed in his own personal interests the less time does he find for helping others. This, indeed, has been the burden of every teacher since the dawn of man. “Do good to-day, for tomorrow may never come.”

It is so easy to put off doing the altruistic deed which our conscience tells us is required but which necessitates some self-sacrifice of time, if not of money. There is much to be said for the maxim of the boy scout, that we should not be content to lie down to rest at night unless we have at least one fresh good deed to our credit, but we should remember that not only is this a minimum qualification, but it is one intended for boys, not men. The Mason, if he is sincere, should strive to do his duty and, if that were possible, a little more than his duty, on every day which he lives.

It may be asked what is our allotted task? Until we have satisfactorily answered that question we cannot successfully perform that task. The simplest answer is to do whatever our hand findeth to do and do it with all our might, not for our own advantage, but to the glory of the G. A. O. T. U. and for the welfare of our fellow creatures. But every Mason should consider that as a member of the Craft he has a special piece of work to do. He hopes to be a perfect ashlar in the Temple of the Most High, and every ashlar in a building has an allotted place and a definite function.

Therefore, as soon as he enters the Order a man should seriously ask himself what task he can perform for the good of Freemasonry. He has stated that he has entered the Order so as to make himself more generally serviceable to his fellow men, and this being so it is clearly his duty to render service in some fashion.

In particular, what service will he give to the Order which has received him? He has a multitude of tasks from which he can make his choice. Will he study the significance of the ceremonies and as he grows older try to teach the younger Brethren what they really mean? There is considerable need for a body of men in Masonry who would undertake this task. At present thousands enter the Order and no one gives them a hint as to the significance of the ceremonies or the valuable lessons they inculcate. In consequence many of these members either drift out of Freemasonry or merely attend it for its social side. If, however, a Brother has no aptitude for this line of work but says that the Social side appeals to him, this does not preclude him from rendering valuable service.

Not merely can he be a supporter of the charities, wherein he can do most useful work, both by contributing himself and by keeping alive the active interest of the whole Lodge in these charities, but he can extend the social usefulness of the Lodge itself by

seeing to it that every newcomer gets to know all the members. In our modern civilization, with its speed and turmoil, men are often extremely isolated. It is no longer as easy to make friends or to get to know each other intimately as it was in the days when people were born in small towns and lived there most of their lives. In a City like London the members of a Lodge often come from far distant suburbs and meet at a restaurant in town, perhaps six times in the year, and unless someone makes it his special task to bring the members into close touch with each other the new initiate is likely to remain a Brother in name only, for the rest of his life.

Numerous other tasks will occur to thoughtful readers, and the real value of them depends largely on the fact that a Brother has thought them out for himself. Of this we may be sure, that if each of us earnestly desires to find some task to do we shall find it without much difficulty.

Nevertheless, we ought not to be content to restrict our service to members of our own Fraternity. After all, we said that we wished to render ourselves more generally serviceable to our fellowmen, and in no way can we enhance the prestige of our beloved Order more adequately than by so acting as to lead the outside world to say "He is always willing to help because he is a Mason." Here, again, a fine example has been set by the Boy Scout movement.

Many of my readers must have seen a reference in the papers to the fact that some years ago an American citizen was helped by a boy scout when in difficulty. He did not even find out the name of the boy, but he discovered that the ideal of a boy scout was to do at least one good turn every day. This so impressed him that when he got back to the United States he started a boy scout movement there. Now would it not be a fine thing if we had men coming into Freemasonry because they had found Masons so willing to help that they felt it to be an institution which they would like to support and spread throughout the whole globe? This, indeed, would be performing our allotted task while it is yet day, and at the end of our earthly career we should have no need to fear the night when no man can work.

CHAPTER VI.

"The Common Gavel is to knock off all superfluous knobs and excrescences, and the chisel is to further smooth and prepare the stone for the hands of the more expert craftsman."

Before considering the moral significance of this sentence it is perhaps desirable to point out that the gavel is not strictly the same tool as the mallet or the setting maul. The tool with which the Master and the other Officers keep order is really a mallet. The gavel is the same as the Adze, which was the principal tool used by Asiatic workmen and by European Masons up to the close of the Norman period. Norman work in stone was dressed and carved with this implement, and it was the introduction of the chisel in the 12th century which enabled the craftsmen to produce the more finished carvings and moldings which constitute one of the characteristic features of early English architecture.

The most casual glance at Norman sculpture work shows that it is comparatively rough and shallow, and entirely lacking in the polish and finish of the chisel-cut sculpture of the succeeding styles. Thus the gavel, or adze, is a different tool from the mallet, which

is used with the chisel, and the general use of the term “gavel” for the Master's mallet is almost certainly erroneous. The main difference between the two tools is that while the gavel has at one end a cutting edge, the mallet should be cut off blunt at each end.

The fact that a chisel is given to an E.A. is in itself an anachronism for it is a tool used, not for the squaring of rough stones, but for the finishing of a perfect ashlar, or for the carving of a delicate piece of sculpture. This anachronism appears very markedly in the ceremony itself, for whereas the first degree deals practically entirely with the training of the moral character, we are told that the chisel points out to us the advantages of a liberal and enlightened education. Now it is the second degree which symbolically sets before us the advantages of education, whereby we are permitted to extend our researches into the hidden mysteries of nature and science: thus the work of the gavel must precede that of the chisel.

With a few deft blows of the adze (or gavel) the skillful mason knocks off the rough knobs and excrescences and produces the rough ashlar. It might be possible to produce the same result with mallet and chisel, but it would be slow and laborious, and one would probably produce no better results than with the adze. We are told that the latter represents conscience and it is an apt simile, for conscience enables a man to roughly shape his character, in broad sweeping lines, and to tell in an instant whether a particular course of action is right or wrong. If it is wrong, he must cut it away, otherwise it will form an ugly excrescence on his character.

A very usual figure of speech is, “So and so is a rough diamond.” It implies that he is a man of a fine disposition but lacking in those little refinements which go to make a polished gentleman. To acquire this polish it is necessary to apply the chisel, or, in other words, education, and a man spoken of as a rough diamond is so described because he lacks this polish.

Now it should be noted that if the conscience of a man is defective, although you may produce what appears to be a polished gentleman a closer inspection reveals the fact that there is a serious moral defect in his character. In Masonic language, the rough ashlar has not been trimmed square, and although the chisel of education has been applied to the block of stone, the finished ashlar, even though the surface be smooth and polished, is not a true square and would prove useless in the building. It may be that one side is longer than the other or that one surface is convex. Whatever be the defects it is not after all a “Perfect ashlar.” In other words, we must first apply the gavel of our consciences before utilizing the chisel of education.

We now perceive why symbolically it is wrong for the Master to use the gavel. Each man must use his own conscience, it is the very first tool he should apply, and nobody but he can use it, whereas the Master, who represents a spiritual teacher or instructor, may be fittingly described as using the mallet, that is to say, as directing the education of the junior members of the Craft, for it is with the mallet that the skilled craftsman applies the force required for the chisel and controls the direction in which it shall cut.

Although in a Masonic Lodge it is almost the universal rule that the E.A. should pass to a F.C., in real life it is not the case, and certainly every one is not capable of directing the education of others. This work requires a skilled teacher, one who has himself learnt thoroughly that which he has subsequently to teach, and also possesses in

addition the ability to impart the knowledge he has acquired, qualities which are not by any means always found residing in the same person. On the other hand, God has given to every man a conscience, which will enable him to define the broad principles of right and wrong, and although education may do much to assist the conscience, education without a good conscience may prove a curse instead of a blessing so far as the moral development of the man is concerned.

Thus it will be seen that to call the Master's mallet a gavel and to say that it is given to him as a sign of his power and rulership is flatly to contradict the explanation of the working tools in the first degree. Every workman must use the gavel, even if he be only an E. A., and no man hands over his conscience to the control of another, certainly not one who has had the benefit of our Masonic training. On the other hand, the Master is specifically told that it is his duty to employ and instruct the Brethren, and if we choose for the moment to regard the Brethren as chisels directed by the Master, we shall probably obtain a true picture of the real intentions of our Masonic system.

So far as Operative Masonry is concerned there seems no shadow of doubt that the first tools given to an E.A. were the gavel and straight edge; the latter being merely a piece of wood five feet long, whereby he could mark out a rough square on a piece of stone, which he then shaped with his adze. No craftsman would place in the hands of a beginner a delicate instrument like a chisel, a tool more quickly damaged than almost any other builder's implement.

Nevertheless, although we can cavil at the presence of the chisel among the working tools of all E.A. from the Operative standpoint, there is for all that considerable justification for its presence at this point in a Speculative Lodge. It is exceedingly probable that by education our 18th century revisers were thinking more of moral instruction than of technical, literary, or social training. Although every man possess a conscience, it cannot be denied that definite moral and religious training is necessary for the boy, whereby he is helped to perceive more clearly those finer distinctions between right and wrong which, without some such training, might not be so apparent to him. In this sense the chisel may fitly be regarded as a companion tool to the gavel, for it is impossible to draw any hard and fast line between our natural conscience and our acquired instinct of what is right and wrong, since the latter begins to grow within us even before we can talk or run about.

There is one point about both the chisel and the gavel which must ever be borne in mind since it teaches an important lesson to every sincere Freemason. Both necessitate friction, and we may almost say, wounding blows, on the raw material. Now this is precisely the effect alike of conscience and of any system of training. It is not always pleasant when our conscience forbids us to do something; it often means losing something we should like to have, something perhaps which seems actually a part of ourselves. Moreover, often it is through coming into contact, we may almost say friction, with other human beings, that our conscience is brought into play or we acquire education.

A solitary man on a desert island would hardly have any occasion for consulting his conscience at all, but one living in a crowded city is constantly brought into conflict with other men and his conscience alone will help him to decide whether his attitude towards them is just and unselfish. In like manner, a baby on a desert island might grow

to man's estate but would acquire little real education without someone to teach him, even if he found a box of books cast up from a wreck he could not read them without being first taught by another human being.

Now one of the great advantages of a Lodge is that men rub shoulders with each other and learn that each is not the sole person in the Lodge, but that others have their rights and are entitled to consideration. The friendly intercourse possible therein is undoubtedly of inestimable value in helping to mold the character of every member of the Lodge. We are taught to subordinate our wills to the general good and to think unselfishly and for the interest of the Lodge as a whole, rather than to try each to go our own way careless of the interests of others. In short, we not only polish our own characters but have them polished for us by the other members, while we in like manner render them a similar service. If, therefore, at any time some incident should occur which hurts our feelings or ruffles our equanimity, let us remember that this may be a well-directed blow of The Master Builder, which is intended to remove some excrescence from our character and thereby mold us hearer to the perfect ashlar.

CHAPTER VII.

“By square conduct, level steps, and upright actions we may hope to ascend to those ethereal mansions whence all goodness emanates.”

All through the ages the square has been regarded as the emblem of justice. In ancient Egypt when the gods appear as judges they are depicted as seated on chairs in which a square is carefully portrayed, and even in the ordinary speech of the outside world a square deal is the generally recognized term for a fair and just transaction. It is not surprising therefore to find that this implement plays a prominent part in our Masonic symbolism, in fact it is one of the very first tools to which the attention of the apprentice is directed after he has received the light.

It should be noticed, however, that the three working tools of a F.C. are also the characteristic jewels of the principal officers of the Lodge, and since in every degree the candidate passes, as it were, in review before each of them, we immediately obtain a valuable symbolic lesson, namely, that we cannot make progress towards the light save by square conduct, level steps and upright actions.

There is not much difficulty in understanding the significance of the first and last phrases of the above sentences but sometimes there appears to be a little uncertainty as to the exact significance of the phrase, “level steps.” This implies that our feet are planted firmly on the ground and therefore that we feel no uncertainty as to the direction in which we are moving, neither will the winds of adversity divert us from our path.

We know also that the level implies that there is a natural equality between Brethren, and so in the phrase, “level steps,” we are taught that we should go forward side by side with our fellow members, not trying to push the weaker to the wall, in order to achieve our goal irrespective of the claims of others. This fact is more significant than appears at first sight. In real life some men are more spiritually evolved or more intellectual than others, but we are taught hereby that instead of selfishly hastening on, such men should stay and help the weaker Brethren, lending to them something of their intellectual ability or their spiritual insight so that they may keep pace with those more

richly endowed. This is peculiarly brought out in the way that Officers work in a team for the good of the whole Lodge and are promoted in rotation. It is, indeed, a valuable lesson! The spirit of esprit de corps is a high virtue and one which should particularly distinguish a Masonic Lodge, and the spirit which will lead a more evolved Brother to pause on his journey to help a weaker one is deserving of cultivation. Moreover, it brings its own reward, for such an action is in the highest sense unselfish, and thus further increases the spiritual evolution of the man himself and brings him yet another step along the path which leads to the goal towards which we are all striving.

When we look round the outside world and see how commercial competition has produced a spirit wherein the weakest are thrust to the wall and men say, "Let the devil take the hindmost," we see, that this little phrase conveys, perhaps, one of the most important and salutary lessons needed by the present generation, and gives another example of the truly exalted moral teaching contained in every word and line of our Craft rituals.

Indeed, this willingness to slow down one's own spiritual progress to help another is the essence of self-sacrifice, and has been the guiding principle which has inspired all the great spiritual teachers of the world in their efforts to advance the well-being of struggling humanity.

Now it is important to realize that this spirit of self-sacrifice succeeds to "square conduct." In other words, it is only when a man has learnt to be just to his fellow men that he can realize the next lesson, which is that he must be more than just, he must give up his own rights to help others. There would be nothing unjust in his outpacing his companions, but it would be selfish, or at any rate self-centered. For all that, it should be remembered that the square in some measure represents the letter G., which stands for God, the Grand Geometrician of the Universe, the Just Judge. There are other aspects of the Deity which are perhaps more lofty, but, as the old Jewish teachers perceived, you must first make man realize that God is Just before you can convince him that He is something even greater than this, namely, a loving father.

Once, however, we have realized that God is just and that we are all partakers of the same nature, all equally His children, we shall perceive that we shall hardly be acting justly to our fellow men if we leave them behind in the race, and do not help and assist them so that all humanity may achieve the same goal.

The above facts also help us to understand the significance of the plumb line, itself an emblem of God's unerring justice, for they cause us to perceive that we must show forth the lessons we have learnt by upright actions. Unless we show by our actions in life that we have assimilated these important teachings, our knowledge is but vain, and herein it is interesting to note that the level and plumb rule, or, rather, the plumb line, will themselves form a square, thus showing that these three, symbols are a trinity and may-be refer to the triune nature of the Supreme Being.

We may at any rate feel sure that the Brother who acts up to the principle of the square, level and plumb rule will not have labored in vain in the terrestrial Lodge, and on quitting it may reasonably hope that he will be permitted to enter that Temple not built with hands, eternal in the skies.

CHAPTER VIII.

“For even at this trying moment our Master remained firm and unshaken.”

Although it is in the first degree that the candidate is made acquainted with the principles of moral virtue, and the second and third degrees are devoted to more recondite researches, yet all three degrees have their appropriate moral teachings interwoven with other allegorical instruction. If we desired to find a word which most aptly summarizes the significance of the third degree, we could not find one more suitable than the word “loyalty,” although, of course, this does not preclude the fact that other moral lessons are inculcated during the ceremony.

The Brethren will remember the peculiar nature of the ob. in this degree, which, while containing a definite reference to the f.p.o.f., also contains a specific promise as to the loyalty we should show towards a Brother, by respecting his secrets, protecting his good name and maintaining his honor, both in his absence and presence, and in particular by never injuring him through certain of his relations.

Some Masons have been inclined to criticize the last clause on the grounds that by implication it releases the Freemason from a like responsibility to the relations of those who are not Masons. This, however, is a gross travesty of the truth. The obligation must be considered in its entirety, and not as if each sentence were a separate and distinct command. The promise is one of loyalty to the Brotherhood as a whole, and to every member thereof, as is shown by the great stress laid on keeping inviolate the lawful secrets of a Brother. No one has ever suggested that because a Freemason thus promises to keep a Brother's secrets, this implies that he is thereby exempted from a like duty in the case of non-Masons. Similarly, every clause in the ob. inculcates the virtue of loyalty, a lesson which is immediately driven home by the dramatic incidents which follow, in connection with the Traditional History.

After all, what is the clearest moral teaching of the incident here related, is it not loyalty to one's duty, to the promises one has made and to Freemasonry itself? This does not mean that there are not more mystical meanings hidden within the story, there undoubtedly are, but the moral instruction is nevertheless of great importance.

Loyalty to duty. It is this which the story teaches us, and my readers may be interested to know that the same theme is taught in the Mahabarata, in the legend of the Last Journey of Yudisthira, which relates how he goes on a long journey which ultimately ends at the gates of Heaven. There he is told that he is welcome, but his dog, who has followed him, cannot enter Heaven, for Heaven is not the place for dogs. Whereupon the Indian king replies that the dog has followed him loyally throughout his lone, weary journey, and that to forsake a friend is as vile as to commit a murder. Rather than do such a foul deed he is prepared to give up all hope of Heaven. Immediately on his utterance of these words the dog changes form and stands beside him as Dharma, the god of Duty, and he enters into heaven.

Here, then, we have the same underlying lesson of loyalty to duty, and it should be remembered that the F.C.s who went in search, on a long and dreary journey, were similarly actuated by loyalty to their lost Master, and inspired by a sense of duty.

It is probably no exaggeration to say that among us English people loyalty to duty is considered one of the highest virtues. The pages of our history give countless examples of this fact, and this virtue probably appeals to us more than almost any other. It is

therefore fit and proper that the culminating degree of the Craft should emphasize its importance in almost every line in the ceremony.

We must be careful, however, not to give too narrow an interpretation to the word "duty." The ceremony inculcates loyalty in all its aspects; loyalty to our fellow men; loyalty to a sacred trust reposed in us; loyalty to those set in authority over us and, above all, loyalty to the Supreme Ruler of the Universe. The lesson is driven home by the manner in which the opposite vice is depicted. To all right-minded men, treachery is a peculiarly abhorrent defect. Dante places traitors in the very lowest part of Hell and lowest of all places those who have betrayed a benefactor. The three villains in our story are traitors first of all to a Brother, secondly, to their Master, and lastly, to their benefactor, for, ex hypothesis, they must have received the F. C. degree from the very man whom they subsequently treated so badly.

There is one important lesson on this subject which is apt to be overlooked, namely, that the opportunity for the display of this virtue seldom occurs except in times of sorrow and defeat. It is when the foemen ring the castle round, the last food is eaten, the last water drunk and the walls are crumbling before the assaults of the attacking party, that the soldier is able to prove his loyalty. It is when false friends forsake a man, when troubles creep in on every side, that the true friend shows himself in his real colors. It is when a cause is lost, when victory rests on the banners of the enemy, when cowards fly and false friends prove traitors, that loyalty shines out as a glimmering ray amid the darkness. It is tragic, but true, to say that the real test of loyalty is usually on the brink of an open grave, and often the loyal man does not live to receive the reward of his virtue in this life. It is, therefore, in some ways one of the most unselfish of virtues, but it leaves behind it a fragrance sweeter than myrrh and a crown which is truly celestial.

CHAPTER IX

MASONIC PROVERBS, POEMS AND SAYINGS.

The foregoing chapters make no pretense at exhausting the subject. To deal fully with the moral teachings of Freemasonry would necessitate the writing of many volumes, but such is not the purpose of this book. Herein I have endeavored to elucidate the moral teaching underlying certain well-known and significant phrases in our ritual, hoping thereby to inspire others to attempt a similar task. It is with this purpose in view that a number of the most pregnant passages have been selected for inclusion in this volume. All of them are worthy of the most careful consideration by thoughtful Masons, who will find them most valuable themes for short addresses or brief speeches, wherein they can help to instruct the junior Brethren, more especially those who are only just passing through their degrees. Let us not forget that a sound moral basis is the very foundation of every religious system, and Freemasonry herself declares that it is an essential qualification for the student who would endeavor to unravel her more secret teachings.

Moreover, when faced by a critic from the outside world, a Brother will often find that an apt quotation will enable him to develop an argument in defense of our Order which, without disclosing Masonic secrets, will enable an honest critic to perceive that Masonry is definitely a force for good in the world.

The inclusion of a few verses of Masonic poetry needs no justification, for they enable

a Brother to memorize some Masonic ideal and set it ever before his eyes.

- 1 Right glad am I to find your faith so well founded.
- 2 That virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart, - CHARITY.
- 3 The practice of every moral and social virtue.
- 4 Let me recommend to your most serious contemplation the Volume of the Sacred Law.
- 5 By looking up to Him in every emergency for comfort and support.
- 6 Ever remember that Nature hath implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.
- 7 Let PRUDENCE direct you, TEMPERANCE chasten you, FORTITUDE support you, and JUSTICE be the Guide in all your actions.
- 8 Endeavor to make a daily advancement in Masonic knowledge.
- 9 Masonry is not only the most ancient, but also the most honorable Society that ever existed.
- 10 A Mason's Charity should know no bounds, save those of prudence.
- 11 Learning originated in the East.
- 12 The Universe is the Temple of the Deity we serve.
- 13 The Sun and Moon are messengers of His Will, and all His Law is concord.
- 14 To be in Charity with all men.
- 15 CHARITY comprehendeth the whole.
- 16 The distinguishing characteristics of a Good Freemason are Virtue, Honor, and Mercy, and may they ever be found in every Mason's breast.
- 17 You are expected to make the liberal arts and sciences your daily study, that you may the better discharge your duties as a Mason, and estimate the wonderful works of the Almighty.
- 18 "There's naught but what's good To be understood, By a Free and an Accepted Mason."
- 19 He who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard, for a time will come - and the wisest of us knows not how soon - when all distinctions, save those of goodness and virtue, will cease, and Death, the Grand Leveler of all human greatness, reduce us to the same state.
- 20 Steadily persevere in the practice of every virtue.
- 21 Judge with candor, admonish with friendship, and reprehend with mercy.
- 22 You are to encourage industry and reward merit; to supply the wants and relieve the necessities of Brethren to the uttermost of your power.
- 23 View their interests as inseparable from your own.
- 24 To the just and virtuous man death hath no terrors equal to the stain of falsehood and dishonor.
- 25 The posture of my daily supplications shall remind me of your wants.
- 26 You are to inculcate universal benevolence and, by the regularity of your own behavior, afford the best example for the benefit of others.

- 27 You agree to be a good man and true, and strictly to obey the moral law.
- 28 Practice out of the Lodge those duties you have been taught in it, and by virtuous, amiable, and discreet conduct prove to the world the happy and beneficial effects of our ancient institution; so that when anyone is said to be a member of it, the world may know that he is one to whom the Burdened Heart may pour forth its sorrow, to whom the Distressed may prefer their suit, whose hand is guided by Justice and whose Heart is Expanded by Benevolence.
- 29 What you observe praise-worthy in others you should carefully imitate, and what in them may appear defective you should in yourself amend.
- 30 We learn to be meek, humble, and resigned, to be faithful to our God, our Country, and our Laws, to drop a tear of sympathy over the failings of a Brother, and to pour the healing balm of Consolation into the bosom of the afflicted.
- 31 May all these principles and tenets be transmitted pure and unpolluted from generation to generation.
- 32 Q. What manner of man should a free and accepted mason be? A. A free born man, brother to a King, fellow to a Prince or to a Beggar, if a Mason and found worthy.
- 33 Q. What do you come here to do? A. To learn to rule and subdue my passions.
- 34 The tongue, being an index of the mind, should utter nothing but what the heart may truly dictate.
- 35 Masonry is free and requires a perfect freedom of inclination in every Candidate for its mysteries. It is founded on the purest principles of piety and virtue.
- 36 FAITH is the foundation of Justice, the bond of Amity, and the chief support of Civil Society. We live and walk by FAITH.
- 37 HOPE is an Anchor of the Soul, both sure and steady, and enters into that which is within the Veil.
- 38 CHARITY is the brightest ornament which can adorn our Masonic profession, and is the best test and surest proof of the sincerity of our religion.
- 39 To-day we may travel in PROSPERITY; to-morrow we may totter on the uneven paths of Weakness, Temptation and Adversity.
- 40 THE BIBLE: The Almighty has been pleased to reveal more of His Divine Will in that Holy Book than He has by any other means.
- 41 MERCY: Mercy, when possessed by the Monarch, adds a luster to every gem that adorns his crown.
- 42 Our Mother Earth is continually laboring for our support; thence we came, and there we must all return.
- 43 May Virtue, Honor and Mercy continue to distinguish Free and Accepted Masons.
- 44 Contemplate the intellectual faculty and trace it from its development, through the paths of Heavenly science, even to the throne of God Himself.
- 45 Let us toast every Brother, Both ancient and young, Who governs his passions And bridles his tongue.
- 46 May the fragrance of Virtue, like the sprig of acacia, bloom over the grave of every deceased Brother.

- 47 Our prayers are reciprocally required for each others' welfare.
48 May all Freemasons live in love and die in peace.
49 May every Brother have a heart to feel and a hand to give.
50 May we be more ready to correct our own faults than to publish an error of a Brother.

51 May we never condemn in a Brother what we would pardon in ourselves.

52 To every true and faithful heart That still preserves the secret art.

53 A MASONIC DIRGE.

There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep
Low in the ground! Low in the ground!
The storm, which wracks the winter sky,
No more disturbs their deep repose
Than Summer evening's latest sigh
That shuts the rose! That shuts the rose!
Ah, mourner! long of storms the sport,
Condemned in wretchedness to roam,
Hope, thou shalt reach a sheltering port,
A quiet home! A quiet home!
The sun is like a spark of fire,
A transient meteor in the sky;
The soul, immortal as its Sire,
Shall never die! Shall never die!

- 54 So here's to the sons of the widow,
Wheresoever they roam,
Here's to all they aspire,
And if they desire,
A speedy return to their home.

- R. Kipling.

- 55 We met upon the level,
And we parted on the square,
And I was Junior Deacon,
In my Mother Lodge out there.

- R. Kipling.

56 From Time Immemorial:

From Yucatan to Java's strand
We have followed thy trail o'er sea and land.
When Pharaoh lived he knew this sign,
Brother of mine, Brother of mine.
Where Vishnu sits enthroned on high
I noted Hanuman passing by,
And as he passed he made this sign,
Brother of mine, Brother of mine.

In the ocean of peace I came to a land
Where silence broods on an empty strand,
Where ancient Gods of carven stone
Gaze o'er the waters, still and lone,
And, search as I might, I could but find
Fragments of wood, which bring to mind
Ancient writings of bygone days Ö
Whilst on the hieroglyphs I gaze
I find that they also knew the sign,
Brothers now dead, yet Brothers of mine!

FOOTNOTES

(1) The E.A. Handbook, published by The Baskerville Press, Ltd.

THE MASONIC TROWEL

by Michael A. Buchan, 3200

Scottish Rite Journal - September 1992

One night while sitting in Lodge, I observed the strikingly different persons seated on the opposite side of the room. Suddenly, the faces merged into another image, a wall constructed of hand-molded brick. I am an operative, as well as speculative Mason, and I have actually spread the cement during the construction of various rock and brick projects, the last during the laying of some 13,000 hand-molded brick in the walls of our home.

Have you ever laid any brick or rock? Have you ever felt the plasticity of the mortar as you set the brick in place and aligned it with the guide string? Did you feel the way the mortar “grabs” the brick as the water is absorbed from it? Placing it deftly into position and aligning it before it is “grabbed” is the secret of successful bricklaying.

Now, what about the Masonic “cement of friendship and Brotherly Love”? How many times have you shaken a Brother's hand and felt that elusive power that bonds you to him? Think, for a moment, how the frequent contact with the Brother's hand has led to a deeper bond of mind and soul. He may not agree with you on many subjects, but here is that Fraternal Bond, that “cement of friendship and Brotherly Love.”

When it comes to the selection of the brick to be used in the construction of a wall, some folks will choose uniformly colored ones manufactured with mechanical precision. Others will pick multicolored bricks formed irregularly by hand-molding. My preference has always been the hand-molded ones, like those used in the walls of our home. To my eye, they are more aesthetic; to my skill at laying them, they are more challenging.

And, I guess I prefer all the different temperaments that make up most Lodges, the kinds of characters that require carefully tempered mortar and the skilled use of the trowel to build the bond that unites them.

While each of us strives to fit himself as a living stone, what with human nature being the way it is, each can also make good use of the trowel. So whether you decide to take an operative trowel in hand to erect some kind of edifice, or a Masonic Trowel to

cement a Fraternal Bond, why not make it a practice to heft the working tool and feel the cement in an effort to help make Masonry a more cohesive “society of friends and Brothers”?

THE MAN WHO WASN'T

by J.D. Rietzke, MPS

The Philalethes - August 1992

There are those of us who have been in Masonry for many years who have had the experience of not accepting a petition from someone who we feel does not meet the qualifications required for Masonic membership. I remember very well, some 30 years ago, when I was Junior Warden of Wood County Lodge #112, being approached for a petition from someone I didn't know. I raised the question of this potential applicant at a Lodge meeting and found that this man had applied elsewhere and been turned away. It seems that he had a long history of drinking and wife abuse. Other instances could be related but by now you have the idea what is being implanted-that Masonry is not for everyone-even though they may desire membership. What has such a long introduction to do with the subject at hand-The Man Who Wasn't-this man also wanted to join but was also declined membership. Who is this man that he rates an article in a Masonic publication? He is no less than Richard Wagner, the great Germanic opera composer. When the field of opera is explored Wagner rates along with Puccini and Mozart at the top. Even so Masonic membership was denied him. Why? What could there be in the life of this great figure of music that Masonry didn't want to be associated with him?

Even the paternity of Wilhelm Richard Wagner, who was born May 22, 1813, is surrounded by intrigue and mystery. His mother was Johanne Rosine Wagner, the name of the father of the birth certificate is Carl Friederich Wagner. However there is some evidence to support the historical assumption that Richard's father may actually have been Ludwig Heinrich Geyer. In any case Carl Friederich Wagner died November 23, 1813 and eight months later, on August 28, 1814, Johanne Rosine, the “grieving” widow, married Ludwig Geyer, bearing him a daughter six months later. Whatever the circumstances of his birth and paternity young Wagner received a good education. He was a sickly child and was very weak as a result. Geyer, his stepfather (?) died when Richard was only 8 years old. Wagner's first exposure to music was through an acquaintance of his stepfather, Carl Marie von Weber. This relationship ended upon the death of von Weber when Wagner was 13 years old. Young Wagner, unlike many other musicians and composers, did not display any early musical leanings. He was interested in Shakespeare and was greatly intrigued with Greek mythology. When he was 14 he dropped out of the school he was attending and returned home to his mother and siblings in Leipzig. During the next several months he heard the music of Beethoven and Mozart, relating Beethoven to Shakespeare.

Gradually music replaced drama and literature as Wagner's main interest. In April 1829 he heard Beethoven's only opera, Fidelio. This had a great effect on him. He seriously studied composition, musical theory and all the symphonies of Beethoven. During the summer of 1829, at age 16, he composed his first works: an aria for soprano, two piano sonatas and a quartet modeled after Beethoven. He would later attend the University of Leipzig as a music student but did not graduate. He appeared more interested in student

activities, including gambling and drinking. He fell heavily into debt. He stole his mother's pension check, lost it all gambling except for one thaler. He was desperate. Before staking this last thaler he made a promise that if he won he would "turn his back on the world of cards forever." The cards fell his way and within a short period he paid off his outstanding debts, including his mother to whom he made a complete confession, promising her of his resolve. This was a resolution that he maintained the rest of his life.

So far we have covered just a bit of Wagner's early history but our concern is "what did he do that no Mason would accept his petition?" In 1848 Wagner was living in Dresden; Germany was in a state of political crisis. Internal conflict was dividing the nation with revolution occurring in various states of the nation. In June 1848 Wagner joined the revolutionary Communal Guard. He wrote two revolutionary poems and an article praising the Austrians who had displaced their emperor. Two months later Wagner departed Dresden for Vienna which was the hot-bed of the revolutionary activity. During this time there was much that emerged from the musical Wagner including his developing friendship with Brother Franz Listz. Wagner developed plans for reorganizing the Vienna theaters. While involved with the theater and music Wagner still sided with the revolutionary forces. In March 1849 two anti-state poems were published anonymously but bore the style and eteric of Wagner. A month later another anonymous article appeared glorifying the revolution, again in the style of Wagner. On April 30, 1849 he became the editor of the revolutionary paper, the Volksblatter. At the same time he became very close to the leaders of the movement, printing some pamphlets which were intended to turn government troops against the state. He left Vienna and returned to Dresden where, on May 5, 1848, fighting broke out between the loyalists and revolutionary forces. According to accounts Wagner ascended the tower of the Kruezkirche and acted as a lookout for the revolutionary forces and came under constant fire. What his total involvement with the movement was can be left to speculation. On May 19, 1849 a warrant was issued for his arrest, with the possibility that he might be charged with treason, an offense that carried the death penalty. Listz advised Wagner to go to Paris by way of Bavaria and Switzerland. On May 24 Wagner left Germany under the name of Professor Warder of Berlin. Traveling through Switzerland he reached Paris on June 2, 1849. Wagner left his wife, Minna, behind in Germany. It would be 11 years before he would return to Germany. During his stay in Switzerland Wagner, who had a reputation as a womanizer, became acquainted with a married woman, Jessie Laussot. Her marriage to Eugene was shaky with Wagner contributing to its shakiness. They, Wagner and Jessie, talked of running off together, forsaking their unhappy marriages.

Wagner remained in Paris only a short time. He was most impressed with Switzerland and within a short time he left Paris, returning to Zurich. Many political refugees found a haven in this country. Meanwhile in Germany Wagner had been tried in absentia, found guilty of revolutionary activities and sentenced to death. The affair with Jessie Laussot became known, his plans to runaway with her were shattered and then she terminated the relationship by returning to her husband. Wagner quickly repaired his own marriage, begging forgiveness of Minna. Certainly being a patriot, even in a losing cause, should not have been a reason for Wagner to be refused Masonic membership. There is no historical evidence to support that Eugene Laussot was a Mason so, in this sense, Wagner would not have been in violation of the 3rd degree obligation. Even so

no one offered to accept his petition.

In an article of this nature space does not allow for relating the developing of Wagner's music. Suffice to say he was or did develop into one of the world's great operatic composers. Tannhauser had been accepted with mixed reviews; Die Meistersinger, Lohengrin, The Flying Dutchman and the development of the epic Der Ring des Nibelungen (4 operas linked together with a common story based on German mythology) were developed during this time of exile. To make a long story short after twelve years of exile the death warrant against Wagner was lifted and he was allowed to return to Germany.

A turning point in Wagner's life occurred in October 1853. It was at this time he met Cosima Listz von Bulow. She was the illegitimate daughter of Franz Listz by the Countess d'Agoult. Cosima's marriage to von Bulow was very unhappy. Cosima, like Wagner, was very anti-Semitic. von Bulow was a noted conductor and a close friend of Wagner. At first meeting Cosima was not attracted to Wagner. However their paths kept crossing and by late 1861 Wagner left his wife Minna and entered in a relationship with Cosima that was to last for the rest of his life. Both of them had strong Germanic political leanings with Wagner writing in 1869 that it was Germany's destiny to overrun and rule France. His political views put him at odds with many supporters of his music. Georges Bizet, the French composer wrote, for example: "Wagner is not a friend of mine...but the fascination with his music is indescribable." Wagner wrote a series of articles in the Munich *Suddeutsche Presses* entitled "German Art and German Politics" extolling the virtues of German life and how this life was to extend its blessings beyond its own frontiers. This series was to extend over 15 articles but they became so inflammatory that the editor canceled the last two. In March 1869 Wagner wrote a lengthy appendix to the book "Judaism in Music" in which he blamed the Jews for personal attaches of himself. It was during this same time that Wagner became acquainted with Friedrich Nietzsche whose writings, some 60 years later, formed the foundation of the Nazi movement as well as being the favorite writer of Hitler. Nietzsche was violently anti-Semitic and strongly in favor of a master race. In time though even Nietzsche turned against Wagner, writing that Wagner was overly strong in his support for German rule and in his anti-Semitism.

On June 6, 1869 Cosima gave birth to a son, fathered by Wagner. She was still the wife of von Bulow, not securing a divorce until 1870 after which time she and Wagner married. The liaison between Cosima and Wagner, for a time, strained the friendship of Wagner and Listz. Cosima left the Catholic church to marry Wagner who was Lutheran. While Wagner continued to write music he continued also to be actively involved in political writings. The final twelve years of his life were devoted primarily to the establishment of the opera theater at Bayreuth and the staging of the famous "Ring" cycle.

One of Wagner's desires, that of joining the Masonic Lodge was never fulfilled. History records that he talked Masonry with his father-in-law, Brother Franz Listz, on many occasions but neither Listz nor any other of Wagner's Masonic friends would accept his petition. Wagner's political views, his strong anti-Semitic feeling, his illicit relationship with Cosima and several other women, were factors that helped keep Wagner from ever becoming a Mason. He was famous as a composer but infamous in his private and social life. Some even feel that his music is inflammatory. Is it any

wonder that Wagner was Hitler's favorite composer, for in him he found support for the Nazi movement. Wagner was a Nazi long before there was a Nazi movement.

Wagner died in 1883 and is buried at Bayreuth. Cosima lived until 1930-she was born in 1837, twenty-four years younger than Wagner. She is buried beside Wagner. Each year thousands visit his home and grave. Today the Wagner home is a museum honoring the music of Wagner. The four operas comprising the "Ring" cycle are performed annually at the Bayreuth Opera House, drawing listeners from all over the world and attracting the world's greatest operatic singers as participants. Knowing now what you know about Wagner's background could you, in good conscience, accept his petition for Masonic membership? Could his great musical accomplishments offset a radical life? Only you can answer.

THE MYSTIC TIE

[author unknown]

MSA Short Talk Bulletin - October 1940

Adieu! A heart-warm, fond adieu! Dear Brothers of the Mystic Tie Ye favored, ye enlightened few Companions of my social joy!

The immortal verse of Robert Burns, written in his farewell to his Brethren of St. James Lodge, Tarbolton, Scotland, first popularized, if it did not originate, the three words now universally recognized by all English speaking Freemasons as expressing the very essence of the Fraternity.

But to recognize is one thing; to define is quite another, as any man may discover who attempts to describe a perfume, a sunset, a symphony, so another may smell, see, hear with the speaker.

What IS the Mystic Tie? Is it an obligation, taken before an Altar? Is it a Covenant, entered into between a man and men, before God and his fellows? Is it a thing that one can hold in his hand and see with his eye? Is it a matter of that land of the inner life, in which a man thinks the thoughts he never tells and learns the truths he cannot teach?

To every man, even the most extrovert and obvious-minded, comes at times a spiritual experience. Tongue-tied in the grip of emotion, few phrase it. But it happens; and none who reads these lame words but will admit it to himself at least, no matter how vociferously he denies it aloud.

It comes in as many ways as are men to whom it comes. One man stands before a mighty mountain-his eyes follow its rocky fastness up, up, up to where austere saw teeth of stone cut into the blue. Something in the might, the majesty, the aloofness, the dignity, the timelessness of the mass passes from rock to heart and sings therein a harmony which never quite dies away. Another cultivates a rose garden and in the pure beauty of the blossom which bursts forth under his ministering hands sees a vision not of the earth, earthy. A third kneels in a cathedral and as the organ's deepest diapason sounds a note so low it is hardly heard, so profound nothing else can be heard, and a shaft or sunlight strikes through stained glass to pick out a bit of stone carving, feels himself close to the eternal verities Ö

And others sit in a Lodge; a familiar, everyday, ordinary fact of Brotherhood's experience. They hear familiar ritual; they see familiar faces; they engage in familiar actions. There is no element of surprise, or drama, or great event, yet there is something present which is found nowhere else; something that men come, and come, and come again, often all their lives through, to get..

As illusive as a half-memory or childhood, as hard to catch as a sunbeam, as intangible as the hint of spring that sets the birds to flying north, it is as strong as steel, as permanent as the earth, as certain and dependable as gravity.

Brother Arthur F. Powell comes as near as may be to saying what is not sayable;

“What strand is it that tugs at our hearts, taut when so many threads are broken in the rough ways of the world?” he asks. then answers: “Ask what it is in the wild that calls to the little wild things? What sacred secret things do the mountains whisper to the hillmen, so silently yet so surely that they can be heard above the din and clatter of the world? What mystery does the sea tell to the sailor, the desert to the Arab, the Arctic ice to the explorer, the stars to the astronomer? When we have answered these questions, mayhap we may divine the magic of Masonry. Who knows what it is or how or why unless it be the long Cabletow of God running from heart to heart?”

We learn in school that a whole is the sum of all its parts. If, then, we might list all the parts which compose the Mystic Tie, their sum should be the definition of the whole. But it is not. Firstly, we cannot “list all the parts,” since one man's list and that of his Brother would differ even as our Brother's differ from ours. And secondly and finally, a whole which is the sum of all its parts is material-and the Mystic Tie is not made of matter.

We all have the same number of letters in the alphabet: we all have access to the dictionary which contains every word in the language-but we do not know how to take of these and write a Psalm of David, or Sermon on the Mount. We have the bricks and the stone and may even possess the plan-but the mortar of the spirit to build them into something deathless-that escapes us. Modern musicians have more notes to the scale than were known to Brahms and Beethoven and more strings and brass and woodwind to sound them-but who writes symphonies as the Masters wrote?

Still, we may try, knowing in advance that we must fail..

Ritual is a part of the Mystic Tie. How or why man must make rituals and learn them, love them, preserve them, is as mysterious as anything in life-but it has always been so. There is something deep within us which demands a set form of expression: we may say the thought in a thousand ways but we do say it in unison and in a special way. And this is true whether it be Freemasonry or Church or everyday life which is filled with a ritual so common that we do not think of it as ritual. “Good morning! How are you?”-ritual. To smile on seeing a friendly face- ritual. The clasp of hand to hand; the familiar gathering of family about a table; school, business, earning a living-all are rituals without which life would be unlivable. The lover's kiss and the words which all the world knows but which are invariably whispered as a secret -these, too, are ritual. And so the ritual of the Lodge, with its old, old truths phrased in stilted old-fashioned words and teaching anew every time it is heard what is already known of all who hear it-this golden chain of sounds which die even as they are born, and yet which never cease

sounding once they have been taken into the heart-they are a part of the Mystic Tie.

Teaching and learning ritual is a part of it. Long ago, answering some question regarding the oral and the cipher method of teaching ritual, Dr. Joseph Fort Newton, beloved and inspired Brother, wrote:

“What is efficiency in the teaching of Masonry? Surely it is something more than accuracy of the letter, valuable as that is. It is also the communication of a spirit, and we submit that this highest and most precious result is better achieved by oral instruction. It goes deeper, it stays longer, it touches parts of our nature which are not reached by decoding a cipher. For example, we were instructed in Masonry by a noble and gracious man to whom Masonry meant very much-long since gone to join the white and silent people we call the dead-but the impress of his spirit lingers still. He gave us something which no book can give, because the finest truth is communicated only through personality-it passes silently, mystically, from soul to soul. It is so in all education. The best thing a lad gets at college is not from books, but from his contact with strong men-as when Garfield said that the best university would be to sit on one end of a log with Horace Mann on the other end. Inaccuracies may be corrected, but we cannot think that the hours which we spent in fellowship with the gracious man who instructed us in the days that come not back, were wasted. Never! Perhaps we are sentimental. If so, we are glad of it. But we do feel that to abandon the oral teaching of Masonry would mean the loss of something unique, particular, and fine, and we know of nothing to take its place.”

Friendship is a part of the mystic tie; that glory of life in which man finds a man in whom he can trust, for whom he would labor, with whom he would live. Not the greatest poet who has yet lived has been able to define friendship. We know what it is, but we cannot explain it. Yet it is there, alive, vital, a part of Lodge life, an integer in the whole, and so a part of the Mystic Tie.

Mystery is a part of it-indeed, is it not named for mystery? And Freemasonry is so filled with mysteries! From whence came it, this chain of fraternity which began we know not when and grew we know not how? And whither does it go? The one as much a mystery as the other. Why do men seek that which does not advertise, which is known so little, (and that little, so badly) by the outside world? What unknown millions of men once trod its halls? Their names, their lives, their acts, their influence-we know them not. True, we can sup with Ashmole and enter St. Peter's with Wren; we can kneel with Washington in a Lodge in Fredericksburg, and we can touch the hand of Lafayette in a Masonic procession -at least in reading and in imagination. But the millions of unknowns who stepped as we have stepped, who spoke as we have spoken, who pledged as we have pledged, who lived and loved and died in Freemasonry, as we live and love and will die-they are a mystery; a dear, bewildering, unknown and forever to be unknown mystery but-a part of the Mystic Tie. The “secrets” of Freemasonry are a part of it. Granted that those secrets are of use and value only to the Freemason, the fact remains; men love that which is secret, that which sets them off from their fellows; that which the uninitiated cannot share. Passengers on a liner exclaim at the huge size of an iceberg, seldom realizing that there is eight times as much ice below the surface of the sea as is visible above. So with the power of the secrets of Freemasonry; the bond that lies within them is eighty times eight tighter than is tied by their mere possession.

Quoting again from the so-very-quotable Dr. Newton, writing in *The Builder*:

“In the Old Charges of Craft Masonry the initiate was obligated to keep the secrets of the Craft, by his honor as a man on the 'contents of this holy Book.' What were those secrets in the olden time? They included the technical secrets of his art-which have become symbolical secrets to us-and the Signs and tokens by which he made himself known as a Master Mason when he went a-journeying. Those secrets protected both the artist and his art. What are the secrets of a Master Mason now? Not the wise and noble truths which the Order teaches. Our fundamental Principles are the common possession of thinking men and are the foundations of the higher human life everywhere. Now what is secret in Masonry is not the truth which it teaches. but the method by which it teaches it-its ceremonial and symbolism, and the signs and token by which it protects the privacy of its Lodge room that it may teach more impressively. Also, those signs and tokens serve as a cover under which charity, brotherliness, and the busy heart of love can work without ostentation-enabling us to serve a Brother in perplexity or need without wounding a heart already sore. Therefore, if those secrets were surrendered, something beautiful and fine would be lost. In other days it required some courage to be a Mason, and those old pioneers who faced obloquy for their Masonic faith and fellowship, knew what they were about when they took no risks of having their sacred secrets violated but kept them warm and tender and true, passing them from mouth to ear down the years!” Of the Mystic Tie, too the universality of Freemasonry is a part. Two and a half million Brothers in this nation-five million in the world. In every civilized Country Freemasonry has grown and thrived until, alas, the ideologies of Dictators who revere only force struck down the gentle Craft in conquered countries. To be a part of anything important is always a bond: to be a part of anything so universal so widespread, so essential to so many peoples in so many lands and times-surely this is a part of the Mystic Tie.

“My Mother Lodge!” Next to his family and his God many a man keeps thought of Mother Lodge closely and dearer in his heart than anything else the world may offer him. Its hall may be small and old. Its furniture may be shabby and decrepit. The pictures on the walls may be faded, the carpet worn, the physical side wholly drab. but the Mother Lodge itself is neither shabby nor drab, it shines with a gentle radiance in the hearts of Brethren who love it and the light it sheds they will follow far. Surely it too, is a part of the Mystic Tie..

So on these pages might run on for volumes and still the story would not be told nor the arts listed show forth the truth of the whole.

None who have known it would think of denying the strength of the Mystic Tie. None who have its cord about their hearts would loose it. None can wholly comprehend it: none define, describe it. It exists; it works its gentle miracles: it is as mighty as it is intangible. Perhaps that singer of Freemasonry had a partial vision of it when he wrote “The Road”:

So many men before thy Alter kneel Unthinkingly, to promise Brotherhood: So few remain, humbly to kiss thy rood With ears undeafened to their mute appeal: So many find thy symbols less than real. Thy teachings mystic, hard to understand: So few there are in all thy far flung band To hold thy banner high and draw thy steel, And yet-immortal and most mighty, thou! What hath thy lore of life to let it live? What is the

vital spark, hid in thy vow? Thy Millions learned, as thy dear paths they trod. The secret of the strength thou hast to give- "I am a way of common men of God."

THE OPERATIVES

by C. T. Stigger, Jr., MPS

The Philaethes - December 1992

Members of the Masonic Fraternity are well aware of the terms "operative masonry" and "speculative Masonry" and their relationship to the Craft. According to the Kentucky Monitor, (1) Operative masonry "alludes to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. "

Also, the "Operative Mason directs his labors to the erection of material edifices composed of stone, brick, and mortar, which like all things temporal, must sooner or later succumb to the inevitable ravages of time." Speculative Masonry teaches "to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. Also, the Speculative Mason therefore is a moral builder for eternity, fitting immortal nature for that spiritual building which shall exist when earth's proudest monumental piles shall have crumbled in dust, and the glory and greatness of earth shall have been forgotten. "

From the above definitions there is a decided difference between Operative Masonry and Speculative Masonry. Masons are taught to practice Speculative Masonry, but what of the Operatives?

"The Operatives," short for the "Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviours, Plaisterers and Bricklayers," is a Masonic organization located in Great Britain and Ireland, which in September, 1989, expanded into Australia and New Zealand. It is little known in the United States, although it has existed almost eighty years. It offers a continuing avenue of Masonic history and light.

Very little information is available regarding the history of this organization. Mackey 's Revised Encyclopedia of Freemasonry (1946) (2) defines "Operatives" as those active in the modern study and practice of old gild customs. Specific individuals are mentioned, such as Dr. Thomas Carr, Dr. C. M. Merz, Sir John A. Cochrane, Sir Francis Pollock, and Clement E. Stretton who were active in the Operatives at its reconstitution and afterward. Waite, in A New Encyclopedia of Freemasonry (3) refers to a Padgett Ritual of 1686, "rewritten for the Operative Society." A paper presented by Companion A. S. Williams titled "Operative Masonry" (4) refers to writings of Dr. Carr and Dr. Merz located in the Grand Lodge (England) Library.

Irrespective of the historical background, this paper will consider this Masonic organization that is little-known in the United States. No effort is intended to attempt to authenticate or disprove the past of this organization.

On May 21, 1913, the Channel Row Assemblage was reconstituted at Bedford House in London. Brother Thomas Carr was the Enthroning Master under a special letter of authority signed by "the Masters" and signed by the Secretary of the York Division (W. Bro. Clement E. Stretton). (5)

The degrees of the Society are seven in number, namely: (6)

I[∞] Indentured Apprentice

II[∞] Fellow of the Craft

III[∞] Super-Fellow, Fitter & Marker

V[∞] Super-Fellow, Setter Erector

V[∞] Intendant, Overseer, Superintendent & Warden

VI[∞] Passed Master

VII[∞] Passed Grand Master Mason

The respective bodies of the Society are termed “Assemblages,” and consist of one Lodge of each degree, from First to Fourth, ruled by a Deputy Master Mason, who is the local representative of the (three) Grand Master Masons. Lodges of the Fifth and Sixth Degrees operate under the auspices of the Grand Assemblage and are controlled by a duly authorized Deputy Master Mason appointed by the Grand Master Masons; the Seventh Degree Lodge is under their direct control.

Membership in the Society is limited to candidates who are Master Masons, Mark Master Masons, and Companions of the Royal Arch in good standing. To advance to the Sixth Degree, the candidate must be an installed Master in both Craft and Mark (Royal Arch) Bodies.

The Degree of Indentured Apprentice is conferred at the first meeting after acceptance. The candidate is obligated on the Rough Ashlar and bound by the Oath of Nimrod. After a testing of his skills, he is made free of his bonds and is eligible to be passed to Degree II. This can be at the next Assemblage Meeting, symbolically seven years.

In the Degree of Fellow of the Craft, his bonds of indenture being canceled, he is set to work in the second stone yard. Here he is taught to render his ashlar true and polished. Upon inspection, the traditional history and the working tools are explained to him, rendering him eligible to be passed to Degree III. An interval of one Assemblage Meeting must pass before being advanced, symbolically twelve months.

The Degree of Super-Fellow, Fitter and Marker has a near affinity to the Mark Man (Master). The candidate learns to produce “fair work and square” stones, suitable for the building of the edifice. An interval of two Assemblage Meetings must pass before being advanced, symbolically twelve months.

In the Degree of Super-Fellow, Setter Erector, the candidate is entitled to work on site. The ceremony relates to practical emphasis as applied to the Degree of Mark Master. He is erected as a Living Stone and signs the roll. After due time he may be considered for admission to Degree V. Here three Assemblage Meetings must pass, symbolically twelve months.

Advancement to the Degree of Intendant, Overseer, Superintendent, and Warden, or acceptance into a Lodge of Menatzchim, is based on an examination as to the candidate's technical knowledge before he is obligated as an Overseer within the Society. Symbolically the time interval is twelve months. Further advancement is dependent upon the candidate's having served in the chair of KS as well as that of “A” before being advanced to Degree VI. An interval of forty-eight weeks must pass after being made a Warden before being advanced, symbolically four periods of twelve

months.

Only admission to a Lodge of Harodim enables a Brother to assume a senior role within the Assemblage as a Passed Master. A thorough understanding of his profession is essential before he can be received and become a representation of the perfect cornerstone.

There are only three Grand Master Masons. A vacancy must occur in their ranks before another can be advanced to this position. While there are only three Grand Master Masons, they can (and do) approve a small number of ~~V~~ members for promotion to the VII^o degree each year. Usually, those promoted are chosen, very sparingly, from those ~~V~~ holders who have previously served as D.M.M. of an assemblage of I-IV Degrees. The Third G.M.M. is ritually slain at the Annual Meeting of the Grand Assemblage in London, held on the fourth Tuesday of September each year. The new Grand Master is enthroned, following the “Enactment of the Drama.”

It is noted that the first Assemblage was reconstituted in 1913. Today, each Operative Lodge of the Society is Constituted not Consecrated. The reason is that when a new Assembly is set up, there is no building to consecrate. In order to establish an Assemblage, it will be necessary to have a minimum of fourteen qualified candidates (7) and preferably 20-25, to go to London and become members of the Society. With this number a petition would be made to the Three Grand Master Masons. This is unique to the Operatives in that every Assemblage must be personally constituted by the Three Grand Master Masons. This is the reason why the Society has not progressed throughout the world until recent years.

The Assemblages in Australia were constituted in Mark Masons Hall in London on April 1-7, 1989 (8) Brother Kent Henderson was the motivating force behind the constitution of six Assemblages in the Australian Region. In the period of eighteen months to two years preceding the constitution, qualified Brothers who traveled to London, either on business or pleasure, joined Assemblages in England. Over twenty Australian Brothers became members of the Operatives. With this number, a petition was made to the Three Grand Master Masons for the constitution of the six Assemblages. These six Assemblages then returned to Australia and began accepting petitioners to the Operatives. Additional members permitted the constitution of other Assemblages. This occurred on September 27-October 16, 1991 (9) when the Grand Master Masons traveled to Australia and New Zealand and constituted five additional Assemblages. Thus today there are eleven Assemblages of Operatives outside of Great Britain.

To establish Assemblages of the Operatives in the United States, it would be necessary for at least fourteen or more qualified candidates to travel to England, join the Operatives, and then petition for the establishment of an Assemblage in the United States. It must also be remembered that there would never be a Grand Assemblage (Grand Lodge) in the United States with Masonic Independence from the Grand Assemblage in England. This is constitutionally impossible. There can be only one grand Assemblage and Three Grand Master Masons of the Society. This is one qualification that would have to be accepted by all who might be interested in becoming a member of the “Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviours, Plaisterers and Bricklayers.”

FOOTNOTES

1. Henry Pirtle, *Kentucky Monitor* (Masonic Home, KY: Grand Lodge of Kentucky), 1979.
2. Mackey's Revised Encyclopedia of Freemasonry, H. L. Haywood, ed. (Chicago: Masonic History Company, 1946).
3. Arthur Edward Waite, *A New Encyclopedia of Freemasonry* (New York: Weathervane Books, 1970).
4. A. S. Williams, "Operative Masonry," *Golden Arch Chapter of Research*, #089, October 9, 1989.
5. Keith Jackson, *Beyond the Craft*, 2nd edition (London: Lewis Masonic, 1982).
6. *Constitution, Rules, and Regulations, The Worshipful Society of Free Masons, Rough Masons, Wallas, Slatas, Paviours, Plaisteras, and Bricklayers*
7. Kent Henderson to Ernest E. Fricks, December 14, 1991.
8. Program, *Constitution of Assemblages (Australian)*, Mark Masons Hall, London, 1st April-7th April 1989
9. Program, *Constitution of Assemblages in Australia and New Zealand*, 29th September-16th October, 1991.

TYLERS OPERATIVE AND SPECULATIVE

by P. J. Adrian, New Zealand

MSA Short Talk Bulletin, - August 1991

ORIGIN OF THE WORD TYLER

Various dictionaries indicate that the spelling "Tyler" is simply an older form of the more modern "Tiler." Freemasonry with its leaning towards antiquity has merely adopted the older spelling. The word "tile" is derived from the Latin "Tegula" and became in Old English "Tigule." The word "hele" as used in our obligations is derived from the word "helan" in Old English with the meaning "to cover," and led to the common use of the word "helyer," for a tradesman who thatched with reeds, heled with tiles or daubed with plaster to cover in a dwelling or other building. In London Ordinances of 1382 we find the word "Tylere," from the Bristol Ordinances of 1450 - "tyler" and in 1475 - "tiler." Workers at the St. Mary Redcliff Church between 1509 and 1534 were described as tilars, tilers or tylers. In 1753 a list of London Companies contained that of the "Tylours."

THE EARLY TYLERS

The more permanent building materials such as bricks and tiles were introduced by the Romans during their occupation of Britain but after their departure the ancient Britons went back to building with wood and covering with thatch and straw. The population grew, houses were built closer together and the inevitable happened. After a number of devastating fires in 1077 and again in 1087 and 1161 in London and many more in other towns and villages, a London Ordinance was issued in 1212, requiring that in the future no roofs be covered with the inflammable materials such as straw and reeds but only with tiles, lead, shingles or plastered straw.

This was obviously a great boost for the tilers' trade, which was further enhanced when

in 1362 an uncommonly heavy storm flattened many houses throughout Britain and unroofed many more. The tilers' profiteering was quickly stopped by a Royal Order prohibiting the tilers from charging more for their labor and materials than they had done before the disaster. They were not to charge more than 6 pence per day for their labor and not more than 7 shillings per 1000 plain tiles.

A mere 20 years later, on 10 May 1382, another Proclamation settled the wages of a tiler at 12 pence per day, a rate of inflation of 100% in 20 years which is one we have not had the luxury of for many years.

It is not certain when the Guild of Operative Tilers was formed but it is likely to have been in the period around 1212 when tiles and slate were used in preference to straw and reeds. In 1461 another Ordinance decreed: "That the tilers of the City shall henceforth be reputed as laborers and shall not be incorporated nor deemed to constitute an Art or Society." In 1468, however, the tilers requested that "The Fellowship of the Craft of Tilers be re-instated" as indeed they were and their status as an Incorporated Society was redeemed. The Tilers' Guilds continued for many years and much of their activity is recorded. One of the last was at the coronation of Queen Victoria on the 28th June 1838: "Four Masonic Lodges, all members wearing regalia, took part in a procession. They were followed by various trade guild representatives, amongst which were the tilers and the stone-masons, each man with an emblematic apron."

THE TYLER'S PLACE IN FREEMASONRY

Skilled workers have guarded their trade secrets through the centuries and the use of a member of their own group as a sentry to keep out intruders was an established custom in medieval times. That they were not always successful is evident and industrial espionage is today almost a respected occupation. These sentries are referred to in various Masonic documents as Outer guards, Junior Entered Apprentices, doorkeepers, guarders and janitors. After the word "Tyler" first appeared in print, these various other titles continued in use for many years thereafter.

So, when did the word first appear in print? Dr. James Anderson in describing the formation of the first Grand Lodge in 1717, in the second Book of Constitutions which was issued in 1738, wrote: "Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every quarter in communication at the place he should appoint in his summons sent by the Tyler."

So there it is Ö but why was it not in the first edition of the Book of Constitutions, which was issued in 1723? There is no record that indicates that Dr. Anderson took part in or even attended the 1717 formation of Grand Lodge and it is therefore likely that the good Doctor (of Divinity) quotes Grand Master Sayer from notes taken by someone else. It might well be that the title had come into use subsequent to the formation of Grand Lodge and that Dr. Anderson in recording an event that took place 21 years earlier might well have used the word in current use rather than the actual word used by our first Grand Master. We shall never know.

In the By-Laws of a Lodge, probably written towards the end of 1732, appear 16 rules, the ninth one of which reads: "That the Master or Secretary do give notice by letter to all members of the time of election or any other emergency that at any time shall

happen. Also that the Tyler do require from every Brother, as soon as the Lodge is closed his apron. Also that the Tyler admit no visitor into the Lodge room except there be some present who can vouch for his being a regular Brother.”

We have already seen that the word was not used in the first edition of the Book of Constitutions. In Old Regulation XXXIII we read: “Another Brother, who must be a Fellowcraft should be appointed to look after the door of Grand Lodge but shall be no member of it. “The same regulation in the 1738 second edition reads: “Another Brother and Master Mason should be appointed Tyler, to look after the door, but he must be no member of the Grand Lodge.

In the same second edition is this interesting paragraph; “In ancient times the Master, Wardens and Fellows on St. John's Day met, either in a Monastery or on the top of the highest Hill near them, by peep of Day and having there chosen their new Grand Officers they descended walking in due form to the place of the Feast, either a Monastery or the House of an Eminent Mason, or some large House of Entertainment as they thought best tyled.”

Before dismissing Dr. Anderson as having misquoted our first Grand Master it needs to be remembered that the second Grand Master George Payne, elected in 1718, was a member of the committee formed to issue the third edition of the Book of Constitutions, that the relevant paragraph was the same in that edition and that George Payne was present at the formation of Grand Lodge. But how good was his memory for words actually used in 1717 when the third edition came out in 1756, nearly 40 years later?

THE TYLER'S SWORD

The trowel now seen as a working tool or symbol, was used differently in the early days of Masonry. From the minutes of a Lodge in Carmarthen we learn that they paid for “5 trowels and mending 12 others.” From some versions of the old catechism we learn that the Junior Entered Apprentice was armed with a “Sharp Instrument” which was a pointed trowel.

Bernard Jones suggests that the sentence in the Charge after Initiation: “that in every age monarchs themselves have been promoters of the art; have not thought it derogatory to their dignity to exchange the scepter for the trowel” refers to the practice of the most recent initiate, the Junior Entered Apprentice being armed with the trowel as the means of keeping out all cowans and intruders. So the earlier use of the trowel may have been transferred to the sword.

THE TYLER'S DRESS

First impressions being considered as very important, Tylers in days gone by were decked out in colorful clothes. The Grand Tyler in 1736 wore a red waistcoat under a dark blue coat trimmed with gold lace. A Tyler's coat in the possession of the Eaton Lodge #533 E.C. is of black serge, lined, faced and edged with red while the collar, cape and cuffs are edged with light blue flannel. How proud they must have been, these Tylers of old. Dressed in their blue and red coats with yellow trousers and cocked hats going around delivering the notice papers to all the Brethren. Everyone must have known them as being Freemasons. There was no secrecy about being a Freemason. They walked in processions in all their regalia, carrying their swords.

A beautiful illustration of the wearing of regalia in public is the well known painting of Brother Hogarth "Night." Thomas Johnson, who was Grand Tyler in 1784, had a business card which had various Masonic emblems on the front as well as his name and that he was "Tyler to the Honorable Society of Free and Accepted Masons." On the reverse it stated where he lived and where letters or messages for him could be left, which he undertook to duly answer.

THE TYLERS (OF OLD) DUTIES

Unlike the Tyler of today who keeps off all cowans and intruders and sees that the candidates are properly prepared, the Tyler of old had in many Lodges the job of "Drawing the Lodge"; the delivery of the summonses, now better known as the notice paper and was also often in charge of the various assets of the Lodge.

The drawing of the Lodge stems from the days when the speculative Masons were meeting in taverns. The rooms available in those inns were usually pretty sparsely furnished and with bare floorboards. On a clear space in front of the Master's pedestal the Tyler would draw with chalk and charcoal a rectangle and therein various Masonic emblems, such as the Pillars, the Tessellated Pavement, the various Working Tools and many others. The Tyler was also paid for the delivery of the summonses. In the second half of the 18th century the delivery of a note in an envelope by the postal service would cost 4 pence, where the Tyler was usually paid about 12 pence for delivering all the summonses, so obviously a good money saver for the Lodge.

TYLERS TODAY

Bernard Jones in his Freemasons' Guide and Compendium writes "The officer responsible for the preparation of the candidate is the Tyler, who should be an experienced craftsman well able to ensure, both by his knowledge and personality, that the candidate enters upon his preparation in the right spirit." Although today the preparation is usually done by a steward or one of the deacons, it is still the Tyler's job to actually see that the preparation is properly carried out. And, as noted earlier, the Tyler is also responsible for ensuring that each Brother will enter the Lodge room properly "clothed" and to admit only properly vouched for Brethren!

The written history of Tylers does not go beyond 1732 but from various Lodge Minutes and reports we have been able to form a reasonably good picture of the duties of Tylers and how they appeared to the outside world. No more important injunction can be given the Tyler than the advice of Brother Bernard Jones, who wrote that "the Tyler should be an experienced craftsman, well able to ensure that the candidate enters upon his preparation in the right spirit"

THE OLD CHARGES AND WHAT THEY MEAN TO US

by H. L. Haywood

The Builder - September 1923

I. WHAT THE OLD CHARGES ARE

I have just come from reading an article in one of the more obscure Masonic periodicals in which an unknown Brother lets go with this very familiar remark: "As for me, I am

not interested in the musty old documents of the past. I want to know what is going on today.” The context makes it clear that he had in mind the Old Charges. A sufficient reply to this ignoramus is that the Old Charges are among the things that are “going on today.” Eliminate them from Freemasonry as it now functions and not a subordinate Lodge, or a Grand Lodge, or any other regular Masonic body could operate at all; they are to what the Constitution of this nation is to the United States Government, and what its statutes are to every state in the Union. All our constitutions, statutes, laws, rules, by-laws and regulations to some extent or other hark back to the Old Charges, and without them Masonic jurisprudence, or the methods for governing and regulating the legal affairs of the Craft, would be left hanging suspended in the air. In proportion as Masonic leaders, Grand Masters, Worshipful Masters and Jurisprudence Committees ignore, or forget, or misunderstand these Masonic charters they run amuck, and lead the Craft into all manner of wild and unMasonic undertakings. If some magician could devise a method whereby a clear conception of the Old Charges and what they stand for could be installed into the head of every active Mason in the land, it would save us all from embarrassment times without number and it would relieve Grand Lodges and other Grand bodies from the needless expenditure of hundreds of thousands of dollars every year. If there is any practical necessity, any hard down-next-to-the-ground necessity anywhere in Freemasonry today, it is for a general clear-headed understanding of the Ancient Constitutions and landmarks of our Order.

By the Old Charges is meant those ancient documents that have come down to us from the fourteenth century and afterwards in which are incorporated the traditional history, the legends and the rules and regulations of Freemasonry. They are called variously “Ancient Manuscripts,” “Ancient Constitutions,” “Legend of the Craft,” “Gothic Manuscripts,” “Old Records,” etc., etc. In their physical makeup these documents are sometimes found in the form of handwritten paper or parchment rolls, the units of which are either sewn or pasted together; of hand-written sheets stitched together in book form, and in the familiar printed form of a modern book. Sometimes they are found incorporated in the minute book of a Lodge. They range in estimated date from 1390 until the first quarter of the eighteenth century, and a few of them are specimens of beautiful Gothic script. The largest number of them are in the keeping of the British Museum; the Masonic library of West Yorkshire, England, has in custody the second largest number.

As already said these Old Charges (such is their most familiar appellation) form the basis of modern Masonic constitutions, and therefore jurisprudence. They establish the continuity of the Masonic institution through a period of more than five centuries, and by fair implication much longer; and at the same time, and by token of the same significance, prove the great antiquity of Masonry by written documents, which is a thing no other craft in existence is able to do. These manuscripts are traditional and legendary in form and are therefore not to be read as histories are, nevertheless a careful and critical study of them based on internal evidence sheds more light on the earliest times of Freemasonry than any other one source whatever. It is believed that the Old Charges were used in making a Mason in the old Operative days; that they served as constitutions of Lodges in many cases, and sometimes functioned as what we today call a warrant.

The systematic study of these manuscripts began in the middle of the past century, at

which time only a few were known to be in existence. In 1872 William James Hughan listed 32. Owing largely to his efforts many others were discovered, so that in 1889 Gould was able to list 62, and Hughan himself in 1895 tabulated 66 manuscript copies, 9 printed versions and 11 missing versions. This number has been so much increased of late years that in "Ars Quatuor Coronatorum," Volume XXXI, page 40 (1918), Brother Roderick H. Baxter, now Worshipful Master of Quatuor Coronati Lodge, listed 98, which number included the versions known to be missing. Brother Baxter's list is peculiarly valuable in that he gives data as to when and where these manuscripts have been reproduced.

For the sake of being better able to compare one copy with another, Dr. W. Begemann classified all the versions into four general "families," The Grand Lodge Family, The Sloane Family, The Roberts Family, and The Spencer Family. These family groups he divided further into branches, and he believed that The Spencer Family was an offshoot of The Grand Lodge Family, and The Roberts Family an offshoot of The Sloane Family. In this general manner of grouping, the erudite doctor was followed by Hughan, Gould and their colleagues, and his classification still holds in general; attempts have been made in recent years to upset it, but without much success. One of the best charts, based on Begemann, is that made by Brother Lionel Vibert, a copy of which will be published in a future issue of THE BUILDER.

The first known printed reference to these Old Charges was made by Dr. Robert Plot in his Natural History of Staffordshire, published in 1868. Dr. A. F.A. Woodford and William James Hughan were the first to undertake a scientific study. Hughan's Old Charges is to this day the standard work in English. Gould's chapter in his History of Masonry would probably be ranked second in value, whereas the voluminous writings of Dr. Begemann, contributed by him to Zirkelcorrespondenz, official organ of the National Grand Lodge of Germany, would, if only they were translated into English, give us the most exhaustive treatment of the subject ever yet written.

The Old Charges are peculiarly English. No such documents have ever been found in Ireland. Scotch manuscripts are known to be of English origin. It was once held by Findel and other German writers that the English versions ultimately derived from German sources, but this has been disproved. The only known point of similarity between the Old Charges and such German documents as the Torgau Ordinances and the Cologne Constitutions is the Legend of the Four Crowned Martyrs, and this legend is found among English versions only in the Regius Manuscript. As Gould well says, the British MSS. have "neither predecessors nor rivals"; they are the richest and rarest things in the whole field of Masonic writings.

When the Old Charges are placed side by side it is immediately seen that in their account of the traditional history of the Craft they vary in a great many particulars, nevertheless they appear to have derived from some common origin, and in the main they tell the same tale, which is as interesting as a fairy story out of Grimm. Did the original of this traditional account come from some individual or was it born out of a floating tradition, like the folk tales of ancient people? Authorities differ much on this point. Begemann not only declared that the first version of the story originated with an individual, but even set out what he deemed to be the literary sources used by that Great Unknown. The doctor's arguments are powerful. On the other hand, others contend that the story began as a general vague oral tradition, and that this was in the

course of time reduced to writing. In either event, why was the story ever written? In all probability an answer to that question will never be forth-coming, but W. Harry Rylands and others have been of the opinion that the first written versions were made in response to a general Writ for Return issued in 1388. Rylands' words may be quoted: "It appears to me not at all improbable that much, if not all, of the legendary history was composed in answer to the Writ for Returns issued to the guilds all over the country, in the twelfth year of Richard the Second, A.D. 1388." (A.Q.C. XVI page 1)

II. THE TWO OLDEST MANUSCRIPTS

In 1757 King George II presented to the British Museum a collection of some 12,000 volumes, the nucleus of which had been laid by King Henry VII and which came to be known as the Royal Library. Among these books was a rarely beautiful manuscript written by hand on 64 pages of vellum, about four by five inches in size, which a cataloger, David Casley, entered as No. 17 A-1 under the title, "A Poem of Moral Duties: here entitled *Constitutiones Artis Gemetrie Secundem*." It was not until Mr. J. O. Halliwell, F.R.S. (afterwards Halliwell-Phillipps), a non-Mason, chanced to make the discovery that the manuscript was known to be a Masonic document. Mr. Phillipps read a paper on the manuscript before the Society of Antiquaries in 1839, and in the following year published a volume entitled *Early History of Freemasonry in England* (enlarged and revised in 1844), in which he incorporated a transcript of the document along with a few pages in facsimile. This important work will be found incorporated in the familiar Universal Masonic Library, the rusty sheepskin bindings of which strike the eyes on almost every Masonic book shelf. This manuscript was known as "The Halliwell," or as "The Halliwell-Phillipps" until some fifty years afterwards Gould re-christened it, in honor of the Royal Library in which it is found, the "Regius," and since then this has become the more familiar cognomen.

David Casley, a learned specialist in old manuscripts, dated the "Regius" as of the fourteenth century. E.A. Bond, another expert, dated it as of the middle of the fifteenth century. Dr. Kloss, the German specialist, placed it between 1427 and 1445. But the majority have agreed on 1390 as the most probable date. "It is impossible to arrive at absolute certainty on this point," says Hughan, whose *Old Charges* should be consulted, "save that it is not likely to be older than 1390, but may be some twenty years or so later." Dr. W. Begemann made a study of the document that has never been equaled for thoroughness, and arrived at a conclusion that may be given in his own words: it was written "towards the end of the 14th or at least quite at the beginning of the 15th century (not in Gloucester itself, as being too southerly, but) in the north of Gloucestershire or in the neighboring north of Herefordshire, or even possibly in the south of Worcestershire." (A.Q.C. VII, page 35.)

In 1889 an exact facsimile of this famous manuscript was published in Volume I of the *Antigrapha* produced by the Quatuor Coronati Lodge of Research, and was edited by the then secretary of that Lodge, George William Speth, himself a brilliant authority, who supplied a glossary that is indispensable to the amateur student. Along with it was published a commentary by R. F. Gould, one of the greatest of all his Masonic papers, though it is exasperating in its rambling arrangement and general lack of conclusiveness.

The Regius Manuscript is the only one of all the versions to be written in meter, and

may have been composed by a priest, if one may judge by certain internal evidences, though the point is disputed. There are some 800 lines in the poem, the strictly Masonic portion coming to an end at line 576, after which begins what Hughan calls a "sermonette" on moral duties, in which there is quite a Roman Catholic vein with references to "the sins seven," "the sweet lady" (referring to the Virgin) and to holy water. There is no such specific Mariolatry in any other version of the Old Charges, though the great majority of them express loyalty to "Holy Church" and all of them, until Anderson's familiar version, are specifically Christian, so far as religion is concerned.

The author furnishes a list of fifteen "points" and fifteen "articles," all of which are quite specific instructions concerning the behavior of a Craftsman: this portion is believed by many to have been the charges to an initiate as used in the author's period, and is therefore deemed the most important feature of the book as furnishing us a picture of the regulations of the Craft at that remote date. The Craft is described as having come into existence as an organized Fraternity in "King Adelstoune's day," but in this the author contradicts himself, because he refers to things "written in old books" (I modernize spelling of quotations) and takes for granted a certain antiquity for the Masonry, which, as in all the Old Charges, is made synonymous with Geometry, a thing very different in those days from the abstract science over which we labored during our school days.

The Regius Poem is evidently a book about Masonry, rather than a document of Masonry, and may very well have been written by a non-Mason, though there is no way in which we can verify such theories, especially seeing that we know nothing about the document save what it has to tell us about itself, which is little.

In his Commentary on the Regius MS, R. F. Gould produced a paragraph that has ever since served as the pivot of a great debate. It reads as follows and refers to the "sermonette" portion which deals with "moral duties": "These rules of decorum read very curiously in the present age, but their inapplicability to the circumstances of the working Masons of the fourteen or fifteenth century will be at once apparent. They were intended for the gentlemen of those days, and the instruction for behavior in the presence of a lord - at table and in the society of ladies - would have all been equally out of place in a code of manners drawn up for the use of a Guild or Craft of Artisans."

The point of this is that there must have been present among the Craftsmen of that time a number of men not engaged at all in labor, and therefore were, as we would now describe them, "speculatives." This would be of immense importance if Gould had made good his point, but that he was not able to do. The greatest minds of the period in question were devoted to architecture, and there is no reason not to believe that among the Craftsmen were members of good families. Also the Craft was in contact with the clergy all the while, and therefore many of its members may well have stood in need of rules for preserving proper decorum in great houses and among the members of the upper classes. From Woodford until the present time the great majority of Masonic scholars have believed the Old Charges to have been used by a strictly operative craft and it is evident that they will continue to do so until more conclusive evidence to the contrary is forthcoming than Gould's surmise.

Next to the Regius the oldest manuscript is that known as the Cooke. It was published

by R. Spencer, London, 1861 and was edited by Mr. Matthew Cooke, hence his name. In the British Museum's catalogue it is listed as "Additional M.S. 23,198," and has been dated by Hughan at 1450 or thereabouts, an estimate in which most of the specialists have concurred. Dr. Begemann believed the document to have been "compiled and written in the southeastern portion of the western Midlands, say, in Gloucestershire or Oxfordshire, possibly also in southeast Worcestershire or southwest Warwickshire. The 'Book of Charges' which forms the second part of the document is certainly of the 14th century, the historical or first part, of quite the beginning of the 15th." (A.Q.C. IX, page 18)

The Cooke MS. was most certainly in the hands of Mr. George Payne, when in his second term as Grand Master in 1720 he compiled the "General Regulations," and which Anderson included in his own version of the "Constitutions" published in 1723. Anderson himself evidently made use of lines 901-960 of the MS.

The Lodge Quatuor Coronati reprinted the Cooke in facsimile in Vol. II of its *Antigrapha* in 1890, and included therewith a Commentary by George William Speth which is, in my own amateur opinion, an even more brilliant piece of work than Gould's Commentary on the Regius. Some of Speth's conclusions are of permanent value. I paraphrase his findings in my own words:

The M.S. is a transcript of a yet older document and was written by a Mason. There were several versions of the Charges to a Mason in circulation at the time. The MS. is in two parts, the former of which is an attempt at a history of the Craft, the latter of which is a version of the Charges. Of this portion Speth writes that it is "far and away the earliest, best and purest version of the 'Old Charges' which we possess." The MS. mentions nine "articles," and these evidently were legal enforcements at the time; the nine "points" given were probably not legally binding but were morally so. "Congregations" of Masons were held here and there but no "General Assembly" (or "Grand Lodge"); Grand Masters existed in fact but not in name and presided at one meeting of a congregation only. "Many of our present usages may be traced in their original form to this manuscript."

II. ANDERSON'S CONSTITUTIONS AND OTHER PRINTED VERSIONS

One of the most important of all the versions of the Old Charges is not an ancient original at all, but a printed edition issued in 1722, and known as the Roberts, though it is believed to be a copy of an ancient document. Of this W. J. Hughan writes: "The only copy known was purchased by me at Brother Spencer's sale of Masonic works, etc. (London, 1875), for 8 pounds 10s., on behalf of the late Brother R. F. Bower, and is now in the magnificent library of the Grand Lodge of Iowa, U.S.A." This tiny volume is easily the most priceless Masonic literary possession in America, and was published in exact facsimile by the National Masonic Research Society, with an eloquent Introduction by Dr. Joseph Fort Newton in 1916. The Reverend Edmund Coxe edited a famous reprint in 1871. It is a version meriting the most careful study on the part of the Masonic student because it had a decided influence on the literature and jurisprudence of the Craft after its initial appearance. It appeared in one of the most interesting and momentous periods of modern Speculative Masonry, namely, in the years between the organization of the first Grand Lodge in 1717 and the appearance of Anderson's Constitution in 1723. It is the earliest printed version of the Old Charges known to

exist.

Another well-known printed version is that published in 1724 and known as the Briscoe. This was the second publication of its kind. The third printed version was issued in 1728-9 by Benjamin Cole, and known as the Cole Edition in consequence. This version is considered a literary gem in that the main body of the text is engraved throughout in most beautiful style. A special edition of this book was made in Leeds, 1897, the value of which was enhanced by one of W. J. Hughan's famous introductions. For our own modern and practical purposes the most important of all the versions ever made was that compiled by Dr. James Anderson in 1723 and everywhere known familiarly as "Anderson's Constitution." A second edition appeared, much changed and enlarged, in 1738; a third, by John Entick, in 1756; and so on every few years until by 1888 twenty-two editions in all had been issued. The Rev. A. F. A. Woodford, Hughan's collaborator, edited an edition of The Constitution Book of 1723 as Volume I of Kenning's Masonic Archeological Library, under date of 1878. This is a correct and detailed reproduction of the book exactly as Anderson first published it, and is valuable accordingly.

Anderson's title page is interesting to read: "The CONSTITUTION, History, Laws, Charges, Orders, Regulations, and Usages, of the Right Worshipful FRATERNITY of ACCEPTED FREE MASONS; collected from their general RECORDS, and their faithful TRADITIONS of many Ages. To be read At the Admission of a NEW BROTHER, when the Master or Warden shall begin, or order some other Brother to read as follows, etc." After the word "follows" Anderson's own version of Masonic history begins with this astonishing statement:

"Adam, our first Parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart, etc."

Thus did Dr. Anderson launch his now thrice familiar account of the history of Freemasonry, an account which, save in the hands of the most expert Masonic antiquarian, yields very little dependable historical fact whatsoever, but which, owing to the prestige of its author, came to be accepted for generations as a bona fide history of the Craft. It will be many a long year yet before the rank and file of Brethren shall have learned that Dr. Anderson's "history" belongs in the realm of fable for the most part, and has never been accepted as anything else by knowing ones.

The established facts concerning Dr. Anderson's own private history comprise a record almost as brief as the short and simple annals of the poor. Brother J. T. Thorp, one of the most distinguished of the veterans among living English Masonic scholars, has given it in an excellent brief form. (A.Q.C. XVIII, page 9.) "Of this distinguished Brother we know very little. He is believed to have been born, educated and made a Mason in Scotland, subsequently settling in London as a Presbyterian Minister. He is mentioned for the first time in the Proceedings of the Grand Lodge of England on September 29th, 1721, when he was appointed to revise the old Gothic Constitutions - this revision was approved by the Grand Lodge of England on September 29th in 1723, in which year Anderson was Junior Grand Warden under the Duke of Wharton - he published a second edition of the Book of Constitutions in 1738, and died in 1739. This is about all that is known of him." In his 1738 edition Anderson so garbled up his

account of the founding of Grand Lodge, and contradicted his own earlier story in such fashion, that R. F. Gould was inclined to believe either that he had become disgruntled and full of spleen, or else that he was in his dotage. Be that as it may, Anderson's historical pages are to be read with extreme caution. His Constitution itself, or that part dealing with the principles and regulations of the Craft, is most certainly a compilation made of extracts of other versions of the Old Charges pretty much mixed with the Doctor's own ideas in the premises, and so much at variance with previous customs that the official adoption thereof caused much dissension among the Lodges, and may have had something to do with the disaffection which at last led to the formation of the "Antient" Grand Lodge of 1751 or thereabouts. The "Anderson" of this latter body, which in time waxed very powerful, was Laurence Dermott, a brilliant Irishman, who as Grand Secretary was leader of the "Antient" forces for many years, and who wrote for the body its own Constitution, called Ahiman Rezon, which cryptic title is believed by some to mean "Worthy Brother Secretary." The first edition of this important version was made in 1756, a second in 1764, and so on until by 1813 an eighth had been published. A very complete collection of all editions is in the Masonic Library at Philadelphia. A few of our Grand Lodges, Pennsylvania among them, continue to call their Book of Constitutions, The Ahiman Rezon.

Anderson himself is still on the rack of criticism. Learned Brethren are checking his statements, sifting his pages and leaving no stone unturned in order to appraise correctly his contributions to Masonic history. But there is not so much disagreement on the Constitution. In that document, which did not give satisfaction to many upon its appearance, Anderson, as Brother Lionel Vibert has well said, "builided better than he knew," because he produced a document which until now serves as the groundwork of nearly all Grand Lodge Constitutions having jurisdiction over Symbolic Masonry, and which once and for all established Speculative Freemasonry on a basis apart, and with no sectarian character, either as to religion or politics. For all his faults as a historian (and these faults were as much of his age as of his own shortcomings), Anderson is a great figure in our annals and deserves at the hand of every student a careful and, reverent study.

IV. CONCLUSION

In concluding this very brief and inconclusive sketch of a great subject, I return to my first statement. In the whole circle of Masonic studies there is not, for us Americans at any rate, any subject of such importance as this of the Old Charges, especially insofar as they have to do with our own Constitutions and Regulations, and that is very much indeed. Many false conceptions of Freemasonry may be directly traced to an unlearned, or willful misinterpretation of the Old Charges, what they are, what they mean to us, and what their authority may be. In this land jurisprudence is a problem of supreme importance, and in a way not very well comprehended by our Brethren in other parts, who often wonder why we should be so obsessed by it. We have forty-nine Grand Lodges, each of which is sovereign in its own state, and all of which must maintain fraternal relations with scores of Grand bodies abroad as well as with each other. These Grand Lodges assemble each year to legislate for the Craft, and therefore, in the very nature of things, the organization and government of the Order is for us Americans a much more complicated and important thing than it can be in other lands. To know what the Old Charges are, and to understand Masonic constitutional law and practice, is

for our leaders and law-givers a prime necessity.

(Note: A study of the Comacine question should have been published in the Study Club this month, but I was prevented from writing it by a rather extended illness, and therefore substituted the present article, already prepared. I shall hope to include the Comacine paper next month or the month thereafter. I ask my readers to let me hear of any errors detected in order that the same may be corrected before this article goes into book form. Also I regret the fact that we were unable to incorporate in the present number Brother Lionel Vibert's Chart of the Old Charges; this will appear in a future issue in the form of a two-page spread, valuable for reference uses and for framing. I have to thank Brothers Vibert and R. I. Clegg for a critical appraisal of this present chapter. H. L. H.)

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THE OFFICE OF DISTRICT DEPUTY GRAND MASTER

by Lloyd U. Jefferson, PGM, Virginia

[source unknown - date unknown]

Solomon, my Son, forget not my law, but let thine heart keep my commandments, and remove not the ancient land-mark, which thy fathers have set. (1)

In my research of the District Deputy system, I have concluded that it grew out of a “Visitor-Inspector” system.

The Proceedings of the Grand Lodge 1777 to 1823, page 154, states that on April 13, 1791, William Waddill, Past Master of Williamsburg Lodge #6 and Charter Master of Richmond-Randolph Lodge #19, offered a resolution to Grand Lodge which led to the appointment of Grand Visitors. He was appointed a Grand Visitor in 1793.

It was interesting to me that Waddill reported as follows on his visit in November 1796 to Manchester Lodge #14: “I find this Lodge more strict in their discipline than any that I have hitherto visited, but attended with much harmony and regularity. (2)

Our District Deputy or “Grand Visitor” system was begun in the year 1792 when the Proceedings of the Grand Lodge for December of that year state: “A dispensation was

issued appointing the Worshipful Robert Mercer a Grand Visitor in conformity to the sixth chapter of the Constitution.” (3) Undoubtedly, the Grand Visitors or Inspectors had some of the duties of the District Deputies of today, the actual provision in the Grand Lodge law for the office was adopted on Tuesday, December 9, 1806 as follows: Whereas, it is essential to the promotion of an uniform mode of working throughout the communication, as well as to the advancement of the interests of our society, generally, that each Lodge should occasionally be visited by an officer of the Grand Lodge; and whereas, the widely dispersed situation of the Lodges under this jurisdiction renders it impracticable for the Grand Master, or Deputy Grand Master, to whom the duty appertains, to visit them in person: therefore, resolved, that as soon after the end of the present, and every succeeding Grand Annual Communication, as may be, the Grand Master, for the time being, shall cause the Lodges under this jurisdiction, to be laid off in convenient Districts, and shall appoint to each District some Master of a Lodge, or Past Master, of respectability and Masonic skill, as District Deputy Grand Master, which appointment shall continue in force until the Grand annual communication next succeeding the date thereof, unless sooner revoked by the Grand Master by whom it shall have been made, every District Deputy Grand Master, so appointed, shall be furnished with a warrant of his appointment, signed by the Grand Master, or his Deputy, and attested by the Grand Secretary, with the seal of the Grand Lodge affixed, the duties of the District Deputy Grand Masters shall be as follows, and each of them, by virtue of his appointment, shall possess full power and authority to carry these duties into full effect:

That is, Every District Deputy Grand Master shall visit every Lodge in his District, at a stated meeting, at least once during the term of his appointment, of which visit he shall give the Master or Secretary of the Lodge timely notice, at every such visit the District Deputy Grand Master is to preside in the Lodge, after it is opened and he is introduced, he is to examine the records of the Lodge, and see if they are regularly kept, to inform himself of the number of members, and whether they are generally punctual in their attendance; to inquire whether the Lodge be in a flourishing or declining state; to point out any errors he may happen to observe in their conduct or manner of working; to instruct them in every particular wherein he may conceive them to be in need of it; to recommend attention to the moral and benevolent principles of our institution, caution in the admission of candidates, and a punctual representation of their Lodge at every meeting of Grand Lodge, when any District Deputy Grand Master shall discover, either in his own District, or in any part of the jurisdiction of this Grand Lodge; any Masonic error or evil, whether it appertain to an individual or to a Lodge, he shall immediately endeavor, by Masonic means, to arrest its progress, and if he shall judge it expedient he is forthwith to forward to the Grand Master or Grand Secretary full information of the whole subject, previous to every annual meeting of the Grand Lodge, every District Deputy Grand Master shall, so far as is proper to be done, make out in writing a candid and faithful report of the state of each Lodge in his District, and forward it to the Grand Secretary, to be laid before Grand Lodge, immediately after every appointment of District Deputy Grand Masters, as aforesaid, the Grand Secretary is to forward to each of the subordinate Lodges, a list of the names of the persons appointed, with the Lodges composing the Districts, placed under their superintendence respectively, in the Grand Lodge, the District Deputy Grand Masters shall sit as a distinct body, and in all questions shall have one vote collectively, all former laws, ordinances, and regulations

whatever of this Grand Lodge, relative to Grand visitations and inspections, shall be and the same are hereby repealed. (4)

Most Worshipful L. B. Blakemore, Past Grand Master of Masons in Ohio, said that in the Nineteenth Century a number of Grand Lodges began to expand the Deputy system, to perfect it, and to make it a permanent constitutional organization, they divided their Grand jurisdictions into Districts, each one with twenty or more Lodges in it, at the beginning of his term, the Grand Master personally appoints a Deputy, or Deputies, for each District; large Districts have several; these Deputies stand in the Grand Master's stead within the circle of a certain number of specified duties; they speak in the Grand Master's name, with his authority, and are the Grand Master's alter ego, his personal agent or representative. It is a wise and extraordinarily useful system, because it is as if the Grand Master were himself constantly close by each and every Lodge under his care, the Deputy can visit any Lodge in his District when and as often as he wishes; he does not have to ask for admittance but announces he is about to enter; after entering he can take the gavel at will; he inspects the Lodge, examines the books, and acts as a consultant to the Worshipful Master, officially he inspects every Lodge at least once each year,

One of the methods for successfully handling a strong and live Lodge is for a Worshipful Master to make full use of his District Deputy - a Worshipful Master who is too indifferent or too timid to do so, or who refuses to do so out of a grudging jealousy is not a competent ruler of his Lodge, a Grand jurisdiction consists of hundreds of Lodges which are closely knitted together and which have in and among themselves a great reservoir of power, service, wisdom, and talent; a Grand Lodge has in its own officers, committees, and properties another such reservoir, the whole of these resources of a Grand Lodge and its Grand jurisdiction are free and open to any Lodge and its Grand jurisdiction are free and open to any Lodge for use and enjoyment, a District Deputy is a channel through which a local Lodge can tap that reservoir; an agency by which the whole of Grand Lodge resources can be brought into any Lodge, however small and remote it may be; a means by which a local Lodge of fifty members can have behind it the power of 500 or more Lodges and a whole Grand jurisdiction, a charge would be levied for the use of such resources in the world of business, or finance, or manufacturing; in Freemasonry there is no charge; and through his District Deputy, a Master continuously has freedom of access. (5)

In recent years, many of our Masonic leaders have acknowledged weaknesses in our District Deputy system, many of us have been hearing that drummer with increasing velocity. It is important that we recognize that we are living in an age of unprecedented change. I submit, that in this busy, complex world, we don't take the time to sit down and talk together, think together, create together, together, or plan together! We find ourselves chained to antiquity - doing the same old things, the same old way, year after year - wondering why the young, educated, professional men somehow cannot become excited about those old things.

I happen to believe the time has come for changes in our District Deputy system - "fine tuning" the system to provide for better qualified District Deputies who are knowledgeable in Masonic law and in the ritual of our Grand Lodge. Section 1.87 of our Methodical Digest, "Qualification of District Deputy Grand Master," is covered by one sentence. "Every District Deputy Grand Master must be a Master or Past Master of

a Lodge, and should be well- skilled in the laws of the Grand Lodge of Virginia and in the work of all degrees as taught by the Grand Lodge.” Unfortunately, far too many are not skilled, particularly in Masonic law, and, thus, are not as effective as they should be. How can we expect more, since there is precious little time for experience, study or preparation? And we cannot prepare them for this important office in one day or afternoon.

I suspect that one of the problems is in the selection process. Under our law, Sec. 1.86, subordinate Lodges make recommendations for a District Deputy Grand Master, but, of course does not bind the Grand Master to appoint any Brother so recommended. No knowledgeable Mason would disagree that far too often, unqualified men are recommended based on popularity, without thought of qualifications and ability. We are caught up in what, at best, can be called mediocrity! I ask: How many times can we turn our heads and pretend that the problem is going to go away?

Now, more on the selection process: The so-called “rotation” system within a given District. Doesn't this violate Masonic law - wherein a Lodge makes a recommendation by “rubber stamping” a name whom they do not know? I believe this violates law. But we do it.

Let me quote to you from the report of the past Grand Masters at the 1937 Grand Lodge: “We heartily agree with the Grand Master that no Brother should be appointed to the high and responsible office of District Deputy Grand Master simply to honor him with the title of the office. Nor should he be selected because he hails from some particular Lodge, or because of an understanding among the Lodges that the position should rotate.”

At Grand Lodge in 1945, Grand Master John M. Stewart spoke disparagingly of the custom of rotation among Lodges in a District so that each had its turn whether they had a qualified man or not. (6) Moreover, on February 8, 1955, Most Worshipful Hugh Reid in his address to Grand Lodge said: “To make this situation worse, the Lodges in numerous Districts have entered into political deals by which power to bind all the Lodges in the District is rotated, and one Lodge makes a nomination and all the others sypinely follow the leader, to the detriment of the Grand Lodge.”

There is no question in my mind that this abominable selection process by rotation should be discontinued.

Now, may I salute the tenure of office of District Deputy Grand Masters? The “one year” tenure must go. I ask: How in the world can we select each year fifty-eight (58) new District

Deputy Grand Masters who are prepared, experienced, qualified, capable, skilled and confident? In like manner, why do we not have a new Committee on Work or a new Masonic Home Board each year? I suspect it is because we need the continuity of experienced, trained, and well-versed veterans to meet and solve the problems of this decade. But we say, “it shall” in the case of the District Deputy system.

Around the year 1870 the Lodges were called upon to make recommendations for this office, in which they usually served two to three years. Time and circumstances would require certain changes in the system, but the Grand Lodge has been slow in providing

a change for the times. (7)

In 1964 Grand Master Millard H. Robbins recommended that a study be made of the matter of creating a pool of Past Masters who are qualified for the office of District Deputy Grand Masters. This would include the establishment of a set of standards covering knowledge of our laws, usages and customs, and require an examination by an authority established by the Grand Lodge, which authority would have the duty of issuing certificates to those qualified. To be eligible for appointment, the Brother recommended by his Lodge would have to possess a certificate from this authority. (8)

Most Worshipful John Powers Stokes was appointed Chairman of a Special Committee on qualification of prospective District Deputies, and was assisted by Rt. Wor. Allen E. Roberts. They recommended, on behalf of the Committee, that section 1.101 be amended as follows: Every District Deputy Grand Master must be a Master or Past Master of a Lodge and must be well-skilled in the laws of the Grand Lodge of Virginia and in the work of all degrees as taught by the Grand Lodge. On and after January 1, 1970 each Brother recommended for the office of District Deputy Grand Master shall present himself before a member of the Committee on Qualification and prove himself familiar with the laws of the Grand Lodge and the customs and usages of the Fraternity. When he has satisfied the Committee he shall receive from it a certificate of qualification to be forwarded to the Grand Lodge office at the time he is recommended for appointment. Any Past Master wishing to take such an examination may do so and, if qualified, may receive the certificate, which shall be good for a five year period from its date and subject thereafter to renewal upon re-examination.

We further recommend to the Grand Master that he appoint a committee of Brethren well-skilled in the laws of the Grand Lodge, Brethren well-skilled in the ritualistic work of the Grand Lodge and Brethren who are familiar with the usages and customs of Freemasonry and charge them to prepare and present for his approval a proposed reference manual of anything proper to be written in connection with the laws, rituals, usages, and customs upon which the examination for a certificate of qualification shall be based.

As soon as the manual has been printed and distributed, the Grand Lodge is requested to appoint one member from each of the eight lecturing divisions of the state to form the Committee of Qualification. The Brethren appointed should meet as soon as practicable thereafter and formulate the questions upon which the examination for the first year shall be based. Annually thereafter a list of such questions shall be formulated by the Committee so that every applicant for the certificate may be examined on the same subjects and in the same manner.

We further recommend that upon the adoption of this plan the Grand Secretary be requested to present a proposed certificate to the Grand Master for his approval and thereafter to have the certificates printed, numbered and forwarded to the members of the Committee on Qualification for issuance to qualified Brethren. (9)

This was presented as resolution No. 10 at the 1968 Grand Lodge (Proceedings, page 52) and not adopted. In my opinion it was an excellent resolution, but Rt. Wor. Allen E. Roberts told me, he told the Grand Master and Most Worshipful Brother Stokes, it wouldn't fly. So, here we are seventeen (17) years later seeking to improve the District

Deputy system. I ask: Does the Craft of Virginia consider it reasonable and proper for a Brother to hold a position, and often do nothing, and earn a life-time title in one year? I submit many of those holding that title, are still trying to earn it.

So, as a result of my research and observations over these many years of service to Freemasonry, I submit the following recommendations concerning the office of District Deputy Grand Master:

1. All Masters or past Masters who would aspire for service as District Deputy Grand Master shall be certified as to proficiency in the law by the Committee on Jurisprudence and examined in the ritual by the Committee on Work, or by such other Committee or Committees so designated for that purpose.
2. Only those holding such designation or certificates of proficiency shall be nominated for District Deputy Grand Master by subordinate Lodges.
3. All nominations shall be referred by the Grand Secretary to the Council of Administration for review and cataloging, and thence to the Grand Master. His power of appointment is final and absolute, and no appeal therefrom is possible.
4. Such certifications shall be good for three (3) years period from its date and subject thereafter to renewal upon re- examination.
5. Each District Deputy Grand Master may be appointed annually over three (3) successive years of service.
6. Only after three (3) years of service may he retire with the rank of past District Deputy Grand Master and the title of Right Worshipful.
7. A District Deputy Grand Master shall not be eligible to serve in such capacity for more than three (3) years in succession.
8. I recommend that the Masonic Districts in the Commonwealth be reduced to thirty (30) with our current three hundred and fifty-six (356) subordinate Lodges in our Grand jurisdiction, this would average about twelve (12) Lodges per District.

This position paper, howsoever imperfect, is an attempt to improve and strengthen the District Deputy system. In the short ten years between now and the Twenty-first century, our fifty-nine thousand Masons in the commonwealth will face an abrupt collision with the future. For many of us, the future will have arrived too soon. I submit that the “good old days” is 1990. Change is avalanching upon our heads which will test our capacity to adapt. Will we come to terms with it? I hope.

FOOTNOTES

1. Holy Bible, Proverbs, Chapter 3, verse 1; Chapter 22, verse 28
2. Proceedings of Grand Lodge 1777 - 1823; Dove.
3. DDGM Duties and Responsibilities; Donald M. Robey.
4. “The District Deputy System”; Virginia Research Lodge #1777, AF&AM, 1963; Bartholomew.
5. Masonic Lodge Methods, Blakemore; (pages 19-20); Macoy.
6. “The District Deputy System”; Bartholomew.
7. 100 Years on the James (History of James Evans Lodge #72); William T. Watkins.

8. Proceedings, Grand Lodge of Virginia, 1964 (page 112).
9. Proceedings, Grand Lodge of Virginia, 1967 (pages 62-3).

THE ORIGINS OF FREEMASONRY

by Alphonse Cerza, PM

MSA Short Talk Bulletin - September 1985

When and where did Freemasonry originate? It is a tantalizing question. It has been a source of much misunderstanding and has generated a great deal of pompous nonsense by overly enthusiastic members with lively imaginations. There are many Masons who look upon our rituals as a lesson in history and will state with positive assurance that the Craft originated with the building of King Solomon's Temple. They fail to recognize that our ritualistic work is not a presentation of history but merely a vehicle to teach basic moral truths in an effective manner with the use of builders' tools as symbols.

At the outset we should recognize that we do not know when or where Freemasonry originated. The reason is that it did not start in one place at one time, by one man or group of men. We can assume that when one man walked the earth there was no Freemasonry because there was no need for it. But when two men appeared on the scene and recognized the need for associating with others and helping one another, Freemasonry in its most elementary form began. When we begin to consider the origin of the present day organization which we know as Freemasonry we have many serious problems. There are a number of theories that have been advanced on this subject and it is interesting to consider some of them.

Henry W. Coil, in his fine *Freemasonry Through Six Centuries*, volume one, states that there are twenty-four theories regarding the origin of Freemasonry. No useful purpose would be served in covering the list in detail one by one. He states (p. 7):

“Evidently, most of these theories must be false. An hypothesis, in order to ripen into a valid conclusion must be supported not merely by some fact, but by sufficient fact to carry moral conviction and remove it from the realm of conjecture, and, moreover, it must with be consistent with all other known facts.”

In “The Craft in the East,” written by Christopher Haffner, there appears the follow-

“In 1908, Bro. Charles Bernadin reported on his study of over two hundred separate volumes dealing with the origins of Masonry. One affirmed that Masonry existed before the creation, fifteen merely that it went back as far as the Garden of Eden. In this miasma of historical fantasy, one book traced the origin of the Craft to the Emperor of China, another to the Orient generally. Such legends are of value only as a study in the credulity of our fellow men.”

Most of the theories are based on taking some similarities that exist between the Craft and some ancient organization, or object, and then concluding that the similarities prove that there has been found the start of the present day Craft. Too often there are a number of dissimilarities that are conveniently overlooked or ignored. The weakness of most of these theories is that there are plenty of missing links as one examines the matter down through the ages and the ancient group cannot be clearly and logically

linked to the Craft step by step. The reason for not being able to answer the question is clearly set forth in the sixth edition of Pick & Knight, *The Pocket History of Freemasonry* as follows: (p. 13)

“In a system, fundamentally ethical, which makes a wide use of symbolism in its manner of imparting instruction, it would be surprising if there were not many points of contact with a variety of religions, old and new, in addition to the classical 'Mysteries', and even ancient Chinese philosophy, in which, for example, the square is known to have been employed as an illustration or emblem of morality.” And it is further stated in the same book: “Many of the doctrines or tenets inculcated in Freemasonry belong to the vast traditions of humanity of all ages and all parts of the world. Nevertheless, not only has no convincing evidence yet been brought forth to prove the lineal descent of our Craft from any ancient organization which is known to have, or even suspected of having, taught any similar system of morality, but also, from what we know of the Craft in the few centuries prior to the formation of the first Grand Lodge in 1717, it is excessively unlikely that there was any such parentage.”

And the following is stated in the same book regarding the various theories:

“An immense amount of ingenuity has been expended on the exploration of possible origins of Freemasonry, a good deal of which is now fairly generally admitted to have been wasted.”

It is the considered judgment of most Masonic scholars who have examined the subject that the present day organization known as Freemasonry evolved from the operative guilds of the middle ages. The period of transition covered several hundred years and was gradual, but that can be traced with some degree of certainty. The Pick & Knight book, from which the above quotations were taken, is a good one to get the basic picture generally. For one who wants more details of the various theories the Coil book mentioned above is a good start.

Let us examine briefly a few of the attractive theories which have been advanced on this subject.

George Oliver stated that Freemasonry originated before the creation of the world. He has been much misunderstood in this statement. What he probably meant was that the system or order in the universe was originated before the present world was created. We can pass up this theory quickly.

The theory has been advanced that Freemasonry originated in the Garden of Eden. It is stated that since Adam was the first man and he wore a fig leaf apron, and today Masons wear aprons, that he must have been the one to originate the Craft. How many of you are willing to accept this theory on such “evidence”? And if you do, where are the connecting links that bring the subject down through the ages to the present day?

It is sometimes stated that in all primitive societies there was a structure that was known as the “Men's House” in which the leaders of the community met in secret and had initiatory ceremonies in admitting young men into the select group when they arrived at maturity. These new members were taught lessons on the manual arts and sometimes symbols were used to teach moral lessons. But here again we have merely some similarities and the links are missing.

The large number of organizations that existed in the ancient world under the designation of “Ancient Mysteries” are sometimes stated to be the Craft. Select membership, secret ceremonies, the use of symbols, a death and a rising are some of the items pointed to as being “proof” of the origin. Here again we are merely talking about similarities.

There is the theory of the Roman Collegia, the stone Masons attached to each legion which followed the army into conquered territory to build roads and structures familiar to the Romans. These groups were banded together in a foreign area of mutual aid and assistance; the chief executive officer was called the Master; and his two assistants were called Wardens. They used the tools of their operative trade as symbols. They aided and assisted the widow and orphans of the members. Here again we are examining similarities and the links are missing.

Then we have the story of the Cathedral Builders of the middle ages. To the limited extent that these organizations of operative workmen were the foundation stones of the Craft, in a general way the view can be accepted. But when a story is woven with such embellishment that the operative workmen over a period of five hundred years retreated to the island of Como and there preserved the skills and ideals of the group for transmission to future generations, we must state that this is a bit far-fetched. This theory was discarded many years ago.

What evidence is advanced to support the theory that is accepted today by Masonic scholars who have studied the matter in depth?

The oldest extant document associated with Freemasonry is the Regius Poem which is believed to have been written around the year 1390 and purports to be a copy of an older book. It describes the moral duties of the operative workman and has a remote connection with Freemasonry as that term is used today. But we must have a starting point and this is as good as any. The next oldest document is the Cooke Manuscript and is supposed to have been prepared around the year 1410. There are many similar manuscripts that have been discovered over the years which related to this subject and have points of similarities in their language and general content. The oldest minute book extant relating to a Lodge that had non-operative members is the one belonging to Mary's Chapel for the year 1598; and the next oldest one is that of Kilwinning Lodge; both of these Lodges existed in Scotland.

The first records of non-operative members joining a Lodge should be noted here. Elias Ashmole, a famous antiquarian of his day, recorded in his diary that on October 16, 1646, he was made a Freemason at Warrington in Lancashire; thirty six years later, in 1682, he noted that he had visited a Lodge in London. In 1686 there was published the Natural History of Starfordshire, by Dr. Robert Plot. It contains a brief description of the customs and workings of a Lodge. About this time Random Holme described the existence of Masonic Lodges in England. In 1686 there was published The Natural History of Wiltshire, by John Aubrey, in which he mentions the Fraternity of FreeMasons.

During the period when there was extensive activity in the construction of large buildings and cathedrals in England, Scotland and parts of Europe, it was common for the workmen to travel from place to place in connection with their work. As far as

proving their operative skills these workmen could demonstrate their abilities by actually doing the work allotted to them. But each workman was also bound by certain ethical standards in the general conduct of his life and as a workman. As a result, there was developed a sign, or a word, or both which enabled these traveling workmen to assure their employers that they were, in fact, bound by these ethical standards. This developed an air of secrecy which enabled workmen to prove themselves to a prospective employer. This was probably the only element of secrecy in the group except for some operative matters. Possibly later this element of secrecy lent itself to the development of future esoteric elements in this group.

The transition from the operative to the symbolic Craft was gradual and covered several hundred years. During this period the Lodges at first consisted primarily of the operative workmen with a few honorary or "accepted" members. These non-operative members joined the Lodges for their social benefits as the workmen did observe many feast days and holidays with entertainments and other observances. With the decline of the building trade resulting from many catastrophes such as the Black Death, the Great Fire of London, and other events, the needed number of workmen declined and eventually these members left the Lodges as they sought other employment. Eventually the Lodges had members who were entirely non-operative.

By the year 1716 most of the Lodges had only non-operative members. In December of that year, on St. John's Day, a number of members met in London and had an informal meeting. As a result of this meeting the members of four Lodges met in London on June 24, 1717, and formed the Grand Lodge. This became one of the most important dates in Masonic history because it marked in an elementary way the start of the present day organizational charters to groups that work as Lodges. This date is sometimes described as the starting point of modern Freemasonry.

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THE ORDER OF JUDAS MACCABEUS

by Raymond R. Beardsley, MPS

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In the mid-1970's, a group of York Rite Masons met in the Rochester area of upstate New York to consider the initiation of a new organization with the purpose of eventually proposing it as a new Body to be incorporated in the York Rite of Freemasonry. The inception of this idea had emanated from the fertile brain of the late Brother Herman Sarachan, often referred to as Mr. Mason in the Rochester area. Brother Sarachan had a distinguished Masonic record, having actively participated in both the Scottish and York Rites, as well as having served as a District Deputy Grand Master in the Monroe County area. He had been the High Priest of Hamilton Chapter #62 and the Illustrious Master of Doric Council #19.

For many years, Brother Sarachan edited a column in the Monroe Masonic News (the monthly Masonic publication in the Rochester area) entitled: "Dear Brother Herman," in which he answered questions regarding Masonry - history, biography, definition, procedure, law, ritual, protocol, etc. His articles were later incorporated into a book under the same title, published in 1979; in addition, Brother Sarachan had previously published a book on the history of Freemasonry in the Rochester and Monroe County area of New York.

Brother Sarachan believed that there was a need for an additional body in the York Rite for those Masons who either could not for religious reasons or would not for personal reasons join the Commandery of Knights Templar. The first two York Rite Bodies, the Royal Arch Chapter and the Council of Cryptic Masons, like the Symbolic Lodge, are non-sectarian; however, the Commandery of Knights Templar is distinctly a Christian Order of Masonry and is also a military-type organization with uniforms, drills and inspections. As a result, Members of the Chapter and Council who are not Christians or who do not favor the militaristic atmosphere of the Commandery do not have a comparable body to join, which would be more suitable to their religious or personal beliefs and mores. With this in mind, Brother Sarachan proposed that a new body be initiated to meet the needs and desires of these particular Masonic Brethren but which would welcome all Masons who wished to participate. The organization would be known as The Order of Judas Maccabeus.

Judas Maccabeus was the renowned leader of the Jews when they revolted against Roman hegemony in the second century, B.C., particularly after the Romans had desecrated the Temple at Jerusalem by erecting a statue of Zeus over the altar. Under the leadership of Judas Maccabeus, the Jews regained control of Jerusalem and the Temple for a period of time celebrated in Jewish history. Because of his prestige and stature in Hebrew history and tradition, the name of Judas Maccabeus was considered most appropriate for the new body. The Order of Judas Maccabeus would be founded on a non-sectarian basis and without military accouterments, with the goal that it would eventually become a parallel Body to the Commandery.

Thus, in 1974, a group of some 30 York Rite leaders in the local area met in the Rochester Temple to formally consider The Order of Judas Maccabeus. Present were Masons prominent in all the York Rite Bodies, including past heads of all of the Grand Bodies in the State of New York: M. E. Frank Allen of the Grand Chapter, M. I. Bruce Dayton of the Grand Council and R. E. Ward Ekas of the Grand Commandery. All in attendance were unanimously in agreement as to the desirability of instituting a complementary Body to the Commandery that would more appropriately meet the needs of our Jewish and other non-Christian or non-military-minded Companions. It should be born in mind that the majority of York Rite Masons present were Christians and members of the local Commanderies.

The Order of Judas Maccabeus was originally to encompass three Orders: The Order of David, The Order of Judas Maccabeus and The Order of the Temple (referring to the Jewish Temple). The Order of David teaches the lesson of unselfish love and devotion and uses as its framework the story of David and Jonathan, as depicted in the Old Testament in the Book of First Samuel. The Order of Judas Maccabeus teaches the lesson of fidelity and devotion to faith and uses as its framework the revolt of the Jews in 168 B.C. against the Roman hierarchy of Antiochus, who had prohibited the practice of the Jewish faith and had desecrated the Temple, as related in the Apocryphal Books of the Maccabeus.

These first two Orders were prepared under the aegis of Brother Sarachan, and, to date, have formed the basis for initiation into the Order. The Order of the Temple, which ultimately is to form the final phase of initiation into the Order, has not been completed. Brother Sarachan's health failed and he passed on before he could turn his attention to the proposed Order of the Temple. However, it is now in the process of formulation, and much thought is going into its preparation, in order that it may take its place on a level with such awe-inspiring exemplifications as the Royal Arch Degree of the Chapter, the Super Excellent Degree of the Council and the Order of the Temple of the Commandery.

Members of The Order of Judas Maccabeus are titled "Valiant Princes" and constituent Bodies are termed "Assemblages," whose principal officers are Commander, Chancellor, Orator, Treasurer, Recorder, Captain of the Guard, Lecturer, Marshall, Warden and Sentinel. The premier Assemblage, inaugurated in the Rochester area, is known as Genesee Valley Assemblage #1.

A number of other Assemblages have been instituted in New York State, specifically in New York, Long Island and Buffalo. Also, Assemblages have been inaugurated in the States of Connecticut and New Jersey. Numerous inquiries have been received from interested York Rite Masons from such States as Ohio, Michigan, Wisconsin, Arizona and California, to name a few.

To date, recognition of The Order of Judas Maccabeus as an accepted and official York Rite Concordant Body has not been granted by any Grand Lodge Jurisdiction, but it is hoped that this recognition eventually will be received in those jurisdictions where the Order has been active and is growing. At the inception of the Order, Brother Sarachan discussed this possibility with the then current Grand Master of New York, and it was understood that the Order would have to exhibit a continuing growth and expansion before formally petitioning for such recognition. This, undoubtedly, would be true in

any state jurisdiction.

Although the early years of Genesee Valley Assemblage #1 did not always run smoothly and for awhile the original enthusiasm was somewhat abated, it is now prospering with a large number of new members. Whereas the charter membership was largely Christian, in recent years a number of our Jewish and other non-Christian Brethren have joined. In the meantime, with the emergence of other Assemblages about New York and adjoining States, a Grand Assemblage was instituted a few years ago with the presiding officer designated to be "The Most Sovereign Grand Commander of North America."

Any inquiries and questions should be forwarded to the above address. Although there may be those who question the desirability of a new Masonic organization, the criterion that should be applied is the need for and function of such a new Masonic entity. Over the past 35 years, we have experienced the inception of two new Masonic organizations which met specific needs and desires and, as a result, have been highly successful. These are The York Rite Sovereign College of North America and The National Camping Travelers. The first originated for Masons active in all four York Rite Bodies, and the second for Masons and their families interested in camping. Both of these Masonic organization have, in a relatively few years, grown tremendously with both of them having well over 100 constituent Bodies throughout the United States and Canada.

In like manner, The Order of Judas Maccabeus was founded to meet a distinct need in York Rite Masonry. Because of this, those of us who have been intimately connected with its formulation and establishment feel that it will play a unique and increasingly important role in The York Rite of Freemasonry.

THE ORIGIN OF MASONRY

by E. Cromwell Mensch

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I. FROM OPERATIVE TO SPECULATIVE

The most prolific source of Masonic literature is that dealing with the origin of the Craft. It is a theme which has filled many volumes, and one which invariably follows the same pattern to the point of monotony. Practically all research along these lines starts with the stone masons of Europe, and ends up with the guilds, or associations, of ancient Rome. The Temple itself as a source of origin is avoided for two reasons, the first of which is a fear of encroaching upon the secret work of the Order. The second reason is a more logical one, for it is founded in the fact that very little is known about the Temple. There were three Temples built at Jerusalem, each of which was to replace an earlier structure. The last Temple was built by Herod, and is supposedly described by Josephus, the historian. He was an eyewitness to the destruction of this last Temple, but his lack of technical knowledge is painfully evident from his description of its structural details. The Temple previous to Herod's was built by Zerubbabel, a very brief account of which is set forth in the Book of Ezra. The so-called first Temple was built by Solomon, and a fairly complete description of it is set forth in the first Book of Kings.

However, Masonry was founded long before the Temple of Solomon was built. The identification of our Craft with the Temple came about through the ambition of David. It was he who realized the importance of the Tabernacle of Moses, and planned the Temple as a substitute therefor. Through it he sought credit for the establishment of the house and kingdom of God. This ambition of David is described in the second Book of Samuel, but more particularly in the words of II Samuel 7:13, "He shall build an house for my name, and I will stablish the throne of his kingdom for ever." These words

are supposedly the Lord's, uttered through the medium of Nathan, the prophet. However, they were prompted by David, for Nathan was a member of David's court.

What David really sought was a vehicle which would perpetuate the divine power of the Tabernacle. That this structure was possessed of such power is quite evident from the fact that, within its confines, Moses established the word of God among men. The Word has come down to us practically intact in the form of the Pentateuch, or first five books of the Bible; and the House still stands today! Its original form is essentially unchanged, although some of its parts have been destroyed by the violence of fire and the quantity of water, which have been visited upon it from time to time. This House and this Book were founded at one and the same time, and both are an integral part of Masonry.

This particular phase of the inquiry into the origin of Masonry deals with the shift from operative to speculative, for our ritual tells us that we no longer work in operative, but speculative Masonry only. An entirely new approach to this subject is to be had through the medium which has never changed since our Order was founded. That medium is the Holy Bible, which is placed in the same setting as Moses placed it in the beginning. Save for the legendary part of our ritual, it contains all the factual details of our Craft. When these factual details are worked out to their ultimate conclusion, it will be found that the legendary part of our ritual comprises but a very small percentage of the whole. That the operative phase of our Order was in effect during the time of Moses is stated in Exodus 1:11, "And they built for Pharaoh treasure cities, Pitham and Raamses." It was from the builders of these two cities that Moses recruited the founders of our Order. They were the enslaved workers of Ramses II.

Ramses II reigned over Egypt from 1292 to 1225 B.C. His reign was singularly marked by a wealth of building activities. He completed Seti's Temple at Abydos, and added to the Temples at Luxor and Karnak. He constructed at Thebes the great mortuary Temple of the Rameseum, with its colossal statues of himself; and he built the rock-cut temple at Abu-Simbel. During the early part of his reign Ramses II engaged in an important campaign against the Hittites, and fought an indecisive battle at Kadesh on the Orontes River in Syria. In these forays across Palestine, and into Syria, the victor found a means to augment his labor supply in the form of prisoners of war. They were put to work building such cities as Pithom and Raamses, and it was from their ranks that Moses recruited the people of his Exodus. It is specifically stated that some of them worked in brick and mortar (Exodus 1:14). Any attempt to connect our membership with operative masonry at a later period in history is an inconsistency, for it was these builders of Pithom and Raamses who established speculative Masonry when they built the Tabernacle on Mt. Rinai.

The Tabernacle was really the first Temple, for it was, and still is, a masterpiece of the

builder's art. Every part of it has a symbolic meaning far beyond anything incorporated into the Temple built by Solomon. The superb engineering employed in the design of the Tabernacle indicates that several years of study went into this feature alone prior to its actual building. Since Moses was a royal scribe by calling, he undoubtedly planned the Tabernacle in collaboration with an architect. This period of planning took place while they were still in Egypt, for a great many of its features were borrowed from those to be found in the Temples along the Nile. Its design was too intricate to have been improvised in the desert of Sinai.

Ramses II died in 1225 B.C., and was succeeded by Merneptah. From all the evidence available, it is quite plain the Exodus must have taken place fairly close to this change in the administration of the affairs of Egypt. In summing up, operative Masonry flourished during the reign of Ramses II, and the transition to speculative Masonry took place during the reign of Merneptah.

The transition to the speculative phase is definitely stated in the words of Exodus 36:8, "And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen." This is the first of a long list of specifications, wherein Moses describes the manner in which the Tabernacle was built. It is placed first because these ten curtains of fine twined linen symbolized a pair of hands raised in supplication. Symbolically, they were so placed that Moses might tell us that no man should ever enter upon any great or important undertaking without first invoking the blessing of God.

As a protégé of the royal household, Moses was raised in the pagan worship of Osiris, a deified king. The domain of Osiris was centered in an underground heaven, sealed with the doom of perpetual darkness. This great king of the spiritual world was flanked with a myriad of lesser deities, to whom tribute had to be paid before the novitiate could hope to enter. Associated with this monopoly of the Egyptian hierarchy was the tyranny and oppression of its rulers.

As Moses grew to manhood he saw that the beneficence of God came from above, and that it was the Light from the celestial sphere which caused all nature to blossom forth and prosper. His problem was to present this new doctrine to a people whose ancestors had been steeped in paganism for centuries. To this end he endowed his House with the attributes of the heavens by making every part thereof symbolic of some feature of the celestial sphere. This master plan, of course, called for the utmost secrecy, and was tied in with a key. The plan itself he concealed by scattering it throughout all five of the books of the Pentateuch, but the key was left for future ages to discover. Since every one of the 7,625 parts of the Tabernacle played a part in its symbolic meaning, the building of this House coincided with the commencement of the speculative phase of Masonry.

II. THE HOUSE ERECTED TO GOD

The House, which it was decreed in the wisdom and counsels of Deity aforetime should be built, was the Tabernacle of Moses, and not the Temple of Solomon. The Tabernacle was the vehicle used by Moses to bring the word of God to the people he had led out of Egypt. It was the shrine around which these Israelites gathered after they had migrated into Palestine. It served that purpose for something like 200 years, but had fallen into

disuse by the time David came into power. Realizing the importance of the Tabernacle, David planned to replace it with the structure now known to history as Solomon's Temple. In this replacement an attempt was made to copy the Tabernacle's design, the secrets of which had been lost ever since the death of Moses. The secrets of this design were concealed by Moses in the Pentateuch, or the first five books of the Bible. Therein lies the key to Masonry, for the Temple was merely an imperfect copy of the Tabernacle.

There are two sets of specifications covering the building of the Tabernacle in the Book of Exodus. Those in Chapter 26 represent the command of God that the House should be built. Those set forth in Chapter 36 are the specifications for the actual building of the House. Exodus 36:8 is the starting point, and states that every wise hearted man that wrought the work of the Tabernacle made ten curtains of Fine Twined Linen. These curtains were 4 cubits wide and 28 cubits long. Five of them were coupled together, and the other 5 were coupled together. The result was a pair of curtains, each half of which contained 5 strips. The total width of each set of 5 strips was 20 cubits, for the individual strips were 4 cubits wide. This 20 cubits coincided with the width of the House. When assembled, they were raised over the House to form a gable roof. As there were 10 strips in all, they represented the digits of a pair of hands raised in supplication.

From this symbolic meaning it will be seen why Moses placed these curtains as the first item in his list of specifications. It was his admonition to us that no man should ever enter upon any great or important undertaking without first invoking the blessing of God. There were several thousand people engaged in the building of the House, and, obviously, only a small percentage were actually engaged in the fabrication of these curtains. And yet the language is clear, for it says "every wise hearted man that wrought the work of the tabernacle made ten curtains." Those who chose to engage in the work were first prepared in their hearts, or became "wise hearted." They all "made" ten curtains, for this was the sign of a pair of hands raised in supplication.

The second item in the specifications was the curtains of Goats' Hair. They were superimposed above those of Fine Twined Linen, and were 4 cubits wide by 30 cubits long. There were 11 of these curtains, and this fact has stumped the experts for centuries. Ten of them may be arranged to match the 10 curtains of Fine Twined Linen. Being above the first set of curtains, those of Goats' Hair represented a pair of hands stretched forth in benediction. That this is so is gleaned from the fact that this is the only specification in Chapter 36 that needs to be filled in from the supplemental information contained in Chapter 26 of Exodus. This Chapter 26 contains the command of God, and this second pair of curtains symbolized His hands stretched forth in benediction.

Exodus 26:9 and 26:12 dispose of the 11th curtain of Goats' Hair by stating that it shall be doubled over in the forefront of the Tabernacle, and the remnant that remaineth, the half curtain that remaineth, shall hang over the backside of the Tabernacle. In other words, the 11th curtain of Goats' Hair was cut into 4 strips, each 1 cubit wide, to form the drip for the gable part of the roof. Exodus 26:13 explains how the eaves were formed on the ends, for it states that the length of these curtains shall hang over a cubit on the one side and a cubit on the other side.

The length of these Goats' Hair curtains was 30 cubits, which was symbolic of the 30 days of the solar month. The length of the curtains of Fine Twined Linen, which were protected from the sun by the upper curtains, was 28 cubits. They were symbolic of the 28 days of the lunar month.

The gable roof arrangement of the curtains of Goats' Hair formed an isosceles triangle, each leg of which was 30 cubits long. The length of its base is obtained from Exodus 26:13, which states that the curtains shall hang over a cubit on the one side and a cubit on the other side. This called for a base of 52 cubits, for the Court which encompassed the Tabernacle was exactly 50 cubits wide. The actual length of the Tabernacle was 48 cubits, which left a space of 1 cubit between each of its ends and the adjacent wall of the court. This space was approximately 24 inches wide and, no doubt, sheltered the original eavesdroppers. No such arrangement was possible in the Temple, for it was encompassed by 3 banks of chambers, which were set into the walls of the main structure.

These triangular spaces formed in the east and west walls of the Tabernacle were called pediments. They were covered with the Rams' Skins dyed red specified in Exodus 36:19. Like the roof curtains, they also were 4 cubits in width, and 12 of them exactly fitted into the 48 cubits width of the base of the pediments. There were 12 of these curtains in the east pediment, and 12 in the west pediment - together they symbolized the 24 hours of the day.

This Rams' Skins dyed red was a translucent material, and as the sun rose in the east the interior was filled with a soft, red glow. The sun at meridian height came down through an aperture in the roof, but only on occasion. As the sun was in the west at the close of the day, the soft tones which filtered through the Rams' Skins dyed red again permeated the interior. Above them were placed the Badgers' Skins, which were opaque, and were manipulated like window shades to control the lighting effects. There was no such arrangement in the Temple, for neither roof curtains nor rams' skins were employed in its construction.

The lower part of the Tabernacle was sheathed with boards, 20 of them being specified for the south wall, and a like number for the north wall. According to Exodus 36:21, these particular boards were each 10 cubits long and 1-1/2 cubits wide. Two of them, placed end to end, matched the 20 cubits width of the House, which makes it obvious that the 20 boards in both north and south walls were arranged in two stacks of 10 boards each. This height of 10 boards in each panel was symbolic of the "Ten Commandments. Exodus 36:27 specifies 6 boards for the west wall of the Tabernacle. These 6 boards were laid out end to end, and formed the bottom course for the 6 panels into which the west wall was divided. Each board was 8 cubits long, and the total length of the wall was 48 cubits. Each panel was 10 boards high, or 15 cubits, for each board was 1-1/2 cubits wide. Actually, the 6 panels of the west wall were laid out by means of a mathematical formula, which Moses designated as Jacob's ladder. This fact was unknown to the builders of the Temple, for they made the west wall of their structure 60 cubits long. The interior of the Temple was sheathed with boards, and obviously the 6 boards they used were each 10 cubits long.

The height of the Tabernacle at the apex of its roof was 30 cubits; its depth, or width, was 20 cubits; and its length, which was across the breadth of the Court, was 48 cubits.

The first two dimensions were faithfully copied into the design of the Temple, for it was 30 cubits high by 20 cubits deep. But the length of the Temple, as given in I Kings 6:2, was 60 cubits. This discrepancy over the 48 cubits length of the Tabernacle is prima facie evidence that the builders of the Temple did not possess the secrets of the design of the original House. In other words "that which was lost" was the secret design of the Tabernacle, which had not been discovered at the time Solomon built his Temple.

III THE SYMBOLISM OF THE FATHER'S HOUSE

Speculative Masonry was instituted by Moses for the purpose of bringing the true "word" of God to his followers. These were the people of the Exodus, most of whom had been engaged in building the treasure cities, Pithom and Raamses, in Egypt. They were not a literate people, for at that time the art of writing was confined to the rulers of Egypt and their official families. Although Moses himself was a loyal scribe, he knew that the only way he could spread his doctrine among the people was through the medium of symbolism. The nucleus of that symbolism was the Ark of the Covenant, in which was deposited the true word of God. The setting for this sacred instrument was the Tabernacle, every part of which symbolized some feature of the Father's house in the celestial.

This symbolism is concealed in the cabalism of the writings of Moses, and the key to that cabalism lies in the pattern of our planetary system. For example, the superstructure of the "House" was made up of 7 bents, or frames, for they were symbolic of the 7 days of the week. This may be picked up from Exodus 36:27, wherein three boards of the sides westward are specified. These 6 boards were strung out, end to end, across the 5 vertical bars, also specified for this west wall in Exodus 36: 32. Obviously, the terminal ends of boards No. 1 and No. 6 also were attached to vertical bars, for they were the corner bars in the north and south walls, respectively. Added to the 5 specified for the sides westward, these two corner bars brought the number up to 7. Each of these 7 bars was paired off with a corresponding bar in the east wall, and, with the other members of the framing, formed the 7 bents.

The symbolism of these 7 bents is to be found in the Second Degree, wherein it is stated that in 6 days God created the heaven and the earth, and rested on the 7th day. The total number of structural numbers with which the Tabernacle was framed is also given in the Second Degree. However, this symbolism was lost in the Temple of Solomon, for the stone walls of that structure replaced the function of the 7 bents used in the Tabernacle. These bents were designed as trusses, the pattern of which is indicated in the specifications for the north and south walls. Each of these walls contained 5 vertical bars. They were braced at the corners with the diagonals specified in Exodus 36:28 as corner boards, and were tied together at the top with the horizontal cross bar specified in Exodus 36:33. An extra cross bar was used in these walls to form the eaves of the Tabernacle, and was supported on 5 struts. In all, there were 14 members in each of these end wall bents, and there were 12 members in each of the 5 intermediate bents. The bents themselves were held together at the top with a series of 60 rafters, and were also held together at the ceiling level with a series of 26 horizontal ties. In all there were 178 structural members in the Tabernacle proper.

There were also 67 structural members in the Court of the Congregation, which

surrounded the Tabernacle. In the specifications, 20 pillars each were assigned to the north and south sides of the Court, and 10 to the west side. The specifications for the east side are quite complicated, and, when Properly analyzed, only yield 9 pillars for this side of the Court. To these 59 pillars must be added the 8 corner boards used as diagonal bracing at the corners of the Court, which makes the total 67.

The lower part of the Tabernacle was sheathed with boards, which were 120 in number. The 178 structural members of the Tabernacle, plus the 67 members of the Court and the 120 boards, bring the grand total up to 365. These 365 members were symbolic of the days of the year, and correspond to the phenomenon arising from the annual revolution of the earth around the sun, and its diurnal rotation on its own axis, as set forth in the monitorial work of the Second Degree. There was no such symbolism incorporated into the stone walls of the Temple, although the 1,453 columns and 2,906 pilasters used to enclose the court before the Temple were evidently multiples of 365, less 7, and 14, respectively.

The specifications for the east wall of the Tabernacle are rather brief. They simply call for a Door, and the 5 pillars of it (Exodus 36:38). Between the 5 pillars were the 4 archways, which formed the Door. In addition, there was a panel flanking the Door on either side, making a total of 6 panels in all. These, of course, matched the panels formed by the "six" boards in the west wall. These flanking panels in the east wall contained the corner boards, which served as diagonal wind bracing to impart stability to the structure. They ran from the tops of the corner posts down to the adjacent end pillars of the Door. Since these diagonal braces blanked off the use of these two end panels in the east wall, it is obvious they must have been sheathed with boards. This brings the total number of panels up to 12, for there were 6 in the west wall, 2 each in the north and south walls, and these 2 in the east wall. This also accounts for the 120 boards, for each panel was 10 boards high. These 12 panels represented the 12 tribes of Israel.

This arrangement of the panels is confirmed in Genesis 48:13, wherein it is stated that "Joseph took them both, Ephraim in his right hand, toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him." In other words, the two panels flanking the Door were named Ephraim and Manasseh. The 5 pillars of the Door are now represented by the 5 orders of architecture, although these orders were actually formulated by Vignola, worthy successor to Michel Angelo.

The parts so far enumerated are all authentic, for they have been worked out according to the bill of materials Moses left to posterity. Among other items, this bill lists the fastenings which held the Tabernacle together. As it was a portable structure, these fastenings were so designed that the House could be dismantled and reassembled at will. The structural members were held together by means of rings, but the specification covering them is very brief, and is only given in connection with the corner boards (Exodus 36:29): "And they were coupled beneath, and coupled together at the head thereof, to one ring." The ring in this case was cast with two lugs, and the corner boards had sockets in their ends, which fitted over the lugs of the ring. To make the joint secure after assembling, pins were inserted through both lug and corner boards. This same type of fastening was used wherever two or more structural members intersected each other. Where more than two structural members were brought to a common focal point, rings were supplied with additional lugs. Rings with as high as 4 lugs were used

in some of the complicated portions of the bents.

The boards which formed the sheathing of the Tabernacle were also held to the framing by means of rings. These rings encircled the vertical bars and had lugs projecting outward from them in a horizontal plane. The boards themselves were joined together by means of dowel pins, in the same manner that extra leaves are joined together in a dining-room table, except that they were in a vertical plane. The lugs of the rings fitted in between the edges of two boards, and the dowel pins in the boards also passed through holes in the lugs. This type of joint is covered by the specification for the sockets and tenons of the boards in Exodus 36:24

From the use of these rings and pins it truly may be said of the Tabernacle that there was neither hammer, nor ax, nor any tool of iron heard in the House, while it was in building. These lines are to be found in I Kings 6:7, and are applied to the stone work of Solomon's Temple. It is hard to conceive of the fabrication of a stone building in which no tools of iron are employed. The insertion of the word "ax," even though it was not used, raises the question as to whether this passage was not also borrowed from the Tabernacle along with the attempt to copy its design. The ax was used to shape the boards and bars of the Tabernacle during its initial fabrication, but, after that, no tool of iron was ever required during its subsequent assemblies.

IV MT. GERIZIM AND THE LAND OF MORIAH

The fame of King Solomon's Temple lies in the reflected glory of the House of Moses, for it was planned and built with the idea of replacing the Tabernacle with a more permanent structure. The purpose behind its building is to be found in the history of David, father of Solomon. The original Tabernacle was the vehicle which had welded the Israelites into a united mass, and had kept them united during their successful invasion of Palestine. The initial breakthrough took place at Jericho, after which the Israelites spread out to the north and south, but they did not succeed in taking Jerusalem.

Their first objective was to locate the "spot" on which to erect the Tabernacle, which was believed to be at Luz. Moses died just prior to the invasion, but he had left certain instructions, which were to be followed out after they reached the promised land. Among other things, they were instructed to put the blessing upon Mt. Gerizim, and the curse upon Mt. Ebal. Neither the geographical location of these mounts, nor the manner in which the blessing was to be bestowed, were specified. It was decided that the medium was the altar specified in Exodus 20:24, which was to be of earth, or of unhewn stone, and without steps. The allegorical meaning here, of course, is the good earth upon which we dwell.

The Israelites found Luz ill-favored as a location for the Tabernacle, even though it had been specified by Moses as none other but the house of God and the gate of heaven in Genesis 28:17. They then moved on to Samara and set up their Tabernacle and their altar between the two peaks in that country, which are still called Mt. Gerizim and

Mt. Ebal to this day. However, the choice of this "spot" was far from unanimous, and it was not long before the Tabernacle was moved elsewhere.

About 200 years later, or in 1005 B. C. David succeeded in wresting Jerusalem away

from the native Jebusites. After taking the city; he had himself declared king over both Israel and Judah. Israel was the common name applied to the Israelites of the north, for by then they had lost their tribal distinctions. David himself had risen to power under the banner of the Tribe of Judah, which had maintained its tribal identity in the south. At the time David established himself at Jerusalem, the true location of the mount upon which a blessing was to be put was still a live issue.

In the meantime the original Tabernacle had vanished and the Ark of the Covenant had been placed in storage. The luster of the Ark had been somewhat dimmed prior to this on account of its failure to stop the Philistines on the field of battle. Under this combination of circumstances David saw a splendid opportunity to restore the Ark to its natural setting, and, at one and the same time, establish a mount of his own upon which to put a blessing. He accordingly purchased the threshing floor of Ornan, the Jebusite, and this is the “spot” upon which the Temple was subsequently erected.

It was called the Zion, or hill, which is the literal interpretation of the word Zion. Mount would have served the purpose just as well, for it was here that he pitched a new tabernacle in order that the Ark might be brought out of storage. The use of the word Gerizim was probably avoided because this new shrine was designed to serve Israel as well as Judah, and these people of the north already had a Mt. Gerizim. We get a vague hint of this from the use of the word Moriah, which is commonly called Mt. Moriah today. The original use of this word is to be found in Genesis 22:2, which states that the sacrifice of Abraham's son Isaac was to take place in the land of Moriah, and upon one of the mountains of which he was to be told. This passage of Scripture was probably cited at that time as an authority, or precedent, for the establishment of a second mount at Jerusalem.

It was after David had pitched this new Tabernacle that he made known his intention of replacing it with a more permanent structure. With this structure he undertook to create a vehicle, which, in the words of II Samuel 7:13, he hoped would establish the throne of his kingdom forever. This hope lay in the belief that he could endow his contemplated Temple with the powers of the original Tabernacle by duplicating its design. Hiram of Tyre was called in as a collaborator, because he had previously built the palace in which David had set himself up as king over the two branches of the Israelites. Hiram was a Phoenician, and his city of Tyre was in a better position to furnish skilled artisans.

However, the basic, design of the Temple was copied from the description of the Tabernacle, or rather that part of its description which is to be found in the Book of Exodus. The builders of the Temple apparently did not understand the true cabalism of the writings of Moses, for the key to the design of the Tabernacle is concealed in the ladder Jacob supposedly dreamt about. In the words of Moses, this was none other but the house of God and the gate to heaven, as set forth in Genesis 28:17. In the previous verse, Genesis 28:16, Jacob had just awaked out of his sleep, which refers back to Genesis 28:12, and, “he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.”

The essence of the ladder of Jacob was the cubical Holy of Holies of the Tabernacle. It was projected into a column of 7 cubes on the Trestle Board, with horizontal coordinates extending out over the center of the drawing from the upper levels of the

2nd, 4th, and 6th cubes. Below these horizontals, and on the base line, another cube was drawn to represent the Holy of Holies itself. From the center of this Holy of Holies a series of ascending "angles" were projected upward to intercept the horizontals. At the points of intersection, vertical ordinates were dropped to the base line, and they exactly prescribed the 48 cubits length of the Tabernacle. A 7th ordinate was projected upwards into infinity, from the center of the base line, and represented the joining of the celestial with the terrestrial sphere. This 7th ordinate was the top of the ladder, which reached to heaven. The cubes were 7 in number because they represented the 7 bodies of our planetary system which are visible to the naked eye. Each of the ascending angles were 23 1/2 degrees," because that is the celestial angle at which the earth is inclined away from the plane of its orbit.

The unit of measurement was obtained by dividing one edge of the cubical Holy of Holies into 10 equal parts. The Apex of the curtains of Goats' Hair was equal to the height of 3 cubes, or 30 cubits. Half this height, or 15 cubits, was equivalent to the combined widths of the 10 boards of the sheathing, and the upper half prescribed the height of the pediments. The descending "angles" of Genesis 28:12 exactly subtended the 1-1/2, cubits cross section of the Ark of the Covenant below the center of the Holy of Holies." The descending ordinates exactly laid out the 7 bents, or vertical bars across which the "six" boards of Exodus 36:27 were spaced out. This is indeed none other but the House of God, and the House we proclaim was erected to God and dedicated to His Holy name.

The 7th ordinate came direct from the celestial, and was symbolic of the path down which Moses had brought the word of God, for it intersected the mercy seat of the Ark in its exact center. This was within the cubical of the Holy of Holies, which was designated as the most Holy place. The balance of the space within the House was called the Holy place, and its several parts were symbolic of the several features of our planetary system.

Outside the House, and far off about the Tabernacle, the 12 tribes were encamped. As each tribe was encamped under the ensign of his Father's house, the encampment itself was symbolic of the 12 constellations of the Zodiac. Hence, the complete layout of Tabernacle and encampment was copied from the design of the Father's house in the celestial.

Had the builders of the Temple thoroughly understood the implications of the ladder Jacob supposedly dreamt about, it is highly improbable they would have built their structure of stone. This ladder truly located the gateway to heaven, for whenever and wherever the original Tabernacle was set up, the ladder of Jacob formed an integral part of its design. The "mount" it blessed was the mother earth on which the Tabernacle rested.

V. THE HOLY OF HOLIES AND THE RESURRECTION

The Holy of Holies of King Solomon's Temple was called the Oracle, and was sometimes entirely different and apart from the room called the "middle chamber" of the Temple. The Temple itself was a stone building, 60 cubits long, 20 cubits wide, and 30 cubits high. Around the outside of the main structure were three chambers, superimposed one above the other. These three chambers were designated as the

nethermost, the middle, and the third chambers, respectively. They were narrow, corridor-like rooms, for the nethermost was 5 cubits wide, the middle 6 cubits, and the third, 7 cubits wide. The nethermost was on the ground floor level, and evidently served as a robing room, as well as a place for the storage of implements and vessels used in the ceremonials. The middle chamber was one flight up, and served as a storage vault, as did the third chamber above it. Estimates as to the value of gold, silver, and other valuables stored in these upper chambers of the Temple, run all the way from five to ten billions of dollars. In short, this middle chamber of the Temple served as the storage vault for the material wealth which found its way into the coffers of the priesthood. These chambers were an innovation peculiarly adapted to the Temple, for there was nothing comparable to them in the original Tabernacle.

The Holy of Holies of the Tabernacle was a perfect cube, formed of the veil, and the 4 pillars which supported it. This cube was the central theme of its design, and the unit of measurement by which all parts of the Tabernacle were apportioned. For practical purposes, one edge of this cube was divided into 10 equal parts, and each of these parts was called a cubit. In other words, the Holy of Holies of the Tabernacle was 10 cubits long in each of its three dimensions. The Oracle of the Temple, on the other hand, measured 20 cubits in each of its three dimensions. This increase in size destroyed the perfect harmony of design which had prevailed in the Tabernacle. In the

Tabernacle, the Holy of Holies was placed in the middle of the structure, and the celestial angle of $23\frac{1}{2}$ degrees was brought down to the center of the cubical room. This descending angle was the essential ingredient of Jacob's ladder, and below the center of the cubical it exactly subtended the $1\frac{1}{2}$ cubits of the Ark of the Covenant in section. It also did the same for the Ark in longitudinal section. The 7th ordinate of Jacob's ladder intersected the Arc in its exact center, and joined the celestial and terrestrial spheres. It was the axis about which the Tabernacle formed a symmetrical design. These celestial ingredients set the Holy of Holies up as a material token that the Tabernacle was indeed none other but the House of God. This did not hold true of the arrangement in the Temple, for its Oracle was at the rear of the main room, and its volumetric displacement was 8 times that of the Tabernacle's Holy of Holies.

The resurrection, or raising of the body from the dead, was exemplified as a ritual long before Moses came onto the scene. The very temples where he was initiated into the mysteries contain graphic illustrations of this ceremony. The central figure is Osiris, who was raised from his bier at the command of Horus. The departed soul of Osiris is shown as a graven image in the form of a bird, perched in the Erica tree at the head of the bier. Moses transposed this into a nobler conception, by coupling the rebirth of nature with the phenomenon of the spring equinox in the celestial. This position he gave to Reuben the first born, as the beginning of Israel's strength, the excellency of dignity, and the excellency of power, Genesis 49:3. But Reuben was unstable as water, and destined not to excel, because he wentest up to his Father's bed, and then defiledst he it, Genesis 49:4. The tribe of Reuben corresponded with the constellation of Taurus, the bull. This bull was called Apis by the Egyptians, and was part of the animal worship and deification practiced by them. The doctrine of Moses pointed out that the beneficence of God came from the celestial sphere, and this figure of Apis the bull in the constellation of Taurus defiled his Father's bed. Reuben was named as the firstborn because at the time of the Exodus the spring equinox occurred in the constellation of

Taurus. The rebirth is now symbolized by the Acacia, instead of the Erica tree.

It was this paganism of the bull in Taurus that caused Moses to shift the leadership to the tribe of Judah, from whence comes the strong grip of the Lion's paw. As a matter of fact, the 12 tribes of Israel originated in the Father's house, for they all correspond with the characteristics of the 12 constellations of the Zodiac. Every third one of these constellations contains one of the 4 guardian stars of the heavens; namely, Aldebaran in Taurus, Regulus in Leo, Antares in Scorpio, and Fomalhaut in connection with Aquarius. Reuben corresponded with Taurus, who defiled his Father's bed. Judah represented Leo, the lion, with the guardian star of Regulus. Regulus is described in Genesis 48:10 as the lawgiver, which shall not depart from between his (Leo's) feet until Shiloh come. The next guardian star is Antares, in the constellation of Scorpio. It was represented by Dan; for he was to be a serpent by the way, that biteth the horse heels, Genesis 49:17. This designation comes from the fact that the scorpion is the only "serpent" whose striking range is limited to the heel of the horse. The fourth guardian star is Fomalhaut, actually in the constellation of Pisces Austrinus; but the stream of water which flows from the jar of Aquarius is inseparable from Fomalhaut in this mythological presentation. Aquarius was represented by Ephraim, one of the sons of Joseph, who Genesis 49:22 says was a fruitful bough by the well. These 4 tribes, which corresponded with the constellations containing the 4 guardian stars, occupied the 4 corners of the encampment about the Tabernacle. The other eight were interspersed between - these four encamped at the corners.

The rendition of the so-called Hiramic legend has a great deal more fact in it than fiction. All that is needed is to replace the Temple with the Tabernacle. It was Moses who lived under the tyranny of Ramses II, and it was such a tyrant as he who struck first at the free speech of the individual. This is the episode that is enacted at the first station. If this blow at the power of guttural expression failed to quench the fire of independent thought, sterner measures were taken by striking at the very heart of such characters as Moses. Finally, the lash and the burdens were increased to the point where the workmen literally fell dead at their feet. The three stations which epitomize these episodes may be identified with the three stations in the Tabernacle; namely, the Altar in the east, the Candlestick in the south, and the Table of Shewbread in the north. The 12 tribes are still preserved in the 12 Fellowcraft, who are assigned to the same positions in which the tribes were encamped about the Tabernacle. According to Chapter 2 of the Book of Numbers, 3 of the tribes were encamped in the east, 3 in the south, 3 in the west, and 3 in the north."

It is a common error to confuse that which was lost with the so-called "lost" word. This word is one of the most peculiar words in the dictionary, which gives it a prominence no lost word could ever assume. That which was really lost are the secrets of the Tabernacle's design, although, in a broader sense, they were merely concealed in

the cabalism of the writings of Moses. As a matter of fact, the layout of the modern Lodge room more closely follows the design of the Tabernacle than it does that of the Temple. The central feature of that design was the Holy of Holies, and the Ark of the Covenant, which was subtended below its center by the angle of the ecliptic. The modern Altar is in the identical position occupied by the Ark in the Tabernacle, which was in the exact center of the structure. The token of the "Word" is now on top of the Altar, whereas in the Tabernacle it was deposited inside the Ark. The Candlestick still

stands at the south, although its lights have now been reduced to 3. The Golden Altar in the east still retains its position as the station of the master of ceremonies. The Table of the Shewbread originally was in the north, but this station has now been shifted to the west. The modern master of ceremonies would be somewhat at a loss in an attempt to arrange the 10 candlesticks and the 10 tables specified for the Temple of Solomon, I Kings 7:49. He would be a little more successful with the “lost” word, for a clue to both it and the design of the Tabernacle is to be found in the cabalism of Moses, when he changed the name of Abram to Abraham, and the name of Jacob to Yisrael.

THE OBJECT OF MEETING IN A LODGE ROOM

by Robert H. Thornton, PDDGM

[source unknown - date unknown]

There is an old song most of you are familiar with, “We're here because we're here, because we're here Ö etc.” The song never gets to the purpose of why we're here. I sometimes wonder if the members attending a Lodge meeting ever have the same feeling, when attending Lodge? What then is the object of meeting in a Lodge room?

If the object of meeting in a Lodge room is physical, then the Constitution orders it. Meetings were held on high mountains or in deep valleys for security reasons. Our weather and time prohibit such locations, so we are forced to meet in a room of sufficient security, according to the Constitution, and this paper is finished! But there are mental reasons for meeting, be they intellectual, moral, spiritual reasons, just to name a few.

Freemasonry, as we know it today, is so complex, so many sided, and so varied in its activities, that it may be taken for granted that it does not present exactly the same attractions to any two Brethren. Each one has probably a slightly different idea of what it is generally, and what it especially means to him.

To one, the outer aspect is most prominent, most important: the Lodge and its activities take first place in this regard. The member attends degree nights, entertainment events, sport competitions and social gatherings, and enough meetings to qualify attendance at these social gatherings.

To another, it is the inner meaning of Freemasonry, the spirit, that underlies all the outward forms and ceremonies, and appeals most strongly and fascinates him intensely enough to attend Lodge meetings. This member takes part in the degree work, produces papers, and by study and reading is enlightened by the knowledge of the Craft and lessons therein.

To some, the Lodge is a haven of rest, where they may retire for an hour's quiet from the rush and turmoil of everyday life. There is no better place to restore the body and mind than an orderly, well regulated and harmonious Masonic Lodge, except perhaps a sacred edifice or the communion with nature, whether field or stream.

To others Freemasonry offers an opportunity for social intercourse, for making new and strengthening old human friendships. Indeed, no truer friends can be found anywhere than those selected as members of the Masonic Fraternity.

To others it may be the Masonic Ritual and ceremonies where they find ample food for thought and reflection. These encourage them to apply the tenets and principles to the betterment of their lives.

Two hundred years ago the world population was some 750 million. Today it is approaching 3 1/2 billion. So with space travel, communication through various media, assembly lines, mass production, the hordes of humanity are driven to distraction by confusion and noise. Thousands of societies are clamoring for service, all advertising their activities.

But what of the man who wishes to “belong” to a club or society that not only provides outlets for charitable work without advertising, but also affords a sanctuary in which he can morally improve himself? It may be that he shuns publicity and the limelight, and yet is genuinely not satisfied with his present life form. It is here in the precincts of a Masonic Temple that such men can find retreat. Regardless of social significance he will find the Spirit Of Masonry is the one thing most needful. Size and numbers do not count because without that Spirit, all else is insignificant.

Freemasonry is great because of its profound faith, ideals of morality, sincere friendships, its fruitful and practical service to the common good. Of greater importance is that these virtues of Masonry, are intended for use throughout each day, not just for certain occasions. What a man does in his home, in public life or even within the confines of the Temple will reflect on the extent he has morally advanced to the spiritual goal of Freemasonry.

The object of meeting in a Lodge room must be to enable the seeker to inquire after the Spirit of Freemasonry, to master the art of self-discipline, to show peace in the face of inner conflict, to forgive mistakes and look for the best in men. Hence he will travel on the road to success, after learning to go about an assigned task with the main thought of accomplishing the best results, not a desire to see what there is in it for him, or what promotion he can expect, but to truly live the Spirit Of Freemasonry to its fullest, to teach, to help, to do good to all mankind.

To learn how to make good men better must be the object of meeting in a Lodge Room!

THE OCCULTISM OF THE BIBLE AND THE KABBALAH

by Rabbi H. Geffen, 32nd, FPS

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Kabbalah is a knowledge of Divine Wisdom. This truth is the foundation stone upon which the regenerating and saving portion of every true religion is based. The Kabbalah transmits to us such knowledge as the adepts of those times chose to commit to writing.

Our Masonic spiritual allegories are based on the Kabbalah, which is known to us moderns as the Kabbalistic Doctrine.

Monotheism is the only true religion. Masonic students claim the Bible to be an occult book wherein the Kabbalistic system is embodied in allegories and symbols. The written and oral laws are dependent on and complete each other.

The Kabbalah originated with the Essenes, and also with the initiated Talmudists, who

arranged Kabbalistic schools that followed Akiba and Simon Ben Jochai, who consolidated it into a scientific system in the Books, Jetzirah and Zohar.

The two chief classics of the Kabbalah, Jetzirah and Zohar, attributed respectively to Akiba and Simon Ben Jochai, reveal the basis of the occult religion of the Hebrews. The most ancient and most comprehensive is the Sefer Jetzirah, probably written by Rabbi Akiba. The Zohar teaches us that true Torah, or Law of Moses, is not in the literal but in the allegorical interpretation of the Pentateuch.

Philo Judeas, in his treatise "On the Allegories of the Sacred Laws," elucidated in a very cautious manner a few of these subjects: the Creation, the Garden of Eden, the Deluge, the Tilling of the Earth by Man, the Confusion of Languages, the Migration of Abraham, His Two Wives, and many more such subjects having mystic truth as their foundation. Moses probably received and revived the Monotheism of Abraham. But, the Divine Kabbalah is the spiritual interpretation of material symbols and emblems. It is this tradition-namely, the esoteric Law of Moses-which is the Torah, whereof is recorded in the Talmud: "Moses received the Oral Law from Sinai and delivered it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets to the Men of the Great Synagogue." It must, therefore, be well understood that the Torah thus mentioned by the Talmud is not the written, but the Oral Law, or Kabbalah, transmitted by tradition from generation to generation, until collected by Simon Ben Jochai and preserved in the volume of the Zohar. The Talmud is the Oral Law and is, in itself, in some places of a Kabbalistic character as a symbolical vehicle of the Divine Kabbalah.

There were two traditions in the Occult Kabbalah, an exoteric tradition perpetuated and an esoteric tradition wherein the Kabbalah was transmitted. The exoteric tradition is permeated with Kabbalism. One must be a studious Mason to discern the esoteric direction from the exoteric customs having no divine object.

It is not my purpose here to write the story of Moses. It is well known that he had obtained the hidden mysteries of Egypt, but he annulled the superstitious belief of the Egyptians and he built a true Monotheistic creed of Divine Wisdom. Hence, he insisted on worship being directed exclusively to Jehovah, the One Universal Omnipotent God; he also insisted on perfect purity of thought, word and deed. As a true Prophet we must suppose that his sacrifices consisted not of the shedding of innocent blood, but his intention was to prevent the people from human sacrifices.

In studying diligently Masonic Occult Philosophy, we, must thus take into consideration that the Bible is a Kabbalistic Book, allegorically written and symbolically illustrated. The systems of the Kabbalah and Esoteric Masonry are identical, and for this reason the Masons call their Temple the Temple of Solomon. All the Masonic ceremonies have a Kabbalistic base. Their virtue is not doubted. There are moral, hygienic and spiritual rules of conduct given. The highest thought that Kabbalah and Masonry ever expressed was Universality. Although the Bible history is allegoric and symbolic and has much fable, it is doubtless founded upon truth.

Moses and the Prophets, the Essenes, and the Tanaim were occultists and, consequently, most if not all their writings are manifestly or occultly treatises on Kabbalah; and we can say with certainty that they were the forerunners of Masonry.

This assumption must naturally occur to the minds of only right thinking Masons, who are penetrated by the sublime virtues of our Order and are justly entitled to bear the name of Occult Masonic students.

THEATER OF THE FRATERNITY Ö DOCUMENTING THE SCENERY USED IN SCOTTISH RITE

by C. Lance Brockman, University of Minnesota Department of Theater Arts & Dance
Scottish Rite Journal - September 1992

During the period of 1880-1929, the influence and membership of fraternal organizations experienced tremendous growth in America, as did theater as a form of popular culture. The growing railroad network joined rural communities with urban life and promoted agriculture, commerce, and entertainment. The opera house, which represented for many towns the first real sign of culture, was often one of the first public-use buildings erected in the developing, rural communities during America's Western expansion.

Providing quality scenery or backdrops for these opera houses created employment for a generation of scenic artists. Typically, these craftsmen were itinerant, traveling the country while painting theatrical illusion "rivaling the best of the opera houses in New York, Chicago, and St. Louis." This phenomenal growth created a demand for stage apparatus unparalleled in American history.

In major cities, the itinerant artists were slowly replaced with a centralized studio system that mass produced the required scenery and utilized the railroad as the integral link to an ever-increasing commercial market. The explosion of new businesses producing theatrical goods paralleled the membership growth of many fraternal organizations, and several of these studios quickly recognized the Masonic Fraternity as a potential market. Scottish Rite, because of its visual interpretation of Ritual, became a major purchaser of stage drops and other theatrical materials such as make-up and costumes.

The two stage scenery companies most prominent in developing this ancillary market were Sosman and Landis Scene Painting Studio of Chicago and Volland Scenic Studios of St. Louis. Though these two studios sustained economic dominance, newer companies such as Kansas City Scenic Studio, Twin City Scenic Company, The New York Studio, and Great Western Stage Company saw the potential of producing backdrops for various fraternities and actively solicited their business.

All of these theatrical suppliers provided a full complement of scenery which was integral to the staging of Scottish Rite Degree work. The images used in the scenery were first produced as a series of small-scale sketches by the scenic artists and displayed in a miniature, model stage that approximated the proscenium arch and backstage of the fraternal hall.

After acceptance, the sketches were then transformed and expanded into full-scale scenery which was painted on cotton muslin using dry pigments (color) mixed with size water (animal glue and water) to adhere the color to the fabric. The scenery was comprised of two components: the complete backdrop representing specific locations

(i.e. Solomon's Chamber, the Camp, the Tomb, etc.) and the accompanying leg drops (i.e. trees, bushes, rocks) which surrounded the backdrops, masking or hiding the off-stage areas. In addition, wood-framed scenery was often used in front of the drops creating ground rows with painted vistas and free-standing buildings with painted three-dimensional architectural detail.

The scenery was painted in the scenic studios on lightweight cotton muslin attached and stretched on large paint frames. These frames, through a windlass or motorized winch, could be raised or lowered enabling the artists to paint the entire drop without the aid of ladders. On completion, the drops were cut from the frame, laid on the floor, rolled on hollow basswood tubes and shipped to the fraternal hall. Several of the leg drops had intricate profiles of leaves and architectural detail which required careful and precise cutting of the fabric. These areas were supported by black netting which was glued to the back of the muslin. Under stage lighting the netting disappears.

The scenery was accompanied to the installation by stage carpenters, who rigged the various drops to counterweight lines, and a scenic artist, who did touch-up painting on the backdrop and legs. Most installations followed this process; however, in large fraternal halls (such as the McAlester, Oklahoma, and Oakland, California, Scottish Rite Temples) the backdrops and leg drops were produced on site.

In some installations, a second set of scenery was provided when the original Temple was replaced with a larger auditorium. It was common practice by the studios to remove the original scenery for a credit allotment applicable to the new installation and then to outfit a smaller temple with the older scenery.

In Wichita, Kansas, for instance, a second temple was built in 1908 with scenery produced by Sosman and Landis which equipped the first installation before the turn of the century. The original scenery from Wichita was removed and stored in Chicago until installed in the Scottish Rite Temple in Yankton, South Dakota, in 1910.

During the golden era of the scenic studios (1880-1929), the Scottish Rite of Freemasonry, more than any other fraternal organization, provided an unparalleled opportunity for producing first-class backdrops and theatrical paraphernalia. Not only was this business good for theatrical entrepreneurship, but the rigors and scenic demands of the Scottish Rite provided a challenge to the scenic artists who created an illusionary world that supported and enhanced the fraternal "sacred space" in America.

As a design historian, I have specialized in researching theatrical art and the lost painting practices used to produce scenery for circuses, opera houses, and fraternal organizations. Recently the Performing Arts Archives at the University of Minnesota has added two new collections used to produce scenery for the Scottish Rite. These three collections represent the largest body of material on this subject assembled in one research repository.

My scholarly inquiry also involves photo-documentary of the few remaining pieces of extant backdrops. Unfortunately, much of the theatrical scenery is incomplete and suffering from improper storage and the ravages of time. The discovery of complete scenic sets used by the Scottish Rite is a treasure trove providing important information not previously available to the theater scholar. The beautifully detailed backdrops also serve as a time capsule documenting the realized scenery produced from many of the

extant, scaled sketches in various collections. Recently scholars of fraternalism have focused on the social structure and historical context of ritual. However, exactly how theatrical techniques were employed to enhance the initiation experience and to define Masonry's "sacred space" have not yet been explored.

The eventual outcome of this research will be an exhibit that features selected images from the various collections of sketches at the University of Minnesota and other research repositories. In addition, either extant or replicated fraternal scenery, costumes, props, effects and lighting will be used to demonstrate the shared theatrical experience at the turn of the century.

THE POWER AND ACTION OF ONE MAN ÖOR Ö THE CONTINUING
TYRANNY OF THE BALLOT BOX

by William N. Wine, MPS
The Philalethes - June 1994

[The following is a letter posted to Ken, a Master Mason and member of the Masonry Forum on the CompuServe computer network. It was in response to a problem Ken was having with respect to a comment his brother-in-law received from a member of his Lodge. The member informed Ken's brother-in-law, who was seeking admission, that he need not bother putting in an application for the degrees of Masonry. Ken's brother-in-law is black. He was assured that if the petition came to a ballot, he would be black-balled.]

You mentioned being hurt by the comment made to your brother-in-law, as well you should. Comments like these should not be permitted in our Universal Masonic Brotherhood. I, too, was hurt to learn that you have chosen to withdraw from actively supporting your Blue Lodge or any other based upon the comment made by one individual. I hesitate to assume that the Brother who made the remark is a "worthy" Brother Master Mason. Far, far too often I have seen Brothers leave the Craft because of a comment or an action by one individual. Unfortunately, some Brothers know not what they say on occasion nor have any idea as to what damage their comment or action might cause. In your situation, a loose comment not only prevented what might be a very qualified candidate from joining the Craft, but also has diverted a Brother, namely you, from gaining further light in Masonry. How sad it is that yours is not an isolated case. It is one that hits very close to home.

In the Korean conflict, my father, an infantryman, was part of a group captured by the North Koreans and held as prisoners. One night while being transferred to another POW camp, he, along with the others, was attacked by "friendly fire" while crossing a bridge. Night bombings of strategic locations were not unusual. My father was one of two out of a few hundred who barely survived. Fortunately, he was left for dead or nearly so. A few days later, after the area was reclaimed by US forces, he was discovered by a US Army medical unit, which rushed him to a field hospital.

Following a year in various hospitals, he was finally well enough to come home to his family and a new life, but not without a mobility loss of 30 percent in one arm.

Now a purple-heart veteran, my father was interested in joining a Masonic Lodge. A

number of his military buddies were doing this at that time, and he wanted to be a part of whatever they were joining. This was in the early 1950's. Following the reading of his petition, a member of the Lodge remembered the newspaper articles of my father's capture. He refused to believe that my father, Lawrence Wine, was anything less than an enemy spy or at the very least, a Communist. Without any further investigation, this man black-balled my father from the Lodge. It was many years before this truth came to light.

My father felt that Freemasonry had turned its back on him; that regardless of the sacrifice he had made for his country, he was unqualified and unfit to be considered for Masonic membership. Twelve years later, he, having moved his family to another city, gathered the courage to make another attempt. This time he was successful. One man, just one man, kept my father from enjoying Masonic Light for 12 years! Twelve Years.

Without my father's courage, my brother and I would not have been in DeMolay or members of the Masonic Fraternity; we would not have served as officers of the Order of DeMolay on local and jurisdictional levels. My mother and father would not have been the matron and patron of the Eastern Star Chapter. My father would not have served as Master of his Lodge, nor would I have served twice as master of the same Lodge, in which I also have served as officer's coach for 11 years. I would not be employed in the fine profession that I am in nor would I have had the great pleasure of sharing my Masonic experience with the Brethren of this forum I would not have had the opportunity of meeting countless other great Brothers in my Masonic travels.

There and so many other things my family was nearly denied by the action of one man. The action of one man and one black cube in one evening nearly changed the future course of one entire family for all time!

So please, my Brother, be at peace. have the courage and wisdom to realize that the actions and opinions of one man or a few do not always reflect those of the many. Do not allow the action of one man to deprive you of your journey toward greater Masonic Light. And, as it has been mentioned, if at all possible, convince your brother-in-law that there are Brethren within the Fraternity who take a very dim view of those who are blinded by the Light and fail to recognize the Universality of our Brotherhood.

Perhaps your brother-in-law will need some of the courage my father displayed. I pray that he will make the attempt, and that in so doing, he will be successful. I also pray that you and your brother-in-law will be able to share many years of pleasurable membership together in our ancient, honorable, and "universal" fraternity.

THE PERFECT CUBIT Ö MASONIC LEGEND OR FABLE

by Lloyd U. Jefferson, PGM, Virginia

MSA Short Talk Bulletin - August 1985

[This Short Talk Bulletin has been adapted from a paper delivered to the Virginia College of The Societus Rosicruciana in Civitatibus I Fedratus by Most Worshipful Brother Jefferson.]

Masonry, the more it is examined, the more beautiful it becomes. This paper, however imperfect, is an attempt to explore the origin of the Perfect Cubit. May it induce others

having more extensive means of information and time for elaborate research to accept the challenge. Admittedly, the existence of a “Perfect Cubit” has neither historical authority nor logical possibility to support it. It is commonly believed that the origin of Masonry took place at the building of Solomon's Temple and that King Solomon was the first Grand Master, and Hiram of Tyre and Hiram Abif were his Wardens.

Dr. James Anderson accepts this legend in the second edition of his “Constitutions” when he says that King Solomon was Grand Master of all Masons at Jerusalem; Hiram, King of Tyre, was Grand Master at Tyre, and Hiram Abif, in Solomon's absence, filled the chair as Deputy Grand Master, and, in his presence was Senior Grand Warden.

Moreover, Reverend George Oliver in “Antiquities of Masonry said these periods occupy a space of three thousand years. They are selected for illustration, because it is generally believed that Masonry took its rise at the building of King Solomon's Temple.

It is said that Solomon recruited over one hundred and fifty thousand stone masons, hewers of timber, artificers of precious metals, laborers and overseers from all over the land, many speaking in strange tongues, making communication difficult. Chapter 2, Second Book of Chronicles relates how Solomon numbered all the strangers who were in the Land of Israel, after the numbering wherewith David, his father, had numbered them, and they were found an hundred and fifty thousand and three thousand of them to be bearers of burdens and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people at work.

We must reflect on the monumental task that was Solomon's to meld such a huge body of workmen, sorting out their various talents and abilities, and organizing them into an effective and harmonious work force to commence building the Temple.

Yet, perhaps Solomon's greatest problem was the lack of a uniform measure of length by which the stones, timbers and other materials could be joined with accuracy. He spoke of the cubit, which was used as a measure of length by the Hebrews, Egyptians, and Babylonians, being the distance from the elbow to the extremity of the middle finger or approximately eighteen inches. Understandably, the cubit would vary by the physical size of the workman or overseer, and thus precluding the use of an exact measure. World Book Encyclopedia states that generally the cubit was the length of a man's forearm from his elbow to the tip of the middle finger. The cubit of the Ancient Egyptians was about 21 inches long. That of the Ancient Romans was 17.5 inches. The Jewish cubit was 22 inches.

Coil in his Masonic Encyclopedia says the cubit was a measure used by the Hebrews, the exact length of which has been the subject of much uncertainty and dispute. The majority opinion is that it is the length of the forearm and hand from the elbow to the extremity of the middle finger or approximately 18 inches. The Egyptian Royal cubit was 20.67 inches; and the Roman Attic cubit was 17.57 inches.

Marsengill, Editor (The Philalethes Society) said, “According to Bishop Cumberland, the Hebrew cubit was 21 inches but according to all other authorities, it was approximately 18 inches. Two kinds of cubits were known: the Sacred (36 inches) and the Profane (18 inches). The measurements given in the Bible about Solomon's Temple are all based on the Profane or common cubit.”

Mackey's Revised Encyclopedia refers to Hastings Dictionary of The Bible (page 967), "We have at present no means of ascertaining the exact dimensions of the Hebrews' ordinary and Royal cubits. The balance of evidence is certainly in favor of a fairly close approximation to the Egyptian system."

The Maryland Master Mason Handbook declares that it is of great interest that archaeological research has revealed that in Solomon's day there were three different cubits: a Land cubit which was used for plotting the layout of the Temple's courts and the surrounding terrace, which had a length of about 17.6 inches; a Building cubit used in the erection of buildings was about 14.4 inches; and a Gold cubit used in the construction of the gold and silver vessels and decorative work which was equal to about 10.8 inches. All these three are found to be multiples of the basic palm breadth of 3.6 inches which was used by the Babylonians and also the Hebrews.

Amid all of this confusion about a unit of measure, especially finding one which was uniform and dependable, it is claimed the Ancient workmen of the Temple fashioned a rope of human hair which was knotted at three, five, and seven cubits. The human hair was chosen because it was unaffected by heat or cold, and thus maintained a constant length. He called this, "The Perfect Cubit," which enabled the workmen to join the stones, timbers and other materials with accuracy.

Worshipful Brother Lawrence J. Chisholm, Worshipful Master of Joppa Lodge #35 in The District of Columbia, authored a weights and measure section of the Encyclopedia Britannica in 1976, in which he included these historical comments regarding the cubit.

"Although there is evidence that many early civilizations devised standards of measurements and some tools for measuring, the Egyptian cubit is generally recognized as having been the most ubiquitous standard of linear measurement in the very ancient world. Devised about 3000 B. C., it was based on the length of the arm from the elbow to the extended finger tips and was standardized by a royal master cubit of black granite, against which all the cubit sticks in use in Egypt were measured at regular intervals.

The royal cubit (20.62 inches, 524 millimeters) was subdivided in an extraordinarily complicated way. The basic subunit was the digit, doubtlessly a finger's breadth, of which there were 28 in the royal cubit. Four digits, equaled a palm, five a hand. Twelve digits, or three palms, equaled one small span. Fourteen digits, or one-half a cubit, equaled a large span. Sixteen digits or four palms, made one t'ser. Twenty digits, or five palms, were a small cubit.

The digit was in turn subdivided. The 14th digit on a cubit stick was marked off into 16 equal parts. The next digit was divided into 15 parts, and so on, to the 28th digit which was divided into two equal parts. Thus, measurement could be made to digit fractions with any denominator from 2 through 16. The smallest division, 1/16 of a digit, was equal to 1/148 part of a royal cubit.

The accuracy of the cubit stick is attested by the dimensions of the Great Pyramid of Gizeh; although thousands were employed in building it, its sides vary no more than 0.05 percent from the mean length of 9,069.45 inches (230.364 meters) - about 4 1/2 inches in 755 feet"

In Oliver's Antiquities he said: "The structure thus begun, according to a plan given to Solomon by David, his father, upon the Arc of Alliance, every energy was used to render it a perfect specimen of art. Every stone, every piece of timber, was carved, marked, and numbered in the quarry and the forest; and nothing remained for the workmen at Jerusalem but to join the materials with precision, on a reference to the marks and numbers, This was effected without the use of either ax, hammer, or metal tool; so that nothing was heard at Zion, save harmony and peace." It is a real testimonial to the Ancient Craftsmen that the parts could be so shaped at great distance and fit as they were intended. It is assumed this was due in part to the use of the perfect cubit.

Upon the significance of the three knots in the perfect Cubit Ö three, five and seven. Mackey in his history (Volume 1) referred to the symbolic character of those sacred numbers in the teaching of the Ancient Art and Science Ö three, five, and seven. In the same spirit of symbolic reference, the steps of the winding stairs leading to the middle chamber were divided into a series of three, five, and seven.

At the onset of this paper, it was stated that the existence of a "Perfect Cubit" has no historical authority. Again, Mackey in Volume One (p. 9) states for a faithful and thorough inquiry of the history of Freemasonry, carefully separate the two periods into which it may be naturally divided,'

The Historic, and The Prehistoric.

The Historic is the period within which we have genuine documents in reference to the existence of the Order.

The Prehistoric is the period within which we have no such records and where we have to depend wholly upon legends and traditions.

In the preface of Mackey's History (Page VII) Robert Ingham Clegg reflected that Brother Mackey Ö pointed out that the very age of the Masonic institution had tended to confuse mere traditions or legends with the authentic truths of history, and he welcomed light from all directions but carefully applied critical standards to the source and standing of the information that came his way. By no means was he ready to reject a Masonic legend as fable.

It is left to the Masonic scholars and prominent historians to determine whether "The Perfect Cubit" is a Masonic legend or fable.

THE PROOF IS IN THE WORDS

by James L. Holly, M.D.

Scottish Rite Journal - February, 1993

[The following passages are exact quotations from The Southern Baptist Convention and Freemasonry by James L. Holly, M.D., President of Mission and Ministry To Men, Inc. Dr. Holly's voice should be heard by every Freemason. Only you can decide where he is right and where he is wrong. The inside cover of the above book states: "Mission and Ministry to Men, Inc., hereby grants permission for the reproduction of part or all of this booklet with two provisions: one, the material is

not changed and two, the source is identified.” These provisions have been followed. The following passages are presented in the order of their appearance in Dr. Holly's text.]

“Freemasonry is one of the allies of the Devil.” Page iv.

“The church has also allowed 'an alien military force' into her membership. This 'military force'-the membership of the Masonic Lodge-is pledged to another general and works for the glory and honor of a foreign god.” Page iv.

“That 'plumbline' declares that no spirit-filled man of God can be a member of the occultic organization called Ancient Free and Accepted Masonry, in any of its forms and/or its Lodges. Therefore, no member of such a Lodge should be accepted into leadership in a Southern Baptist church. And, all members of Southern Baptist churches should be encouraged publicly to renounce any association with the Masonic Lodge.” Pages iv-v.

“Anyone who seeks the Lord through the Word of God will have confirmed to his spirit the truth of the wickedness of the Masonic Lodge.” Page v.

“The issue here is not moderate or conservative, the issue is God and the Devil.” Page vi.

“Freemasonry is an occultic organization, and it is contrary to the Word of God.” Page 1.

“In this study, it will be shown that Freemasonry is a practitioner of the black arts.” Page 5.

“It is worthwhile to remember that the formulators of public school education in America were Freemasons.” Page 29.

“Jesus Christ never commanded toleration as a motive for His disciples, and toleration is the antithesis of the Christian message.” Page 30.

“The central dynamic of the Freemason drive for world unity through fraternity, liberty and equality is toleration. This is seen in the writings of the 'great' writers of Freemasonry.” Page 31.

“It [the Masonic ideal] springs, as demonstrated in the initial study in this series, from the pits of hell and from the father of lies, Lucifer.” Page 35.

“He [Jesus Christ] established the most sectarian of all possible faiths.” Page 37.

“What a burden! Through learning, i.e., education-information-the Mason must solve 'the ultimate destiny Ö for humanity.’” Page 39.

“The Mason becomes the 'apostle and champion of universal peace and toleration.’” Page 39.

“For narrowness and sectarianism, there is no equal to the Lord Jesus Christ.” Page 40.

“What seems so right in the interest of toleration and its cousins-liberty, equality and fraternity-is actually one of the subtlest lies of the 'father of lies.’” Page 40.

“Happiness, by implication of this Masonic oath, proceeds from the unfettering of man from the constraints and anxieties produced by 'superstition, fanaticism, imposture and intolerance.’” Page 43.

“The truth is out!!! They who tolerate anything, will not tolerate one thing-active, vocal, fanatical faith and devotion to the Lord Jesus Christ as the Savior of the world, the unique, only begotten Son of God, Who Alone is worthy of all glory, praise, riches, wealth and honor.” Pages 44-45. Bolding is in the original.

“Is it possible that the 'father of lies' has duped a group of good and well-intentioned men so completely? There is no question that he can and there is no question that, in this case, he has.” Page 47.

“The occultic, secret society of Freemasonry with its offsprings of Eastern Star, Rainbow Girls and Demolay [sic] are among the successors of the Kaballa. They are condemned by the Word of God.” Page 50. Editor's note: the Kaballa is an ancient work of Jewish philosophy and mysticism.

“How can this be? How can so many ministers, deacons, Sunday School teachers and church members be involved not only in a cult, but, in the occultic?” Page 51.

“They [Masons] generally are not spiritually minded men and they cannot be spirit-filled while they maintain the alliance with EN SOPH in the Lodge.” Page 53.

“The Southern Baptist Convention has many churches which were founded in the Lodge and which have corner stones dedicated by the Lodge. Each of these churches should hold public ceremonies of repentance [sic] and of praying the blood and the Name of the Lord Jesus Christ over the church and renouncing the oaths taken at the dedication of the church and/or building.” Pages 53-54.

THE PAST MASTER

by Norman Senn, PDDGM

[source unknown] - September 1989

“There is a time for every season” Ecclesiastes

This presentation will be made under three headings-First, What the Past Master is, Masonically; second, What he is not; and third, What he should be within his Lodge.

What the Past Master Is, Masonically

FIRST, he is an upholder of the Ancient Charge as he promised before his Brethren at his installation. He made one of the heaviest commitments to maintain the Craft in its existing form. It is well to remember this when PM's uphold the status quo. The Past Master is a Brother who for a period of at least one year has presided over his Brethren as Master of his Lodge. At the end of this time he has been replaced by a new Master, as capable as he was, with new ideas, new vigor and sometimes a new direction for the Lodge.

The Past Master is a member of the Board of Installed Masters essential to place the new Master in the chair of King Solomon. He may be elected to be part of the

Examining Board who ensure that new Master has the capability of both running the Lodge and performing the degrees necessary for bringing new members into the Lodge.

The Past Master may be asked to act on the Investigating Committee to ensure that visitors are Masons and may legally attend the Lodge.

The Past Master may be asked to be the Installing Officer at the Installation of the Lodge either as a routine or for a special Brother. He may be called upon to raise a Brother for some special reason or as a family matter or give the obligation which latter task only a WM or a PM may do.

He may be asked to hold one of four offices in the Lodge; the Secretary, The Treasurer, the Director of Ceremonies, or the Tyler. These four offices have a specific reason for being appropriate to a Past Master.

1. The Secretary. The experience of the Master's office allows for valuable assistance to a new Master WHEN ASKED FOR. It is a rare opportunity to be available for guidance, but every effort must be made not to lead by any PM in this position.
2. The Treasurer. This position is not necessary to the movement of a junior officer through the chairs of the Lodge and a Past Master can serve the Lodge by his expertise and past experience.
3. The Director of Ceremonies is responsible for all the ritual and floor work of the Lodge. This requires extensive experience and a good degree of both tolerance and tact in resolving ritualistic problems without causing resentment.
In this role he should not hesitate to call practices (Lodge of Instruction) to correct and/or improve the delivery of the ritual.
4. The Tyler is the first person to deal with difficulties outside the door of the Lodge. In most cases the officer is alone and must make decisions. A Past Master is ideal for this post although it is inappropriate to use one Past Master for excessive periods outside the Lodge except by special agreement.

Other positions should belong to younger members passing through the chairs to gain their own experiences.

Occasionally a Past Master may be asked to act as a fill-in, in the line of officers, to avoid too large a jump in the officers' line if gaps occur. This should not be a permanent move into the progression of that line, but just a service for the maximum of one year duration; otherwise it deprives younger members of opportunities.

The Past Master may be asked to serve on any of the Lodge Committees where his experience can contribute to the life of the Lodge. It is good to serve on a committee which has at least one Past Master and at least one younger member. This can be a learning experience for all, so long as the Past Master contributes and does not try to take over; he must remember always that he is only a member of the committee.

A Past Master first became a member of Grand Lodge when he was a Junior Warden. Now as Past Master, he has the opportunity, and responsibility, to attend all Grand Lodge Communications and meetings. The Annual Communication is the most important meeting of the Grand Lodge year. It is the time when all members of Grand Lodge may have a voice in its affairs and should be present to do so. While attendance

of Past Masters contributes to the operation of this Grand Jurisdiction it is also the best opportunity to meet with old and new friends met along the Masonic path.

The other important Grand Lodge Meeting is the District Meeting and it is vital that Past Masters attend this meeting to vote for the nominees for District Deputy, to voice their opinions and to support their Lodge.

The Past Master is eligible to stand for Grand Lodge Office and to serve on Grand Lodge Committees. These involvements infrequently fall out of the blue and if a Past Master wishes to get involved in some area of Grand Lodge, he should let appropriate people know. For Grand Lodge office, nomination forms are sent to the Lodge each year and there is nothing against P.M.s asking someone to nominate them if they feel they can contribute. For Grand Lodge Committees, while there are not all that number of positions, one can be nominated for some or let the Grand Secretary know of a willingness to serve and indicate where specific knowledge or skills may be of value to the Craft.

What the Past Master is NOT and what he can no longer do:

- He is no longer the Master of the Lodge and consequently does not run the Lodge.
- He cannot correct the Master of the Lodge - the current Worshipful Master is absolute ruler within the Lodge.
- He cannot correct younger members of the Lodge without the approval of the Master on Lodge related matters.
- He is not the authority on any matter unless the Master and the Lodge accept him as such.

What he is or should be:

- He is a fantastic resource because most Past Masters have worked with the officers for many years and know all the operations of the Lodge.
- He is custodian of history of the Lodge over his period of involvement. The minutes are better for extended history!
- He is a guide for young, and new Masons by example and precept. Here is the greatest contribution which can be made. The Past Master who has not learned to practice all the precepts of the Craft is not a good example • the examples to be shown are in charity, tolerance, support, positive guidance, cleanliness of thought, honesty, integrity, never talking behind another persons back, and fraternalism. You can probably think of many others in addition to those listed.
- He is an advisor when advice is wanted. Now this is extremely important, as most Past Masters find it all too easy to step in and start suggesting how just about everything could be done better. But we must restrain ourselves. There were many times when each Past Master, when he was the Worshipful Master, tried to do things and barriers were put up by “the old guard.” Some have regretted their failure to ignore the recommendations of this group.

It is far better if the old guard supports the Master and finds the strength to say, “why not try it” or, “I’ll do my best to help you make it work.” What a wonderful contribution we could all make! If there is a problem, there should be no comments of “I told you

so” but rather-”what can I do to help you make it work next time.”

Another area is of course to act as an emergency fill-in, in addition to the fairly regular involvement in the ritual of the Lodge. Every Past Master should carry his memory (or his book) to each meeting so that he can pinch-hit for any officer who is not present if asked. It is vitally important that Past Masters offer to do some ritual at intervals because there is no doubt that it keeps the mind sharp and is the stimulus that is needed to make memory work that much easier.

The Past Master can share the job as a coach for new candidates. This is an important role because if only new members are used they can make errors in transmitting the secret work. This can be avoided by having an experienced member as part of the coaching team or at least at some of the practices of the candidate. By having both new and experienced Masons on this committee a valuable Teaming experience is created.

The Past Master should be the friend and mentor to new Masons. Many other organizations have a “big brother” or “big sister, for new members. While this is not a Masonic policy, the “adoption” of a few new Masons and friends; making an effort to be a particular mentor who seeks their company, attempting to explain their Masonic journey and encouraging their future involvement by phoning them prior to meetings or visits, gives a great purpose to the Past Master's life by transmission of his knowledge and enthusiasm to others.

When the Past Master sees a face that he does not recognize, he should be the first to walk across the longest distances to hold out his hand, introduce himself and talk with this new friend. Yes Brethren, FRIEND, for that is what we are, the instant we meet a Brother. Then the Past Master can introduce this Brother to other Masons present and thus establish the bond of fraternal caring that must be dominant in our lives.

The Past Master has a little more time now that he is freed from heavy ritualistic commitment and Lodge management. He should establish a regular pattern of visits to his own and other Lodges-this keeps him up to date on what is going on in the District and surrounding area and also allows him to maintain these wonderful fraternal relationships that mean so much to us all. The Past Master knows better than most, how enjoyable it is to have visitors, especially if the Lodge is poorly attended. A Past Master can possibly encourage others to visit with him and in so doing, add life to a weak Lodge. By these visits the members of the visited Lodge are sometimes stimulated to renewed activity.

Other activities within the Craft can consist of joining with the Research Lodge to be involved in a different type of activity, creating Masonic education for your Lodge, or for other Lodges in the District, helping with visitations to the Widows, the sick, the shut-ins, and possibly organizing some activities for them to the honor and proer [?] of the Lodge. Taking other Past Masters and getting them involved in some of these activities is again a most worthwhile and satisfying role.

Perhaps Past Masters could iron out many problems by having an allocated PM lead, guide and train Lodge officers from Senior Steward up to Senior Warden.

Finally, a Past Master must never forget the Masonic principles of Brotherly Love, Relief and Truth, coupled with Charity in all his involvements with his church, his

community or other groups to which he may belong.

The Past Master should never drop his Craft Lodges-these were his “base” of learning for the wonderful lessons of our Fraternity, -he should keep involved but remember that the reins of leadership have been passed on to another expert craftsman who has the same ideals, same enthusiasm, same energy as he had-and who will make the same mistakes-and should be allowed to do so. He will then join with other PM's as an experience-tested Brother who has enlarged his knowledge and skills by the test of steel.

I hope that you can add a long list of other activities and involvements for the Past Master, but perhaps I have given you enough to set you thinking that the word “Past” does not mean “through,” but really means “equipped for real activity beyond the Lodge.”

I challenge Past Masters to act, now that they are so equipped.

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THE PERFECT POINTS OF ENTRANCE

by Ray Hilton Past Secretary, Gate of the Temple Lodge #422 , Missouri
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You may have noticed that there are parts of our ritual which are not readily understood and are never explained, yet we commit them to memory and at appropriate times recite them without question. One particularly confusing phrase is “The Perfect Points of Entrance.” Does this have any special meaning and when and how did it become a part of our ritual?

In the Entered Apprentice lecture we learn that there are four Perfect Points of Entrance: The Guttural, Pectoral, Manual and Pedal, which are illustrated by signs and exemplified by the four Cardinal Virtues: Temperance, Fortitude, Prudence, and Justice. After a short lecture on each of these Cardinal Virtues, we are treated to a demonstration of the sign for each of the points of entrance, with a reference to its origin, but at no time are the points or cardinal virtues associated with entrance. Thus we are left with three separate and seemingly unrelated subjects. The only other reference to the Perfect Points of Entrance occurs in the dialogue between the Worshipful Master and the Senior Warden during the opening and closing of the Lodge on the Entered Apprentice degree, but again the Points of Entrance are not defined.

Coil's Masonic Encyclopedia offers this definition: “The four Perfect Points of Entrance constitute the esoteric closing of each of the lectures on Temperance, Fortitude, Prudence and Justice, to which they respectively do not apply, illustrate, or in any way belong, so that the esoteric portions of the four lectures have to be somewhat manipulated to make a connection with them. Moreover, Point of entrance is somewhat Cabalistic, since it does not disclose what the entrance is into. Does it mean entrance of

the candidate into something, or of something into the candidate?

Whether the architects of our ritual had something specific in mind when they designed this particular part of the work is unclear. Perhaps it is one of those things that is intended to excite our curiosity and leave each of us to draw our own conclusions.

When and how did this become a part of our ritual? There is no ready answer to this question because so much of our ritual is esoteric and is handed down from mouth to ear, making it almost impossible to determine the exact origin of any part of it. There is a distinct possibility that the roots of this particular part of the lecture date back beyond the establishment of Symbolic Masonry. Since the conferral of the Entered Apprentice degree, in which these points occur, deals with the subject of entrance; the entrance of the Entered Apprentice into the Lodge, and the entering of his name on the rolls of the Lodge, it seems logical to conclude that they were points of instruction relating to the candidate's entrance.

There is some evidence in the Old Manuscripts that there may have been only one point originally, with the three others added and attached to the lectures on the Cardinal Virtues during the 18th century. None of the early exposed rituals had anything to say about Guttural, Pectoral, Manual or Pedal until 1724, at which time they were mentioned as Freemason's signs, and were not connected in any way with the subject of entry. Later exposures, while making reference to the points of entrance, did not associate them with the signs of Guttural, Pectoral, Manual or Pedal, and as late as 1740 there had been no mention of the Cardinal Virtues.

Coil's Masonic Encyclopedia gives this theory on the evolution of the Perfect Points of Entrance in our ritual: "Modern rituals on this subject, in a portion of the Entered Apprentice lecture, combine in a single treatment of three different things, as follows: 1. Entry on entrance, the points at which there were secrets and penalties; 2. Certain signs classed as Guttural, Pectoral, Manual and Pedal; and 3. Cardinal Virtues, Temperance, Fortitude, Prudence and Justice. In the earliest rituals, they were entirely dissociated. At least up to 1750, points of entry were no more than secrets, signs, tokens, etc., but undefined. These were certain signs classified as guttural, pectoral, manual and pedal, not further defined, but seeming to have no connection with entrance. Evidently, cardinal virtues did not enter the ritual until after the middle of the 18th century when they were taken from the Christian church, which derived them from Plato. So the four cardinal virtues were imposed on the four signs; guttural, pectoral, manual and pedal, and the whole merged with the points of entry, with the result that three matters of doubt and uncertainty, which the ritualists were unable to rationalize were consolidated into one incongruous mass of verbiage. The only part which has any virtue or value is that of the Cardinal Virtues which, however, could stand on their own merits, needing no assistance from the other enigmatic parts."

The Cardinal Virtues aside then, we might consider the Perfect Points of Entrance, not necessarily in the order in which they are listed, as: the reception upon the point of a sharp instrument, the due guard, the penal sign, and the position in the northeast corner of the Lodge upon the first step of Freemasonry, which allude to obligations, penalties, and moral responsibilities. These would seem to be the principal points of a candidate's entry into the Lodge, and would explain, and perhaps justify, the retention of "The Perfect Points of Entrance" in our ritual.

THE PYTHAGOREAN TRADITION IN FREEMASONRY

by Rev. J. R. Cleland, M.A., D.D.

The Dormer Masonic Study Circle - date unknown

Over the Gates of the ancient Temples of the Mysteries was written this injunction, "Man, Know Thyself." It meant that each Candidate must try to contact that Inner Self which is the only Reality, - Paul Brunton calls it the Overself, - that Self which lies at the very Center of his Being, in the Silence and Darkness of the Holy Place which, to those who have penetrated to the Sanctum Sanctorum, becomes the deafening Music of the Spheres and the blinding Light of Truth. As the DORMER is the window giving light to the Sanctum Sanctorum, it is but right that here, among your members who have chosen to work under that name, one should attempt to find some light upon the Secret of Secrets, which each must ultimately solve for himself, which "no man knoweth" save "he that overcometh," he that has mastered it for himself. It "passeth all understanding" and is the mystery of his own being.

Freemasonry is closely allied to the ancient Mysteries and, if properly understood, and in spite of repeated revision and remolding at the hands of the ignorant and sometimes the malicious, it contains "all that is necessary to salvation," salvation from the only "sin" that ultimately matters, that which lies at the root of all other sin and error, the sin of ignorance of the self and of its high calling.

The First T.B. opens with the statement that "the usages and customs among Freemasons have ever borne a near affinity to those of the Ancient Egyptians; The Philosophers of Egypt, unwilling to expose their mysteries to vulgar eyes, concealed their systems of learning and polity under heiroglyphical figures, which were communicated only to their chief priests and wise men, who were bound by solemn oath never to reveal them. The system of Pythagoras was founded upon similar principles and maintained under the same conditions."

We might, therefore, reasonably expect that a study of the system originated, or adopted, by the great teacher, Pythagoras, would tend to throw some light upon this Masonic Craft of ours. There are four questions which we might put to ourselves in this connection:-

1. Who was Pythagoras?
2. What was the basis of his philosophy?
3. What are his and its connections with Freemasonry as we know it?
4. Can we from a study of these, formulate a code, and by following it, open up a path, whereby, if trodden by the individual student, he can, and should, reach that state, which, for want of a better name, we may call "Realization," - the full knowledge of that which alone is real, - The Oneself?

I believe that all these questions can be answered and, tonight, I am going to make an attempt to condense the answers, as I see them, into one short paper. It would be impossible to go into each one fully, and, in process of condensation, the answers will overlap; but I will try to state them as simply as possible and I hope I may succeed in making the general outline, at least, clear. It can only be an outline, for that which must ultimately be sought is beyond form, formless. It can never be filled in fully in words.

The connection with Freemasonry will, I think, make itself clear, if we attempt to answer the other three questions.

First, then, just who was, or rather in, Pythagoras. As the most famous of Greek Philosophers, he was born at Samos about 586 B.C. His father was Mnesarchuss, a man of learning and of noble birth. As a boy, Pythagoras had every advantage of education and, later, seems to have traveled all over the world and to have formulated his philosophy upon basic principles culled from the various systems to which he gained access. Thus he studied Astronomy and Astrology both in Chaldea and in Egypt, and the Esoteric Sciences among the Brahmans of India. To this day his memory is preserved in India under the name of Yavanacharya, the Ionian Teacher. Returning to Europe, he settled at Crotona, in Magna Grecia, where he established a School, to which were attracted all the best intellects of the civilized world. He left no writings himself, so we have to piece together the details of his philosophy from the writings of his followers. To him we owe the word Philosopher. He was the first to teach the heliocentric system in Europe and no one of his time was so proficient in Geometry. Not only was he the greatest mathematician, geometer and astronomer of historical antiquity, but he also held highest place among scholars and metaphysicians. His fame cannot perish. He taught much of the Ancient Secret Wisdom, the truth of re-incarnation, the necessity for return to a natural system of diet, the rule of Justice in the whole Universe and the certainty of ultimate attainment of perfection by all beings. He realized that the solution of the great problem of Eternity belongs neither to religion, to superstition nor to gross materialism. The harmony and balance of the two-fold evolution - of Spirit and of Matter, - have been made clear only in the Universal Numerals of Pythagoras, who built his whole system entirely upon the so-called "Metrical Speech" of the Vedas. In both Pythagorean and Brahman Philosophy the esoteric significance is derived from numbers. One of the few commentators who have paid just tribute to the high mental development of the old Greek and Latin writers, Thomas Taylor, says "Since Pythagoras, as Iamblichus informs us, was initiated in all the Mysteries of Byblus and Tyre, in the sacred operations of the Syrians and in the Mysteries of the Phoenicians, and also that he spent two and twenty years in the adyta of the Temples in Egypt, associated with the magicians of Babylon and was instructed by them in their venerable knowledge, it is not at all wonderful that he was skilled in Magic, or theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar."

For entrance to the School of Pythagoras the qualifications were high and rigorously enforced and, once entered, the candidate came under very strict rules as regards diet, exercise and study. Besides this outer discipline there were pledged disciples who were expected to pass through three degrees, during a probation of five years. Of the outer disciples, leading an ordinary family social life, G. R. S. Mead says, "The authors of antiquity are agreed that this discipline had succeeded in producing the highest examples, not only of the purest chastity and sentiment, but also a simplicity of manners, a delicacy and a taste for serious pursuits which was unparalleled. This is admitted even by Christian writers." The three degrees of the Inner School were:

HEARERS, who studied for three years in silence.

MATHEMATICI, learning Geometry and Music, the nature of Number, Form, Color, Sound.

PHYSICI, who learned to master Cosmogony and Metaphysics. They were then prepared for the Mysteries.

The School at Crotona was closed at the end of the sixth century B.C., being persecuted by the Civil Power; but other communities carried on the tradition. Mead says that Plato intellectualized it to protect it from profanation, which was on the increase, and the Mysteries of Eleusis, although they had lost its spirit and substance, still preserved some of its rites.

The root of all such teachings seems to have lain in Central Asia, whence Initiates spread to every land, carrying the same doctrines, using the same methods, working towards the same final goal. There was a common language and symbolism which served for intercommunication. Pythagoras in India received a high Initiation and later, Appolonius of Tyana followed in his steps. Typically Indian are the dying words of Plotinus, noblest of the Neo-Platonist "Now I seek to lead back the self within me to the All-self." One great teacher has said, "The end of knowledge is to know God - not only believe; to become one with God - not only to worship afar off." We gain a hint in the Kathopanishat (VI- 17) "Let a man with firmness separate it (the soul) from his own body, as a grass stalk from its sheath," to which point we will return later.

Pythagoras gave the "knowledge of things that are" to his disciples and his knowledge of Music is said to have been such that he could use it to control men's wildest passions and to illuminate their minds. Iamblichus quotes instances and advises Porphyry to remove from his thoughts the image of the thing symbolized and to reach its intellectual meaning. Of the use of symbols Proclus remarks, "The Orphic method aimed at revealing divine things by means of symbols, a method common to all writers of divine lore." Great stress was laid upon the fact that numbers should be studied for the better comprehension of life, and not or use in commerce.

I am tempted to think that Pythagoras is a title, rather than a real name and it is significant that his father Mnesarchus, the nearest translation of which is "Ruler of Memory." Pythagoras, as a title, is identical, in root meaning, with Hiram Abif and with the Egyptian Thoth-Hermes. The root Pytha is the Sanscrit Pitta and the Latin Pater and the Greek, all meaning Father. It is again the same root as the Egyptian Phtha, one of the names of Thoth and Abif also means Father. Goras is the Sanscrit root Guru meaning Teacher, and the same root is found in Hiram or Hiram. The Egyptian root is ChR Horus. ChR-Mes or Horus-Moses means Son of Horus. We may note here that Mercury, the Latin equivalent of the Greek Hermes is a corruption of the Syrian Mar-Kurios meaning Son of the Lord.

The Pythagorean system of Cosmology is based upon the Decad, 10, or to use the name of the symbol associated with its name, the Tetractys. This Tetractys is represented in United Grand Lodge of England by a single great Hebrew Yod, or "I," placed immediately over the Grand Master's Throne, Yod being the tenth letter of the Hebrew alphabet and that also being its numerical value. The "pillar and circle," also 10, the perfect number of the Pythagoreans became later, among the Jews, a pre-eminently Phallic number, among whom it represented Jehovah as Male-Female. This Decad, representing the Universe and its evolution out of Silence and the Unknown depths of spirit, was presented to the student in Dual Aspect. It applied first to the Macrocosm, from which it descended to the Microcosm. To-day, upon four-square bases, we have,

in our Lodges, or should have, two pillars, each bearing aloft a circle in perpetuation of this symbolism.

Both the purely intellectual and metaphysical, or “inner science” and the purely materialistic or “surface science,” can be expounded by, and contained in, the Decad, study being by the deductive method of Plato or by the inductive method of Aristotle. Plato commenced with Divine Comprehension, and multiplicity proceeded step by step from Unity, the digits appearing only to be returned to the Circle of the All-pervading Absolute. Aristotle started with perception by the senses, the Decad being regarded either as the unity which multiplies or as the matter which differentiates, its study being limited to two dimensions, to the Cross, or the 7; proceeding from the 10, the perfect number, on Earth as in Heaven. The whole conception appears originally in India, but we cannot go into that now. The Western Teacher who first formulated it was Pythagoras.

Primarily numbers are symbols of the beginning and development of a universe, so the simplest way of bringing home to you their significance will be to take the first cycle of Creation, leading to full manifestation of the ultimate physical atom, and the building therefrom of matter, as we know it. I shall run through the stages very rapidly and leave it to you to go more fully into the subject should it appeal.

First, then, we have the Zero, nought, the Circle appears the Point at the Center, potentiality, showing the Circle as not barren. In Arithmetic “0” is nothing, but, added to other numbers, is all things. Without it multiplicity cannot go beyond 9. This Circle-potential is the first number of the Cosmos, symbol of the Unknown, the Illimitable, containing all numbers as possibilities, as sunlight contains all colors in whiteness.

The 0 the Circle or Ovum is Passive, and requires vivification before it can fructify and produce. The point, or center, then becomes active and from it arises the Line, - the diameter which bisects the Circle, thereby polarizing it. This is the Monad, the First Power of the Universe creating Polarity, opposites in Unity.

Some ancient philosophers spoke indiscriminately of Monad and One, but the Platonists drew sharp distinction, speaking of the Monad as that containing distinct yet profoundly united multitude, whereas the One is the “summit of the Many” and simpler. One is the first of a series, nonexistent unless followed by other numbers, whereas the Monad includes all numbers, holds division in check. One is the apex of all numbers which spread from it to the base, 10. Pythagoras realized the fundamental basis of numbers as Rhythm. In it was based the generation of all things. Numbers, to Pythagoras, were names and descriptions of Cosmic Ideas and Happenings. One writer quotes him as saying, “There is a mysterious connection between the gods and numbers, on which the science of arithmancy is based. The soul is a world that is self moving; the soul contains in itself, and is, the quaternary, the tetractys, the perfect cube, and another says “Pythagoras is not reported as saying that the gods are numbers, or that all things are numbers, as some of his followers and critics affirm.” Everything with the Pythagoreans, ideas, injustice, separation, mixture and even man and his horse, were all numbers” according to Aristotle. When speaking of the Monad or One, they actually referred to that which was before Creation, and, if philosophically minded, referred to it as the “Primordial Cross,” if religious, as God, both understanding the

same thing. They had many names for such number. Their One corresponds to the Advaitya, the one without a second of the Hindus, creator and cause of all numbers.

The Duad, 2, is termed the cause of dissimilitude, matter. It is considered to be feminine, as the matrix or all things, and is the symbol of growth. Two cannot be produced from One, so duality is considered as the actual beginning of manifestation; It is the drawing apart of God as Life and God as Substance, 1×1 is 1 and nothing but 1 so 1 needs 2, as Life needs Substance for manifestation and multiplication. 1 entering into relation with 2 gives rise to 3. Life, 1, ensouling Form, 2, becomes linked to it, 3, after being polarized, 2, from itself, 1. Opposites are essential to any creative purpose. 2 is therefore called the "First Number." Cornelius Agrippa calls it so because "it is the first magnitude and the common measure of all numbers, or, as the Pythagoreans term it, a confusion of unities. Thus, God, as One, the producer and clause of Persistence, polarizes, His Unity and draws apart from His substance, Subsistence, and, then vivifies it, producing Existence. 1 is potentially 2 for polarity is everywhere, as are pairs of opposites.

Avicenna of Cordova (1021-70) speaks of the affinity between "to be" and numbers and says 3 is the root of all things; for Spirit, 1, and Matter, 2, linked by Will, the bond between, form the Triad. He says, "All existing things are constituted after the nature of numbers. The Highest Abstract God is the indivisible, metaphysical unity." So 3, as relating the action of the two opposites is rightly considered the number of true beginning, without which no production is possible. One, potential, like a ring of magnetized steel, is powerless until broken, or polarized, and the opposites are themselves useless until there is a relation between them. 3 is then the number of active growth and production. There are three distinct steps to be taken by the student before he can enter the "outer court" of the Mysteries:-

1. He must collect together his forces and prepare to learn.
2. He must eliminate and subtract gross matter.
3. He must amalgamate or synthesize the result.

or in more familiar words

1. He must come of his own free will and accord.
2. He must be deprived of all metals and material valuables.
3. He must be properly prepared.

The third step of apprenticeship gains approbation from a master and leads the student to a position where he can grasp the work with his whole nature.

The number 3 is most important and, Masonically, so far as the Craft is concerned, must be studied in conjunction with 5 and 7. I will return to this point.

The idea of the fundamental Trinity presupposes a condition of being before the worlds were created.

4 is significant of system and order. Plutarch states that it is because of 4 that every body has its origin. It is Foundation, and does not relate to the building of physical forms and bodies, which is the function of 8, but to that of the Cosmic stones, the ultimate atoms out of which these forms will be built. Philo says it is the first number to show the nature of solidity. Mathematically it is Foundation, for, without it, no

progression beyond 6 is possible, but with its completion in 10, that is, the complete cycle, can be reached. Three components blending equally gives 6 and no more but predomination of any one of them would lead to 7 or more, for $1 + 2 + 3 = 6$ and also $1 \times 2 \times 3 = 6$ each of which requires the addition of 4 to complete the cycle (or circle).

5 has a root meaning of "harvesting," the arranging in sheaves of produced substance, hitherto potential, now becoming matter. Five forms are combined in the foundation of the chemical atoms. It is a matter of rebirth and actual material commencement. That matter should be ensouled is not sufficient. Both matter and life must be qualified that gradation and diversity may result. Each chapter of the first ten chapters of Genesis is said to refer to one of these numerical steps and it should be noted that chapter V contains a description of all emanated things and is devoted solely to generation. D'Olivet reads it as a story of Cosmic generation. The Pythagorean name was *cardiatis* or *cardialts*, as the heart of things manifest, change of quality, the fire which "changes all things triply extended or which have length, breadth and depth into the sameness of a sphere and producing light." It is eminently a "circular number" and spherical, restoring itself in every multiplication. Note here the F.C.s steps. By 5 arranging matter ready for use, three fundamental qualities are produced in the prepared matter and the three aspects of Deity find reflection in them, Will or Strength to Create, Love or Wisdom to Preserve, and activity or Beauty to Transmute or to send forth Creation, producing 6, representing that period in the creative process in which Triple spirit enters into Matter, already prepared as a triplicity to receive it. The double triangle is its symbol. Allendy defines it as a static correspondence between two analogous terms and not a transitory action or passage from one state to another. It is the instrument of progression but not the progression itself."

7 represents the progressive atomization of matter, without which building is impossible. The ancient Greeks called it Justice and represented it as a pair of scales, the bar pivoting about a point and supporting two hemispherical pans, each supported by 3 chains. 7 is to 3 as 3 is to 1. As 3 represents the development of a principle, so does 7 represent it doubly represented, that is to say not only manifested but objectively realized. Everywhere in nature we find this 7, in ourselves, in color, music, the Arts, in healing and so on, balancing three on the life side against three on the form side with one giving synthesis.

Now, I think we may stop here, for this is the point to which the Craft of Freemasonry brings us. To complete the major cycle one has to consider the Holy Royal Arch and the Installation of W.M. which leads to it.

Before passing to one last point I want to take up, let me give the parallels briefly:-

In the making of a Freemason there must first be the man himself, the Circle, No-number. Next comes that preparation in the heart which makes him the Circle-potential. The Unknown God, transcendent within-all men has become immanent in him. Then he takes his first step towards the door of the Lodge, The First step of a Series, he separates himself from the vulgar crowd and becomes a free unit, "Free and of Good Report." He becomes polarized, realizing dimly that to is not only Body but also Spirit, he gains forward "In Strength." The E.A. degree is founded upon the number 3, and in it, by the union of his opposites, he makes production possible, he

reaches "Plenty." In the F.C. degree he is able "To Establish" himself upon a sure foundation, begins to realize his real self. He gains control of matter and of "Worldly Possessions," producing multiplication of parts. The M.M. degree is founded on the number Seven, which, so we saw represented full atomization. Here the One Rock of the Quarry has become the individualized multiplicity of prepared stones, ready for the building. Each is a complete work in itself but has to die as such in order to reach a reunion with the companions of its toil and take its place in the building of the Temple, the new cycle of 7 which it inaugurates.

Now for my last point. Several of the ancient Philosophers, including both Plato and Aristotle, hint that man is something more than the three-dimensional being that he appears to be, at first sight. We cannot go into full evidence here, but Plato's beautiful allegory of the men chained in a cave with the light behind them and seeing only their own shadows and those of the passersby, thrown upon the flat surface of the opposite wall, should be called to mind. He tries to show how difficult it would be for one who had escaped and returned to his chained companions to bring to them any realization of three dimensions. This seems to be a clear hint, and a study of Dimensional Masonry bears it out.

Before entering the Lodge for the first time, the Candidate is symbolically unaware of the existence of Spiritual Dimensions: Yes, in this three-dimensional world of ours, he has reached a stage where the unfolding of spiritual consciousness has become for him a definite aim. He has, in this sense, become one-pointed. So, when he comes to the door of the Lodge, he enters upon an undimensional Euclidean Point, having neither length, breadth nor thickness. Only at a later stage, when he has been restored to light, is it revealed to him that this point was attached to and formed part of a straight line, a one-dimensional instrument, held by a Brother whose grip was separated from it by a cross-piece, which, by its very position, indicated its two-dimensionality. Thus, the candidate transcended the first dimension of space and became a two-dimensional being.

Advancing to the E. he passes through a symbolic figure of 9, 12, and 15 units, indicating the Pythagorean proportion found in Euclid, 1, 47. Thus he surpasses the second dimension of space and becomes a three-dimensional being capable of ruling and preparing a plane surface by knocking off all superfluous knobs and excrescences, roughly squaring the faces of the Ashlar in its rough form and preparing it for the hand of the more expert workman. This stone is placed upon the pedestal of the J.W. and should appear in the Ceremony in the N.E. corner of the Lodge.

Proceeding onwards he enters upon the next stage upon an instrument which, although it is used upon three-dimensional work, is itself two-dimensional and which can be used to test the rectangularity of the previous advance. He then advances in a manner typical of three-dimensional motion. Under no conceivable circumstances can this advance take place in less than three dimensions. Now he produces a smooth stone, the Perfect Ashlar, which has place on the pedestal of the S.W. and appears ceremonially in the S.E. corner of the Lodge.

Once more he passes on his way and enters upon, another stage of his quest, this time upon an instrument which is used in the depicting and measurement of the three-dimensional advance he has previously made. He now reaches the supreme test.

Three stops he takes, each indicating an advance in a different direction and together showing that conquest of the three-dimensional world has been achieved. Then, boldly he marches forward, and indicates, in a very beautiful piece of symbolism, his passage into a new world, a world almost inconceivable to our untutored finite minds, the **FOURTH DIMENSION** of space. The Stone he can now prepare is of a shape normally outside our consciousness.

It may be noted here that the W.T.s in each degree of the Craft, and those of an I.M., indicate work in 1, 2, and 3 dimensions, the conquest, in each case, of the three boundaries of our three dimensional existence, length, breadth and thickness.

This third stone is one over which there has been much wrangling, discussion and wild speculation, yet its essential qualities would seem to be sufficiently obvious. Most writers tacitly accept the Perfect Ashlar as the last possible stage in the preparation of the stone, but this is true only of the three-dimensional world. If there are other dimensions, there will be further stages in the preparation, and it is significant that we find references to yet another stone, whose true place is on the Master's Pedestal, and, in its ceremonial position, "With the center," perpendicular, perpendicular, or perpend, to three-dimensional space. This is the **PERPEND ASHLAR**, and the reason why it cannot be seen in its completeness in the Lodge is that, existing in the Fourth Dimension, the only part we could perceive would be a perfect cube, suspended in space, to ever point to which it would be perpendicular. Mr. C. H. Hinton (in "The Fourth Dimension" calls it the Tesseract. It is to be noted that each Regular step is rectangular, taken symbolically at right angles to the last position. We move a point to produce a line; we move a line at right angles to the previous motion to obtain a superficies. This is the First Regular Step and from it we obtain a rectangular plane figure, a square; we now move our square at right angles to both the former directions of motion and the result is a solid cube, the Second Regular Step; and now we move this cube at right angles to all three directions of motion already used, and produce; by our Third Regular Step, a four-dimensional figure, the Tesseract. Even then the journey is incomplete, for, as an I.M., the zealous Brother uses tools belonging to the three dimensions of our space to prepare himself to work freely in the four-dimensional atmosphere of the Holy Royal Arch, wherein the whole scheme of Creation of Man as a reflection or form created by God "in the image of His own Eternity" and the method of the return of that image into the substance of T.G.A.O.T.U. in unfolded in the consciousness of the Initiate.

Thus far I have tried to answer the first three questions put at the beginning of this paper. Pythagoras, is, we have seen, fundamentally involved in our symbolism. We have taken a very hurried glance at the relevant portions of his Philosophy, and we have seen the same fundamentals running through our rituals.

Now, very briefly to answer the fourth question.

We can, I think, say definitely that there is no Royal Road to Perfection. Each must find a way for himself. But signposts are not wanting, for to those who choose to raise their eyes from the plane of Matter, they point a clear way. The first and most important comes early in our Masonic knowledge." This can only come from the age-old three-fold method of advance being applied; **CONCENTRATION**, **MEDITATION**, **CONTEMPLATION**. These we must apply daily to some portion of our Ceremonies, Tools and other Symbols, seeking ever to find their significance.

At no time in the Era of Recorded History has the application of these methods been more difficult than it is to-day in the Western world, but at no time has so much help been available to those who conscientiously attempt to apply them. In this Machine-tyrannized Age it is difficult to attain the necessary leisure, peace, quiet, stillness and silence, and the forgetfulness of the rush and hurry of the world in its search for the transient and worthless. Yet, even now, there are many signs that the world is getting tired of its own shallowness and sensationalism and is turning to things that are more worth while.

Perhaps the time is nearer than we think when men will at last seek the Middle Chamber of their own Temple, to find the wages of Truth. Tired of chasing an illusion, they may seek the reality within, the Overself, which lies sheathed, as lies a grass-stalk in its husk, within the husk of Personality, ready to be drawn out into the Light of T.G.A.O.T.U.

Peace to All Beings, Amen.

THE QUESTION OF FREEMASONRY

[author unknown]

Southern Maryland Christian Information Service (BBS) - located in California, Maryland - [date unknown]

The question of the Christian stand regarding Freemasonry seems to confront our ministry at every turn lately. Because we have seen the exact parallels of the Masonic legends and rituals carried throughout the 'mysteries' of Mormonism, we have had to study deeply into Masonic origins, purposes and doctrine.

In doing so, we have had to come to grips with the sad fact that the esoteric doctrines of Freemasonry separate it, just as unequivocally as do those of Mormonism, from the Christian theology. This holds true for every branch of Masonry, from the Shriners to the Blue Lodge, the Eastern Star, the DeMolay, Job's Daughters and the Rainbow Girls!

We know that this will cause offense to many Masons, and for that we are truly sorry. But we would rather that the Mason be offended at us and be restored to true fellowship with Jesus Christ, than to remain silent any longer.

This word of warning is not to the Masonic Fraternity at large, but to those Masons who claim to be both Masons and Christians!

A recent newspaper insert, called "FREEMASONRY - A WAY OF LIFE" appeared in many metropolitan areas. It pictured Freemasonry as a family centered, fraternal, benevolent organization, "as American as apple pie!" (page 7)

Not only does the article demonstrate the strength of Freemasonry among our political leaders (both past and present), but makes much of its use of the Holy Bible and its foundational belief in God. Masonry has a very strong representation in the Christian denominations through-out the world. In many of the churches we visit, we find Masons involved as deacons, elders, board members and even as pastors.

Their claim and the claim of every Mason to the outside world, is that Masonry and Christianity are totally compatible. They tell us that religion is the experience of

relating to God, and Masonry the experience of relating to mankind. While separate, they can and do naturally coexist.

The above mentioned article explains its 'religious' position this way, "Masonry is NOT a religion in any sense of the word, yet it is religious. Church membership is not a requirement, yet membership in ANY church is no bar to admission. There is nothing in the requirements of Masonry to prevent a Catholic, a Mohammedan, a Jew, a Buddhist, a Protestant, a Mormon, or any member of any religion from becoming a member." (page 3)

On the surface, this might seem quite reasonable. We find no offense in being involved in social, civic and benevolent activities with people of other religious and ethnic backgrounds. In fact, it's really an integral part of the excitement of life! But, when it comes to our own personal worship of God, and His revelation to us of His Word, there are some very clear guidelines!

If Freemasonry is truly what it professes publicly, then "Bravo!"; it is a welcome fellowship. If it is being deceptive, then it should be exposed. It is that simple.

Let's see what Masonry TRULY teaches within its closed doors, and through its own published documents. NO 'Anti-Masonic' publications will be cited in explaining their TRUE theological position.

The key document from which we will quote is the most readily available and universally approved doctrinal book of Freemasonry, "Morals And Dogma of the Ancient and Accepted Scottish Rite of Freemasonry," By Albert Pike, Grand Commander, 1859-1891. Its title page states that it was prepared for the "Supreme Council of the Thirty-Third Degree and Published by its Authority." Originally published in 1871, I have used the 1966 Edition. Except where other sources are noted, I will cite page numbers only, when using this work.

ALL TRUTH

(Masonry)Ö"The custodian and depository (since Enoch) of the great philosophical and religious truths, unknown to the world at large, and handed down from age to age by an unbroken current of tradition, embodied in symbols, emblems and allegories." (page 210)

TEMPLE OF RELIGION

"Every Masonic Temple is a Temple of Religion, and its teachings are instructions in religion" (page 213)

THE FOUNDATION

"It (Masonry) is the universal, eternal, immutable religion, such as God planted it in the heart of universal humanity. No creed has ever been long-lived that was not built on this foundation. It is the base and they are the superstructure" (page 219)

A RELIGIOUS INSTITUTION

"Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution - that it is indebted solely to the religious element which

it contains for its origin and for its continued existence and that without this religious element it would scarcely be worthy of cultivation by the wise and good.”Ö”Freemasonry is NOT Christianity nor a substitute for it”Ö”But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his particular faith”Ö”Masonry, then, is, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it.” (Encyclopedia of Freemasonry, Albert G. Mackey, Revised Edition, 1921, pages 618, 619)

BUDDHA

“The first Masonic legislator whose memory is preserved to us by history, was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manous.” (page 277)

REVERENCES ALL REFORMERS

“It (Masonry) reverences all the great reformers. It sees in Moses, the lawgiver to the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, great teachers of morality, and eminent reformers, if no more; and allows every Brother of the Order to assign to each such higher and even divine characteristics as his creed and truth require.” (page 525)

THE BAALIM

“Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as Brethren and unite in prayer to the one God who is above ALL the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion.” (page 226) Note: The word, Baalim, is simply defined as “false god or idol.” The Masonic author has included the God of the Christian in that category.(Sysop)

THE INCOMPREHENSIBLE BIBLE

The teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar.” (page 105)

THE INCOMPLETE BIBLE

“All truly dogmatic religions have issued from the Kabalah and return to it. Everything scientific and grand in the religious dreams of the Illuminati, Jacob Boehme, Swedenborg, Saint-Martin, and others, is borrowed from the Kabalah; all the Masonic associations owe to it their secrets and their symbols.

The Kabalah alone consecrates the Alliance of the Universal Reason and the Divine Word;Ö

The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews. The doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils.

“The Hebrew books were written only to recall to memory the traditions; and they were written in symbols unintelligible to the profane— thus was a second Bible born, unknown to, or rather uncomprehended by, the Christians; a collection, they say, of monstrous absurdities.

“One is filled with admiration, on penetrating into the Sanctuary of the Kabbalah, at seeing a doctrine so logical, so simple and at the same time so absolute.” (pages 744-745) Note: The 'Kabbalah is a book of ancient Jewish mysticism and magic. (Sysop)

THE SOURCE OF ALL GOOD

“Everything good in nature comes from OSIRIS - order, harmony, and the favorable temperature of the seasons and celestial periods.” (page 476) Note: Osiris was the ancient Egyptian god whose annual death and resurrection personified the self-renewing vitality and fertility of nature. (Sysop)

MASONRY CONCEALS ITS TRUTHS

“Masonry, like all the religions, all the Mysteries, Hermeticism and Alchemy, CONCEALS its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it.” (pages 104-105)

THE BLUE LODGE TO BE DECEIVED!

“The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine he understands them.” (page 819)

WORSHIPFUL MASTER

“Worshipful Master: The Head and Chief of the Lodge, the Source of Light, of Knowledge and instruction in Masonry. He personifies the Sublime Art of Masonry and is the Spokesman thereof.” (Arthur Waite, A New Encyclopedia of Freemasonry, 1970, page xxiv)

OBEDIENCE THE FIRST RULE

The first duty of every Mason is to obey the Mandate of the Master—The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: 'Obey orders, even if you break owners.'“ (Encyclopedia of Freemasonry, Albert Mackey, page 525)

THE ANGEL OF LIGHT

“To prevent the light from escaping at once, the DEMONS forbade Adam to eat the fruit of 'knowledge of good and evil', by which he would have known the Empire of Light and that of Darkness. He obeyed; an ANGEL OF LIGHT induced him to transgress, and gave him the means of victory; but the DEMONS created Eve, who seduced him into an act of Sensualism, that enfeebled him, and bound him anew in the

bonds of matter. This is repeated in the case of every man that lives.”

“It (The Principle or Angel of Light) but put on the appearance of a human body and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews. The Light did its work, turning the Jews from the adoration of the Evil Principle, and the Pagans from the worship of the DEMONS. But the Chief of the Empire of Darkness caused him to be crucified by the Jews. Still, he suffered in appearance only” (page 567)

Note: This is, in its entirety, the exact opposite of Biblical doctrine. It places the 'saving power' and position of Jesus Christ at the feet of Lucifer and labels the Holy God of Israel a Demon. It denies the whole purpose of Christ's death on the Cross and puts Lucifer there, instead! (Sysop)

THE ENERGIES OF LUCIFER

“When the Mason Learns that the Key to the warrior on the block is the proper application of the dynamo of living power, he has learned the Mystery of his Craft. The seething energies of LUCIFER are in his hands and before he may step onward and upward, he must prove his ability to properly apply (this) energy.” (Locked Keys of Freemasonry, Manly P. Hall, page 48)

YES, LUCIFER IS GOD

“That which we must say to the crowd is - We worship a God, but it is the God that one adores without superstition.

“To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees - The Masonic Religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian Doctrine.

“If Lucifer were not God, would Adonay (The God of the Christians) whose deeds prove his cruelty, perfidy and hatred of man, barbarism and repulsion for science, would Adonay and his priests, calumniate him?

“Yes, Lucifer is God, and unfortunately Adonay is also god. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two gods: darkness being necessary for light to serve as its foil as the pedestal is necessary to the statue, and the brake to the locomotive.

“Thus, the doctrine of Satanism is a heresy; and the true and pure philosophical religion is the belief in Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good, is struggling for humanity against Adonay, the God of Darkness and Evil” (Instructions to the 23 Supreme Councils of the World, Albert Pike, Grand Commander, Sovereign Pontiff of Universal Freemasonry, July 14, 1889. Recorded by A. C. De La Rive, *La Femme et l'Enfant dans la Franc-Maconnerie Universelle*. (page 588)

Note: The Word of God, the Bible, clearly places Lucifer in his proper place, gives God's reasons for placing him there. “How Art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north:

“I will ascend above the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.” (Isaiah 14:12-15)

THE GRAND ARCHITECT OF THE UNIVERSE

Masonic ritual is concerned with the recovery of the name of God- supposedly lost through the murder, during the building of Solomon's Temple of the Architect, Hiram Abiff- a 'Quest' not attained until the ROYAL ARCH DEGREE.

It is here that the SECRET NAME of the DEITY OF MASONRY is revealed. That name is 'JAOBULON'. 'JAO' is the Greek word for Jehovah. 'BUL' is a rendering of the name, BAAL. 'ON' is the term used in the Babylonian mysteries to call upon the deity, 'OSIRIS'! The secret ritual book of the Craft prints the letters J.B.O. It states that: “We three do meet and agree - in peace, love and unity - the Sacred Word to keep - and never to divulge the same - until we three, or three such as we - do meet and agree.” Thus, no Royal Arch Mason can pronounce the whole sacred name by himself!

What you see represented, then, as the god of Freemasonry, is a three headed monster so remote from the Christian trinity as to be so blasphemous as to damn the eternal soul of anyone who would dare to pronounce its name in a ritual of worship!

I AM THAT I AM

In the closing ceremonies of the ritual for the Royal Arch degree, the candidate is asked, “Brother Inspector, what are you?” and he replies, “I AM THAT I AM.” Can you imagine that? When Moses asked God to name himself, God said, “I AM THAT I AM” and he said, “thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” (Exodus 3:14).

Tell us how a Christian who is a Royal Arch Mason can take to himself the very name of the God of Israel? The God of the Christian faith said, “Ye are even my witnesses! Is there a God beside me? Yea, I know not any! They that make a graven image are ALL of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. (Isaiah 44:8, 9)

USURPING THE PRIESTHOOD OF JESUS

In the 19th level of Freemasonry, the Initiate receives the degree of GRAND PONTIFF. It is during this ritual that the candidate swears an oath of secrecy and an oath of total obedience “to any Chapter of this degree to which I may belong; and the edicts, laws and mandates of the Grand Consistory of Sublime Princes and Commanders of the Royal Secret, as well as those of the Supreme Council of the 33rd degree.”

It is then that the 'Thrice Puissant' anoints him with oil on the crown of his head and says: “Be Thou a Priest Forever, after the order of Melchizedek.”

After receiving the password (Emanuel) and the sacred word (Alleluia), he is dressed in a robe of white linen and given a cordon (a ribbon or sash of honor worn across the breast) of crimson color, with 12 stars representing “the 12 gates of the 'new city', and the twelve signs of the Zodiac, the twelve fruits of the tree of life, the twelve tribes of Israel and the twelve Apostles” (Scottish Rite Masonry Illustrated, The Complete Ritual, Vol. 2, pages 26-27, E. Cook Publications, 1974)

It must be pointed out that what has taken place here, is the Masonic, Luciferian priesthood taking upon itself, the Holy Priesthood of Jesus Christ. That is a Priesthood that can be held by only one person and that one person is clearly defined in scripture as Jesus Christ!

Chapters 7 and 8 of the Book of Hebrews clearly explains that it was ANOTHER priest to be raised up, not a group of priests! This Priest would be our HIGH PRIEST and would be able to save from the Uttermost! He would have 'endless life'! The holder of THIS Priesthood would be 'holy, harmless, undefiled, separate from sinners and made higher than the heavens (7:26). This is Jesus, our Holy Lord and God!

This 'ritual' takes Christ's Holy Priesthood from Him, and the Grand Pontiff boldly puts upon his own breast! Even the 'Biblical' secret and sacred words fail to cover up the adding in of the 'signs of the Zodiac', a direct alliance with the powers of darkness and a demonstration of disobedience to God's Word, in Deuteronomy 18:10-12, where it is said that he who "useth Divination" (consulting the signs of the Zodiac to tell the future), "or is an observer of times" (which is an ancient description for Augury or Astrology - again dealing with the Zodiac) "is an abomination unto the Lord"!

Again, we see a mirror image of Biblical truth. The Priesthood power of Jesus is given to Satan, the god of Masonry.

WASHED IN THE BLOOD

In the seventeenth degree, or Knights of the East and West, having completed the initiation and after revealing the pass - word (Jubulum) and the Sacred Word (Abaddon), "the Senior Warden conducts the Candidate to the elevated vacant canopy at the right of the All Puissant."

"This is supposed to represent the end of the world when all good Masons receive their reward by being conducted to a throne at the right hand of the All Puissant, having been purified by washing their robes in their own blood."

In the lecture which follows, between the All Puissant and the Senior Warden, the Book with Seven Seals, which none but one can open (Rev 5:5) is twisted to represent "A Lodge or Council of Masons which the All Puissant alone has the right to convene and open."

The Fourth Seal is represented by a skull or "Death's Head" and we are told it "is the image of a Brother who is excluded from a Lodge or Council" The fifth Seal is represented by a "Cloth Stained with Blood." The All Puissant identifies this as a symbol "that we should not hesitate to spill ours for the good of Masonry." (Scottish Rite Masonry Illustrated, The complete Ritual, Vol. 1, Pages 453, 456, 457, E. Cook Publishing, 1974)

What a gross misrepresentation of the Holy Word of God! First and foremost, It is Christ and He alone who 'hath prevailed to open the book and loose the seven seals thereof'. To presume that honor and power is to deny Christ, or yet in deeper perversity, to replace his power and authority with that of the All Puissant, even in the representation of the power to save and to enthrone. This is the very spirit of the AntiChrist!

Again, another clue to the true identity of the Masonic Deity is revealed in the 'Sacred Word' of this ritual, "Abaddon." In Revelation 9:11, we learn that "they (the demons and workers from hell) had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is ABADDON!"

BLOOD OATHS

Throughout the initiation rituals of the "BLUE LODGES" and through all 33 degrees of Freemasonry, the candidates are sworn to secrecy by bloody oaths. Such as is the oath sworn by the Entered Apprentice or first degree: "Öbinding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low-water mark." The Master Mason swears, ".under no less penalty than that of having my body severed in two, my bowels taken from thence and burned to ashes, the ashes scattered before the four winds of heaven.."

It is in this final 'Blue Lodge' degree that that candidate is laid out 'in death' and is raised from the dead by the 'Worshipful Master' of the Lodge, using the secret grip of the Master Mason.

Let no Mason deceive you! We again face this replacement of our Savior's place by the power and authority of Lucifer. Paul said that if anyone should preach any other gospel 'than that which we have preached unto you, let him be accursed'. (Gal 1:8, 9)

The simplicity of the Gospel is this, "Moreover, Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15:1-5)

The infinite power of Jesus was confirmed by Him when He said, "ALL power is given unto ME in heaven and in earth." (Matt. 28:18) This power is His alone! "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ!" (Romans 5:17)

Jesus was the one who rose from the dead. Jesus is the one with the power to raise from the dead. Jesus is the one who frees us from the sting of death!

The Mason who would call himself Christian and allow himself to partake of a ritual resurrection by the power of Lucifer is no Christian. He is a Satanist. He stands, having been born again and raised from the dead as a Master Mason, through the power of the Masonic god, whom the God of Israel cast into the pit!

He and his 'savior' pass the sacred word, Mah-Hah-Bone. Next, in the 'Five Points Of Fellowship, the new Master Mason solemnly vows "3d, Breast to Breast: that you will ever keep in your breast a Brother's secrets, when communicated to you and received as such, murder and treason excepted." (Duncan's Rituals, Revised And Complete, E. Cook Publications, 1974, pages 35, 96, 120, 121)

It should further be noted that in the Royal Arch Degree, the candidate swears to

protect the 'Brethren', "Murder and treason not excepted"! This places the Masonic oath above that of our courts and our country. What hope would you have against a Mason in a Criminal or Civil Court with a Judge who is a 32nd or 33rd degree Mason? None, by the nature of their oaths!

COME OUT FROM AMONG THEM

In the name of Jesus Christ, and his shed blood at Calvary, we exhort you who claim to be a Mason and a Christian.. "Come out from among them and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you." (2 Cor. 6:17)

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12)

"For there is One God and One Mediator between God and men, the man Christ Jesus." (1 Tim. 2:5)

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:10-11)

"Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11)

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6:14, 15)

ONE OR THE OTHER

We are adamant that there is no other choice for you right now. If you are a Mason who professes to be a Christian, you are lying before the Holy God of Israel! Either renounce your Christian faith or renounce Masonry. One is from on high and the other is from the pit!

Every 'Blue Lodge' member who reads this can no longer maintain his defense of ignorance. Today, you stand revealed! Today, you must make your choice! Every Mason, through the highest degree, has had the mask of secrecy ripped away. You are without defense. Choose Jesus or choose Lucifer. Renounce Jesus if you must, but do not stand in the assembly of His saints and mock Him!

Unless you repent of this evil, your presence in the congregation of a Christian body is a grieving of the Holy Spirit. We pray that you will choose Jesus, and you will repent and be set free from this wicked power unto whom you have submitted your very soul!

If this is your desire, remember that we have this promise, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9)

Pray this prayer right now! "Father in Heaven, in the name of the Lord Jesus, I confess that I have sinned. I confess that I have allowed myself to fall under the power and authority of Lucifer, the god of Masonry. I confess it as sin, and ask that you forgive me. I reject it and cast it from me and will immediately remove my name from its rolls! Jesus, I call you Lord and Savior and ask that you come into my heart and fill me with your love and Spirit. Let no unclean thing remain! I am yours and yours alone! I am set free! In Jesus name, Amen!"

THE RECOMMENDER

by Lowell C. Jensen, PGM, Idaho
MSA Short Talk Bulletin - July 1987

RECOMMENDED BY BROTHER JOHN DOE, A MEMBER OF THIS LODGE

What is in a name? It is the means, by which, we as individuals are identified. If it is used with concern and care, it will be respected. If it is overused and abused, it will be questioned-and often there will be debate as to its value. For example, who respects a person who has the reputation of passing bad checks? He develops the reputation of a person who cannot be depended on-so it is, my Brothers, in Masonry.

The name of a Master Mason can bring pleasure to himself, and profit to the Fraternity, if wisely used. It is an instrument to loose, as well as to make fast, the gates of the Fraternity.

When we recommend a person for the degrees of Masonry, do we realize the importance of this act? Does the prospective member possess the qualities and character necessary to become a good Mason? This is the first and most important safeguard of the Fraternity. Like the checks we give out, there must be sufficient funds to make the transaction good, or it will bounce and the reputation of the recommender and the petitioner will be jeopardized.

When we sign a petition, are we just practicing our penmanship and leaving our responsibility behind? In recent years, possibly this has been the situation with too many of our petitions.

The Persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondsman, no Women, no immoral or scandalous Men, but of good Report. (Anderson's Constitutions of 1723).

The first responsibility, in regard to a petitioner, is to determine if he possesses the desire to become a Mason, and if so, has he been given some idea of what Freemasonry is and what it is not? Has he been informed that he will have to meet certain moral and financial obligations.

In some jurisdictions and in some of the Lodges, the recommender is expected to stand up in open Lodge and make a brief statement about the person he is recommending for membership.

The persons who sign a petition should always be in Lodge when the petition is read, and by all means they should be present when it is balloted on. Failure to do so leaves a question among the Craft that the recommenders may not be completely sold on the

individual. If they are convinced, they would display their conviction by being present. If you would-a credit reference for a good man. Isn't this practicing the teachings of our Fraternity, that of concern for our fellowman?

If the persons who have given this credit reference are concerned Masons, they can make a very important impression by being present at Lodge every night when the candidate receives his degrees. Better yet, they should take him to Lodge and introduce him to the membership. By so doing, they will be available to answer all the questions that he may have. This act will establish the first tie of Brotherhood; therefore causing the candidate to think, "Say, these fellows are serious. They are concerned with Masonry and with me."

We say that when the candidate has completed the necessary requirements of the three degrees of Masonry, he is a Master Mason and is thereby commended to the kind care and protection of Master Masons withersoever dispersed. My Brethren, he is just starting to become a Master Mason at this point. To this new Brother of the Craft, the recommenders should assume a greater responsibility than ever before. They are the two Masons who can whisper good counsel to the new Brother, take him to a neighboring Lodge and let him be examined, assist him with the formalities of balloting in Lodge, inform him on what honors are to be given at the proper time, what books are good for his further enlightenment, and can offer assistance to those questions that most members hesitate to ask when they are so new. By so doing, they are thereby developing a deep and lasting impression of Masonry. Therefore they would be enabling him to become a better Mason.

By their demonstration of interest and concern in the new Brother, they are demonstrating that there are sufficient funds to make the transaction good-to the petitioner they are demonstrating that he is important, and that they are willing to help him to a better way of life.

"Let George do it" is somewhat the way of our lives-passing the buck. Too much responsibility has been placed on the coach, and letting the Brothers who recommended him go somewhat free of responsibility in laying this important foundation. If the coach does not do a good job, the candidate does not receive the start to which he is entitled. Whose responsibility is it to see that the new Brother received good coaching, and that he understands the teachings of the Masonic Degrees? The recommenders, in signing the petition, have in effect, stated that the candidate is potentially a good Mason, and if they are serious about it, they will see that he receives the proper start in Masonry.

Possibly we should return to the practice of standing up in Lodge and demonstrate our pride in the use of our names. This would require the recommender to express a deep belief in the character and reputation of the person proposed for membership and attest to his good character, as well as the recommenders willingness to follow through.

If there is a loss of Brother's interest and involvement in Masonry, and the discharging of his financial obligation begins to decrease to the point where he must be dropped from the rolls, then the recommenders and the other Brothers must assume their responsibility once more. Here again there has been too much of "letting George do it." The Lodge Secretary, should never have to do any of the soliciting of dues (other than in open Lodge). It is the membership's responsibility, particularly the recommender, to

demonstrate their concern in their fellowman and Brethren.

So, what is in a name? Has it some meaning? Is it as good as the individual it represents? In the roll of the recommender, we are the most important person in Masonry. What kind of a reference are we giving when we sign our names, and in the role we play after that?

Think back to the times you have used your name on petitions in the past. Is the Brother still a Mason, and how good a Mason is he? What did you do in this important act-in safeguarding and opening the gates to a better way of life?

There is an instrument, the Trowel, which spreads the cement of Masonry, and I quote in part-that cement which unites us into one sacred band, or society of friends and Brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree. My Brothers, there is another working tool of Freemasonry, the pen. When it is used to sign a petition, it is writing the future of Freemasonry.

THE RELATIONSHIP BETWEEN LODGES AND GRAND LODGE

by A. W. Wood, C. Lec., PM, Secretary, Lodge of Masonic Research, New Zealand
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The first Grand Lodge was formed in London, shortly after the suppression of the Jacobite rising in 1715. Anderson's New Book of Constitutions of 1738 records that a few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement together under a Grand Master as the Center of Union and Harmony. The four Lodges were the Goose and Gridiron, Crown, Apple-Tree, and Rummer and Grapes.

They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a GRAND LODGE pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) "resolv'd to hold the Annual ASSEMBLY and Feast, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a Noble Brother at their Head."

The first meeting was held at the Goose and Gridiron Ale-house on 24 June, 1717, and Antony Sayer was elected and installed as Grand Master, before the Brethren proceeded to dinner. The Grand Master commanded that the Masters and Wardens of Lodges meet the Grand Officers every quarter in Communication. In fact the Grand Lodge only met annually for the feast for several years. Nevertheless, each meeting was called a Quarterly Communication, at whatever interval it met, and the Grand Lodge of England still maintains a quarterly Communication. The Brethren who established the Grand Lodge claimed, or perhaps it would be more accurate to say that Anderson reported that they claimed, to be reviving the Grand Lodge. In his somewhat imaginative history of the Craft, Anderson mentions several assemblies of Masons, but there is no real evidence that there had ever before been such a thing as a Grand Lodge. Probably they had in mind the annual gatherings of the great London Companies, and wanted to establish something similar for themselves.

These box societies, Masonic or otherwise, usually admitted new members with some form of ceremony, and had secret means of recognition. They met for social occasions, and carried out at least some form of charitable work for their own members. Most of them, like the guilds before them, were purely local in character.

Masons from very early times had been accustomed to travel in search of work, and to expect assistance from Lodges wherever they found one. Dr. Robert Plot in *The Natural History of Staffordshire* written in 1686 mentions the peculiar customs of the Masons, the fact that they had admission ceremonies and secret means of recognition, and the right to claim assistance from Brethren anywhere in the country.

Whether the founding Lodges revived or formed Grand Lodge, there can be no doubt that they did not intend to establish an authoritarian body that would undertake the government of the Craft. Had such a thought occurred to them, most of them would almost certainly have voted against the proposal.

However the four founding Lodges may have viewed the matter, it was inevitable that when such a body existed, it should come to be regarded as the head of the Craft. At first its jurisdiction was limited to the cities of London and Westminster, a comparatively small area, but gradually it began to receive requests for recognition from further afield. Probably the first sign of this authority was in the formation of new Lodges.

MODERN GRAND LODGES

What is the purpose of a Grand Lodge today? First and foremost it is an organization that can guarantee the regularity of the Lodges under its control. Without the authority of the Grand Lodge, no Mason traveling in another Grand Jurisdiction could hope to be received into Lodges in the course of his travels. A primary function is diplomatic recognition. The necessary consequence of this function is that the Grand Lodge must ensure that all of its Lodges are regularly formed and managed, and that they continue to adhere to the Ancient Landmarks.

Few Grand Lodges have attempted to define these Landmarks. Masons would probably differ in any list they might produce, but I doubt if many would have difficulty in recognizing things which clearly transgress those Landmarks. In case of doubt, Grand Lodge must decide whether a particular custom does or does not conform to the Landmarks, and by so doing it prevents any small group from taking over a Lodge, and ensures that its Lodges remain regular, and therefore acceptable to other Grand Lodges.

Another major function is in organizing and managing the charitable side of the Craft. Charity has been a feature of Freemasonry from the very beginning of its organized existence. What is now the Fund of Benevolence in England was started under the name of the General Charity in 1727, and by 1731 all the Lodges which had accepted the government of the new Grand Lodge were already paying into a central fund for the relief of poor Masons and their families. Masonic Homes, scholarship funds, hospitals, drug and alcohol abuse programs, childhood illness clinics are all examples of charities handled at the Grand Lodge level through Grand Lodge. In short, Grand Lodge administers the various charities which Masons subscribe to, which are not controlled by independent boards.

Regular organized meetings of Grand Lodge are a feature of Masonry under all jurisdictions, and have been from earliest times. Many Masons are critical of the Annual Communication as a waste of time and money. I believe that such meetings, not only for the transaction of Masonic business, but also for the exchange of views and for social purposes are valuable, and help to strengthen the fraternal bond.

The power to constitute a new Lodge belongs to Grand Lodge, the function of consecrating it is vested in the Grand Master.

Grand Lodge's legislative function is to pass laws for the good government of the Craft, and in its executive capacity, to administer them. It also has power to determine in its judicial capacity disputes over Masonic matters, and to discipline members who transgress the rules. This is no different from the powers of any other club or society. In carrying out those functions, Grand Lodge appoints Executive Boards, appoints and employs officers, maintains records, and of necessity levies fees to pay for its work.

In the interests of reasonable uniformity, it lays down rules as to regalia, and ritual, the way in which its Lodges are governed, the term of office of the Master, and the records the Lodge must keep. All Grand Lodges have rules covering most of those points. Some rules are matters of Masonic tradition, some are inserted, for example, because they provide a simple rule book for the guidance of secretaries and treasurers, most of whom are not professional record keepers.

PURPOSE OF CRAFT LODGES:

The original purposes of Lodges of non operative Masons were to offer support and encouragement in time of difficulty, to provide a vehicle for charity, and to dispense financial help where needed, to encourage good principles, and to meet the need of all men for congenial society. I do not think the purposes are any different today.

There are many reasons why different men join, or remain in Lodge, but I think that there are several which all of us will recognize.

For most, the ritual is a continual source of joy. It is generally good, and sometimes superb prose, something that today we are starved for. The Church no longer supplies it, radio sometimes, and television and modern literature almost never. Yet the appeal of good writing is revealed at any meeting in the breathless hush when one of the great charges is well delivered, or the injunction to charity, or the address to the Master at the Installation. (as examples)

Where, today, does the average man receive any instruction in ethics and good conduct? From the Church, if he attends, probably, from radio sometimes, but from television and modern literature, with their emphasis on evil, degradation, lust and violence, almost never. Contrary to what we are led to believe in the press, television, and literature, the majority of people prefer good to evil, seek to do the best they can, enjoy the beauty of the world, weep when they must, and laugh when they can. Yet virtue does not spring full armed in the soul of man. It is learned, as the prophet tells us, precept upon precept, line upon line, here a little and there a little, and in that way Masonry leaves its imprint on the souls of the men who listen to, and try to observe its precepts.

Another need for most is the opportunity to do something for others. I believe that

Lodges should be putting more emphasis than they do on the charitable work of the Craft.

We have not kept pace with the times, and much of the apathy that exists in Lodges is quite simply because we have drifted, and have not presented worthwhile challenges to our Brethren.

Like the societies from which we sprang, we should be careful to offer comfort and support to our Brethren and their families in time of trouble and affliction. This is not the duty of the Almoner, in exoneration of the rest of us, but a duty imposed by our membership in the Craft. Each of us should make sure that we are aware of the troubles of our fellows, and ever ready to pour the healing balm of consolation into the bosom of the afflicted, and to drop a tear of sympathy over the failings of a Brother.

At a different level, Masonry is a means of self improvement. Most of us are not orators, and all will remember the trepidation when first we raised our voices at instruction. To learn to speak so that we are heard, to think on our feet, and not be paralyzed by nerves when called upon to say a few words is surely a worthwhile use of time.

Finally, all men need relaxation and social life. Why did Masonry prosper in the fifties and sixties? Surely because men enjoyed their Masonry, and spoke enthusiastically about it so that others wanted to join. Let us bring the fun back into Masonry. Let us enjoy the present time, without looking over our shoulders at a vanished past, or dreading a future which may never come. If we learn to make our gatherings pleasant and enjoyable social occasions, which we remember and talk about with pleasure, it is just possible that the world will once more seek to join us, because it is good and pleasant for Brethren to dwell together in unity.