

Masonic Works – Compiled

By Bro. Dustin A Thomas



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FORWARD

By
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Being a new minted Master Mason, the world of Masonic education is as vast and sprawling before me just as a new born baby falls unto this world wide of wonderment. Fascinating is the only adjective that comes to mind as I ponder all that has been written on the subject of the world's oldest and most popular fraternity. There is such a wealth of knowledge out there to be digested, some good – some bad, but the fact remains that one could spend the better part of his educational career pursuing all that is Freemasonry.

What exactly would one be pursuing in that cause? Is there some great secret to be learned? Is it for personal or professional gains? I can only ascertain the motives of hundreds, possible thousands of Masonic scholars before me. In my mind only one thing is certain, why I choose to further my own knowledge of the craft and its workings. Being a part of such an old and prestigious organization, I feel an almost collective bond to those people who have come before me and studied it to the core. The symbols fascinate yet elude me, it's etiquette and rituals impress me, and it's teaches and lessons humble me. For Freemasonry is as much an introverted journey of betterment, that speculative turning of rough ashlar to perfect ones, inasmuch as the external - one of fraternal spirit.

For this reason I turn to those scholarly alumni and their works as a jumping point for Masonic education. I have compiled these works to help myself and others in search of more light - create a primer, if you will, for the newly raised and knowledge parched. I do not claim for this collection to be complete – just as no one man speaks for all of Freemasonry, no one collection of works can claim to be Freemasonry in it's entirety. The articles contained within no doubt contain opinions, some right some wrong, but all well founded in meaning.

Lastly, please enjoy this collection. Please share it with brethren and other friends that have traveled east. This collection is one that includes some of the best articles written on the subject by some of the best authors to wear the apron. I have spent much of my time and resources to help create this in print and in electronic form. My only method of payment is to see a real benefit in someone other than myself. May it bring you closer to that light, the light we all seek in our lives of moral and fraternal excellence.

Fraternally Yours,
Bro. Dustin A Thomas

25 LANDMARKS OF FREEMASONRY

1. The Modes of recognition.
2. The division of Symbolic Masonry into three degrees.
3. The legend of the third degree.
4. The government of the fraternity by a presiding officer called a Grand Master, who is elected from the body of the craft.
5. The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
7. The prerogative of the Grand Master to grant dispensation for opening and holding lodges.
8. The prerogative of the Grand Master to make Masons on sight.
9. The necessity of Masons to congregate in lodges.
10. The government of every lodge by a Master and two Wardens.
11. The necessity that every lodge, when duly congregated, should be tyled.
12. The right of every Mason to be represented in all general meetings of the craft and to instruct his representatives.
13. The right of every Mason to appeal from the decision of his brethren in lodge convened, to the Grand Lodge or General Assembly of Masons.
14. The right of every Mason to visit and sit in every regular lodge.

15. That no visitor, not known to some brother present as a Mason, can enter a lodge without undergoing an examination.
16. That no lodge can interfere in the business or labor of another lodge.
17. That every Freemason is amenable to the laws and regulations of the Masonic Jurisdiction in which he resides.
18. That every candidate for initiation must be a man, free born and of lawful age.
19. That every Mason must believe in the existence of God as the Grand Architect of the Universe.
20. That every Mason must believe in a resurrection to a future life.
21. That a book of the law of God must constitute an indispensable part of the furniture of every lodge.
22. That all men, in the sight of God, are equal and meet in the lodge on one common level.
23. That Freemasonry is a secret society in possession of secrets that cannot be divulged.
24. That Freemasonry consists of a speculative science founded on an operative art.
25. That the landmarks of Masonry can never be changed. These constitute the landmarks, or as they have sometimes been called, "the body of Masonry," in which it is not in the power of man or a body of men to make the least innovation.

AN ERRING BROTHER

by: Unknown

Next to the word Mother, no word in our language has more meaning and music in it than the word Brother. It is from above, and it reaches to the deep places of the heart. It is religion on its human side; and in it lies the hope of humanity. The highest dream of the prophets is of a time when men shall be Brothers.

When used Masonically, the word Brother has a depth and tenderness all its own, unique and is beautiful beyond words. It tells of a tie, mystical but mighty, which Masonry spins and weaves between man and man, which no one can define and few can resist. In time of sorrow it is a tether of sympathy and a link of loyalty.

Of course, like all other words, it is common enough, and may be glibly used without regard to its real meaning. Like the word God, it may be a coin worn smooth, or a flower faded. But when its meaning is actually and fully felt, no other word is needed among us, except on occasions of high Masonic Ceremony, when we add the word Worshipful, or some other term of title or rank.

No other word has a finer import or a more ample echo, expressive of the highest relationship in which dignity and devotion unite. If we are really Brothers, all the rest may go by the board, save for sake of ceremony. If we are not truly Brothers, all titles are empty and of no avail. For that reason, to omit the word Brother when speaking Masonically is not only a lack of courtesy, but shows a want of fineness of feeling.

What does the word Brother mean, Masonically? It means the adoption of a man into an inner circle of friendship, by a moral and spiritual tie as close and binding as the tie of common birth and blood between two brothers in a family. Nothing else, nothing less; and this implies a different attitude the one to the other - related not distant, united not opposed, natural and unrestrained - wherein are revealed what the old writers used to call "The Happy and Beneficial Effects of our Ancient and Honorable Institution."

Since this is so, surely we ought to exercise as much caution and judgment in bringing a new member into the Lodge as we do in inviting an outsider into the family circle. Carelessness here is the cause of most of our Masonic ills, frictions and griefs. Unless we are assured beyond all reasonable doubt that a man is a brotherly man to whom Masonry will appeal, and who will justify our choice, we ought not to propose his name or admit him to our fellowship.

Still, no man is perfect; and the Lodge is a moral workshop in which the rough Ashlar is to be polished for use and beauty. If the Lodge had been too exacting, none of us would have gained admission. At best we must live together in the Lodge, as elsewhere, by Faith, Hope and Charity; else Masonry will be a failure. The Brotherly Life may be

difficult, but it is none the less needful. Our faith in another way may be repelled, or even shattered - what then?

Nothing in life is sadder than the pitiful moral breakdowns of good men, their blunders and brutalities. Who knows his own heart, or what he might do under terrible trial or temptation? Often enough qualities appear or emerge of which neither man himself or his friends were aware, and there is a moral wreck. Some "Defect of Will or Taint of Blood," some hidden yellow streak, some dark sin shows itself, and there is disaster. A man highly respected and deeply loved goes down suddenly like a tree in a storm, and we discover under the smooth bark that the inside was rotten. What shall we do? Of course, in cases of awful crime the way is plain, but we have in mind the erring Brother who does injury to himself, his Brother or the Lodge. An old Stoic teacher gave a good rule, showing us that much depends on the handle with which we take hold of the matter. If we say, "My Brother has INJURED me," it will mean one thing. If we say, "My BROTHER has injured Me," it will mean another; and that is what the Brotherly Life means, if it means anything.

Every Master of a Lodge knows how often he is asked to arraign a Brother, try him and expel him from the Fraternity. It is easy to be angry and equally easy to be unjust. If he is a wise Master, he will make haste slowly. There is need of tact, patience; and, above all sympathy - since all good men are a little weak and a little strong, a little good and a little bad; and anyone may lose his way, befogged by passion or bewitched by evil. It is a joy to record that Masons, for the most part, are both gentle and wise in dealing with a Brother who has stumbled along the way. Masonic charity is not a myth; it is one of the finest things on earth.

What shall we do? If we see a Brother going wrong in Masonry, or in anything else - "Spoiling his Work," as the old Masons used to say - well, we must take him aside and talk to him gently, man to man, Brother to Brother; and show him the right way. He may be ignorant, weak or even ugly of spirit - driven by some blind devil as all of us are apt to be - and if so our tact and Brotherly kindness may be tested and tried; but more often than otherwise we can win him back to sanity.

Have you heard a tale about a Brother, a suggestion of a doubt, an innuendo about his character, some hearsay story not to his credit? If so, did you stand up for him, ask for proof, or invite suspension of judgment until the facts could be heard; remembering that it is your duty as a Mason to defend a Brother in his absence? Such things are seldom said in his presence. It is not fair to tell him what is being said and learn his side of the tale? If we fail in our duty in such matters we fail of being a true Brother.

When we have learned the truth and have to face the worst, what then? Long ago we knew an old Mason, long since gone to the Great Lodge, who was chided by a Brother for continuing to trust a man they both knew was taking advantage of the kindness shown him. The old man replied:

“Yes, but you never know; I may touch the right chord in his heart yet. He is not wholly bad, and some day, perhaps when I’m dead and gone, he will hear the music and remember.” And he did!

Hear the music? Ah, if we would hear it we must listen and wait, after we have touched “the right chord.” And if the right chord is “In Us” something in him will respond, if he be not utterly dead of soul! If he does respond, then you will have gained a friend who will stick closer than a Brother. If he does not respond - and, alas, sometimes they do not - then we must admit, with a heart bowed down, that we have done our best, and failed. Some inherent failing, some blind spot, has led him astray, dividing him from us by a gulf we cannot bridge.

So a Mason should treat his Brother who goes astray; not with bitterness, nor yet with good-natured easiness, nor with worldly indifference, nor with philosophic coldness; but with pity, patience and loving-kindness. A moral collapse is a sickness, loss, dishonor in the immortal part of man. It is the darkest disaster, worse than death, adding misery to guilt. We must deal faithfully but tenderly, firmly but patiently with such tragedies.

It is facts such as these which show us what charity, in a far deeper sense than monetary gifts, really means. It is as delicate as it is difficult in that we are all men of like passions and temptations. We all have that within us which, by a twist of perversion, might lead to awful ends. Perhaps we have done acts, which, in proportion to the provocation, are less excusable than those of a Brother who grieves us by his sin. “Judge not lest ye yourselves be judged.” Truly it was a wise saying, not less true today than when the old Greek uttered it long ago, “Know Thyself.” Because we do not know ourselves, it behooves us to put ourselves under the spell of all the influences God is using for the making of men, among which the Spirit of Masonry is one of the gentlest, wisest and most benign. If we let it have its way with us it will build us up in virtue, honor and charity; softening what is hard and strengthening what is weak.

If an erring Brother must be condemned, he must also be deeply pitied. God pities him; Christ died for him; Heaven waits to welcome him back with joy. He has done himself a far deeper injury than he has done anyone else. In pity, prayer and pain let our hearts beat in harmony with all the powers God is using for his recovery. “There remaineth Faith, Hope and Charity; but the greatest of these is Charity.”

ANCIENT SYMBOLIC PENALTIES

by
K.W. Aldridge

We want To thank Most Worshipful Hrother Aldridge. PGM/Grand Secretary of the Grand Lodge of Quebec for this provocative Short Talk Bulletin. The ancient penalties in our obligations have been the source of much of the criticism levelled at Freemasonry. Most Worshipful Brother Aldridge deals with this criticism in a stimulating way.

The United Grand Lodge of England being in many respects the well-spring of modern day Masonry is a valuable source of inspiration, education and philosophy concerning what has come to be regarded as **RECLAR FREEMASONRY**. The recent decision by the United Grand Lodge of England, followed by a number of American Grand Lodges, to eliminate the Ancient Penalties from the obligation of each degree has caused much discussion within the Masonic Fraternity.

The purpose of this article is to discuss an alternative approach to the actual elimination of these Ancient Penalties.

Before proceeding further in this dissertation concerning the **ANCIENT PENALTIES** it needs to be pointed out that these penalties were not the brainchild of some distant Masonic ritualist. These or very similar variations of them were in use in England among the oaths taken by mariners during the 15th century and were also used in oaths assumed by those being admitted to the bar in London, England during the 16th century.

If Freemasonry has erred in the choice of these penalties it was in the reference to them as “**ANCIENT PENALTIES**” rather than what they really were—“**ANCIENT SYMBOLIC PENALTIES**”. As Shakespeare’s Hamlet said, “...ah there’s the rub”. These penalties were never included for the purpose of having an en-forceable violent penalty. They were included simply as a symbolic representation of how seriously a postulant should view his oath.

Some would say if these are simply symbolic then remove them since they no longer mean anything. That is somewhat misleading because so much of what we have around us and which we hold so dear in this troublesollle world is recorded in symbols of all kinds. Symbolism is part of life and cannot be cast aside. Mathematicians, geologists, in fact anyone whose discipline relies on the use of numbers or numeric expressions, relies on symbols as an everyday experience. The simple act, though not always simple, of driving a car depends on the use of symbols to arrive safely at the intended destination. The numbers on the speedometer are symbols, various designs on highway signs are symbols, the little knobs on the dashboard all have different symbols. They are there to ensure understanding regardless of the language of the operator. So it may be concluded

that symbols are an effective means of communication to ensure accurate understanding regardless of language, education or intellect. In fact your ability to read this paper is based on your understanding of the symbols or letters used to express my thoughts.

“Oh yes”, some may say “. . .but these are all symbols lacking any violent origin”. That may not be entirely accurate either. Many symbols in use today depict a violent beginning and their design is intended to remind us of that hazard. So it may be concluded violent symbols are effective communication links to save us from harm. The simplest being the skull and crossbones as a symbol of life threatening danger and of course the modern nuclear era has spawned untold violent symbols especially designed to protect us from violent hazards.

Even the flags of many nations which certainly are revered and honored by their nationals, and displayed in their places of worship, use red as a symbol of the spilled blood which caused their nations to be born. The red poppy worn so reverently in memory of our soldiers who died in battles to defend our country is a symbol of the blood spilled in battle on Flanders Fields during World War One. The buttons on the sleeve of a man’s jacket and the little slit under the buttons are symbols of the time a man’s jacket unbuttoned all the way to the shoulder so that he might have easy use of his sword. The vent at the back of a man’s jacket is a symbol of the time soldiers rode horseback. The vent allowed their jackets to fall on either side of the riders’ legs and so keep his powder dry to more effectively kill his adversary. Quite a nice little symbol to carry around with us when dressed in our Sunday best.

Now to get back to our ANCIENT SYMBOLIC PENALTIES. Why on earth should we even consider relocating or removing them in the first place? “Oh because they are offensive to some religious leaders”. That begs the question as to which religious leaders? Some of the greatest clergymen I have ever met, both the pragmatic and the scholarly, have been members of the Masonic Order. Not a single one of those extremely worldly wise reverend brothers ever dreamed of any part of the ceremony being offensive in any manner whatever, INCLUDING the penalties. Obviously no clergy outside of the craft should cause us any concern because they really don’t understand the context of the ceremony or the part the penalties play in it. Now what does that leave us to contemplate? I believe it points out in the clearest possible terms that the Masonic Order is a true microcosm of the real world in which we live.

We have our own fair share of iconoclasts whose aim is to tear down rather than to build constructively.

However, their arguments are not too compelling if analyzed. They suggest that violence is an offense to God. Yet both Moses and Jesus had recourse to violence in defending what they believed was an affront to God. Notwithstanding that argument or counter-argument there is no violence in Masonry provided the penalties are described as ANCIENT SYMBOLIC PENALTIES. Anything less than that description is an offense to God and Masonry. It is not good enough to describe them as ANCIENT PENALTIES

since that implies that they are exigible and therein we could be faulted from within and without this noble craft.

At a time when the Scandinavian Churches are seeing in Masonry no conflict with their profession of faith, where leading clerics of the Church of Rome are finding no incompatibility between Regular Freemasonry and their belief of Christianity and those who malign us the most are being found to be guilty of criminal and moral law breaking, we must be sure we stand by what we teach. We must continue to conduct the affairs of Masonry in a manner well beyond reproach.

We must not allow indiscriminate changes to be made. Once the start is made where do we stop? Would we consider dropping the investigations of potential candidates, would we discontinue the trial procedures, would we allow avowed atheists to become part of our fraternity, would we allow and tolerate plots or conspiracies of any kind? Certainly we would not do any of those things.

We are assembled to unify, in a God fearing brotherhood, wherein we can unite in spirit to treat all of God's children as family. We cannot do that effectively by allowing schisms to develop. We must be unified for the benefit, not solely for our Order, but to better serve mankind in whatever manner God leads us as individuals who have learned to recognize our duty to him and our Brother. There will always be room for change in administrative practices but we should not change that which has worked so well heretofore and for which there is no substantive reason to consider change!

SO MOTE IT BE

It's that time of year again! We have been experiencing a large number of returned mail marked "temporarily away." This does not tell us when to begin mailing again to the address on file. If we receive two such returns, we discontinue mailing until we are notified of the correct address. If you are going to be away, PLEASE notify the M.S.A. of your proper mailing instructions: when to stop, when to restart.

The Constitution Bicentennial still continues. For further information on Bicentennial projects and the continuing commemoration, contact the Commission at (202) USA-1787. All states and many communities have their own Bicentennial commissions. To learn more about events in your area, call the State/Local Affairs Division at (202) 653-9808. **THE CONSTITUTION BICENTENNIAL CELEBRATION CONTINUES RATIFICATION/ENTRY INTO THE UNION**
Delaware, December 7, 1787 Pennsylvania, December 12, 1787 New Jersey, December 18, 1787 Georgia, January 2, 1788 Connecticut, January 9, 1788 Massachusetts, February 6, 1788 Maryland, April 28, 1788 South Carolina, May 23, 1788 New Hampshire, June 21,

1788 Virginia, June 25, 1788 New York, July 26, 1788 North Carolina, November 21, 1789 Rhode Island, May 29, 1790 Vermont, March 4, 1791 Kentucky, June 1, 1792 Tennessee, June 1, 1796 Ohio, March 1, 1803 Louisiana, April 30, 1812 Indiana, December 11, 1816 Mississippi, December 10, 1817 Illinois, December 3, 1818 Alabama, December 14, 1819 Maine, March 15, 1820 Missouri, August 10, 1821 Arkansas, June 15, 1836 Michigan, January 26, 1837 Florida, March 3, 1845 Texas, December 29, 1845 Iowa, December 28, 1846 Wisconsin, May 29, 1848 California, September 9, 1850 Minnesota, May 11, 1858 Oregon, February 14, 1859 Kansas, January 29, 1861 West Virginia, June 20, 1863 Nevada, October 31, 1864 Nebraska, March 1, 1867 Colorado, August 1, 1867 North Dakota, November 2, 1889 South Dakota, November 2, 1889 Montana, November 8, 1889 Washington, November 11, 1889 Idaho, July 3, 1890 Wyoming, July 10, 1890 Utah, January 4, 1896 Oklahoma, November 16, 1907 New Mexico, January 6, 1912 Arizona, February 14, 1912 Alaska, January 3, 1959 Hawaii, August 21, 1959

THE ANTIQUITY OF GEOMETRY

In speculating about symbols, especially Masonic symbols, we are naturally led to think of geometric figures. Mindful of the frequently asserted claim that modern Speculative Free-masonry is the inheritor of “the secret tradition” or learning of the ancient priesthoods, who thereby exercised the decisive power of knowledge over their rulers and kings, we assume that these symbols were created or discovered by the learned men of the priestly class.

While that is undoubtedly true of many of the more complex and theoretical figures developed by ancient geometers, a little more speculation should lead us to the realization that the most ancient, the most primitive geo-metrical symbols used by homo sapiens were discovered and developed by ordinary men for very practical reasons. Without knowing it, the earliest scientific investigators were the original Speculative Masons, who “curiously traced Nature to her innermost recesses” and thereby initiated the art of geometry, the one most revered by Freemasons.

And because they were the first discoverers of theoretical truths which had to be expressed in symbols (primitive language being complete-ly inadequate, and the symbols being the practical techniques of their investigations), they acquired a special advantage by which they were able to achieve unusual status and power.

Primitive man had to climb from a rude state of brutish survival on an individual basis to a simple state of social organization (like a group of families or clan, which could specialize to some extent by developing the practical arts of agriculture, the hunt for meat, storing surpluses, etc.), before he could allow the weak or the elderly to survive. It was probably such individuals who first had leisure to investigate, to speculate, in the simplest possible form of that activity. But when their efforts gave them knowledge by which they were able to advise and direct the activities of the tribe, they realized its power and kept it secret to preserve their status and influence. It was passed on to disciples who were sworn to secrecy. The “secret tradition” was originally a practical necessity, for self-preservation.

Such a development probably occurred many centuries ago—long before the ancient civilizations of which we have any historical records. Nor did it come about quickly, in three or four generations. It must have taken millennia of puzzled observation and the slow accumulation of simple facts to arrive at even the crudest kind of symbol which encompassed more than an observation of shape or direction.

The sun and the moon have always been the foremost luminaries of nature influencing the lives of men on this planet. Both are round or circular in shape. Even the most untutored savage probably recognized a crudely drawn circle in the sand as a pictograph of those heavenly bodies. But since the moon changed its shape regularly each month, it could be differentiated from the sun by representing it as a crescent, a shape in which it appeared much more frequently than it did as a circle.

The circle, therefore, became a universal symbol of the sun, because it was always round when it could be observed. And because it was obviously the one great heavenly body which brought life-giving light and warmth for the growing seasons, it became the first great object of wonder, cosmic fear, and adoration. In other words, it was man's first god; and the symbol of the sun, the circle, became the first representation to denote the divinity that shapes our ends.

But when the organization of human societies, even in their simplest state, made possible the survival of some of the physically weaker and elderly members of such groups, a "leisure class" came into existence, which had time to observe natural phenomena more closely, to investigate "the immutable laws of nature,"—to speculate.

One of the earliest observed phenomena of the sun was probably its gradual change of position on the horizon at its rising and its setting. But not until this change of position was studied and noted with something akin to exactness (the "scientific method") did primitive man derive some useful knowledge from his observations.

Among the oldest relics of man's initial science, the observation of the sun, are crude markings on stone which depict the arc of a circle formed by points of the rising or setting of the sun between the summer and the winter solstices.

Such an ancient monument as that at Stone-henge, England, is a highly refined and sophisticated representation of such solar observations. It's comparatively modern.

While it must have taken long periods of time to develop such a simple representation of the sun's journey from season to season, try to imagine the superstitious awe and wonder of the primitive sun-gazers when they began to realize that the circular sun was drawing a great circular arc on their earth's surface, that the great sun-god was re-creating his shape right before them.

And when they had amassed enough information to realize that the sun in its rising and setting always turned in the other direction at a definite time, repeated annually, they not only had knowledge which determined a beginning and end for certain seasons, they had "unlocked a secret of nature," which gave them power to advise and to regulate the lives of their neighbors and tribesmen! They had learned the hard way that "Knowledge is power"; and to preserve that power, they made it a secret among those who had been chosen to search for light. The circle, therefore, became the first and oldest symbol containing "wise and serious truths" for the "initiated."

Probably one of their first achievements was to predict the summer and winter solstices. Undoubtedly they made those days significant and "sacred." They became a "priestly class." With their secret knowledge they established the earliest religious festivals, which Masons still observe as Saints John Days.

If this speculation is reasonable, we conclude that the circle was the first geometric figure constructed by primitive man. It was not merely a drawing; it was literally a construction,

resulting from arcs eastward and westward from a central point of observation, curved segments which resulted from joining the points which marked the sun's daily rising and setting from one solstice to the other.

If the central point of observation had been fixed by a pole or solid stone pillar, the shadow cast by the pillar from hour to hour gave the primitive observers a series of straight lines by which they could construct a whole circle of dots equidistant from the central point of observation.

What made the circle so sacred and mystic a symbol was the fact that it was a construction, not a mere representation of a shape, as if the fiery lord of the sky had revealed himself to the children of men, and thereby unlocked other secrets for the initiated to discover and to guard.

The lines which connected the stone-marked points where the sun arose and set each day, as well as the lines of the shadows created by the central stele or pillar as "the sun passed over-head each day," obviously created patterns of crossing lines which undoubtedly aroused the curiosity of those primitive "speculatives."

After generations of observers had been at work, there must have come a day when one of them recognized the symmetry of the crossing lines which created four right angles, the cross within the circle. Since that probably occurred when night and day were practically equal, the equilateral cross also became a sacred figure, fraught with special meaning and symbolism. And from that geometric construction, another "revelation from the All Highest," probably developed its use as a religious symbol, especially in festivals linked to the vernal equinox, when the dead seed was quickened into life again.

But the equilateral cross, one may surmise, was the second fundamental geometric figure constructed by the primitive observers of the sun; it resulted from their representations on the earth's surface of the lines drawn by the sun god himself, as he moved from east to west, or cast a shadow from the central point of their simple solar observatories.

As a figure, it probably first suggested the concept of space—especially as a direction. An equilateral cross drawn in a circle immediately suggests the directions in which natural phenomena take place, like the sun's passage across the sky, or the directions from which the four winds of heaven blow. As a simple but as yet undefined compass, it was a useful tool of knowledge, whose practical applications were veiled from the uninitiated, who were given mystical and supernatural explanations of the cross' meaning.

It was known all over the world, in the most primitive societies, from northern Europe to India, from China to the steaming jungle civilizations of Central America. Its frequent appearance in the religious symbolism of the Toltec and Aztec Indians of Mexico frightened the Roman priests who followed Cortez to the conquest of Tenochtitlan; and one of the principal reasons why they ordered the destruction of so many of the artifacts and records of those civilizations was their fear of a pagan cross.

The cross assumed a myriad of forms, many of them having a speculative or religious symbolism, from the so-called Latin cross, which is the cross on which Jesus was crucified, to the swastika (a good luck amulet), to the Lorraine cross, with double or triple traverse, a symbol familiar to Masons of the Scottish Rite. One writer has identified 385 different crosses, but the majority of them have little interest except for those engaged in the decorative arts and the science of heraldry.

Most writers on the subject agree that the equilateral cross, like the circle, the line, the crescent and the triangle, forms so simple and natural a geometrical figure that it must have been one of the earliest geometrical constructions which primitive man “stumbled upon” as a representation of the principal directions of space—the earth, the sky, the rays of light, the wind-rose, etc.

It naturally became a symbol of man with outstretched arms, of birds on the wing, of a double-headed hammer, of the bow and drill for making fire. But as a part of the esoteric knowledge of the most primitive scientists, the observers of the sun, it contained more meaning than a simple pictograph. It embodied concepts of radiation or space. As a symbol of the rays of the sun, it veiled knowledge of the use of these lines in solar observations and became a symbol of “the tree of life” on which depended the death and renewal of life resulting from the annual changes of the seasons.

However, if primitive man, by simple geo-metric constructions, discovered the knowledge whereby he could predict the solstices (by the circle of stones of his solar observatories), sooner or later he must have run into the problem of measuring time, i.e., how to count by using units of time. The day was undoubtedly the first unit he used, since the sun automatically measured it for him—and the sun was the object of his study and veneration. A day, moreover, was a lapse of time which he could remember in his first attempts to classify and to store information for future use.

But it is extremely doubtful that he originally had either the language or the mental capacity to count quantities as large as the number of days between the summer and winter solstices, even though he had arranged a stone for each day on the solar circle which he had laid out on the ground. He had learned by generations of observations that when the rising sun touched one end of the arc, it was the first day of summer, and that when it touched the other end, the sun would turn again and seek each day a more southerly point of arising. But that he had a language of numbers by which to express that extent of the passage of days, one may seriously question.

We know, however, that primitive man used numbers to indicate quantities; but the records they have left on stone suggest an ability to use only the simplest, the rudimentary numbers suggested to them by the ten fingers on their hands and the ten toes on their feet.

Among their chiseled records on stone, the numbers found most commonly are five, represented by five strokes attached to a stem (the hand), and a rake-like figure consisting of a bar from which depend seven short strokes, a representation of the number seven.

Whence came that particular number, which in subsequent civilizations and religions was especially revered? Was its very antiquity one reason for its universal importance?

Why are there seven ages of man, and seven liberal arts?

Why are there seven gods of happiness in Japanese folk-lore?

Why are there seven sages in the folk-lore of ancient Greece?

Why did the Sioux Indians have seven council fires?

Why did the Romans boast of the seven hills on which their “eternal city” was built?

Why is the number seven so frequently used in the Bible, especially in the Old Testament?

And why does the week have seven days?

The following speculation is offered with no proof whatsoever; it is sheer guess-work to suggest a possible reason why the number seven became so important in the intellectual and cultural development of mankind. It was a “Mystic” number because it was one of the earliest discoveries of the primitive scientists, the observers of the sun. It was a primordial unit to measure the passage of time which resulted from the earliest discoveries that “God is always geometrizing.”

If the year was a concept involving numbers of days too large for the mind of primitive man to handle, he probably turned to observations of the other great luminary in nature, the moon, to observe the passage of time.

We can only speculate. Could the ancient geometricians have joined the four points of the cross within the circle to form a square and discovered that each side of the square was related to one arm of the cross (the radius of the circle) in the approximate ratio of 7 to S ? If so, they had made the first crude application of the Pythagorean formula, but at the same time discovered that the perimeter of the square measured 28 units, the duration of the “lunar year” in days. The square having four equal parts of 7 units, the phases of the moon divided the “lunar year” into four equal parts of 7 days, or a week.

By speculating on the long and agonizing process by which primitive man developed his intellect and spiritual insights, imperfect as they still are, modern Masons may increase their respect for man and his potentialities. So mote it be.

The Apron: Distinguishing Badge of a Mason

MATTHEW HOATH

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Why do we wear an apron, and what is its significance? Our Order is founded on Operative Masonry, and operative Masons in common with most other artisans, wear aprons for the protection of their clothing. Different trades used different types of aprons, each suitable for the purpose.

Originally the Entered Apprentice wore an apron with a bib secured with a tape around his neck. The bib was to protect the upper part of his clothing when clasping a heavy stone, such as a pillar, with both arms. Later, as he became proficient in his trade, he became an artisan and his job was then to smooth and prepare the stone for its place in the building. He then had no use for the upper portion of the apron, so he let it hang down over the lower part--thus we have our own badge with a triangular piece overlapping the square portion. There are several explanations of this triangular portion of the apron all or any of which may be correct, but the following seems the most logical of them.

The significance of the apron is "servitude." Certain dignitaries of the Anglican Church wear an apron as part of their clerical dress. Thus a person signifies the service that is expected of a Freemason to his neighbor.

When investing the Entered Apprentice with the badge he is informed that it is more ancient than the Golden Fleece and more honorable than the Star and Garter. The main object of my talk is to tell you something of these orders. First, the wording of the investiture was compiled in about 1717 (in the Grand Lodge of England or its Lodges) and was revised in 1813.

The Golden Fleece

According to Greek legend, King Pelias of Thessaly had ousted his brother Aeson and to rid himself of Aeson's son, Jason he persuaded the lad to fetch the Golden Fleece which hung on an oak tree at Ares in Colchis. It was guarded by a dragon. The adventures of Jason and his fifty companions, who sailed with him make one of the finest stories of Greek literature. (The fleece came from the mythical ram on which Phrixus and Helle escaped from death and was hung in the Grove at Ares by Phrixus, who alone survived the flight from his native land.)

The Order of the Golden Fleece was

founded by Philip the Good, duke of Burgundy, in January, 1429, on occasion of his marriage to Isabella, daughter of King John I, of Portugal. The order was instituted for the protection of the Catholic Church. The fleece was chosen as the emblem because wool was the predominate product of the lower European countries in which the order flourished. The number of knights of the order was twenty-four. In 1433 the number was raised to thirty-three, all gentlemen by birth. In 1477, on the marriage of Mary of Burgundy with Duke Maximilian, the grand mastership of the order passed to the House of

Hapsburg. The last chapter of the original Order was held by Philip II of Spain in the cathedral of Ghent. Up to that time the knights had filled the vacancies by their own votes, but Philip II obtained permission of Pope Gregory XIII to nominate the knights himself.

After the Spanish Netherlands were ceded to Austria in 1713-14, the Austrians claimed the office. The resulting dispute split the order into two parts--one in Austria and one in Spain.

The jewel of the order (which differs slightly in the two countries) is a golden ram hanging from a ring which is passed around its middle. This is suspended from a scroll in very elaborate design with the motto, (in Latin) The reward of labor is not trifling. The jewel, in turn, is attached to a golden collar made up of links. Each link is in the form of a capital "B" with rays issuing from it. The collar is usually worn with full dress. On ordinary occasions a broad red ribbon collar is worn in its place.

Since its inception this order has been considered as the most important and highest of all civil orders on the European continent. The order has no standing in England, hence we hear little of it. No British subject is permitted to accept this, or any other foreign order, without special permission from the sovereign. At the time of the dispute over the order between Austria and Spain in 1714, speculative Masonry was gaining a firm footing and its ritual was then revised and prominence given to the Golden Fleece.

The Roman Eagle

The Roman Eagle also has an interesting history. The eagle was highly esteemed among the Romans. It was usually depicted with outstretched wings, sometimes of gold and silver, but most frequently of bronze. It was carried at the head of a staff in the same manner as a banner.

The eagle borne upon a spear appears to have been used first by the Persians. The Romans took the idea from them, and used it as an emblem of honor, to be carried before the chief ruler. In 1804, Napoleon had metal eagles carried before his army. Austria and Russia both had double eagles as a symbol of their empires. The symbol of the United States of America is the bald eagle. In 1701, Frederick I of Prussia founded the Order of the Black Eagle. The number of knights was limited to thirty, exclusive of the princes of royal blood. The revisers of our rituals probably selected the reference to the Roman Eagle as it was the highest emblem of dignity, honor and power of that famous empire.

Order of the Garter

The Order of the Garter is, of course, something we know more about, being a British Order. It is the highest order of knighthood in Great Britain, and is considered the most honorable and exclusive in the world. Its full title is "The Most Noble Order of the Garter."

According to tradition, King Edward III, who was dancing with the Countess of Salisbury at a ball held on January 18, 1343, picked up a blue garter that had dropped from her leg and tied it around his own. Observing the queen's uneasy glances, and the consternation of the countess, he returned it to its

owner with the remark, Evil be to him who evil thinks.

At this time the king had been successful in the French campaign and was contemplating a second expedition. He resolved to institute an order of knighthood in honor of his success, as well as a means of rewarding his army favorites. He placed the order under the protection of St. George. For 179 years it remained practically as instituted by Edward III but in 1522, Henry VIII revised the statutes. The color of the emblem was blue, which at that time was the French national color. The motto translated, Let him be dishonored who thinks ill of it, was appropriate whether applied to the French expedition or to the order itself.

Formerly, the knights were elected by the members, but since the reign of George III all appointments have been made by the reigning sovereign. Originally it was called the Order of Saint George. It now consists of the sovereign, who is the grand master, the Prince of Wales and twenty-five knights companions. In addition it is open to all English princes (lineal descendants of George I) and foreign sovereigns as may be chosen by the king or queen. On occasions, other companions are admitted for special reasons so that the whole order usually numbers about fifty.

The insignia consists of the garter, the collar, and the great George; the star, the ribbon and badge, or lesser George. The garter is of blue velvet ribbon--the particular tint being known as "garter blue." The ribbon is edged with gold and fastened by a gold buckle on the left leg below the knee. It bears the motto of the order in letters of gold, or sometimes in diamonds. When the sovereign is a woman, it is worn on the left arm above the elbow. The collar consists of twenty-five pieces alternately gold love knots and buckled garters enameled in blue, enclosing roses. From the center link of the collar hangs the badge of the great George. It is a figure of St. George as a knight in gold enamel and set with jewels. He is depicted on horseback, overthrowing the dragon with a spear.

A star was added by Charles I in 1692. It consists of eight silver rays encrusted with diamonds, issuing from a buckled garter bearing the motto and enclosing a white field of enamel with the red cross of St. George upon it. When the collar and great George are not worn, the "lesser George" as it is called, is used. It is similar to the great George but much smaller and hangs from a broad blue ribbon which passes slantwise over the left shoulder. The robes of the order are of equal magnificence.

The order became prominent in the 17th century after Charles I added the star to the insignia. On ordinary occasions the star is worn on the breast and the garter below the knee. Full regalia is only worn when grand chapter meets, or at a ceremony such as a coronation. The order meets at Windsor Castle. So, Brethren, we have our badge of white--of lamb's skin for purity--of lamb's skin for innocence; more ancient than the Golden Fleece, which was founded in 1429, and the Roman Eagle, which was instituted in 1701; and more honorable than the Garter, which is the highest order of knighthood in the world. I repeat the charge given by the Senior Warden when investing the badge--Never disgrace that badge, for it will never disgrace you.

Virginia Masonic Herald--May-June, 1964

Are Freemasonry and Christianity Compatible?

To begin this paper I think that it would be appropriate to quote from the first English Book of Constitution, 1723, - in the first charge therein concerning God and religion is stated 'A Mason is obliged by his tenure to obey the moral law, and if he rightly understands that Art, he will never be a stupid Atheist, nor an irregular Libertine' and this charge was revised in 1815 to read 'let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth, and practise the sacred duties of morality' and so it still stands today - the first condition of admission into, and membership of, the order is the belief in a Supreme Being. This is essential and admits no compromise. A belief in the Existence of God as the Great Architect of the Universe and the Immortality of the Soul and a life hereafter are some of the important landmarks of the Order. Masonry is a Brotherhood which seeks after truth, encourages our members to uphold one another in the highest moral principles and having strict honesty of purpose and integrity in all matters of business and community endeavours.

Throughout the years since organized masonry has existed, the Christian Churches have had a number of concerns with Freemasonry some of these concerns to be well founded and some misguided to say the least. One concern is that Masonry is frequently referred to as being a secret society - certainly we do have a tradition of privacy but in actual fact modern Freemasonry is really very open and clearly anything but a secret society, with meetings usually advertised in the local press, unlimited volumes of published Masonic material available in libraries and book stores and our members proud to make known their affiliation as Freemasons. Another concern is that Masonry is a religion and that for some members salvation is attained by good works alone Masonry is neither a religion nor a substitute for religion - nor a competitor with religion - though in the sphere of human conduct it may be hoped that our teachings will be complimentary to that of religion - Masonry requires a man to have a belief in God, or a Supreme Being before he can be admitted as a member, and expects him to continue to practise his religion thereafter Actually Freemasonry may be said to be a system of Morality - we as members are free to profess any religious faith which enables us to express a belief in the Great Architect of the Universe Freemasonry lacks the basic elements of a religion, we have no theological doctrine and by forbidding religious discussion at our meetings there is no opportunity for a Masonic theological doctrine to be developed.

One of the most important landmarks of our order is that which forbids us to participate as Masons in any form of religious or political discussion. The reason for this important landmark is that Freemasonry exists for the sake of and is devoted to and is dedicated for Brotherhood. This Brotherhood means that many of us men , drawn from all walks of life - with a variety of various racial and political opinions are brought together and kept together in a relationship of friendship, harmony and goodwill. There is nothing else more likely to divide and alienate men than religion and politics and for the welfare of

our Brotherhood this has been and always must be one of the most important of our landmarks.

What then is it that leads men and organizations in society to attack us - From the early beginnings of our order we have continually been attacked by those outside of the order. Some of the great Christian Churches maintain an enmity towards us and many governments, particularly communist and non-democratic states, have outlawed Freemasonry and forbidden their peoples to become members. In all probability this will continue and is not likely to change - but what is the attitude of our Craft to these attacks - the attitude of the Craft is to ignore them. We do not fight back, we have done nothing to warrant or to invite such attacks and therefore it is no concern of ours. Our faith in the truth of Freemasonry is so certain and well founded that we only need to continue on as we always have in order to silence any false charges or untruths that may be made against us.

Freemasonry is not a Christian organization although many of us are professing Christians, and the God we worship is the Christian God - Salvation can only be attained by a belief in the divine revelation which exists in the form of a Sacred Volume for every religion and of course for we Christians this is the Holy Bible.

What then does Masonry and Christianity have in common? Masonry is not a religion but it is religious - it is not a church but is a worship in which men of all religions may unite - It is the friend of all, having emphasis upon those truths which underlie all religions.

Masonry seeks to instill in its members a standard conduct and behaviour which will be acceptable to all creeds and hopefully that its teaching will be complimentary to that of any religion. The basic tenants of Masonry, brotherly love, relief and truth are complimentary to any man's Christian beliefs and must become a part of a Christian's search for more light in his continual search for truth - that true Spiritual Light who for a Christian is our Lord and Saviour, Jesus Christ.

Many of our Christian leaders in our Churches are also dedicated Masons and find no conflict in being members of both. Our Parish Priest at home is a Past Master of his Lodge and has taken the Christian Orders in Preceptory and has found nothing to be in conflict with his Christian beliefs and Ordination Vows. His problem is time the same problem we all have - There is always a conflict with time when a person belongs to a number of different organizations.

I have been a Licensed Lay Reader in our Parish for almost as many years as I have been a Mason and I know that Masonry has been a strong support and influence in my long and gradual journey to my coming to know my Lord and Saviour, Jesus Christ. There is only one area in which I have found some unhappiness and a feeling of unease and that is in the obligations in the three degrees, when the candidate is taking his vows on the Holy Bible. It has always given me a feeling of repugnance to swear on the Volume of the Sacred Law a completely ridiculous and impossible penalty which is not only archaic but never can be carried out. There is no reason why these penalties could not be moved to some other part of the ceremony and keep the obligation as solemn and sacred as it should be.

Are they compatible? Of course Christianity and Freemasonry are compatible and should be and are complimentary to each other in Man's continual search for truth. Freemasonry

does not offer any teaching to the Christian member that he cannot find within his church - We do not recruit new members, only those who are motivated by a favourable opinion preconceived of the Institution' and sees such an opinion as being generated by the good examples of public and charitable concerns by the members.

It is essential that we as members of the order continue to carry out voluntary community activities, participate in our church and worship services, and put our faith into practice in our daily living of and try to keep a fuller relationship with our family and close friends. In this way can Masonry and Christianity continue to be compatible in each of our individual lives as Christians and as Masons.

Brethren, these are some thoughts on Christianity and Masonry, which, hopefully, you can accept in the spirit in which they have been presented - for your consideration and discussion. Masonry has always steadfastly held that freedom of thought and religious worship is there are sole right of every individual. As members of the Fraternity religion encouraged to put into daily practice the precepts of our own as well as the moral teachings of the fraternity.

J. P. Brooks - Grand Senior Warden, Grand Lodge of Saskatchewan

Acknowledgements:

Quatuor Coronati Transactions

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The Holy Bible - Masonic Edition

THE BENEFITS OF MASONIC MEMBERSHIP

by

Alphonse Cerza

With pleasure we present this Short Talk Bulletin prepared by the noted Masonic scholar and author, Brother Alphonse Cerza. He brings into perspective a variety of the answers we can all use in answering the title question .

Occasionally a member is asked by a non-Mason “What benefits do you receive from your Masonic membership?” Most members when asked this question for the first time have difficulty knowing what to say. This is especially true if the member has not given the matter any thought or he has had no experience explaining things to others. The situation can be further complicated for the member who erroneously believes that Freemasonry is a “secret” society and that the answer he may give might be disclosing a Masonic “secret.” We also must recognize that Freemasonry has so many facets and attractions that each member has sought membership in the Craft for a reason personal to himself. Each has entered the lodge in search of something that is probably different than another member.

It is hoped that he has found in Freemasonry that which he was seeking. This facet or attraction is intimately connected with the specific benefit which the member logically would explain in his answer to the question if he is not prepared to answer the question as a result of careful thought and consideration of all the possible benefits that have come to him as a result of his becoming a Mason. Every member should be aware of the possibility that such a question might be asked of him and he should be prepared to answer it fairly, truthfully, and completely. Here are some observations on the matter that will help you answer the question under consideration.

A benefit may be considered as anything which is helpful, profitable, favorable, and advantageous to a person. A benefit may take many forms such as improving a person in some way, promoting his happiness, raising his status socially, increasing his personal contacts with others, or assisting him in any number of other ways. In a general way the benefits of Masonic membership are both tangible and intangible.

Here are a few of the tangible benefits that come to mind at once. Many Grand Lodges maintain a Home for the needy members in their Golden Years. Some maintain a Home for the children of deceased members. It is a comfortable feeling to know that if you have minor children, and with an untimely death that your children will be taken care of by the Craft; and if you are unable to take care of yourself in your declining years, it is a calming feeling to know that there will be help available for you and your wife. In some

areas the Craft maintains a hospital for the public and takes care of the needy members of the Craft as well when they require medical attention.

Most lodges have sick visitation committees. When a report is received of a sick member, steps are taken to have someone visit him. These visits are good for the person who is sick as well as for the one who is doing the visiting. If you are sick in bed or home bound, it is a great feeling to know that out there is someone who cares enough to take time to visit you. All members are taught to be charitable in word and deed. The word "charity" is used in the Craft in its broadest sense. When visiting a sick Brother you are urged to listen to his troubles, sympathize with him, and to help him unburden himself. Often the faithful breast and the listen-ing ear can do more good than all the medicine in the world to improve one's spirits.

Many lodges have Low Twelve Clubs in which members make a nominal payment each time a member passes away. The money is de-positied in a bank account and when word is received that a member has died, the treasurer immediately presents the family with a check for the prescribed amount so that it may be used to meet expenses at once.

Some lodges and some Grand Lodges con-duct a blood bank program. Members of the lodges volunteer to give blood to the bank. When a member or someone in his family are in need of blood to regain their health, the blood in the bank is made available to them without cost .

If a Mason finds himself stranded in a strange place and is in need of help, there is al-ways available help not too far away. In some areas there are Masonic Boards of Relief to help in such cases. In other places the needy Mason can contact the local lodge which will render whatever assistance is necessary.

Many illustrations can be given of how Masonic charity has been dispensed to members and their families. Here are a few of them. A widow of a deceased member was in need of her house being painted and she called the secretary of the lodge for a recommendation of a painter who could do the job at a reasonable price. Knowing the tight financial condition of the caller, the secretary informed the Worshipful Master and a meeting was called at which the officers met to discuss the matter. As a result, several members donated the necessary material to paint the house for the widow. In Canada several years ago a widow called the Masonic Board of Relief and requested help in an un-usual situation. A family of skunks had settled in the crawl space under her house and she needed help to remove the new tenants. A number of lodge members were enlisted to bring this about.

(Many fascinating examples of Masonic

Charity can be found in prior Short Talk Bulletins. Indexes are available at no charge.)

Clearly, the intangible benefits predominate over the tangible ones. In some instances the benefits defy classification because they are a blend of both general benefits. The first

benefit received by a candidate for the degrees is the contacts he makes with those that recommend him and those who investigate his petition. The next benefit is the receiving of the three degrees and the friendships that develop with the poster and others connected with his securing the needed proficiency to advance from one degree to the other. The ceremony of receiving the degrees together with the lectures is a new experience and hopefully the candidate has come to the meetings in the spirit of anticipating an important event with a receptive heart and mind. The impressive presentation is bound to have an important effect on him. He is bound to observe that he is the center of attraction, that the degree is conferred on him alone, and that we are concentrating our attention on him. This should convince him that we are devoted to the importance of each person who joins us in our work.

There are a number of intangible benefits that do not readily meet the eye, but they do exist in ample measure. Freemasonry is a selective organization and not everyone is accepted as a member. The mere fact that an application for membership has been filed indicates a desire to belong to something and to be associated with something worthwhile. He may not recognize this intangible element but he is seeking to "belong" to a worthwhile organization and to make his contribution to the work of the group. Let us recognize that there is nothing more destructive of one's happiness than the feeling of being alone, of not being a part of anything worthwhile. When he becomes a member he acquires a large number of new Brothers bound by a solemn obligation to do everything possible to make this a better world in which to live. I know of one case where an only child joined a Masonic lodge and after he became a member was filled with joy for he was no longer an only child but had acquired Brothers that he did not have before.

Joining the Craft immediately gives the new member a new identity. He becomes a member of a world-wide fraternity dedicated to the Fatherhood of God and the Brotherhood of Man. Non-members are aware of the many fine charitable projects supported by Masons, and when a member is identified as such it is bound to reflect favorably in the eyes of the non-member. There is also the matter of securing identity with other Masons and creating warm friendships. Each member knows that in common with all other members he has taken a solemn obligation to be a good man and true. As a result, when meeting another Mason there is immediately established a close sense of friendship resulting from the unexpressed knowledge that they both have a common philosophy of life which makes them better men and that they can help and trust one another. This matter of identity is indicated by the many Masons who wear a Masonic pin and thereby tell the world of their identity with the Craft.

The member who becomes active in the work of the Craft acquires some degree of leadership and eventually develops a feeling of "importance" because he is serving the organization in worthwhile activities. Every person, in order to be happy, must feel that he is important to his family, his employer, his community, or some other group. The more experiences exist in one's life the happier that person is bound to be. Sometimes we complain about the many persons who are introduced at Masonic meetings, but this is one way that we show our appreciation for work done and making the worker feel important because of services rendered.

Even the inactive member who pays his dues and attends Masonic functions occasionally will get a glow of satisfaction as he hears of the many activities being supported financially and otherwise by the Craft.

One of the most valuable benefits that is secured by being a Freemason is the unlimited opportunity to make deep and abiding friend-ships. Working with other good men on worthy projects has a way of developing into close friendly relations with a feeling of mutual respect for one another. You know that in case of need you can speak safely in confidence with a brother Mason. In case you are dejected you know that you have someone to speak with and unburden yourself as you pour your troubles into a sympathetic ear. I know of two cases of bachelors who lived in a single room each in separate boarding houses. Each night they went to a different lodge meeting with regularity so that over a period of time they virtually adopted certain lodges as their own. The friendships that they developed and the visiting they were able to do each night enriched their lives immensely and saved them from the boredom of sitting in a single room looking at four walls night after night.

Active members receive the greatest benefit from their connection with Freemasonry. Opportunity is afforded to develop one's memory, working with others, learning to organize projects, develop speaking ability by making re-ports and presenting lectures, and learning how to work with others. There are many members who have no opportunity for an extensive for-mal education to thus secure considerable educational training.

The intangible benefit that is often over-looked is that the Craft teaches its members a philosophy of life. The importance of this benefit should not be overlooked because every person needs a philosophy of life to guide him or her in the journey through life. In past years a great deal of the turmoil with our youth was the confusion relative to an absence of a philosophy of life as they floundered around seeking something but not knowing what it was. Some-times these young folks spoke of high ideals but really had nothing that would guide them into meaningful activities to make these ideals a reality. If we could only reach the minds of these young people they and the Craft could profit greatly.

Another intangible benefit is the opportunity which the Craft offers its members to become associated with worthy projects that help make this a better world in which to live. These consist primarily of the many charitable projects that are supported by the lodges, the Grand Lodges, and the appendant bodies of the Craft.

Non-members are aware of the spirit of friendship that exists between members of the Craft. The question is sometimes asked out of curiosity whether Masons are required to patronize other Masons in their business transactions. Every Mason knows that there is no such rule of the Craft. But we must recognize that when one is considering entering into a business or professional relationship he is more likely to select someone that he knows and trusts. If you need the services of a real estate broker, for example, and you have been working on a project with a fellow member of your lodge, there can be little doubt that all things being equal your Masonic friend will receive your patron-age. Personal contacts, working together, developing friendships is bound to result in business

and professional relationships in many instances even though no Masonic law requires this to be done.

For the member who is interested in intellectual pursuits, the reading of Masonic books especially in the area of Masonic philosophy and history, can be a valuable experience. These books, of course, can be read by non-Masons but they will not be able to receive full benefit of the material in these books because of their lack of complete information about the Craft .

Each member, if he gives this matter some thought, undoubtedly can recall instances in which his Masonic membership has proved to be a benefit to him. Above all else, it is well to be prepared to answer the question should the occasion arise, “What Benefits do you receive from your Masonic membership?”

THE CABLE-TOW

by: Unknown

The Cable-Tow, we are told, is purely Masonic in its meaning and use. It is so defined in the dictionary, but not always accurately, which shows that we ought not depend upon the ordinary dictionary for the truth about Masonic terms. Masonry has its own vocabulary and uses it in its own ways. Nor can our words always be defined for the benefit of the profane.

Even in Masonic lore the word cable-tow varies in form and use. In an early pamphlet by Pritard, issued in 1730, and meant to be an exposure of Masonry, the cable-tow is called a "Cable-Rope," and in another edition a "Tow-Line." The same word "Tow-Line" is used in a pamphlet called "A Defense of Masonry," written, it is believed, by Anderson as a reply to Pritchard about the same time. In neither pamphlet is the word used in exactly the form and sense in which it is used today; and in a note Pritchard, wishing to make everything Masonic absurd, explains it as meaning "The Roof of the Mouth!" In English lodges, the Cable-Tow, like the hoodwink, is used only in the first degree, and has no symbolical meaning at all, apparently. In American lodges it is used in all three degrees, and has almost too many meanings. Some of our American teachers - Pike among them - see no meaning in the cable-tow beyond its obvious use in leading an initiate into the lodge, and the possible use of withdrawing him from it should he be unwilling or unworthy to advance.

To some of us this non-symbolical idea and use of the cable-tow is very strange, in view of what Masonry is in general, and particularly in its ceremonies of initiation. For Masonry is a chamber of imagery. The whole Lodge is a symbol. Every object, every act is symbolical. The whole fits together into a system of symbolism by which Masonry veils, and yet reveals, the truth it seeks to teach to such as have eyes to see and are ready to receive it.

As far back as we can go in the history of initiation, we find the cable-two, or something like it, used very much as it is used in a Masonic Lodge today. No matter what the origin and form of the word as we employ it may be - whether from the Hebrew "Khabel," or the Dutch "cabel," both meaning a rope - the fact is the same. In India, in Egypt and in most of the ancient Mysteries, a cord or cable was used in the same way and for the same purpose.

In the meaning, so far as we can make it out, seems to have been some kind of pledge - a vow in which a man pledged his life. Even outside initiatory rites we find it employed, as, for example, in a striking scene recorded in the Bible (I Kings 20:31,32), the description of which is almost Masonic. The King of Syria, Ben-hada, had been defeated in battle by the King of Israel and his servants are making a plea for his life. They approach the King of Israel "with ropes upon their heads," and speak of his "Brother, Ben-hadad." Why did they wear ropes, or nouses, on their heads?

Evidently to symbolize a pledge of some sort, given in a Lodge or otherwise, between the two Kings, of which they wished to remind the King of Israel. The King of Israel asked: "Is he yet alive? He is my brother." Then we read that the servants of the Syrian King watched to see if the King of Israel made any sign, and, catching his sign, they brought the captive King of Syria before him. Not only was the life of the King of Syria spared, but a new pledge was made between the two men.

The cable-tow, then, is the outward and visible symbol of a vow in which a man has pledged his life, or has pledged himself to save another life at the risk of his own. Its length and strength are measured by the ability of the man to fulfill his obligation and his sense of the moral sanctity of his obligation - a test, that is, both of his capacity and of his character.

If a lodge is a symbol of the world, and initiation is our birth into the world of Masonry, the cable-tow is not unlike the cord which unites a child to its mother at birth; and so it is usually interpreted. Just as the physical cord, when cut, is replaced by a tie of love and obligation between mother and child, so, in one of the most impressive moments of initiation, the cable-tow is removed, because the brother, by his oath at the Altar of Obligation, is bound by a tie stronger than any physical cable. What before was an outward physical restraint has become an inward moral constraint. That is to say, force is replaced by love - outer authority by inner obligation - and that is the secret of security and the only basis of brotherhood.

The cable-tow is the sign of the pledge of the life of a man. As in his oath he agrees to forfeit his life if his vow is violated, so, positively, he pledges his life to the service of the Craft. He agrees to go to the aid of a Brother, using all his power in his behalf, "if within the length of his cable-tow," which means, if within the reach of his power. How strange that any one should fail to see symbolical meaning in the cable-tow. It is, indeed, the great symbol of the mystic tie which Masonry spins and weaves between men, making them Brothers and helpers one of another.

But, let us remember that a cable-tow has two ends. If it binds a Mason to the Fraternity, by the same fact it binds the Fraternity to each man in it. The one obligation needs to be emphasized as much as the other. Happily, in our day we are beginning to see the other side of the obligation - that the Fraternity is under vows to its members to guide, instruct and train them for the effective service of the Craft and of humanity. Control, obedience, direction or guidance - these are the three meanings of the cable-tow, as it is interpreted by the best insight of the Craft.

Of course, by Control we do not mean that Masonry commands us in the same sense that it uses force. Not at all. Masonry rules men as beauty rules an artist, as love rules a lover. It does not drive; it draws. It controls us, shapes us through its human touch and its moral nobility. By the same method, by the same power it wins obedience and gives guidance and direction to our lives. At the Altar we take vows to follow and obey its high principles and ideals; and Masonic vows are not empty obligations - they are vows in which a man pledges his life and his sacred honor.

The old writers define the length of a cable-tow, which they sometimes call a “cables length,” variously. Some say it is seven hundred and twenty feet, or twice the measure of a circle. Others say that the length of the cable-tow is three miles. But such figures are merely symbolical, since in one man it may be three miles and in another it may easily be three thousand miles - or to the end of the earth. For each Mason the cable-tow reaches as far as his moral principles go and his material conditions will allow. Of that distance each must be his own judge, and indeed each does pass judgment upon himself accordingly, by his own acts in aid of others.

THE CANDIDATE

by: Unknown

Freemasonry first asks questions of the candidate for initiation, then questions about him.

A lodge must be satisfied as to five important matters; a petitioner's motive for applying for the degrees; his physical being; his mental equipment; his moral character and his political status, using the word in its non-partisan sense.

It is highly important that Freemasons understand that a man's motives for petitioning a lodge are proper, otherwise we cannot guard our West Gate from invasion by those who will not, because they cannot, become good Master Masons.

A man must ask for "Light, of his own free will and accord." Not only must he so declare in his petition, but nine times during his initiation he must repeat the statement. Here grow the roots of that unwritten but universally understood prohibition - no Mason must ask his friend to join the Order.

It is easy to persuade a friend to "join something." We enjoy our country club - we would enjoy it more if our friend was a member. We put an application before him and persuade him to sign it; quite right and proper. We belong, perhaps, to a debating club or an amateur theatrical society, or a Board of Trade or a luncheon club. Enjoying these activities, we desire our friend also to have these pleasure so we ask him to become one of our circle. An entirely proper procedure in such organizations but it is a wholly improper course in Masonry. Unless a man petitions the Fraternity impelled by something within himself, he must state an untruth nine times in his initiation. Unless he is first prepared "in his heart" and not in his mind, he can never grasp the simple but sublime essentials of brotherhood. To ask our friend to petition our lodge, then, is to do him not a favor but an injury. In most Jurisdictions a petitioner is required seriously to declare upon his honor, not only that he comes of his own free will and accord, but uninfluenced by any hope of financial gain. There are men who want to become Freemasons because they believe that the wider acquaintance and the friends made in the lodge will be "good for business." So do men join the church or a bible class because they believe they can sell their goods to their fellow members. But the man who desires to become a member of a church that he may sell it a new carpet will hardly be an asset to the house of God; he who would become a Freemason in order to get the trade of his fellow lodge members will hardly be in a frame of mind either sincerely to promise brotherhood or faithfully to live up to its obligations. Hence Freemasonry's need to obtain the most solemn declaration possible of the secret intentions, the real motives, the hidden desires of those who would join our Mystic Circle.

The "Doctrine of the Perfect Youth" is perennially a matter for discussion in Grand Lodges. The origin of the requirement that a man be perfect in all his limbs and parts goes back to the days before written history of the Craft. Mackey states that the first

written law on the subject is found in the fifth article of the Old York or Gothic Constitutions adopted at York in A.D. 926:

“A Candidate must be without blemish and have full and proper use of his limbs; for a maimed man can do the Craft no good.” This requirement has been repeated, and again repeated at various times in many different forms; in the “Ancient Charges at Making” (1686) and in the “Constitutions of 1722-23” which put into print the customs and enactments of the Mother Grand Lodge in 1717.

The same Masonic authority makes the 18th Landmark read:

“Certain qualifications of a candidate for initiation are derived from a Landmark of the Order. These qualifications are; that he shall be a man - shall be unmutilated - free born and of mature age. That is to say, a woman, a cripple or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry.” Just how strictly this law should be interpreted is a moot question, and different Jurisdictions rule in different ways upon it. In no Jurisdiction, for instance, is a man considered to be ineligible because he wears glasses, or has a gold tooth! In most Jurisdictions he must be “perfect” with two arms, two legs, to hands and two feet. In some Jurisdictions, if he can conform to the requirements of the degrees, he may lack one or more fingers not vital to the tokens; in other he may not.

The foundation of the doctrine was an operative requirement; obviously a maimed man could not do as “good work, true work, square work” as the able-bodied man. The requirement has been carried over in Speculative Masonry. Its greatest importance today is less in the need for physical strength and mobility than in undoubted fact that if we materially alter this Ancient Landmark, these old “usages and customs,” then we can alter others; admit women, elect by a majority vote, dispense with the Tiler and hold our meetings in the public square! Physical qualifications have a further importance of a practical nature; other things being equal, the maimed man and the cripple are more apt to become charges upon the lodge than the strong and whole. Finally, the weak and feeble of body cannot offer to their brethren that same assistance in danger which the able-bodied may give.

Inspired by patriotism some Jurisdictions have relaxed the severity of their physical requirements in favor of soldiers who have suffered in behalf of their country. Into the argument pro and con as to the expedience of such relaxations this Bulletin can not go. Suffice it here that the lodge to which an applicant applies should be meticulously careful to see that the candidate conforms literally to the requirements as laid down by the Grand Lodge. It is hardly necessary to say that the petition of a woman cannot be entertained under any circumstances whatsoever, nor need the reasons for it to be discussed here.

The mental qualifications required of a candidate are dictated more by the desires of the individual lodges than by any stated law. Many Jurisdictions have ruled that a man who cannot read is not an eligible petitioner, for the good and sufficient reason that he who

cannot read cannot search the Great Light, nor discover for himself the by-laws of his lodge, the constitution of the Grand Lodge, or the Old Charges and ancient Constitutions.

The ability to read and write, however, important though it is, does not make a man educated! Nothing is said in our Ritual about the need of an education prior to becoming a Mason, but by implication a man is supposed to have sufficient educational background to be able to study the seven liberal arts and sciences. "Sufficient education" is a very broad phrase and may include all sorts of men, of all sorts of education, as, indeed, it does. A man may not know the multiplication table, murder the King's English, and believe geometry is something to eat; and yet be a hard-working, true-hearted, single-minded brother to his brethren. But it will hardly be doubted that if all Freemasons were of such limited educational equipment the Order would perish from the earth from the lack of appreciation of what it is, where it came from, and whither is it going! First the friend who presents the petition; next the committee appointed to investigate; and finally the lodge must be the judge of what constitutes "sufficient mental equipment" to enable a man to become a good member of the lodge.

A few ritualistic lions are in the path. He who is silly, is childish, in his dotage, who is insane, is known to be a fool - may not legally receive the degrees. It is to be noted that "dotage" is not a matter of years but of the effect of years. A man of four score, in full possession of his mental faculties is not in his dotage. Premature senility may attack a man in his fifties; he may truly be in his "dotage." Similarly, a "fool" does not mean, Masonically, a man without what we consider good judgment. "Jones was a fool to go into that stock" - "He is foolish to try to build that house" - "What a fool he is to sell his store now" - do not really express belief that the man is a "fool" in the Masonic sense, merely that in these particular cases he acts as we think a fool would act.

Masonically, a man is a "fool" who suffers from arrested mental development. He is not mad, neither is he in his dotage, but he lacks the ordinary mental equipment and judgment ability of the rest of humanity. Such a one, of course, is ineligible to receive the degrees, since he can neither comprehend nor live up to their teachings.

The moral qualifications a petitioner should possess are fully understood by all. The petitioner must express his belief in Deity. No atheist can be made a Mason. He must be "under the tongue of good report" - i.e., have a good reputation in his community. He must "obey the moral law." But just how much is included in this phrase is an open question.

While a "moral man" may be hard to define, he is easy to recognize. Committees seldom have much trouble in ascertaining that a man "morally fit" to become a Mason is, indeed, so. The contrary is not always true - moral unfitness often masquerades under the appearance of virtue - hence the need for the competent committee. In some Jurisdictions a separate ballot is taken on the candidate for the second and third degrees, to test his "moral fitness," but usually the ballot which elects a petitioner to the degrees is considered to express the opinion of the membership on all his qualifications at once.

The applicant for the degrees must be “of mature and discreet age’ (from the Old Charges). In this country that is the legal majority. In some foreign Jurisdictions it varies from eighteen, for a “lewis” or son of a Mason, to twenty-five.

Our requirement of legal age is dictated not only by the fact that Masonry is for men, and a youth does not become a man until he is twenty-one; but because to be made a Mason in the United States a man must be a citizen, and citizenship, in its real sense, is not held by minors.

Our political requirements are most explicit upon the question of being free born. Many have erroneously thought that such qualification was “read into” the body of Masonry to keep out men of the colored race. Unquestionably “free born” means not only not born a slave, but not born of parents who have been slaves, or whose forebears were slaves. Thus “free born” does bar men of African descent in this country from becoming a Mason. But the provision was an integral part of Masonic law long before Africans were imported into this country - see the statute from the Old York Constitution already quoted. The custom even goes further into antiquity. In the ancient Mysteries of Greece and Rome, from which Masonry derives something of its form, similar law prevailed. No man born a slave, or made a slave, even if freed (manumitted) could be initiated.

It is practically a universal requirement that the candidate be a resident of the Jurisdiction to which he applies for a period of one year prior to making the application. A man who has not resided for a reasonable period in one place cannot have demonstrated to his neighbors the kind of man that he really is. A committee is handicapped in making an investigation of a man who is not among friends and neighbors. Grand Lodges are usually very strict about this; but Grand Masters occasionally, upon a very good reason being shown, grant dispensations to shorten the statutory period. A man who has resided in a Jurisdiction for ten months, let us say, is ordered to Japan for three years. He desires to become a Mason before he departs. If he is satisfied that the applicant can show the committee his moral worth, a Grand Master may permit him to make application and receive the degrees before he departs. During the war, when all requirements seemed of less than the usual importance when seen in the fierce white light of patriotism; length of residence in a Jurisdiction was sometimes lost sight of. A man considered worthy to have his petition placed before a Masonic lodge has much to recommend him. If the committee has done its work well, and, if on the strength of that report the lodge elects him. he may well feel that an important seal has been placed upon his reputation and character. That some committees do their work ill is evidenced by the occasional failures of brethren to walk uprightly. That the vast majority of committees are intelligent and faithful is proven by the reputation of the Fraternity and the undoubted fact that a man known to be a Master Mason is almost universally considered to be a good man and true!

CLANDESTINE

STB-DE35

December 1935

Every Master Mason knows that he must not visit a clandestine Lodge, or talk Masonically with a clandestinely made Mason, but not all Master Masons can define clandestinism. The dictionary (Standard) gives “surreptitious, underhand” as synonyms for the word, and while these express the Masonic meaning to some extent, they are not wholly clarifying.

Mackey (History of Freemasonry) states:

The (Anderson) Constitutions declare, Section 8, that where a number of Freemasons shall take upon themselves to form a Lodge without a Grand Master’s Warrant, the regular Lodges are not to countenance them nor own them as fair brethren, and duly formed. In other words, a Lodge formed without a Warrant from the Grand Master (we now say Grand Lodge) is “clandestine”, and so a “clandestine Mason” is one made in a Lodge without a Warrant. Even this definition will not wholly serve; many old Lodges began and worked for a while without a warrant, yet were never clandestine. “The Lodge at Fredericksburg” in which Washington was initiated, had no warrant or charter until long after the First President was made a Mason.

Haywood states of the several terms used to indicate those with whom Masons may not officially have converse:

A cowan is a man with unlawful Masonic knowledge; an intruder is one with neither knowledge nor secrets, who makes himself other-wise obnoxious; a clandestine is one who has been initiated by unlawful means; an irregular is one who has been initiated by a Lodge working without authorization.

An “irregular” Mason is sometimes unfortunately confused with a “clandestine” Mason: unfortunately, because some men are irregularly made Masons even today—usually in all innocence.

George Washington was initiated before he was twenty-one years of age; according to modern ideas, this was an “irregular” making, but there was never a taint of clandestinism attached to “The Lodge at Fredericksburg.” North Dakota permits the reception of a petition of a man under age, although he must be of age when he is initiated; that their law differs from other laws does not make the North Dakota minor, who receives his degrees after he is twenty-one, either irregular or clandestine. In a Jurisdiction in which all the membership must be notified of the degree to be conferred and upon whom, the Worshipful Master may forget to list one candidate in his monthly circular; if the unpublished candidate, regularly elected, is initiated, it is an “irregular” making, and the Grand Master may well order him “healed” by being

re-instituted, but no power could make such a Mason clandestine.

When a Lodge makes a Mason of one not freeborn, not of “mature and discrete age” one who is a bondman, in his dotage, a Mason is made irregularly, but not clandestinely.

When the Mother Grand Lodge separated into two, in 1751, each termed the other clandestine, and this polite name-calling continued even in this country, between Lodges begun here under authority of the two rival Grand Lodges in England. The following is from “Washington’s Home and Fraternal Life” published by the United States government:

According to the Proceedings, Grand Lodge of Pennsylvania, February 3, 1783:

“A petition being preferred to this Grand Lodge on the 2nd of Sept. last, from several brethren of Alexandria, in Virginia, for a war-rant to hold a Lodge there, which was ordered to lie over to the next communication, in consequence of Bro. Adam, the proposed Master thereof, being found to possess his knowledge of Masonry in a clandestine manner, since which the said Bro. Adam, having gone through the several steps of Ancient Masonry in Lodge No. 2, under the Jurisdiction of this R. W. Grand Lodge, further prays that a warrant may now be granted for the purposes mentioned in said petition.

“Ordered That the prayer of said petition be complied with, and that the Secretary present Brother Adam with a warrant to hold a Lodge of Ancient Masons in Alexandria, in Virginia, to be numbered 39.

“Bro. Robert Adam who was then duly recommended, and presented in form to the R. W. Grand Master in the chair, for installation as Master of Lodge No. 39, to be held in the borough of Alexandria, in Fairfax County. Virginia, and was accordingly installed as such.” The word “clandestine” falls with unhappy significance upon modern Masonic ears, but it did not in those days mean quite the same thing as it does to Masons of this age. Prior to the “Lodge of Reconciliation” and the formation of the United Grand Lodge of England in 1813 the two Grand Bodies of England, the “Moderns” (who were the older) and the “Antients” (who were the younger, schismatic body) each considered the other “clandestine”. Brother Adam’s Mother Lodge is not known, but as he lived for a time in Annapolis, where a “Modern” lodge worked, it is probable it was here that he received the degrees which the Grand Lodge of Pennsylvania (“Antients”) considered “clandestine.” Transition of Masons from Lodges of one obedience to those of the other was neither infrequent nor difficult, so that “clandestine” could not then have had the connotation of irregularity and disgrace which it has with Freemasons of today. Today the Masonic world is entirely agreed on what constitutes a clandestine body, or a clandestine Mason; the one is a Lodge or Grand Lodge unrecognized by other Grand Lodges, working without right, authority, or legitimate descent, the other is a man “made a Mason” in such a clandestine body.

More widespread than effective, more annoying than dangerous, only continual vigilance by Grand Lodges keeps clandestinitism from becoming a real problem to legitimate Masonry. Clandestinitism raises its ugly head periodically in many Grand Jurisdictions, and in some states it is always more or less of a trouble. Either now, or in the immediate past, some clandestine Freemasonry has afflicted Arizona, California, Colorado,

Missouri, Nebraska, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, South Dakota, Texas, Utah, West Virginia and the District of Columbia, a list too long to minimize altogether by saying that clandestine Masonry is too weak to do much harm. Arizona and California suffer to some extent from clandestine Mexican bodies. Colorado and adjacent states have had with them for some thirty years a curious organization known as The American Federation of Human Rights, with headquarters at Larkspur, Colorado, which is the seat of “co-Masonry”, an organization purporting to make Masons of men and women alike. Missouri has a number of spurious Italian alleged Masonic organizations, and the “Masonic Chauffeurs’ and Waiters’ Club” with headquarters in Chicago.

In 1929 there was filed in the office of the Secretary of State of New Jersey a certificate of incorporation of “The Grand Lodge of Ancient Free and Accepted Masons of New Jersey,” under which certificate the incorporator claimed the right to: “Practice and preserve Ancient Craft Masonry according to the Ancient Charges, Constitutions and Land Marks of Free Masonry, to create, organize and supervise subordinate Lodges of Ancient, Free and Accepted Masons, granting to them dispensations and charters, empowering them to confer the degrees of Masonry known as Entered Apprentice, Fellow Craft and Master Mason and to do all things necessary to carry into effect the objects and purposes of this incorporation.”

The regular Grand Lodge instituted suit in the Court of Chancery against this spurious Grand Lodge with the result that in 1932 there was entered a decree restraining and enjoining this “Grand Lodge of Ancient, Free and Accepted Masons of New Jersey”, its officers, agents, members and employees,

1. From using the name or designation “The Grand Lodge of Ancient, Free and Accepted Masons of New Jersey.”
2. From using any name or designation containing the words “Free and Accepted Masons,” or word “Mason,” or “Masons,” in conjunction with either or both of the words “Free and Accepted.”
3. From practicing, or pretending to practice Ancient Craft Masonry, according to the Ancient Charges, Constitutions and Land Marks of Free Masonry; from creating, organizing or supervising subordinate Lodges of Free and Accepted Masons in the State of New Jersey, or pretending to do so, from conferring or pretending to confer the three degrees of Masonry known as Entered Apprentice, Fellow Craft and Master Mason, or any of them. In New York are now, or have been recently, as many as fifteen different spurious Masonic organizations.

North Carolina is not now troubled, but twenty years ago won a case in court against the Cerneau bodies.

Ohio has the “National Grand Lodge of the Independent Order of Free Masons for the United States of America”, but has been successfully fighting it in the courts.

Pennsylvania has had troubles with spurious Ohio bodies and some of her own, but her vigilance is such that these do not get very far in deceiving the public. For instance, in 1927 was heard the case of Phillips against Johnson. A portion of the opinion in that case reads:

This was a proceeding in mandamus instituted by the realtors to compel the Secretary of the Commonwealth to register certain emblems and insignia, such registration having been refused by the Secretary of the Commonwealth. The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction Thereunto Belonging and the Pennsylvania Council of Deliberation were permitted to intervene as defendants, no objection being raised thereto by the plaintiffs. On the trial of the case a verdict in favor of the defendants was returned by the jury. The plaintiffs moved for a new trial which was refused by the court.

South Dakota once had an Italian spurious body, but it has disbanded. Texas has to contend with the clandestine Mexican bodies. Utah has had some experiences, but her most famous contribution to the history of clandestine Masonry was the trial of the notorious McBain and Thompson. That Masonic fraud was there exposed and the perpetrators sent to jail. M. W. Sam H. Goodwin, Grand Secretary, writes of this:

Grand Lodge has not entered the arena against clandestinism, but a great battle against clandestinism was brought to a successful conclusion in the Federal Court, Salt Lake City, and the chief promoters of the Thompson Masonic Fraud (three in number) heard a jury declare them guilty, on ten counts, of using the U. S. mails to defraud.

Grand Lodge did not get into this, neither did any other Masonic organization. But Masons furnished the funds which made that trial possible. It was necessary to send investigators across the water to look up records in France and to interview certain important witnesses in Scotland, and to secure their promise to come over for the trial. Utah brethren furnished the money for this work, also for the expenses of the three men to come and return, as the U. S. does not pay to bring witnesses from the outside. The men engaged in this fraud were each sentenced to serve two years in Leavenworth and to pay fines of \$5,000.00 each. This destroyed the organization—so far as I am aware, no fragment of it is left.

The Scottish Rite Bodies published a book of some 260 pages and index, giving an accurate and most interesting account of Thompson's methods, and of the trial of the case. A spurious Grand Lodge of Thompson extraction was, and perhaps still is, alive in Wyoming. The District of Columbia has had to contend with various would-be incorporators who desire to attach themselves to legitimate Freemasonry, but has always been successful in heading off clandestines who desire legal status under papers of incorporation.

In many States Prince Hall or other varieties of so-called Negro Masonry is in existence, but this variety of clandestinism is seldom if ever harmful to regular Masonry. As a general rule, the legitimate Grand Lodges of the southern States do not quarrel with the so-called Negro Lodges, although they are clandestine. Grand Secretary James M. Clift, of Virginia, puts the general attitude very clearly in writing about colored Masonry in the Old Dominion.

He says:

The Negro (Prince Hall) Grand Lodge, organized just after the war between the States, can hardly be said to be clandestine, as it in no way interferes with Lodges in Virginia.

As matter of fact, the then Grand Secretary of Virginia, Dr. John Dove, aided the leading colored members of this organization in establishing it in Virginia, believing it would be helpful to Negro citizenship. His text book was used as their guide for some years. No recognition could be given them, but so far it appears that Dr. Dove's conclusions were correct.

Occasionally, however, clandestine Negro Masonry gets in trouble with regular Grand Lodges. Colorado, in common with many other States, has for years had colored "Masonic Lodges" which usually give regular Masons no trouble. A few years ago a colored man there organized "Masonic Lodges" and a "Grand Lodge of Masons", which became a rival of the old colored "Grand Lodge". These organizations became involved in litigation in which one sought to restrain the other from the use of a name which in essence was the same as the name of the regular Grand Lodge. If a decision had been obtained, one of these Negro organizations would have had the legal right to use the name of the regular Grand Lodge A. F. and A. M. of Colorado and the use of the Masonic emblems. The danger lay in the fact that if such a decision had been rendered, some degree-monger and organizer of spurious "Masonic Lodges" might have obtained control of the successful colored "Grand Lodge" and converted it into a clandestine Grand Lodge for white men, and his organization would have been fortified with a decision of the court that it was entitled to the name of "Grand Lodge of Ancient Free and Accepted Masons" and the use of the Masonic emblems. The regular Grand Lodge of Colorado therefore intervened in the suit. After trial, the District court issued a writ of injunction, permanently restraining and enjoining both the Negro organizations and their subordinate Lodges from using the names "Mason," "Freemason," "Masonic," "Free and Accepted" (together with various other names), and the name "The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Colorado," and the members from using, displaying and wearing emblems and insignia of Freemasonry. This decision would be of value to Colorado in case it should become necessary for that Grand Lodge to enter into litigation with clandestine Masonic organizations.

In a majority of States legislation has been passed making it an offense against the law to use the emblems of a fraternal organization without a right, or to adopt and use the name of a pre-existent fraternal, charitable, benevolent, humane or other non-profit making organization. Some of these laws are very elaborate, others are less specific, but in States where such legislation has been invoked by regular Masonry against usurpation by clandestine bodies, the courts have upheld, or are now in process of upholding, the regular and recognized Grand Lodges of the nation against those who would profit at their expense. Clandestine Masonry of today is wholly profit-making, begun and carried on by individuals who have nothing but duplicity to sell to their victims. Unfortunately, many honest men have been persuaded to pay fees for the "degrees" of such spurious organizations, in the innocent belief that they were becoming regular Masons. Some pathetic cases form a part of the literature of clandestinism. The charity of Masonry, however, is usually extended to the honest victims of misrepresentation, and such "Masons" may apply, and, if they can pass the ballot in a regular Lodge, their misfortune in innocently entering a clandestine body seldom acts as an objection to their receiving the blessings of genuine Masonry.

THE DEEPER SYMBOLISM OF FREEMASONRY

“By Symbols is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with symbols recognised as such or not recognised; the Universe is but one vast symbol of God; nay, if thou wilt have its, what is man himself but a symbol of God; is not all that he does symbolical; a revelation to sense of the mystic God-given force that is in him; a Gospel of Freedom, which he, the Messiah of nature, preaches, as he can, by word and act? Not a Hut he builds but is the visible embodiment of a Thought; but bears visible record of invisible things; but is, in the transcendental sense, symbolical as well as real.”

Thomas Carlyle, “Sartor Resartus”.

In the midst of these days of horror through which the peoples of the Earth are passing there is arising from out of the stricken nations an insistent cry for new ideals of life. The old conceptions have been weighed in the balance and found lamentably wanting; hence the eyes of millions are even now looking for something new (perhaps for signs and wonders) that will give them some vital ideal, some new conception of life to guide them during the dispensation which it is becoming obvious must eventually emerge from the present world-chaos. A repetition of the old orthodox conceptions can no longer satisfy, for an ever increasing number are coming to recognise clearly that the only remedy for the present ills is to be found in the recovery of the soul of man, in an uprising of the human spirit to assert the true values of life and to recapture such control of its material aspects as will make them subserve spiritual ends. Indeed, beneath all the perturbation of this present crisis there is the undertone of longing for spiritual deliverance, and thus the cry goes up for “a new heaven and a new earth”, in which righteousness shall dwell.

Now, it is significant that one aspect of the Divine Law is that there can be no longing for the ideal born in the human heart that is not a reflection of a Divine Reality which the soul dimly senses as truth. Whence it follows that there cannot be a soul-cry or a sincere demand for righteousness, peace and harmony, that will not bring its own fulfilment in due season. But, humanity has so much to learn before it can acquire the Divine point of view, and does it so slowly and painfully, that, among the mass, the transformative progress is almost imperceptible. The necessary learning, of course, implies much more than the formulation of intellectual concepts and the enunciation of doctrine concerning Righteousness and the Kingdom of God; it is an education that must so completely possess one's being and actuate one's conduct that to know the laws of the Divine Kingdom and to do them are inseparable. From the Christian revelation the Western world already knows the laws, and has been told something of the nature of the Kingdom of God, but, that its conduct does not keep pace with its available information needs no argument. It prefers to rely upon its own standard - that of its natural reason and judgment; and all the time a contrary, a higher standard, is being offered for its acceptance; a Divine Idea, transcending the primary conceptions we form is ever enticing the human mind away from its own standard towards a loftier one. There are, then, two

standards entirely contrary one to the other - that of the kingdoms of this world and the natural reason which prevails therein, and that of the Kingdom of God and the mystical consciousness, and the present world-war may be summed up as a struggle between alternatives. As the record of human evolution unquestionably demonstrates, each high conception of the natural mind comes, sooner or later, to be undercut and surpassed by a loftier one offered by the Divine law. To illustrate this fact by the use of Masonic imagery, the temple of the human mind is constantly being destroyed that a better one may be reared upon its site, and, as we are assured in the V. of the S.L., the Great Architect declares, "The glory of the latter house shall be greater than of the former" (Haggai 2, verse 9). Who, therefore, can doubt that the crucial nature of the present conflict and crisis is, in its inwardness, a terrific struggle for the supremacy upon this earth of the Divine law over our primary instincts and human reason and the unseen powers that dominate them. Because this is so, the crisis has provoked - as doubtless it was intended to provoke - in numberless minds, a perplexity originating in the very opposition of standards of which we are speaking. As one's private knowledge, the pages of the press, and public utterances indicate, how many consciences are being stirred today to reflect upon the rightness or wrongness of war; upon the problem of personal duty; upon the right attitude of mind towards our national enemies; and upon the proper direction of thought and prayer in regard to victory and the ultimate outcome? Now this perplexity could never arise at all had we made the transition we are called upon to make from the standard of this world to that of the Kingdom of God. Until the latter standard is attained, until it has possession of the personal life as completely as the former now dominates it, we are all "under the law"; we are in bondage to powers beyond our control, and we may well reflect upon the significant words of St. Paul in his Epistle to the Galatians, "But as the one that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Chapter 4, verse 29). The mystics alone, of whatever time and country, have known and followed the higher law, for only those whose consciousness has grown to mystical stature can truly know and follow it, but, nevertheless there are many members of our Craft who are genuinely preparing for initiation, and these must be up and doing, ready to spread the glad message of cheer and comfort to their Brethren, that is found in a realisation of the Mystic Life.

But in order to convince others we must first prove by experience and expression in our own lives that living the Mystic Life is a practical possibility. For the majority still think that mysticism and practicability are like the opposite ends of a magnet, whereas in reality they form the central point both blend. We must therefore demonstrate to the Brethren of our Order in particular, and to the world in general, that the Mystic Life does bring to the heart and into the life of every devoted follower a new heaven in which dwelleth righteousness, the righteousness of inspiring ideals, noble deeds, great sacrifices and love for all Earth's children, giving the ability to share righteousness with others, thus creating new earth conditions for those who enter into the realisation. In past ages mankind sought retirement from the world in an effort to create the new heaven within himself, but we are not a Monastic Order, and the modern Freemason is taught that to be practical he must seek his heaven in the very midst of the turmoil of life wherever the Great Law has placed him, and bring it forth, not only within himself, but also within his environment so that others may benefit by it; this is the ideal manifestation of the Masonic life.

Since it is perfectly true that the inner urge of the Mystic Life keeps us all striving for its expression in one way or another, this Paper is an effort to explain in terms of the deeper symbolism of Freemasonry, to those Brethren who are willing and ready to listen, just for what they are more or less blindly seeking and how they can attain it; for both the end and the means to its attainment should be known if we are to work effectively and efficiently.

It must be freely admitted that a Candidate proposing to enter Freemasonry today has seldom formed any definite idea of the nature of what he is engaging in, and that even after his admission he usually remains quite at a loss to explain satisfactorily what Freemasonry is and for what purpose the Order exists. He finds, as we know, that it is “a system of morality, veiled in allegory and illustrated by symbols”, but such explanation, whilst undoubtedly correct, is only partial and does not effectively enlighten him. For this reason we find that for many members of the Craft, to be a Freemason implies merely connection with a body which seeks to be something combining the functions of a social club and a benefit society. The majority discover, of course, a certain religious element in it, but as they are warned that religious discussion, which means, be it noted, sectarian religious discussion, is forbidden in the Lodge, they infer that Freemasonry is not a religious institution, and that its teachings are intended to be only secondary and supplemental to any religious tenets they may happen to hold. One sometimes hears it remarked that Freemasonry is “not a religion”, which in a sense is quite true; and sometimes that it is a supplementary religion, which is quite untrue. The actual position is that under the conditions of life imposed by our present imperfect world, Freemasonry fulfils a function which no merely formal system of religion can fulfil; it provides a sanctuary of refuge to which men of many religions may safely retire, there to find a common ground of fellowship, protected by the laws of the Order. For this reason in some Lodges the Candidate makes his first entrance to the Lodge room amid the clash of swords and the sounds of strife, to intimate to him that he is leaving the confusion and jarring of the religious sects of the exterior world, and is passing into a Temple wherein the Brethren dwell together in unity of thought in regard to the basal truths of life, truths which can permit of no difference or schism. To state things briefly; Freemasonry offers us, in dramatic form and by means of a dramatic ceremonial, a philosophy of the spiritual life of man and a chart or diagram of the process of regeneration. This philosophy is not only consistent with the doctrine of every religious system taught outside the ranks of the Order, but it also explains and elucidates the fundamental doctrines common to every religious system in the world, whether past or present. Allied with no external religious system, Freemasonry is yet a synthesis, a concordat for men of every 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”. Hence every Master of a Lodge is called upon to give his “unqualified assent” to the Regulation which stipulates that, “it is not within the power of any man or body of men to make innovation in the body of Masonry”, since the “body of Masonry” (i.e. its substantial doctrine) already contains a minimum, and yet a sufficiency, of truth which none may add to nor alter, and from which none may take away; and as the Order accords perfect liberty of opinion to all men, the truths it has to offer are entirely “free to” Candidates according to their capacity to assimilate them, whilst those to whom they do not appeal, are equally at liberty to be “free from” them.

The traditional title of the Ceremony of reception or admission into Freemasonry (i.e. INITIATION), is derived from the Latin “initium” meaning “entrance into” or “a new beginning,” and participation in the ceremonial rite signifies that the Candidate is preparing to break away from an old order and method of life and enter upon a new one of larger self-knowledge, deepened understanding and intensified virtue. In other words, the First Degree Ceremony of our Masonic Order is designed for the express purpose of introducing men to the first stage of a system of knowledge and self-discipline which, if faithfully followed up, will necessarily involve a transition from the ordinary natural state and standard of living towards what is known as the regenerate state, with its correspondingly higher standard. Such a transition, as the Ceremony of the Third Degree so dramatically illustrates, implies a turning away from the ideals of the outer world in the conviction that those ideals are fallacies of the senses and are but substitutional images for the Reality that underlies them. Here is the evidence for the Mystical Quest in Freemasonry, for it is in this sense that Master Masons, in possession of only the “substituted secrets”, are pledged to the keen and undivertible search for “that which is lost”, and by means of the course of self-discipline which the teaching inculcates, facilitate the recovery of the “genuine secrets” that lie buried or hidden at the “centre” or innermost part of the soul. The whole purpose of the Craft instruction is to declare the way by which that “centre” may be found within ourselves, and this teaching is embodied in the disciplines and ordeals delineated in the Third Degrees. Our Masonic doctrine of the Centre or, in alternative terms, the Christian axiom that “the Kingdom of Heaven is within” - is admirably set forth in the words of the poet Browning:-

“Truth is within ourselves, it takes no rise
From outward things, whate’er you may
believe, There is an inmost centre in ourselves
Where truth abides in fullness; and to
know Rather consists in finding out a way
Whence the imprisoned splendour may escape
Than by effecting entrance for a light
Supposed to be without”,

If the attainment of actual Initiation, as distinct from ceremonial advancement and nominal Mastership, is the main object of the Craft, we Freemasons are obviously required to develop special qualifications of mind and intention, for in order to be “properly prepared” Candidates, we must indeed be, as the word “CANDIDUS” itself means, “WHITE MEN”, i.e. white within, even as we have been symbolically invested without with the Badge of our Order, a white Lambskin, the ancient emblem of purity and innocence, and also wear white gloves in token of our fidelity. Let us not forget that in addition to the traditional form of our preparation, which took place in “a convenient room adjoining the Lodge,” we have each testified that we were “first prepared to be made a Freemason” in our own hearts. This is the true explanation of the reason why as Fellowcraftsmen we greet the Worshipful Master after his Installation with the age-old mystic sign of BREAST, HAND, BADGE, for this salutation, as we learn in the Second Degree, is the “HAILING SIGN”, and with it we acclaim one who is representative of a “Master” of the Science, while, in the words of an old Masonic Ode, we pray:-

“May wisdom from on high Bind fast our mystic tie, So motto it be. May we united stand,
And join throughout the land, With Apron, heart and hand, So motto it be”.

Neither should we overlook the fact that the “Hailing Sign” is otherwise described as the “Sign of PERSEVERANCE”, because as such it has always been associated with the aspirant for “LIGHT”, who, like Joshua, is “fighting the battles of the Lord”, and prays

“fervently to the Almighty that He will be pleased to continue the Light of day, until he has completed the overthrow of his enemies”. Perseverance in the work of the Masonic life is the duty of every Brother, for on his admission he is required to “seriously declare upon his honour”, that he will “steadily persevere”, and that, “if admitted, will ever afterwards act and abide by the ancient usages and established customs of the Order”

Every Masonic Lodge may be accurately described as a place of re-birth, and for this reason it is known to those who have been initiated in it as the “Mother” from whom they received their Masonic life. This fact is intimately related with the ritual instruction that the admission of every member of the Order is, “an emblematical representation of the entrance of all men on this their mortal existence”. Birth and re-birth, what is thereby signified? Let us consider the Masonic teaching and symbolism from the point of view of the “relative dependence of its several parts.” There are three persistent questions which continually present themselves to every thinking mind - WHAT AM I?, WHENCE COME I? WHITHER AM I DIRECTING MY COURSE?, and to these Freemasonry offers emphatic and enlightening answers. Each of us, we are instructed, has come from the mystical “East”, that eternal source of all life and light, and our life here on earth is described as being spent in the “West”, that is, in a world which is the very antipodes of our original home, and under conditions of existence as far removed from those from which we came to and which we are returning, as is West from East in our ordinary computation of space. Hence every Candidate upon his admission is placed, in a state of darkness, in the West of the Lodge. Thereby he is repeating symbolically the incident of his actual birth into this world as a blind and helpless babe, and through which in his early years, not knowing whither he was going, after many stumbling and irregular steps, after many tribulations and adversities incident to human life, he may at length ascend, chastened by experience, to larger life in the eternal East. The Instruction Lectures also embody this teaching in order to amplify the symbolism of the Initiation Ceremony, and accordingly in the First Section of the First Lecture the question is asked, “As a Freemason whence come you?”; the answer in this case coming from an Apprentice (i.e. from the natural man of undeveloped knowledge) is, “From the West”, since such a man supposes that his life has originated in this world, But, on turning to the Master Degree (First Section, Third Lecture), we find that the question is otherwise put, “As a Master Mason whence came you?”, and the answer here is emphatic, “From the East”, for by this time the Candidate has progressed and is deemed to have so enlarged his knowledge as to realise that the primal source of life is not in this world; that existence on this planet is but a transitory journey, spent in search of the “genuine secrets”, the ultimate realities of life, and that he must return from this temporary world of “substituted secrets” to that “East” from which he originally came. And further, as the admission of every Candidate into a Masonic Lodge presupposes his prior existence in the popular world without the Lodge, so the Masonic doctrine presupposes that every soul born into this world has lived in, and has come hither from an anterior state of life. But, upon entering this world, the soul must needs assume material form, and therefore it takes upon itself a physical body to enable it to enter into relations with the physical world. As we should be well aware, in the Craft system, the physical form with which we have been invested by the Creator upon our entrance into this world, and of which we shall divest ourselves when we leave the Lodge of this life, is represented by the Masonic Apron. It is by means of this eloquent symbolism that we are

intended to discern that our body of mortality is the real “badge of innocence” and the common “bond of friendship”, with which the Great Architect has been pleased to invest us all; this, the human body, is the badge which is “more ancient and more honourable than any other Order in existence”; and although it is but a body of humiliation compared with that body of incorruption, which we learn from the V. of the S.L., is the promised inheritance of him “who endures to the end” (see 1 Corinthians, chapter 15, verses 43-58); let us never forget that if we never do anything to disgrace the badge of flesh with which God has endowed us, that badge will never disgrace us. The Masonic Apron is unquestionably one of the most valuable symbols associated with our Speculative Order, and when it is first worn as an Apprentice it is of pure white lambskin; an emblem of that purity which we always connect with the lamb and the newborn child. In the first Degree it is worn with the flap raised, when it is a five-cornered badge, indicating the five senses, by means of which we enter into relations with the physical world around us, and thus constituting our “five points of fellowship” with the material world. But, indicating also by the triangular portion above, in conjunction with the quadrangular portion below, that man’s nature is a combination of soul and body; the three-sided emblem at the top added to the four-sided emblem beneath also making seven, the perfect number, for as declared in the worlds of an ancient Hebrew doctrine with which Freemasonry is closely allied (the Kabbalah), “God blessed and loved the number seven more than all things under His throne”, by which it is meant that man, the seven-fold being, is the most cherished of all the Creator’s works. For the same reason a Masonic Lodge has seven ceremonial Officers, three principal and four subordinate, and a Lodge to be perfect requires the presence of seven Brethren, thereby signifying that the individual man, in virtue of his seven-fold constitution, in HIMSELF constitutes the “perfect Lodge”, if he will but “know himself” and analyse his own nature. Thus while “five” can “hold a Lodge”, i.e. a man can be a man and live his life as a five-fold being, yet he must always remember that this is but a stage of growth, a place of incompleteness, and that he must ultimately prepare and add two more members (principles or powers) to his “Lodge”, ere he can be a true Master.

To each of us also from our birth have been given “three lesser lights”, by means of which the lodge within ourselves may be illumined. The “Sun” symbolises our spiritual consciousness (the higher aspirations and emotions of the soul), while the “Moon” betokens our reasoning and intellectual faculties, which in the same manner as the moon reflects the light of the sun in physical nature, should reflect the light coming from the higher spiritual faculty and transmit it into our daily conduct. The “Master of the Lodge” is a symbolical phrase denoting the will-power of man, which should enable him to be master of his own life, and control his actions, even as the stroke of the Master’s gavel controls the Lodge and calls to order the Brethren under his direction. By the assistance of these “lesser lights,” we are enabled to perceive what is, symbolically, called the “form of the Lodge,” i.e. the way in which our human nature has been composed and constituted, the length, breadth, height and depth of our being. By them too, we may perceive how Wisdom, Strength and Beauty have been employed by the Almighty Architect, like three grand supporting pillars, in the structure of our organism. Finally, with the aid of the “lesser lights” we may discover that there is a mystical ladder “of many rounds or staves” or, alternatively, that there are innumerable paths or methods by means of which men are led upwards to the spiritual Light encircling us all, and in which

we live, move and have our being. The three principal ones are Faith, Hope and Charity, the greatest of these being Charity or Love which comprehends them all and brings us nearest to heaven; hence we are instructed that “the Freemason who is in possession of this virtue in its most ample sense may justly be deemed to have attained the summit of his profession”, that summit being God Himself, whose name is LOVE. The Masonic Knights of Kadosh symbolise the Masonic ideals of the relations between God and a man by a double ladder having seven steps of ascent and seven steps of descent; the former are called “Oheb Eloah”, or “Love of God”, while the latter are termed “Oheb Kerobo”, or “Love of thy Neighbour”. These ladders therefore symbolise that to give true brotherly love to your neighbour you must first ascend in love to God. A more familiar form of this symbolism is that known to the Craft as “Jacob’s Ladder”, which is depicted on the T.B. of the First Degree. The emblems displayed on “Jacob’s Ladder” correspond to the stages in the ascent of the soul from Earth to Heaven (i.e. from the material to the spiritual world), and refer to the Three Degrees of Craft Freemasonry. On the lowest rung is the Cross, a variant of the Square, which, as the sign of Earth is appropriately placed at the foot of the ladder; it is a symbol of the active Faith that leads the aspirant to take the first “regular stop”. Midway in the ascent, the “Light from above” begins to dawn upon the Candidate, and a segment of the circle, which is a celestial sign, now appears, and he is inspired by the hope of attaining the goal; the emblem now takes shape of an Anchor, which is the symbol of Hope. But when the summit is at length reached the position of the elements of the emblem is reversed; the sign now assumes the shape of a Cup, the curve of the bowl being supported by the Cross as a handle. This is the loving-cup of Charity, the consummation of all the virtues, the token of loving kindness and tender mercy, whereby earthly power becomes likest God. It is the sacramental Chalice of the Holy Grail.

During the Ceremony of Initiation, it is after investiture with the Apron that the Candidate is placed in the N.E., corner of the Lodge. Thereby, he is intended to learn that at the moment of his birth into this world the foundation-stone of his spiritual life was duly and truly laid and implanted within himself; he is now charged to develop it, and on that foundation “raise a superstructure, perfect in all its parts”. At this stage, also, as representing the commencement of his active progress, the Candidate is shown two paths which are open to him. One of these is the path of light (leading to the E.), and the other is a path of darkness (signified by the N.), and the N.E. corner is the symbolical dividing place between the two. In symbolical language the N. always represents the place of imperfection and undevelopment, and for this reason the Masonic tradition allots the seats of the junior members of the Craft to the columns in the North. Thus the Initiate placed in the N.E., corner stands literally at the cross-way or parting of the ways, for on the one side of him is the symbolical path that leads to the perpetual light in the East, into which he is encouraged to proceed, and on the other is the path of spiritual obscurity and ignorance, the North, into which it is possible for him to remain or relapse. The Candidate, of course, ceremonially elects to “advance towards the E. by the proper steps,” and each stage or degree is a dramatic and comprehensive portrayal of the special qualifications necessary for the actual attainment of the grade.

The First Degree is the stage of preparation, self-discipline and purification, and it therefore corresponds with that symbolical cleansing accorded in the sacrament of Baptism, for the administration of which Rite two sponsors are necessary; the

Constitutions of our Order likewise require a Proposer and Seconder before a Candidate can be approved for Initiation. After purification come contemplation and enlightenment, and these are the special subjects of the Second Degree. The inward development which the Second Degree symbolises is typified by the lowering of the triangular flap of the Apron, which indicates that the higher nature has descended into and is now permeating the lower, and by the appearance of some elements of blue, the colour symbolical of the soul or the spirituality of man. The Ceremony of Passing is the equivalent to the Rite of Confirmation. It should be noted that the aspirant who is deemed to have attained proficiency in the work of self-perfecting to which the F.C., grade alludes, has now passed away from the N. side of the Lodge, the side of darkness and imperfection, and stands on the S.E., side in the meridian sunlight of moral illumination, but is yet still far removed from that fuller realisation of himself and of the mysteries of his own nature which it is for the spiritual adept or Master Mason to attain. Before that attainment can be reached there remains for him "that last and greatest trial by which means alone" he can enter into the great consolations and make acquaintance with the supreme realities of existence. Now, if the details of the Raising Ceremony are followed closely, it will emerge that although distinct reference to the death of the body is made, yet such death is obviously intended to be merely symbolical of another kind of death, since the Candidate is eventually restored to his former worldly circumstances and material comforts, and his earthly Masonic career is not represented as coming to a close at this stage. All that has happened in the Third Degree is that the Candidate has symbolically passed through a great and striking change, the regeneration of his whole nature, and it is graphically illustrated to him that it is over the grave, not of the dead body, but of the lower self, that the aspirant must walk before he can attain to the heights. What is meant, is that complete self-sacrifice and self-crucifixion, as all religions teach, are essential before the soul can be raised in glory from "a figurative death to a reunion with the companions of its former toils." It is therefore decreed that the soul must voluntarily and consciously pass through a state of utter helplessness from which no earthly hand can rescue it, and indeed a state from which any attempt to raise by means of the succouring human hand will definitely "prove a slip"; until at length Divine Help Itself descends from the Throne above and, with the "lion's grip" of almighty power, raises the faithful and regenerated soul to union with itself in an embrace of reconciliation and at-one-ment. In all the schools of the Mysteries, as well as in all the great religions of the world, the attainment of the spiritual goal enacted in the drama of the Third Degree is taught under the veil of a tragic episode, and in each there is a Master whose death the aspirant is instructed he must imitate in his own person. The Masonic prototype is, of course, "our Master Hiram Abiff", but it must be clearly understood that there is no historical basis whatever for the legendary account of his death; the entire story is symbolical and was purposely invented and adapted for the instruction of our Speculative Order. As evidence of this statement, if the Masonic legend of the "death of the Master" is closely examined it cannot fail to be perceived how obvious is the correspondence between this story and the record of that great pageant of Mastership is contained in the V. of the S.L.; in the one case the Master is represented as being crucified between two thieves, in the other he is done to death between two villains. In the one case appear the penitent and impenitent thief; in the other we have the conspirators who make a voluntary confession of their guilt and are pardoned, and the others who are found guilty and "sentenced to that death which the heinousness of their

crime so justly merited;” whilst the moral and spiritual lessons deducible from the stories exactly correspond. Further, as every Christian is taught that in his own life he must imitate the life and death of his Master, so every Freemason is instructed that he is “made to represent one of the brightest characters recorded in the annals of Freemasonry”; but in view of the fact that the annals of Freemasonry are contained in the V. of the S.L., and not elsewhere, it is not difficult to discern who the character is to whom the allusion is made. Freemasons will do well to reflect upon those significant words of that great authority and Initiate of the Mysteries, St. Paul, who affirms that we can only attain to the Master’s resurrection by “being made conformable unto his death,” and that it is in virtue of that conformity, in virtue of being made individually to imitate the Grand Master in His death, that we are made worthy of certain “points of fellowship with Him”; for the five points of fellowship” of the Third Degree are the “five wounds” of the Crucifixion. The three years’ Ministry of the Christian Master are shown to end with His death and resurrection, and these are comparable with the Three Degrees of the Craft system, which also end in the mystical death of the Masonic candidate and his subsequent raising or resurrection. It is also important to note that in the fifth chapter of the Revelation of St. John the Divine, the Patron Saint of the Craft, the Christian Master is symbolically called “the Lion of the tribe of Juda,” for it is with the “lion’s grip” that every Candidate in the Third Degree is “raised from the tomb of transgression.” To typify the advance by the Candidate at this stage of his development the Apron now assumes greater elaborateness. It is garnished with a light blue border and rosettes, indicating that a higher than the natural light now permeates his being and radiates from his person, and that the wilderness of the natural man is now blooming as the rose, in the flowers and graces incident to his regenerated nature, whilst upon either side of the Apron are two columns of light descending from above, and terminating in the seven-fold tassels which typify the seven-fold prismatic spectrum of the supernal light. Scriptural Authority for the symbolism of the “blue border” will be found on reference to the V. of the S.L., Book of Numbers, Chapter 15, verse 38, “and that they put upon the fringe of the borders a ribband of blue.” The candidate is now Lord of himself, the true Master Mason, able to govern that Lodge which is within himself; and as he has passed through the three degrees of purifying and self-perfecting, and squared, levelled, and harmonised his triple nature of body, soul and spirit, he is now in possession of “those qualifications which are essential in every candidate for the “Mastert’s Chair”. Hence, on attaining the Mastership of the Lodge, and after receiving “the benefit of Installation”, the Master Mason wears upon his Apron the triple Tau, which comprises the form of a Level, but which is also the Hebrew form of the Cross; the three Crosses upon the Apron of the Installed Master are therefore in correspondence with the three Crosses upon Calvary.

Briefly to sum up the import of the teaching of the three Craft Degrees, it is clear, that from grade to grade the Candidate is being led from an old to an entirely new quality of life. He begins his Masonic career as the natural man “in a state of darkness”, and he ends it by becoming, through its discipline, a regenerated perfected man. In order to attain this transmutation, this metamorphosis of himself, he is first taught to “learn to rule and subdue his passions”; then to purify and develop his mental nature, “to contemplate the intellectual faculties, and to trace them in their development, through the paths of Heavenly science;” and finally, by utter surrender of his old life and by losing his soul to save it, (“endue him with such fortitude that in the hour of trial he fail not, but, passing

safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of transgression”), he rises from the dead a Master, a “just, upright and free man” made perfect, with larger consciousness and enhanced faculties, an efficient instrument for use by the Great Architect in His plan for rebuilding the Temple of fallen humanity, and capable of initiating other men to a participation “in the mysterious secrets” of the same great work. Freemasonry is, therefore, by means of a series of dramatic representations, intended to furnish those, who care to discover its purport and take advantage of the hints it throws out in allegorical form, with an example and explicit instructions to accelerate a return to that mystical “East” whence we came. In this connection the message of the Third Degree is emphatic and arresting; it declares that the human soul has fallen from a former high estate, and has become so deeply involuntarised in the limitations of phenomenal existence that it has now lost awareness of its own grandeur, and is suffering grievous inhibition and disorder of its inherent faculties. But, the importance of the Masonic tradition lies in the fact that it proclaims that, “that which is lost” was, within the Divine Providence, destined to be found, to be gradually redeemed from the evil consequences resulting from the “Fall”, and ultimately to be restored to even greater grandeur. The philosophic basis of the Masonic system leads us to recognise clearly that, in the course of our evolutionary re-creation through the ages, we have in some measure recovered from our disorder and loss of faculty, although it is stressed that we still fall far short of perfection and the possession of our full powers. The extent of our recovery is, as the Craft system indicates, to be measured by the present average standard of racial consciousness. This is mainly sensuous, for human knowledge is substantially, dependent upon, and limited by, the evidence brought to the mind by the five senses. For this reason Man, in the present age, and in his present imperfectly developed state, is symbolised in Freemasonry by the number Five and by the five-pointed star. The five senses and their co-ordinating instrument, the natural mind, useful and necessary working tools as they are for temporal purposes and for use in the search for higher Truth, are nevertheless not organs of true knowledge at all. They are, in fact, only temporary substitutions for corresponding transcendental faculties now lost to us, but which, it is promised, “time or circumstances” will restore to us. The time, Brethren, for their restoration is now; those circumstances are present today; they exist whenever an individual is sufficiently prepared to receive the “genuine secrets” of his being in exchange for the “substituted” ones. We must never forget that the real Initiate is one in whom the restitution of those “genuine secrets” has taken place; he is one, who, “by the help of God” and by his own patience and industry, has outstripped the slow evolutionary progress of the race, and has, in the familiar words of the Psalmist, become “anointed with the oil of gladness above his fellows.” Many today desire initiation into the mysteries, but it is decreed that no soul ever passes the Great Initiation in his outer consciousness until he had first found the Mysteries within himself; until he had learned to withdraw his consciousness from reacting to the outer happenings of life, and learned to live in close and intimate contact with the Mystic Life in that inner chamber of the soul, the “Sanctum Sanctorum” where the Master stands with outstretched arms before the altar of the Most High - from which flow the hidden streams of all life - crying, “Come unto me and rest in peace.” Here, in the inner shrine must we seek for the power that shall enable us to manifest the Mystic Life for it is laid down for our instruction in the V. of the S.L., “When thou prayest, enter into thy closet and when thou hast shut thy door

(i.e. shut out all vibrations of the outer life) pray to thy Father which is in secret (the Higher Self); and thy Father which seeth in secret (our inner motives) shall reward thee openly.” That is to say, He will enable us to manifest our inner ideals openly in our outer life. And this is the only reward that the true Freemason should expect, and the greatest boon that can be given to him.

When we are through with the sorrows of war, the cataclysmic changes of the Earth’s surface and the disasters which may be expected to descend upon humanity as the result of the great changes due to the incoming cycle (i.e. under the Sign of Aquarius see Paper, “Freemasonry and the message of Aquaria”), we will begin to realise that there is another and deeper world of consciousness whose changes, although marked and definite, are nevertheless of quite a different character. It is this inner world into which our consciousness has been born that is destined to manifest in the New Era as it never did before, throwing all the happenings of the outer world into their proper perspective. We may therefore predict with confidence that ere long, as men mark time, there will sweep over the consciousness of all who are ready, awakened, and eager to receive it, an outpouring of the graciousness of the love of God toward man. This may not be noticeable at once in the outer world for there will still be many inharmonious conditions to face, but nevertheless it will occur, not only in the inner lives of individuals, but also in the inner mystical lives of the nations. Hence, those of our Craft who earnestly desire to break through the hampering bonds of misconception that separate us from our brotherman, must awaken and pray without ceasing that we may light within our hearts the Lamp of Truth and Wisdom, and be waiting to go forth “to impart light and instruction to the Brethren”, Furthermore, the Masonic Order with its all-inclusive, cosmic philosophy, its devotional exercises and its personal help for each Brother, is especially prepared to gather in from the highways and byways all who will listen to the call, feed their hungry hearts with the Bread of Life, and quench their thirst with the Waters of Life, of which those who eat and drink shall hunger and thirst no more.

“Cheerfully we bear life’s burdens When we stand by one another, And our joys are multiplied If we share them with a brother.”

SO MOTE IT BE.

Discretion and Secrets

Richard D. Marcus, George Washington 1776 Lodge, #337, F&AM, Whitefish Bay, Wisconsin

We live in a time that celebrates openness about one's deepest feelings and worst foibles. The media enthusiastically report infidelities of community leaders. Newscasters tell us the lurid details of the lives of Gary Condit or Robert Blake. Our society's habit of public confession can even become brutal. On TV, Jerry Springer encourages people to tell all and thereby jolt their friends and family into outrageous action. Bluntly stating what you know regardless of the damage done is oddly praised as candor and forthrightness. It is almost a part of the American character to "say what you mean and mean what you say," without artful diplomacy or courtesy.

Yet we, in Freemasonry, continue to practice the art of keeping secrets. We learn in our posting that we can tell everything about Freemasonry except the modes of recognition. The question we will investigate tonight is why do we continue to keep some things secret?

Some have suggested that secrecy was needed because political and religious persecution has at times led to the death of Freemasons. Even so, the deliberately public announcement of the founding of the Grand Lodge in London in 1717 would seem to have ended the need for further secrecy. Nevertheless, we persevere in our attachment to secrecy.

Others have scoffed that secrecy is merely a sociological tool for holding a group together through a shared knowledge. Certainly specialized knowledge helps keep groups together: be it people who love to sing madrigals, those who reenact Civil War battles, or professional groups of engineers or architects. But secrecy is not essential to these groups.

The answer to why we continue to practice secrecy, it seems to me, is to achieve our goal of becoming better men in Masonry. Maintaining secrecy is a lifelong discipline. Practicing the discipline of secrecy makes us better at doing it.

We are likewise commended to keep of the secrets of a Brother, rather than gossip what we know to others. Lax discipline in secrecy within a Lodge is a source of disharmony. Perhaps a Masonic allegory can help illustrate the benefits of secrecy to our fraternity and our lives.

* * *

Adam Craftsman worked for several years in sales. His trips took him on long journeys to the North. Adam often returned dejected from these trips with more rejections than he'd want to tell anyone.

Pondering his life's path, he mentioned his dissatisfaction to his good friend Buddy Freeman. Buddy, a Master bricklayer, enjoyed his work out East.

“There is plenty of work for you as a bricklayer,” Buddy said. Adam asked to join the other laborers. Adam worked hard, advancing to Journeyman and Master status under Buddy’s expert guidance.

After a hard day’s work, Buddy became more serious than usual. “I want you to keep this in strictest confidence,” Buddy whispered. “It’s been something I have wanted to share with you for some time. My son, Lewis, was actually adopted. My wife’s family wants it kept a secret. Eleven years ago, my wife’s teenage sister was pregnant. Since my wife and I were married, the whole family agreed that the baby would become ours to raise. But we are to keep it a secret.”

Adam felt privileged to share in Buddy’s personal secret. Adam congratulated his friend on his fine parenting skills, as he knew how well Lewis was doing.

A few days later, Adam shared his knowledge to another bricklayer, who later confided in another. The story slowly spread, each time in strictest confidence, eventually finding its way to Buddy’s distraught sister-in-law and to Lewis.

Buddy’s family moved away. Adam’s best friend was thereby lost through his violation of trust.

* * *

Adam’s violation of his obligation reminds us of the enduring value of keeping secrets. We should reflect on our promise not to reveal the secrets of our worthy brothers, except in the case of treason or murder.

Keeping some parts of our craft secret is surprisingly difficult. In our public gatherings, for example, we may slip by giving the due-guard and sign when we know that we should not. Secrecy maintains harmony. When we can keep one simple secret, we grow in strength to keep larger secrets revealed inadvertently at work or in our community.

The modern German tradition in Freemasonry tends not to refer to the Fraternity as being secret (Geheimnis) but as being discreet (Diskret). Discretion conveys a sense of being tactful or silent, rather than a sense of hiding things from others. How can we feel free to communicate frankly and to grow in our development if everything we might say would be aired in public? Our emphasis on secrecy should be relabeled as practicing discretion.

Since practice helps to perfect our actions, let us all live up to our promises in our obligation. We should continue to practice secrecy and discretion, not only in the modes of recognition but also in the secrets of everyday life that are daily entrusted to us. We need not say everything we know. As we remain faithful in keeping secrets and showing discretion, we will achieve our goal of becoming better men in Freemasonry.

Presented: June 18, 2002

DUE FORM

Unknown SHORT TALK BULLETIN - Vol.VI February, 1928 No.2

by:

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

So we read in the greatest of all Masonic stories, “In the Interests of the Brethren,” by Rudyard Kipling. It is a vivid picture of how our gentle Craft helped its wounded members in the days of the Great War, dark, dreadful and confused. No Mason can read it aloud; a lump will climb into his throat and choke him.

It tells of a Lodge of Instruction, formed by the Lodge of Faith and Works, No. 5837, for the benefit of wounded Brethren, under the guise of giving them a chance to rub up on the Ritual. The scene when the Lodge was called up at the sound of the Gavel; the rattle of crutches, the shuffle of feet - some with one leg, some with one hand - is a picture to break the heart, and mend it. The Signs were fearfully and wonderfully made!

“D’you like it?” said the Doctor to a one-footed Brother, as they sat together, after the Lodge had been seated with difficulty. “Do I? It’s Heaven to me, sittin’ in Lodge again. It’s all comin’ back now, watching their mistakes. I haven’t much religion, but all I had I learnt in Lodge,” he said with flushed face.

“Yes,” he went on, “Veiled in all’gory and illustrated in symbols - the Fatherhood of God an’ the Brotherhood of Man; an’ what more in Hell do you want. Look at ‘em!” he broke off, giggling. “See! See!” cried the one-footed Corporal. “I could ha’ done it better myself - my one foot in France. Yes, I should think they ought to do it again!”

Yet, in the midst of all the tragic confusion, the Master insisted that the Ritual be followed as nearly letter-perfect as possible; as had been the manner of Masonry from the first. In the Constitutions of 1738 we learn that Grand Lodge may be opened in Form, in Due Form and in Ample Form; all alike valid and with the same authority. When opened by any other Officer than the Grand Master, the Grand Lodge is opened only in “Form.” If a Past Grand Master, or the Deputy Grand Master presides, it is opened in “Due Form.” When the Grand Master himself is in the Chair, the grand Lodge is opened in “Ample Form.” And the same is true, with but slight variations, on this side of the sea.

Why does Masonry insist so strictly upon exactness in its Ritual? There is a profound reason, not to be forgotten or ignored. True, it is the Spirit, not the Letter, that giveth life;

but the Letter does give a Body, without which the Spirit of Masonry would be a formless blur, losing much of its meaning, if not all of its beauty. Ceremony keeps things up; without form the spirit melts into thin air and is lost.

What is true of Masonry is equally true of religion, of manners and of art. The Poet Tennyson speaks of those, “whose faith hath center everywhere, nor cares to fix itself in form.” That is, they believe in everything in general and nothing in particular. Their faith is like the earth in the story of creation, as the Bible tells it, “without form and void;” a vague sentiment, as flimsy as a mist and as frail.

Manners, it has been said, are minor morals. That is, they are forms of a social ritual in which the spirit of courtesy and amenity finds expression. So essential are they as a form of social fellowship, that, as Emerson said, if they were lost, some gentlemen would be obliged to re-invent such a code. The phrase, “It is not done,” has more than mere convention behind it. It bespeaks a standard, a sense of propriety, a fineness of feeling, a respect for the rights and feelings of others.

Some of our modern artists are trying to throw off the old classic forms of music, painting and poetry. The result is chaos, a formless riot of color and sound, in which a horse may be green and a song a mere mob of notes, without melody. Without lovely form the spirit of beauty fades and is lost. Ages of experience have wrought out noble forms of art and life, which we cannot defy or ignore without disaster.

The same is true of Masonry. Gentle, wise, mellow with age; its gracious spirit has fashioned a form, or body, or an art; if we call it so, in which its peculiar genius finds expression. Its old and lovely ritual, if rightly used, evokes the Spirit of Masonry, as each of us can testify. The mere opening of a Lodge creates a Masonic atmosphere in which the truths of Masonry seem more real and true. It weaves a spell about us, making fellowship gracious. It is a mystery; we love it, without caring to analyze it.

By the same token, if the rhythm of the ritual is bungled, or slurred, or dealt with hastily or without dignity; its beauty is marred and its spell broken. Just imagine the opening of Lodge, or any one of the Degrees, jazzed up, rushed through with, and how horrible it would be. The soul of Masonry would be sacrificed, and its spirit evaporated. For that reason we cannot take too much pains in giving the ritual such a rendering as befits its dignity, its solemnity and its haunting beauty.

No wonder Masonry is jealous of its ceremonies and symbols. It hesitates to make the slightest change, even when errors have crept into the ritual, lest something precious is lost. Indeed, it is always seeking “that which is lost,” not alone in its great Secret, but in all its symbols which enshrine a wisdom gray with age, often but dimly seen, and sorely needed in the hurry and medley of our giddy-paced age.

Mere formalism is always a danger. Even a lofty ritual may become a rigmarole, a thing of rut and rote. Sublime truths may be repeated like a parrot, as the creed in a church may be recited without thought or feeling, by force of habit. Still, such a habit is worth

keeping, and often the uttering of great words stirs the heart with a sense of the cargoes of wonder which they hold, for such as have ears to hear.

No matter; our fear of formalism - its mockery and unreality - must not blind us to the necessity of noble, stately and lovely form in which to utter and embody the truths that make us men. For that reason every part of the ritual ought to have Due Form, nothing skimped or performed perfunctorily, in order that the wise, good and beautiful truth of Masonry may have full expression and give us its full blessing. Only so can we get from it what it has to give us for our good.

Take, for example, the Opening of the Lodge, so often regarded as of no great importance in itself, save as a preliminary to what is to follow. Not so. Nothing in Masonry is more impressive, if we see it aright. As a flower "opens its Lodge," as one poet puts it, when it unfolds its petals and displays its center to the sun, which renews its life; so the opening of a Masonic Lodge is a symbol of the opening out of the human mind and heart to God. It is a drama of an inward and ineffable thing, not to be spoken of except in the poetry of symbol.

One sees more plainly in English ritual, in which the three Degrees, or grades as they name them, has each its stage. First is the stage appropriate to the Apprentice, a call to lift the mind above the level of external things. The second is a further opening, an advance in the science revealing greater things than Apprentices may know. It is an opening "upon the square," which the first Degree is not.

By the time we reach the Third Degree, a still deeper opening of the mind is implied, "upon the centre," for those of the Master rank, involving the use of finer powers of perception, to the very center and depths of being. How far and to what depth any of us is able to open the Lodge of his Mind, is the measure of what Masonry is to us. As an ancient manual of initiation tells us, urging us to an inward quest:

"There lives a Master in the hearts of men who makes their deeds, by subtle-pulling strings, dance to what time He will. With all thy soul trust Him, and take Him for thy succor. So shalt thou gain, by grace of Him, the uttermost repose, the Eternal Peace." Such meaning, and far more than here hinted, lie hidden to most of us in the simple ceremony of opening the Lodge. How much Masonry would mean for us and do for us, if only it had its due form both of ritual and interpretation. It might not explain all riddles, but it would light many a dark path, and lead us thither where we seek to go.

Religion, untainted, here dwells;

Here the morals of Athens are taught;

Great Hiram's tradition here tells How the world out of chaos was brought.

SO MOTE IT BE

FIVE MASONIC THOUGHTS

by Brother William A. Carpenter, R. W. G. M.

From a "Masonic Culture" handbook issued by the Right Worshipful Grand Lodge of Pennsylvania we have extracted several items which came from the inspired pen of Brother William A. Carpenter, the current Right Worshipful Grand Master, written many years ago. They stand the test of time.

OUR BASIC FUNCTION. The basic function of a Masonic Lodge is to make Master Masons.

This does not mean the formality of raising candidates. It extends far beyond that period in the life of a Mason. The task of making Master Masons must be directed toward all of us, those who are Master Masons and those who are in the process of becoming Master Masons.

The fruits of our efforts to teach and to learn about Freemasonry, the interest that we show the candidates as we welcome them into the new world of Freemasonry, will be evident in the years to come.

If we sow well, we are bound to reap well.

BEING WELL AND DULY PREPARED. Being "Well and Duly Prepared" is a Masonic expression. Masons understand its significance in the Lodge Rooms. However, they may also interpret it outside the Lodge. No Mason enters even the ground floor of the Lodge unless he is "Well and Duly Prepared." So simple is his dress that it provokes no envy. He is dressed properly for the occasion, and everyone so dressed feels perfectly at ease among his Brethren. No place here for the rich to boast of fine raiment and resplendent jewels, nor for the poor to envy his more fortunate Brother or covet his wealth. Their clothing in each case symbolizes labor and innocence. With hand and brain, each is ready to serve his fellowman; with forbearance and toleration, each is willing to forgive the crude and ignorant everywhere. To carry the symbolism of Masonic investiture still further, every Mason should be clothed in the habiliments of truth. His war-

drobe should contain the robe of justice, with which to protect those who, for any reason, have been deprived of their just rights; the mantle of charity, with which to comfort those made destitute, many times by no cause of their own; the tunic of toleration, with which to hide the weakness of the wayward, and help them to the road of recovery; the cloak of mercy, with which to cover the wounded and suffering in mind or body with unstinted sympathy and kindness.

These garments are all of genius quality, measured and cut by a Master Tailor. They are serviceable and in good taste on every occasion. They, too, may be had without money and without price, and, the man who wears them is truly "properly clothed," and "Well and Duly Prepared" as a Master Mason.

FREEMASONRY IS MANY THINGS.

Freemasonry is a Story of Life; with all its joys, its heartaches, its failures and its final triumph over all earthly things.

Anyone can read it, in countless books. Its teachings, its symbols, and its ambitions, are open for general observation. They are practiced in the light, and held up for all the world to see.

Freemasonry is not practiced in the dark, neither are its teachings the dogma of some forbidden cult. We, as Freemasons, are required to reflect the light; to practice its teachings and love by their direction. No greater thing can be said of Freemasonry than that it is an ideal way of life.

No other fraternity offers such profound lessons in its Ritual or Work as does Freemasonry. Each word and each act in the ceremonies of the Lodge carries a true lesson to each of us, if we will but open our eyes to see, our ears to hear and hearts to accept.

We can study Freemasonry for years, as we attend its meetings, and each time we stop to think on the things said and done, we get a new meaning and inspiration from them. There is a never-ending source of pleasure in the various shades of meaning that can be read into each line of our work. Each new meaning and inter-

pretation that we put into some word or act will make that passage live for us, and we will begin to see Freemasonry for what it is intended. Great men have devoted many years of study and meditation to the cause of Freemasonry and when their work is finished they realize that they have only begun to see the light and that they have only started to uncover the true meanings of the work.

Freemasonry has been talked of and written about by countless men in every country of the world. Its members have been persecuted in all lands at one time or the other, but it still grows and flourishes as no other fraternity on earth today.

There must be something good and great in Freemasonry, for it to stand through the years as a beacon of light to its members and as a symbol of the true way of life for all to see and follow. Its greatness is not due to its secret teachings, its mysteries or fanfare of its deeds, but rather to the profound lessons taught to its members and to the comfort, inspiration and enlightenment brought to all who will but study

Freemasonry frowns on advertising its good deeds, preferring to let those who benefit from them reflect its goodness, that others might have hope and desire the better things of life.

Freemasonry offers comfort to those who sorrow, hope for those who despair, wise counsel for those who err, and the joys and contentment of life to all.

SEEK AND YE SHALL FIND. The making of a Freemason consists in a continued course of education, and of character forming. While it may be accepted that it is an innermost desire, followed by obligations that makes one a member of the Craft, yet in a truer and better sense, a man is never a Freemason until he truthfully and loyally lives up to his obligations. And he cannot do that until he understands them, and eventually knows their scope and real meaning.

Freemasonry can very well be divided into many phases. Its landmarks, its customs, its

constitution and its laws, just to mention a few, if studied and mastered, can provide a most interesting course for the Master Mason seeking Masonic knowledge. Its historical background can provide an interesting program of investigation to the member attracted to a desire for research.

One peculiarity about Freemasonry is that it will stand investigation. The deeper the research, the more extensive the knowledge of its hidden art and mysteries, the more highly it is appreciated. A member of the Craft who merely takes his degrees in a listless, careless sort of manner, and then remains as just a spectator at Lodge meetings, may hold to the opinion that Freemasonry differs little from other societies. To the contrary, the Master Mason who delves deeply into Masonic literature, takes a lively interest in every part of the Ritualistic and lodge Work, and learns the origin, meaning and moral bearing of its symbols, cannot possibly fall into such an error. To him Freemasonry has a refining and elevating influence not to be found in the ordinary run of organizations .

The philosophies of Freemasonry, when discovered and then accepted and practiced, provide that simple but profound solution to the problems of human relationships. May it be accepted that Freemasonry is a way of living to the Master Mason who is interested enough to appraise and value the wealth that is his, and his alone, by virtue of his Masonic Membership.

The best informed Master Mason is the Master Mason who reads and studies. Consequently, if we want Freemasonry to be of practical usefulness and cultural attainment, we, as Freemasons, must not neglect our Masonic reading, our Masonic studying and our research for more Masonic Light.

NEEDED: A KNOWLEDGE OF FREEMASONRY. At no time in Masonic history has there been a greater need for understanding of what Freemasonry is and what it stands for than there is today. Much has been left undone

in the education of Members of our Lodges.

The first essential in Masonic education is that desire to become interested and enthused in Freemasonry followed by a thirst for knowledge as to what Freemasonry is all about. Here is where the instructors can serve well and can influence the candidate in a continuous search for more Masonic Light.

The qualifications for instructing are less exciting than may be imagined. What is essential is a basic knowledge of Freemasonry by the instructor. In this day and age, with so many counter attractions, it becomes more evident that greater efforts must be put forth to instruct our new Members in the ideals and fundamentals of Freemasonry.

Every Lodge should have a definite program along authentic Masonic educational lines. We must understand what Freemasonry really is before we can practice Freemasonry in our lives. We must remember that Freemasonry is judged by the actions of its individual members. We must set an example to those outside the Craft at all times.

The need for Masonic knowledge is often evidenced in our Lodges, This can be alleviated where dedicated members qualify as instructors and then serve in teaching the principles and fundamentals of Freemasonry to all who will listen.

What is Masonry?

BY Bro. Walter H. Bonn, Victor, Iowa

It's not a sign or handshake, a hall where tilers sit,
It's not a guarded building, where passwords will admit,
It's not a place of symbols, which Wardens oft display,
It's not a lodge of members, who meet in white array.

It is the home of justice, of liberty and truth,
Of loyalty to country, of sympathy for youth,
Of succor for a brother, of gentleness and cheer,
Of tolerance for neighbors, whose life is often drear.

FOR NEWLY RAISED BRETHREN

edited by:

Robert H. Starr

Samuel Gompers-Benjamin Franklin Lodge No. 45

Washington, D.C.

You have now received the three Symbolic degrees of Ancient Craft Masonry and, I hope soon, such instruction in the work of those degrees as will enable you to pass a creditable examination therein—whenever you should visit lodges in this or other jurisdictions throughout the world where you are unknown and cannot be vouched for as a Master Mason.

You have also received, I hope, through the Lodge System of Masonic Education prescribed by our Grand Lodge an appreciation of the lessons we are trying to teach and are versed, at least to some extent, in the history, traditions, laws, customs and usages of the Craft. As a part of the Masonic Education program, you have been told of your privileges, your duties and your responsibilities as a member of your Masonic Lodge. Some of these may be enumerated briefly as follows:

(a) To hold membership in some lodge.

(b) To pay regularly and promptly such dues and assessments as your Lodge may

levy. To attend the communications of your Lodge, to join in its deliberations, to have a voice in its decisions and to assist in discharging its responsibilities, among which are:

1. Volunteer service on committees.
2. Donations to the Masonic Blood Bank, if eligible.
3. Assistance in conferring degrees.
4. Attendance and assistance at Masonic funeral services when summoned.

Your Lodge needs your help in these and many other ways. Masonry makes no demands; she provides opportunities, she gives you the key to a door, she opens a path to your feet, but she forces you neither to use the key nor travel the path. She beckons; you may follow or not as you please. If you follow, you will travel strange ways, but you will find them increasingly pleasant the further you go.

This paper is limited to providing information about some of the courtesies and etiquette of lodge life as generally, although not necessarily universally, practiced. Masonry has developed its own conventions, governed by tradition, custom and usage, by which its members act in lodge and in the anteroom and live together with the least friction. Not to proceed according to their dictates is not a Masonic offense; it is merely a lack of Masonic manners. Unless you belong to a most unusual lodge, or had a most wise brother for an instructor, it is doubtful if you were told much about these little niceties of lodge conduct. You are supposed to attend your lodge and learn by observation.

A. Entering or retiring from lodge at labor or at refreshment by use of the due guard - symbol of a Mason's obligations.

One of the prerogatives of a W.M. is to control the admission and retirement of both members and visitors to his lodge. Masons, entering a lodge give the due-guard to salute the W.M. at the Altar, if the lodge is at labor. This practice assures the W.M. that the brother knows on which degree the lodge is open. A brother making a wrong sign can be instructed immediately. He can readily determine this before giving the due-guard by observing how the square and compasses are placed upon the Holy Bible on the Altar. The salute informs the W.M. that the brother is a Mason of the degree on which the lodge is open; if he makes an inferior sign and cannot, on request, give the right one, the W.M. can then use other means to ascertain that no E.A. or F.C. is present in a Master Mason's lodge. The salute is a silent assurance to the W.M. and through him to the brethren: "I remember my obligations."

Brethren give a similar salute to the W.M. at the Altar upon retiring in order to get permission to leave. No one can enter or leave a lodge room while a lodge is at labor without permission. If the W.M. does not wish the brother who salutes to retire, he tells him so, instead of responding to the salute.

At refreshment the lodge is in charge of the J.W. in the South, which thus becomes, for the time being, constructively the East. The J.W.'s pillar is raised and the pillar of the S.W. is lowered. The same salutes are given to the J.W., as are usually given to the W.M. and for the same reasons, in the event a brother wishes to enter or retire.

The W.M. in the East occupies the most exalted position in the gift of the lodge. A lodge which does not honor its W.M., not because of what he himself may be, but on account of the honor given him, is lacking in Masonic courtesy. The position he occupies, not the man himself, must be given the utmost respect, if the traditions of

the Fraternity are to be observed. It is, therefore, to the W.M., not to John Smith who happens to be the W.M., that you offer a salute when you enter or retire from lodge. Like any other salute, this may be done courteously and as if you meant it or perfunctorily as if you did not care. The man who puts one finger to his hat brim when he speaks to a woman on the street compares poorly with his well-bred neighbor who lifts his hat. Taking the hat off is the modern remains of the ancient custom of Knights who removed their helmets in the presence of those they felt their friends and thus, before those they wished to honor by showing that they trusted them. A man removes his hat before a woman to show his respect. Touching the brim is but a perfunctory salute. Similarly, the salute to the W.M. is your renewed pledge of fealty and service, your recognition before all your assembled brethren of your obligations. It is performed before the W.M. and the Altar to show him your veneration for his authority, your respect for all of that, for which he stands. To offer your salute as if you were in a hurry, too lazy properly to make it, or bored with its offering, is to be, Masonically a boor. Moreover, brethren should not approach the Altar with bundles or papers in hand. Some lodges permit smoking during a business meeting. Even here, however, a brother is not too respectful who makes a solemn salute to the W.M. before the Altar with a cigarette or cigar either in his mouth or in his hand.

B. Addressing Lodge

In addressing the lodge for any purpose, a brother speaks to the W.M. The W.M. is the lodge. A brother stands to order when addressing the chair, gives salute (due-guard and penal sign) and begins speech only after the W.M.'s recognition. A brother does not turn his back on the W.M. to address the lodge without permission from him. He who seconds a motion rises and salutes when doing so. No brother should ever sit while speaking. Moreover, the spectacle of two brethren on their feet at the same time, arguing over a motion, facing each other and ignoring the W.M. is not one which any W.M. should permit. But it is also one which no W.M. should have to prevent!

Failure to obey the gavel at once is a grave discourtesy. The W.M. is all powerful in the lodge. He can put or refuse to put any motion. He can rule any brother out of order on any subject at any time. He can say what he will and will not permit to be discussed. Brethren who think him unfair, arbitrary, unjust, or acting illegally have redress; the Grand Lodge can be appealed to on any such matter. But in the lodge, the gavel, emblem of authority, is supreme. When a brother is rapped down, he should at once obey, without further discussion. It is very bad manners to do otherwise; indeed, it is close to the line between bad manners and a Masonic offense.

C. Advancement

If an officer is absent, the officers below his station do not necessarily each move up a chair. There is no "advancement by right" for any office except that of W.M. The W.M. fills any vacancy by temporary appointment. In the absence of the W.M., the

S.W. presides. In the absence of both the W.M. and the S.W., the J.W. presides. The W.M. may ask a P.M. or any brother he believes qualified to fill a temporarily vacant chair.

D. Altar and East

Except in procession during a degree, it is practically universal that brethren do not pass between the Altar and the East in a lodge at labor. Why? This courtesy is rooted in the thought that the W.M. should have the Great Lights constantly in view. In theory, the Holy Bible, Square and Compasses on the Altar are dedicated to God, the Master and the Craft and are in the charge of the Master. He draws inspiration from the Great Lights on the Altar to preside over the lodge and, therefore, at no time should his view of them be interrupted. This custom is but a pretty courtesy, but it is rooted in a fundamental conception of the Craft - that the Altar is the center of Masonry and that from it and the Great Lights it bears, flow all that there is of Masonic inspiration, truth and light.

E. Altar and Lesser Lights

You have observed that, in our jurisdiction, the Lesser Lights are placed in a triangular form about the Altar. It is customary not to walk between the Altar and a light. The theory is that the Altar and the three lights about it represent the Sanctum Sanctorum, or Holy of Holies, of the original tabernacle in the wilderness. Into this the High Priest could go, but only to return the same way. Brethren enter this symbolic representation in the lodge room, but do not use it as a passageway by passing through it.

F. Altar and West

In passing from the South to the North side of the lodge at labor, or vice versa, between the Altar and the S.W. in the West, a brother should look to the East and give the penal sign of the degree on which the lodge is open.

G. Aprons

Brethren who respect the formalities of their lodge will not enter it undressed; that is, without their apron or while putting on that apron. Aprons should be put on before entering the lodge room. When, as sometimes happens on "big nights", there are not enough aprons, a handkerchief may be tucked in the belt to take its place. The spectacle of a late brother hurriedly entering the lodge room at the last moment, tying on his apron as he approaches the Altar is much on a par with a member of church entering it while putting on his collar and tie.

As you have already learned, the use of the apron is extremely old, not, as with the operative Masons, as a protector of clothing and body against tools and stone, but as a

badge of honor. In all times and climes, it has been a badge of distinction. It is as such that a Mason wears it. The material of the Masonic apron - lambskin - is a symbol of innocence, as the lamb has always been. It is a courtesy much appreciated by all Tilers if brethren leaving the lodge room lay their aprons neatly in a pile or in the apron box, instead of dropping them anywhere for the Tiler to pick up and put away.

H. Balloting

The etiquette which surrounds the ballot is a reflection of Masonic thought upon its value and importance. Brethren ballot one at a time after a salute to the W.M. No one should leave or enter a lodge room during the taking of a ballot, with the exception of the Tyler, if he is a member of the lodge. It is customary to present the box first to the W.M. for his inspection, then to the Wardens. The three principal officers ballot without leaving their seats. In some lodges the box is passed also to all officers and P.M.'s. What is customary is good manners. It is a gentle courtesy for the Master to ask the Tyler to enter and vote, his place being taken by another meanwhile. This is properly done after all but the Tyler have voted.

In all Grand Jurisdictions the ballot on candidates is secret and inviolable. It is considered un-Masonic for a brother to divulge how he intends to or has balloted or to attempt to ascertain how another will or has balloted. Peace and harmony are the foundations of all Masonic meetings. For Brother A to learn that Brother B has balloted or will ballot against his friend would disrupt that peace and harmony.

The rejection of a candidate is a blow to him who has applied. If everyone knew who had cast the black cube, the rejected man might speedily learn and cause of friction in the profane world would then have come out of a Masonic Lodge.

It is the duty of every member present to vote and the W.M. may oblige him to do so. A Brother who does not vote, because too lazy, or too indifferent, or for any other reason, is discourteous because he injures the ballot, its secrecy, its importance and its value.

I. Conclusion

The thoughts above outlined will disclose that good manners in Masonry, like those in civil life, are rooted in kindness and flower in good will. They oil the Masonic wheels and enable them to revolve without creaking. They smooth the path of all in the lodge and prove to all the truth of the ritualistic explanation of that "more noble and glorious purpose" to which we are taught to put the trowel.

FOREVER CONCEAL, AND NEVER REVEAL

The “Secrets” of Freemasonry

By: Eugene L. Goldman, P.M.

Brother Goldman is a member of Blackmer Lodge #442, Free and Accepted Masons, State of California. He served his lodge as Master in 1993 and currently serves as Chairman of it's Masonic Education Committee.

While serving my Lodge, I had occasion to call on one of our Entered Apprentices to ask about the reasons for his long absence from the Work. Like all too many men who join our Fraternity, he completed his initiation and then disappeared. He had several reasons; the demands of his busi-ness had picked up, some personal issues requiring his attention at home, scheduling problems with his Coach, etc. All these were valid, but there appeared more to this than he was letting on. After some more conversation the truth was revealed... he was concerned about his obligation, particularly about the penalties for revealing our secrets.

Our Brother is a man who is very interested in Symbolism, Metaphysics, and (what we call our) Esoteric Work. The reason he sought out a Lodge to join was to write some papers on our Symbolism! He explained that he became alarmed when taking the obligation. We never informed him of what “secrets” he had just vowed to protect! We simply advised him of grave penalties for failing to protect them. This caused him concern, as it was his goal to bring some light to non-initiates in his writings. Being a man of much honor, he felt it better to go no further in our mysteries to be free to explain some of our symbolism to non-masons.

Symbolic vs. Pragmatic

We entered a discussion of the penalties. The need for protection of our secrets was, and is, self evident . . . if everyone knows our secrets, we have none. Having none, we are no longer unique, or even special. Nothing then remains to induce men of good moral character to want to associate with us. We discussed the historic nature of the penalties. Without addressing the accuracy of our alleged descent from the Knights Templar, there have been other times in history when Masons have faced death simply for being Masons, and living according to Masonic principles. Hitler, Franco, Khomeini, and others have issued death sentences for freethinkers. We teach our candidates to be freethinkers by the nature of our ceremonies.

He was surprised to learn that, under Masonic Law, the strongest penalty a Lodge can impose on a member is simply expulsion from the Fraternity ! Although to most Masons, separation from the Craft would be far worse than the grisly acts described in our Ritual ! The term “no less a penalty” applies here, in great measure. The thought of revealing our secrets to the unentitled should cause revulsion in the minds of our membership.

The Secrets Themselves

What are our secrets? Today, in this country, our existence is well known. Published phone numbers and meeting times, even the jewelry openly and proudly worn by many Masons is evidence of this.

That we use mystic ceremonies, embedded with symbolism to impart moral and ethical lessons to our novitiates is almost as well documented. Any interested person could enter a specialty bookstore, purchase a book or two and learn the essence of our ceremonies. At the Local Masonic Center in my area there is a book store, well stocked with books on and about Masonry, and writings by many Masons. Many of these books clearly explain our ceremonies and the reasons for the manner in which we exemplify them. Within the same building there is a library containing hundreds of volumes of writings by countless Masonic scholars. Most of these books discuss either the history of our Craft, or the Ceremonies and symbolism we employ in our Work. Who we are, what we do, and how we do it are clearly not secret.

We proudly refer to our modes of recognition as the only secrets in our craft today. In my library at home, I have books describing our ritual in detail. These books have clear English text and include our cherished modes of recognition (complete with diagrams). These books were purchased at a wonderful little bookstore in the Business district in my neighborhood. Any interested person, with a few dollars, can do the same. Though Masons treat the modes of recognition as secret, they could not be considered unknown outside the Craft.

Secrets Defined

Well, what does that leave? It sounds like it's all out in the open. Our existence, methods, ritual, even the ways we recognize each other are known to any expressing an interest. The real secret of our Craft is the spiritual and emotional growth we encountered because of the experiences we shared. The true Mysteries of Free-masonry are contained within the acts of being conducted around the Lodge Room, kneeling at the Altar, first learning the Grips and Words of the several Degrees, and participating in the Third Degree Ritual. Experiencing this as we do (first hand) cannot be described in words. As with many other life experiences “you have to be there” to really understand it. Words could only confuse the issue, never explain it.

What this means to us, my Brother

What does it mean that we are required to keep all this secret? The prohibition against unlawful disclosure of these secrets is meant to protect our ritual from corruption. It is not prohibited to instruct a candidate in the Work. Proper instruction of Candidates is strongly encouraged by Lodges.

Candidates Coaches (the unsung warriors of our Fraternity) spend hour after hour personally instructing candidates in a myriad of areas. The Ritual Work, the history of Freemasonry, even proper Lodge etiquette are topics of much discussion. They spend many additional hours sharpening their proficiency in the Work to do this more effectively. They patiently answer the hundreds of questions posed by Candidates. Officers spend evenings away from their families to attend practices to improve their Work. In California, Coaches and Officers are required to attend District Schools of Instruction, and when proficient, they are certified by District Inspectors. Inspectors are supervised by Assistant Grand Lecturers. These men come under the oversight of the Grand Lecturer. The Grand Lodge of California, and most of its constituent Lodges, have active committees on Masonic Education. This elaborate system exists to insure that Candidates receive proper instruction.

Work is done only in a tyled Lodge, by qualified Officers. Coaching is done in private set-tings, by skilled and dedicated men. In this way the Ancient Landmarks are preserved. If Degrees were to be conducted by the unqualified, errors would begin to seep in and Keystones would begin to change or disappear. The essence of the Work would change and those elements that make it what it is would be lost. Thus, it is easy to see why the admonition against unlawful disclosure of our Work exists.

The ‘flip side’

“That is it’? All I have to do is leave things to the Officers and Coaches and I have fulfilled my Obligation?” Not at all! Remember promising never to reveal these secrets unlawfully? That promise contains a hidden injunction to reveal lawfully. Relate the emotions you feel in Lodge to your family and friends, and to the way in which you conduct your life. Share what Masonry means to you by your conduct out of the Lodge. Remind yourself why you are a Mason. Let the world see, by your actions, evidence of the growth you experienced. Promote your Lodge’s activities and invite non-Masons to social activities. They just might get caught up in the spirit of Brotherhood and ask “How may I become a Mason’?”. Then discuss the member-ship and degree processes with him. If he asks for a petition, help him fill it out. Introduce him to other members of your Lodge.

Lawful disclosure of our secrets

Signing a petition also carries with it a moral obligation. It obliges you to support our new Brother through his Masonic travels. Be present at his Degrees and Proficiency examinations. Patiently answer his questions, or refer him to his Coach. Sit with him at Lodge dinners and in Lodge. Be to him the friend you told your Lodge he was to you.

Being a member of a Lodge enjoins you to attend whenever you can, even if you are not an officer. A full Lodge room for an initiation expresses the love of the fraternity to the Candidate and encourages him to become more active himself.

Doing these things will go a long way to fulfilling your “unstated” obligation to lawfully communicate the secrets of Freemasonry. Become a True and faithful Brother and encourage others by your cackle.

Meanwhile back at the Coaching Room

Remember our Candidate? As this paper is being written, he has actively resumed meeting with his Coach. He is looking forward to completing his Degrees, and writing many excellent articles on our Craft. I know he will be happy as he forever reveals, and never conceals much of the non-secret information about our Fraternity. He will be happier still as he lawfully communicates many of our secrets.

FOUNDATIONS OF MASONIC LAW

SHORT TALK BULLETIN - Vol.XII March, 1934 No.3

by: Unknown

The history of law and law making is the history of civilization. As man's sense of justice developed with increasing needs and responsibilities, his ideas of legal enactments altered and changed. What was lawful in one age became crime in the next; what was criminal in one age was sanctioned by legislation in the next, in a thousand periods, climes and countries. Within the memory of men now living in the west it was permissible to hang a horse thief with no more legal basis than common necessity; today we name it lynching and make it illegal. Similarly, it was once illegal for a man to run away from his employer (slaves, prior to the Civil War) whereas now any man may travel where he will.

Masonic law, also, has seen developments during the nearly two and a quarter centuries since the formation of the Mother Grand Lodge;

Some acts right in one age are wrong in this, and certain wrongs of one century become right in the next. For instance, the power to make a Mason at sight is now denied by some Grand Lodges to their Grand Masters; the ancient right of all Lodges to be represented in Grand Lodge by both Master and Wardens is not now universal. In the narrower sense, Masonic law rest upon the Old Constitutions, the Old Charges and the Landmarks; the superstructure is made up of the Constitutions and By-Laws of Grand Lodges; the decisions of Grand Lodges on appeals; the edicts of Grand Masters; the decisions of Grand Masters, sometimes standing without review, more often reviewed and confirmed by Grand Lodges.

But in the wider sense, Masonic law is based upon English law - which goes back to Roman law - so that it is within the facts to say that Masonic law is a development of the ideas of equity, and the administration of justice, of the days of ancient Rome. From the time of the reign of Diocletian (284-305 A.D.) on political theory the Roman State was republic. Ultimate sovereignty was in the Roman people. The Emperor was the First Citizen, to whom the Roman people had delegated their sovereignty for the time being, by act of legislative authority. As time went on, the Emperor became thought of as the ultimate repository of sovereignty, the source of law. His powers began when he welded the authority which the sovereign Roman people delegated to him. But inasmuch as the people, through their legislative assembly, could lawfully enact a law, the Emperor, having been delegated their authority, came to be thought also to have the power to enact a law. Law thus enacted by the Emperor, by virtue of legislative authority vested in him, was called "Constitution," or in our language, Constitution. Actually enacted by the Emperor, such laws were considered rules established by legislative act. A second medium by which the Roman Emperor made law was by decisions in cases taken before him on appeal, or cases adjudicated directly by him. The Emperor filed his opinion or

judgment, which when rendered was called a decree. Under the Roman system, a Roman magistrate had no power to render a decision of judgment; such decisions were rendered only by judges or arbitrators chosen for the case. A magistrate, however, could decide certain matters and render a decree; these powers also were delegated to the Emperor at his accession.

Power to make or declare law by edict originally belonged to the magistrates of the Roman Republic, and was exercised by the Praetors or judicial magistrates. In the beginning edicts were pronouncements by a magistrate of a course which he proposed to take in the administration of his office, to the end that the citizen might know what to expect. In time these pronouncements easily became authority, and had the force and effect of law which governed the administration of the official who made the pronouncement. When the power of the magistrate was delegated to the Emperor, the power of issuing an edict also passed to him. The Emperor was thus given authority to issue general orders governing matters of administration, which had the full force and effect of law. In the Roman Empire an edict was a general administrative law, as distinguished from a judicial order, prescribing the conduct of some matter of administration.

The Roman Emperor also made or declared law by “rescripts”; letters or answers which he made to questions put to him by judges or magistrates. In the judicial system of Rome, a judge, having a cause for adjudication, was advised by the expert opinion of a person learned in the law, known as the Jurisconsult. As the Emperor was the Jurisconsult of highest authority, the practice of submitting questions of law to him for his opinion was but natural; having all the sovereign power of the Roman people vested in him, his determination was final.

“The Constitutions of the Free-Masons” published in 1723 contains the “History, Charges, Regulations, & etc.” of the Craft. This volume is the foundation stone of our Masonic law. But it is not the only “Constitution” of Freemasonry.

At the end of the eighteenth century the people of this country constituted themselves the sovereign, and as much the highest earthly power, fixing as the frame work of the Government then formed what we call the Constitution, the object being to limit the several organs of Government set up. Proceeding from the highest earthly power, this is our superior law, to which the several legislatures and departments of the Government must yield. In the same way, the Constitution of a Grand Lodge, whether called by that name or another, is the superior law of that Grand Lodge; the act of the supreme legislative authority of all Masons in that Jurisdiction, acting through their legally authorized representatives. Whatever the Grand Lodge establishes and promulgates as its fundamental law becomes its Constitution. In the early part of the eighteenth century, a Constitution in this sense was unknown; Anderson’s Constitutions was but a reducing to writing of existing usage and customs. So, in speaking of Masonic Constitutions, we must distinguish between Anderson, whose work was fundamental Masonic law, and the Constitution or governing instrument of an individual Grand Lodge, devised and adopted by it to fit its own particular needs. Anderson’s Constitutions belong to the Craft as a

whole; a Grand Lodge's Constitution is its alone, and has no force or effect beyond its Jurisdictional limits of authority. The similarity between the law of Rome and the modern conception of Masonic law is striking. To the Roman Emperor was delegated the powers of the sovereign Roman people. To the Grand Master is delegated many (not all) of the powers of the sovereign Craftsmen. Thus, in Landmark 3, in the "Constitution, By-Laws, General Regulations and Edicts of the Grand Lodge of New Jersey," we read:

"The Grand Master is elected by the Craft, and holds office until his successor is duly installed. He is the "Ruler" of the Craft and is, of right, the presiding officer of every assemblage of Masons as such. He may, within his Jurisdiction, convene a lodge at any time or place and do Masonic work therein; may create lodges by his warrant, and arrest the warrant of any lodge. He may suspend, during his pleasure, the operation of any rule or regulation of Masonry not a "Landmark." He may suspend the installed officers of any lodge, and reinstate them at his pleasure and is not answerable for his acts as Grand Master. He may depute any brother to do any act in his absence which he himself might do if present." This excerpt has been chosen because it sets forth certain powers of the Grand Master more plainly than is done in some other Jurisdictions, but his fundamental powers are rarely questioned in any Jurisdiction. Particular attention is called to two statements: the Grand Master is the "Ruler" of the Craft, and, he is not answerable for his acts as Grand Master. These two powers over the Roman people were inherent in the Roman Emperors. The Roman Emperor made law by decisions in cases taken to him on appeal, or in those which he adjudicated directly. The Grand Lodge hears appeals from those involved in Masonic trials, and affirms or reverses the decision of the Lodge (or trial commission); Grand Lodges adjudicate directly in trials involving Masons who are members of Grand Lodge. The modern conception of justice is bound up in our belief in the right of appeal from a lower authority to a higher, and finally to the highest, that fallible human justice may be made as infallible as possible. The brother in Lodge cannot appeal from the decision of his Master, but can appeal to the Grand Master or the Grand Lodge. The brother tried, convicted and punished, may not appeal to the Lodge that tries him, but may appeal to the highest authority, the Grand Lodge.

The Roman Emperor made law by "rescript"; by letters of answer to questions put to him by a judge or magistrate. All Grand Masters are called upon to make decisions on questions asked by Masters of Lodges or individual Craftsmen. Like those of the Emperor, these decisions are law for the time being, and usually (not invariably) become part of the written law when Grand Lodge receives the Grand Master's report of the decisions he has made during the year. The Grand Lodge either affirms the decision, or, if its legality has been questioned by the Committee on Jurisprudence, may adopt the Committee's report, thus determining that the law in the future is contrary to what the Grand Master decided.

The Roman Emperor made law by edict. An edict was initiated by the Emperor; the decision came as a response to an appeal. The Grand Master may issue an edict as an initiatory act of law making, it stands as law until repealed or affirmed by Grand Lodge. The development of law making in modern times is divided by Dean Roscoe Pound into four stages:

1. Unconscious legislation, when dealing with common law principles. The facts of the case before the Court may differ from those of a former case, to which the Court has applied a common law principle. Notwithstanding the difference in the facts, the Court may extend the common law principle to cover the case at the bar; the legal effect of this is to extend the common law doctrine to new limits. This was described by the late Justice Harlan, of the Supreme Court, as “Judicial Legislation,” because in law the latest application of a doctrine establishes the law of jurisdiction.
2. Declaratory legislation, or reducing the unwritten law to written law. This does not result in new law, but only gives written authoritative expression to already existing common law.
3. Selection and amendment, when by the political union of peoples with divergent customs, it becomes necessary. A new State resulting from a combination of peoples of different customs, requires selecting and amending laws and customs of the different peoples to fit the needs of the new State.
4. Conscious legislation; law making to meet existing exigencies or new conditions.

Here also we find distinct parallelism with Masonic law. The law of a certain Jurisdiction states that no man may be made a member of the Craft who is “engaged in the manufacture or sale of intoxicating liquor.” By “unconscious legislation” a Grand Master extended this to mean, also, a book-keeper employed by a man who sold liquor. A later Grand Master extended this enactment to mean a stockholder in a hotel company who countenanced the sale of liquor by that hotel. As these decisions were confirmed by Grand Lodge, they became constitutional law in that Jurisdiction.

Masonic declaratory legislation, reducing the unwritten to written law, first took place in London in 1723, when Anderson’s Constitutions were published. But the process has by no means been completed. Many Grand Jurisdictions have local customs which have grown up through the years; it occurs to someone, or the need arises, to have this reduced to writing and made a part of the constitution of the Grand Lodge By-Laws. It is properly put before Grand Lodge, and becomes law.

In a certain Jurisdiction the ancient custom of opening the V.S.L. at definite passages of Scripture during the three degrees was thought by some to be more honored in the breach than in the observance. Grand Lodge decided that what its prophets contended was the common practice, should prevail. It is now law in that Jurisdiction that the Bible may be opened “at Random.”

Selection and amendment takes place Masonically when a new Grand Lodge is formed, or an old one splits in two. When the States of North and South Dakota were formed from the Territory of Dakota, the Grand Lodge of the Territory became two Grand Lodges. The Grand Lodge of North Dakota selected and amended the law of the Mother

Grand Lodge to form its own Constitution. Conscious legislation in Masonic bodies is similar to that in all other legislative bodies. In almost every Grand Lodge meeting some amendment to existing law is offered, to lie over for a year, or having been proposed the previous year, it is acted upon and accepted or rejected.

Grand Masters and Grand Lodges today have far more despotic power than any ruler or national legislative assembly in any modern body politic. That such despotic authority has learned to rule wisely and well; that Grand Masters under-emphasize rather than over-use their powers; that the Craft as a whole is well, sanely and soundly governed, are tributes to the gentle influence of the principles of Masonry, too great for even headstrong men to oppose. Truly, Masonic leaders have well learned the ancient truth:

“O, ‘tis excellent To have a giant’s strength, but it is tyrannous To use it like a giant!”

FREEMASONRY: FROM CRAFT TO TOLERANCE

Freemasonry has again come under attack from those who do not like our Fraternity. This response by Bro. M.B.S. Higham, R.N., Grand Secretary of the United Grand Lodge of England talks about our Fraternity in a very straightforward and informative way. Written by Bro. Higham for a British reader, it also has a clear message for the American reader as well.

It's sad to note that from the end of the Second World War until two years ago—individual members of the Craft progressed from what might have been a becoming reticence about their Masonic affairs to an almost obsessive silence. This attitude allowed Freemasonry's critics free rein. No answer was taken as an admission that allegations were true, and Freemasonry's reputation suffered—to put it mildly. It is time the record was set straight, and I am happy to say that in the last two years we have begun to do something about it.

Now what is Freemasonry? It is for most of us a spare time activity but above all it is FUN. After joining for various reasons, we stay Freemasons because we enjoy it, and we really do, in spite of the heavy things I shall have to say in a moment about morality and so on. It demands that we put something into it, and as in everything else in life worth doing, we get something back—not materially; mostly sheer enjoyment.

Some scholars claim that Freemasonry's antecedents run through the mediaeval guilds back to the builders of King Solomon's Temple. Certainly much of its basic mythology comes from the Old Testament, but it is impossible to prove definite links to times of enormous antiquity. It is, however reasonable to see in modern Freemasonry many links, which may be direct, with the ancient craft of the free-stone mason.

These masons were skilled men who had learned their trade (or craft) in a long apprenticeship and assembled in Lodges to build castles or cathedrals and a variety of other buldings in stone. They guarded their trade secrets with prudent care, partly for the good reason, which will be recognized now, of protecting their jobs, and partly because they were proud of the standards of workmanship they could achieve and wanted to maintain them. To guard their trade secrets and the plans of their work they may well have had their own passwords and other means of recognition, and I expect they were, to unqualified strangers, a pretty exclusive bunch, intolerant of outsiders. They looked after their fellow craftsmen, and were bound to give a qualified journeyman a day's paid work or the means to reach a neighbouring Lodge which might offer him more lasting employment—a primitive form of charity. We might guess that as respectable craftsmen they tried to ensure that the members of the Lodge were law-abiding citizens, and they would generally have done what they could to avoid political trouble—as any sensible person did in mediaeval times. Religious strife until the Reformation would have been easy to avoid: one Church—no problem.

If modern Freemasonry's roots are indeed among the operatives, there was then a transitional stage in the 1600s when non-operative men were admitted to operative lodges as honorary members or as patrons—and then gradually took over the lodges, using the stonemason's customs and tools as a basis for teaching morality.

Lodges in nearly the modern form were working at the end of the 17th century, for in 1717 four London Lodges, whose origin is charmingly claimed as of 'time immemorial' and therefore must then have achieved at least some antiquity, formed the original Grand Lodge of England. The Grand Lodges of Ireland and Scotland followed in 1725 and 1735, and from these three Grand Lodges have sprung all the other Freemasonry which we accept as regular in the world.

Having dealt with history, we now turn to Freemasonry as it is. Modern Freemasonry has not changed much from its original non-operative form. There are some differences, which I shall mention, but the basic, essential qualifications for membership are unchanged. To be admitted and to remain a Freemason, a man must believe in the Supreme Being—a God (and to stifle Manichean questions the God must be a good one). To begin with in Masonic ritual this God was treated (if that is not too disrespectful a word) in Christian terms (although this did not prevent Jews from being Freemasons from very early times). In the English Craft in a process which started in the middle 1700s and ended in 1816, Christian references were removed from the ritual to enable men of different faiths to take part without compromising their own beliefs. This is practical tolerance, and one of Freemasonry's great strengths. It enables men of all faiths (who might 'otherwise have remained at a perpetual distance') to meet in ordinary friendship. Without interfering in the way in which they practice their religions, it shows how much they have in common.

This requirement of belief in the Supreme Being, and the fact that Masonic ritual contains frequent prayers, does not make Freemasonry a religion. Freemasonry offers no sacraments. If a Christian wants spiritual grace, he must go to church. Similarly, if he wants salvation he must seek it in the practice of his religion. Freemasonry may teach or encourage him to do better, but it does not deal in religion or in religion's ultimate, salvation. Religions have doctrines. Freemasons are forbidden to discuss religion in their Lodges, and so no Masonic doctrinal system is possible. A belief is required, but there is no attempt to prescribe how the belief is to be exercised.

There is no Masonic God—if a Freemason prays to the Great Architect of the Universe (or to the Supreme Being by any of the other respectful Masonic vocatives) he knows that his own belief will translate and direct that prayer to the God he worships. Prayer alone does not make a religion. If it did, some might say that Parliament was religious. (Others might say, 'better if it were'.) Prayer was commonplace when Freemasonry began, and modern Freemasons are very faithful to the old ways.

Freemasonry teaches morality. By this, I mean it encourages men to try to be better, to discipline themselves and to consider their relations with others. In this, again, it is not a

religion. Religions encourage morality, too, but they refer it to God. Freemasonry, if you like, deals with morality at ground level, religion takes it upwards.

Freemasonry teaches its moral lessons in a series of ritual dramas—one-act plays, if you like—each with two scenes; first the story or action and then the explanation. The ceremonies of Freemasonry are intensely satisfying to take part in; always different because those involved will change from one time to the next; demanding in that words and actions have to be memorized and deeply impressive to the candidate, because he is the focus of attention of a room full of men who work together to get a message across to him and because the message itself is of compelling interest.

As part of its teaching of morality, Freemasonry invites its members to consider their place in society. It encourages them to practice plain, old-fashioned loyalty to their native country and to respect the law. It is interesting in this context that in the late 1700s after the two Jacobite rebellions and when the country was still racked by political disturbance, Freemasonry was expressly excluded from legislation which proscribed seditious societies. Perhaps we were better understood in those days.

A Freemason is very strongly discouraged from using his membership to promote his own or anyone else's business, professional or personal interests. He knows that the principles of the Craft not only do not conflict with his duty as a citizen or as an employer; or his relations with his local government authority as Councillor or contractor; but should actually improve his performance. Not many associations in the country invite their members to consider their priorities in this way, as Freemasonry does.

“What happens to the Freemasons who cannot maintain high moral standards?” you may ask. Freemasons are human, and are subject to pressures and tensions and may sweat and sin like other people. We take the view that remedies for crimes or civil wrongs or matrimonial differences (all of which may involve morality) lie in court. After this, Lodges are a sort of family in themselves, and like families can and sometimes do exclude those whose moral transgressions make them no longer acceptable. Higher Masonic authority can reprimand or suspend errant Freemasons. Grand Lodge can expel from the Craft. Among all these administrative penalties there may be mercy, not to condone reprehensible conduct, but admitting that there may be another, mitigating side of the story.

Although it is not directly relevant to the main theme, Freemasonry's social side should be mentioned for completeness, and because it is an important part of a Lodge's activities. Most lodge meetings are followed by a meal in varying degrees of formality; many lodges are the basis for informal gathering of their members and families, and as such, are another facet of society.

Super-tolerant, if you like, or prudent if you are more cynical, but Freemasonry takes no part in politics. The discussion of politics in lodges is forbidden (they have plenty to occupy them anyway with Masonic ceremonies and the ordinary business of running a small association) and Grand Lodge will not express any opinion on political matters.

You might wonder why I've said nothing about secrecy. My unspoken theme is that there is very little secret about Freemasonry. Its internal affairs, like those of many associations, are private—and there is nothing wrong with privacy, however unfashionable it may be. There is, however, a great deal that any individual Freemason could tell about the Craft.

Freemasonry is founded either directly or by imitation, on craftsmanship, which is technology to a high standard and gives the modern Freemason a basis of moral stability, which he can add to the spiritual support he draws from his religion.

Freemasonry has a useful place in modern society. We know that we are likely to learn more about ourselves if we talk about Freemasonry so we welcome ordinary interest as a way of helping us explain ourselves better.

GOLDEN SENTENCES

THE CRAFTSMAN - 1866

From an address by De Witt Clinton, before Holland Lodge, the evening of his installation, Dec. 24, 1793

HIS DEFINITION OF FREEMASONRY.

It is well known that our Order was at first composed of scientific and ingenious men who assembled to improve the arts and sciences, and cultivate a pure and sublime system of morality. Knowledge at that time, was restricted to a chosen few; but when the invention of printing had opened the means of instruction to all ranks of people, then the generous cultivators of Masonry communicated with cheerfulness to the world those secrets of the arts and sciences which had been transmitted and improved from the foundation of the institutions then our Fraternity bent their principal attention to the cultivation of morality. And Masonry may now be defined as a moral institution, intended to promote individual and social happiness.

THE EQUALITY OF MASONRY.

Our institution asserts, in language not to be misunderstood, the natural equality of mankind. It declares that all brethren are upon a level, and it throws open its hospitable doors to all men of all nations. It admits of no rank, except the priority of merit, and its only aristocracy is the nobility of virtue.

THE ONEROUS CARES OF THE MASTER.

Sensible I am that neither my age, experience nor abilities entitle me to fill this place. Sensible I am that it is surrounded with difficulties and embarrassments; that it requires promptitude of expression, quickness of thought and presence of mind, and that it demands conciliatory manners and instantaneous perception of character, and a considerable knowledge of mankind.

THE BENEFICENT WORK OF MASONRY.

How often has it showered down its golden gifts into the seemingly inaccessible dungeons of misery! How often has it radiated with its beneficent rays the glooms of affliction, and converted its horrors of despair into the meridian splendor of unexpected joy! How often has it, with its philanthropic voice, recalled the unhappy wanderer into the paths of felicity, and with its powerful arm, protected from the grasp of malice and oppression the forlorn outcast of society! Let the widow, the orphan, the prisoner, the debtor, the unfortunate, witness its beneficent deeds, and in a symphony of gratitude, declare that on the flight of all the other virtues, charity as well as hope remained to bless mankind.

THE DUTIES OF A MASON TO HIS BROTHER.

A Mason is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach censure and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the welfare and reputation of his family; to protect the chastity of his house; to defend his life, his property, and what is dearer to a man of honor, his character, against unjust attacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community. If such are the obligations which a man owes to brother, they are precisely the duties that one freemason ought to perform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor; conscience and religion; a prostitution of all that is deemed sacred and venerable among men. But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty and good faith to all men; she espouses the cause of universal benevolence and virtue; she declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark that, although there are vicious men in the fraternity, yet they are better, than if they were not Masons.

THE RELIGION OF MASONRY.

As Christian Masons, acknowledging the divinity of Christ, we have introduced the Bible into our Lodges, to manifest our belief in the doctrines which it inculcates. In like manner the followers of Moses, Mahomet and Burmah may introduce into their Masonic assemblies their Pentateuch, their Alcoran, and their Vedan; and yet the unity of Masonry would remain - the essential principles on which she moves would be the same; she would still declare to her votaries, I regard not to what sect you attach yourselves; venerate the popular religion of your respective countries; follow the light of your understanding; forget not, however, the doctrines of the religion of nature; adore the Great Architect of the Universe, acknowledge the immortal soul, and look forward to a state of future retribution when the virtuous of all religions and countries shall meet together, and enjoy never fading bliss.

GRAND MASTER'S POWERS

By: Unknown

No presiding officer, president or chairman of any secular body possesses the powers of a Grand Master. But it is a mistake to consider this high office as altogether without limitations. In the forty-nine Grand Jurisdictions on the Union the powers of the Grand East widely differ, albeit all have certain powers in common. All Grand Master preside over their Grand Lodges; all can preside over any particular Lodge; all can call Special Communications' al can issue certain dispensations; all can arrest Charters of Lodges for cause. But in many details the powers of the Grand East differ almost as much as their longitudes.

To define and compare the extent and limitation of the powers of Grand Masters requires a complete study of Constitutions, laws, rules, edicts, decisions, landmarks, customs and practices. Masonry has a large body of unwritten law, as binding and as strictly followed as that which is written; he would be a wise student indeed who could claim to be wholly familiar with all the unwritten law of forty-nine Grand Jurisdictions.

Certain powers and limitations of powers of Grand Masters, however, are set forth in Constitutions of forty-seven of America's forty-nine Grand Lodges. It is these which, in the main, are here considered. But it is to be noted that lack of constitutional statement of any power, in any Grand Jurisdiction, does not necessarily mean that the Grand Master does not have it.

All Jurisdictions agree in the inviolability of the Ancient Landmarks. Those Jurisdictions which have adopted compilations of Ancient Landmarks this regard them as the foundation stone of all Masonic law. More than half of the forty-nine Jurisdictions have such compilations; these are:

Either Mackey's list of twenty-five, or

Special lists adopted in the particular Grand Jurisdiction; most special lists merely amplify Mackey's, contracting or expanding it to a greater or lesser number.

Mackey's fourth to eight Landmarks, concerned with the Grand Master, read as follows:

4. The government of the Fraternity by a Grand Master.
5. The prerogative of the Grand Master to preside over every assembly of the Craft.
6. The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular intervals.

7. The prerogative of the Grand Master to give dispensations for opening and holding Lodges.
8. The prerogative of the Grand Master to make Masons at sight.

In 19 Jurisdictions, no one in Grand Lodge may question a Grand Master's ruling; what he decides is final. In 22 Grand Jurisdictions an appeal from a Grand Master's decision may be made to Grand Lodge. In others the question is undecided, because it has never been tried. Grand Masters have certain suspending powers; in many Grand Jurisdictions these are strictly defined. Twelve Grand Jurisdictions specifically state that the Grand Master may suspend any Master of a particular Lodge; three permit him to suspend the Master and Wardens; three any elective Lodge officer; four, "any" Lodge officer. In all these the Grand Master must report to Grand Lodge, which passes finally on the matter. In certain Grand Lodges which do not hedge the Grand Master with any limiting definitions of power, he may suspend a Master, but it is by common consent, a belief that this is inherent in the powers of the office, not given by written law. Doubtless any Grand Master could, and would, suspend a Master for just cause, whether or not the power is defined in the Constitution of his Jurisdiction. But to suspend a Grand Lodge officer, the Grand Master must, indeed, read his Constitution. In Utah and Missouri this may be done provided the Grand Master has the written consent of the Deputy Grand Master and the Grand Wardens, or any two of them. In North Dakota and Wisconsin the Grand Master may suspend any Grand Lodge officer except the Deputy Grand Master and the Grand Wardens. In Kansas and New Mexico he may suspend any elective officer of Grand Lodge. In Georgia and Tennessee, with the written consent of the Grand Wardens, he may suspend any appointive officer of Grand Lodge. In Idaho the Grand Master may suspend any member of the Grand Lodge. In Florida he may suspend the Grand Secretary and the Grand Treasurer.

Maine, Massachusetts, Minnesota, New Hampshire and Rhode Island give the Grand Master the power to suspend any "brother" from Masonry. Tennessee expressly forbids the Grand Master to suspend a brother without a trial and sentence. In the five Jurisdictions in which the Grand Master has his autocratic power over the individual, the suspension is reviewable by Grand Lodge at the next Stated Communication. It is probable that this power might be used in at least 3 more Jurisdictions, without authority of special enactment, merely because of the broad general power conferred in the Constitution, or the silence of that document on any powers. Several Grand Jurisdictions expressly prohibit suspending any law of Grand Lodge; Mississippi permits the suspension of certain by-laws. In the majority of Grand Jurisdictions, where suspension of laws is not permitted, it is doubtful that any Grand Master would assume the power, or that Grand Lodge would uphold him if he did! In several Grand Jurisdictions the general powers are so broad that the Grand Master can do practically anything he desires. In the Third Landmark, as recognized in New Jersey, it is stated:

“He may suspend during his pleasure, the operation of any rule or law of Masonry not a Landmark.”

The right of the Grand Master to “make a Mason at sight,” Mackey’s eighth landmark, has caused much discussion. The term is a misnomer, since the act is generally understood as being in the presence, and with the help, of a Lodge convened for the purpose by the dispensing power of the Grand Master.

16 Grand Jurisdictions expressly permit this in the written law, three of them providing that it must be done in a regularly constituted Lodge. In giving the power Kansas states, “It is one which should never be exercised.” Arkansas permits a Grand Master to communicate “the secrets of Masonry with or without ceremonies., the Grand Master might call to his assistance a Lodge, or Masons, or may act alone.” Arkansas also states “the power should not exercised in any case, except by dispensing with time.” Other Grand Lodges permit the act by their adoption of Mackey’s list of Landmarks. Four Grand Jurisdictions constitutionally forbid the making of Masons “at sight” by a Grand Master.

Can a Grand Master be tried? Most Grand Jurisdictions are silent on the subject, but as few have provided that he may; thus, in South Carolina, any Lodge may impeach the Grand Master on the expiration of his term in office; he is then tried by the Grand Lodge, in which a two thirds majority may convict and pass sentence - what, is not stated. In Texas the “Grand Master may be suspended from office by this Grand Lodge, for sufficient cause, after due notice and a hearing.” Connecticut states that the Grand Master is exempted “from trial during the term of his office and afterwards, for any official act as Grand Master.”

At least four Grand Lodges expressly give the Grand Master a second vote, in the event of a tie. In certain Grand Jurisdictions in which the Masters of Lodges have the privilege of casting a vote in the event of a tie, it is assumed that the Grand Master possesses the same privilege.

Limitations of powers of Grand Masters in various Jurisdictions are at time confusingly contradictory. North Carolina states: “The Grand Master is the creature of the Grand Lodge, deriving all his authority from that body. . . .” Kansas states: “The Grand Master is not the creature of the Grand Lodge; the office existed before the organization of Grand Lodges.” Pennsylvania gives the Grand Master power to “issue edicts, regulating the action of Lodges, or for the government of the same, their officers, and members.” And in Pennsylvania a Grand Master’s edict is Masonic Law. Some Grand Jurisdictions define what a Grand Master may and may not do regarding physical requirements of candidates. When North Carolina and Kansas Lodges determined that a candidate is physically disqualified, the Grand Master may not grant a dispensation for him to get the degrees. In Texas the Grand Master “shall pass upon the physical qualifications of all candidates . . .having any physical maim or defect. . .”

In all Grand Jurisdictions the Grand Master may call the Grand Lodge in Special Communication. In some he must give 30 days notice, in others, reasonable notice, in still others, notice is left to his discretion.

Many interesting restrictions are written in the laws of the several Grand Jurisdictions. New Hampshire specifies that at the semi-annual communications of the Grand Lodge it is the duty of the Grand Master to “give, or cause to be given, exemplification of the Work and Lectures of each degree.” North Dakota says: “he may cause the ritual and lectures of any one of the symbolic degrees in Masonry to be exemplified before the Grand Lodge at the annual communication.” Montana states: “The Grand Master has no authority to legislate by decision when the law is silent.”

Utah permits a Grand Master to “heal” or reobligate a Mason irregularly made in a regular Lodge, but such “healing” must take place in a duly opened chartered Lodge.

In Massachusetts the Grand Master “is requested to make a detailed report of the financial condition of the Grand Lodge in his annual address.” In practically all Jurisdictions, an annual report is “required” of the Grand Master.

Tennessee specifically states that the Grand Master has not the power to allow a Lodge to change any part of the ritual; then adds: “Nor should he answer questions pertaining to changes in the ritual but should refer them to the Board of Custodians.” Texas lays on the Grand Master the duty of seeing that the “three principal officers (of a new Lodge, or a resurrected Lodge, long demised) are proficient in their respective duties and are collectively capable of conferring the three degrees, and that the Lodge is supplied with adequate equipment and a safe and secure lodgeroom and anteroom.”

New York gives her Grand Master authority to withdraw any amount of money from the Grand Treasurer or from the “Trustees of the Masonic Hall and Asylum Fund for the relief of Brethren in this Jurisdiction or in sister Jurisdictions in times of calamity and disaster.” The same power has been assumed time and time again by many Grand Masters, and is invariably upheld by the Grand Lodge. North Carolina forbids a Grand Master to give any decision which “is to be kept secret from the Lodges, or suppressed from his report to the Grand Lodge.”

Tennessee permits a Grand Master “to reverse the a action of a Subordinate Lodge in order to correct a known illegality.” The same Jurisdiction also provides that a Grand Master may “administer exclusion in the Grand Lodge for refusal to submit to its Rules of Order, contumacy to the authority of the Grand Master, or for other conduct not sufficiently lens to require charges and trial, but too much so to be allowed to pass without notice.” Tennessee also provides that “only a Subordinate Lodge, not the Grand Lodge, may be opened for the purpose of laying a foundation stone.” Mississippi forbids her Grand Master to “exercise any of prerogatives to the injury of another person.”

To determine which Grand Master has the most uncontrolled power is beyond the scope of this Bulletin. In Virginia and the Constitution of Delaware the Grand Master’s powers

are not defined or limited; in Pennsylvania a Grand Master's edicts become law; in several Jurisdictions in which a Grand Master may suspend not only a Lodge, its Master and officers, but any individual brother, he possesses a potency as tremendous as it is seldom exercised. It is also to be noted that in those Jurisdictions which content themselves with the shortest and broadest constitutional definitions of a Grand Master's powers, the general conduct of Grand Masters has been an exemplary and as wise as in those Grand Jurisdictions in which the Grand Master's powers, prerogatives, rights and privileges are written in minute detail.

All Grand Jurisdictions regard the Grand Master as the ruler of the whole Craft, as well as the Grand Lodge; a Lodge or a brother who questions the authority of a Grand Master is so infrequent as to be remarked. Lodging great power in the hands of the Grand Master seems to grow occupants of the Grand East who measure up to their tremendous responsibilities. Few, indeed, are they who do not take competent advice on all matters of importance before acting; very few are the Grand Masters who rule in an autocratic manner. Other organizations find it essential to fence presiding officers with rules, laws, inhibitions, reviews, checks, balances - making them more servants than masters. In Grand Lodges the Grand Master is to all intents and purposes as much "master" as is the Worshipful Master of his Lodge "master" in that organization. All of which is a fine tribute not only to the sterling men who work their slow way up to the Grand East, but to the gentle teachings of Freemasonry, which has so much more of "thou shalt" than "thou shalt not" in their philosophy.

THE GREAT SECRET OF FREEMASONRY

Recently I called at the home of a friend and found his wife reading a Masonic Paper. Since she and her people had long been a bitter anti-Masonic family, I asked her the reason for her change in reading material. She replied she had discovered the grand secret of Masonry; and related to

me as follows:-

“Soon after you were here last, I learned to my mortification, my husband had become a Mason. I felt it was because of you and I need not say how I felt toward either of you. I at once decided that my domestic happiness had come to an end. Some time later a circumstance occurred that for the first time gave me reason to doubt his integrity. Late on one of the coldest nights last winter my husband came in and asked, “Margaret, can you do without your blanket shawl?” I answered yes and he asked me to get it, also a bed comforter. I handed them to him and he left the house to join a friend who was waiting for him with a very large basket. My husband returned shortly with no explanation, either then or later for his actions. I decided to watch for my shawl, for if I once caught sight of it I could unravel this whole mystery. Soon afterward a female whisked past me on the street wearing my shawl.

“The good for nothing huzzy, I thought; and excitedly started in pursuit. I followed closely from street to street and into the fourth story of a bindery. As she sat down to work I immediately set about locating her residence to get a clue to my husband’s perfidy. On arriving at her home I saw that I was not mistaken for I found my comforter there.

“The who secret flashed on my mind at once, as clearly as if it had been written with a sunbeam from heaven. There I found a widowed mother in the last stages of consumption, and three children dependent upon the scanty pittance earned by the elder sister, whom I had followed. I learned from the dying woman a lesson, that in all my philosophy I had never dreamed of—such a tale of sorrow as I had never before listened to—and when she had related the deed of charity that had been the cause of all my unhappiness, I felt there was not room in my bosom to appreciate the disinterested benevolence of my husband. She said, “I do not know how we should have lived, but for the kindness of two persons who came here late one night, and left a basket filled with provisions, some bedclothes, a shawl and five dollars. They just opened the door and set in the basket, saying, “Accept this and ask no questions”; and left before I had time to inquire their names. I do not know who they were, and I have some doubts from where these things came. But I never forget in earnest prayers to Him, Who opened His hand and filleth the poor with bread, to ask, if these were men, He will keep them and theirs from the sorrows and afflictions with which I am visited. I left the house a better woman than when I entered it.”

“But the grand secret of Masonry,” said I, “I thought you were to tell me what it is.”

She replied, “It is this—to do good and not tell of it.”

THE HIRAMIC LEGEND

By
George S. Draffen

George S. Draffen, of Fife, served in 1975 as Deputy Grand Master of the Grand Lodge of Scotland he is a Past Master of Quatuor Coronati Lodge No. 2076, London, and Past Grand Deacon of the United Grand Lodge of England.

During the ceremony of the Third Degree, which is so well named the Sublime Degree, you can hardly fail to have been deeply impressed by the tragedy of Hiram Abiff. To understand it, and to appreciate to the full its profound richness of meaning, is something that will remain with you as long as you live.

It is first of all important to understand that the drama of Hiram Abiff is a ritualistic drama. We all know what a drama is. It is a conflict between a man and other men or between a man and other forces, resulting in a crisis in which his fate or fortune lies at stake. The crisis, or problem, is followed by a solution or resolution. If it turns out in favor of the man the drama is a comedy, in the true and original meaning of that word as a happy ending. If it turns against him, and as a result he becomes a victim or a sufferer, it means that the drama is a tragedy.

By drama in either sense I do not refer to plays as they are acted on the stage, which are not dramas at all, but representations of dramas. I refer to drama as it occurs in our own lives, to everyone of us, and in our daily experience. The only reason for our interest in reading or seeing stage plays is because they mirror the drama in which in real life we ourselves are the actors.

But the ceremony of Hiram Abiff is not only a drama, it is a ritualistic drama, and the major emphasis should be placed on the word "ritualistic."

What is a ritual? It is a set of fixed ceremonies which address themselves to the human spirit solely through the imagination. A play in the theatre may be built round some historical figure or some historical event, as in the case of Shakespeare's plays about the English kings and about Macbeth or Hamlet. And if the figures and events are not actually historical, they are sup-posed to be, so that the facts of time, place and individual identity are of some importance to it.

A ritualistic drama, on the other hand, does not pay any heed to historical individuals, times or places. It moves wholly in the realms of the spirit, where time, space and particular in-dividuals are ignored. The clash of forces, and crises and fates of the human spirit alone enter into it, and they hold true of all men, everywhere, regardless of who they are, or where and when they are.

Since the drama of Hiram Abiff is ritualistic, it is a mistake to accept it as history. There was a Hiram Abiff in history, but our Third Degree is not interested in him. Its sole concern is with a Hiram Abiff who is a symbol of the human soul, that is, its own Hiram Abiff. If, therefore, you have been troubled with the thought that some of the events of this drama could not possibly have ever happened you can cease to be troubled. It is not meant that they ever happened in ancient history, but that they are symbols of what is happening in the life of every man.

For the same reason it is an inexcusable blunder to treat it as a mere mock tragedy. Savage peoples employ initiation ceremonies as an ordeal to test the nerve and courage of their young men, but Freemasonry is not savage. Boys in school often employ ragging, which is horseplay caricature of the savage ceremonial ordeals, but Freemasonry is not juvenile. The exemplification of our ritualistic drama is sincere, solemn, and earnest. He who takes it trivially betrays a shallowness of soul which makes him unfit ever to become a Mason.

Hiram Abiff is the acted symbol of the human soul, yours, mine, any man's. The work he was engaged to supervise is the symbol of the work you and I have in the supervision, organization, and direction of our lives from birth to death.

The enemies he met are none other than the symbols of those lusts and passions which in our own breasts, or in the breasts of others, make war on our characters and our lives.

His fate is the same fate that befalls every man who becomes a victim to those enemies, to be interrupted in one's work, to be made outcast from the lordship (or mastership) over one's own self, and, at the end, to become buried under all manner of rubbish—which means defeat, disgrace, misery and scorn.

The manner in which he was raised from that dead level to that living perpendicular again is the same manner by which any man, if it happens at all, rises from self-defeat to self-mastery. And the Sovereign Great Architect, by the power of whose word Hiram Abiff was raised, is that same God in whose arms we ourselves forever lie, and whose mighty help we also need to raise us out of the graves of defeat, or evil, and death itself.

Did you wonder, while taking part in that drama, why you were personally made to participate in it? Why you were not permitted to sit as a spectator?

You were made to participate in order to impress upon you that it was your drama, not another's, there being exemplified. No man can be a mere spectator of that drama, because it takes place in his own soul. Likewise because it was intended that your participation should itself be an experience to prepare you for becoming a Master Mason, by teaching you the secret of a Master Mason, which is, that the soul must rise above its own internal enemies if ever a man is to be a Mason in reality as well as in name. The reality of being a Master mason is nothing other than to be the Master of one's self.

Did you wonder why it was that the three enemies of Hiram Abiff came from his own circle and not from outside? It is because the enemies to be feared by the soul are always from within, and are nothing other than its own ignorance, lust, passions, and sins. As the Volume of Sacred Law reminds us, it is not that which has power to kill the body that we need most to shun, but that which has power to destroy the spirit.

Did you wonder why it was that, after Hiram Abiff was slain, there was so much confusion in the Temple? It was because the Temple is the symbol of a man's character, and therefore breaks and falls when the soul, its architect, is rendered helpless. Because the Craftsmen are symbols of our powers and faculties and they fall into anarchy when not directed and commanded by the will at the centre of our being.

And did you wonder why the lodge appeared to neglect to explain this ritualistic drama to you at the end of the degree? It was because it is impossible for one man to explain the tragedy of Hiram Abiff to another. Each must learn it for himself; and the most we can obtain from others is just such hints and scattered suggestions as these I have given you. Print the story of Hiram Abiff indelibly upon your mind; ponder upon it; when you yourself are at grips with your enemies recall it and act accordingly to the light you find in it. By so doing you will find that your inner self will give in the form of first-hand experience that which the drama gave you in the form of ritual. You will be wiser and stronger for having the guidance and the light the drama can give you.

I VOUCH FOR HIM

by: Unknown

To vouch for a Mason is, Masonically, to say to the brother to whom you are introducing the one you are vouching for: "I know that Bother J.D. (John Doe) is a Master Mason." By implication it means (1) that the brother doing the vouching has sat in open lodge with the brother being vouched for: or (2) that the brother vouching has subjected the brother vouched for to a strict trial and due examination: or (3) that the brother vouching has received an avouchment of another brother he knows to be a Master Mason, that the brother now vouched for is known to "Him" as a Master Mason.

In some jurisdictions Grand Lodges have decided that no brother may undertake a private examination of any man representing himself as a brother without orders from the Worship Master of his lodge, or the Grand Master. In these Jurisdictions it is held that the Worshipful Master is solely responsible for the proper purging of his lodge, and that, in consequence, he and only he has the right to select the committee which shall examine a stranger. In such Jurisdictions only the Master (or the Grand Master) may decide who is competent and who is not competent to examine a visitor for entrance into his lodge. Some Jurisdictions have ruled that no "second-hand" avouchment is permissible - that "A) can vouch for "B" only if he has sat in open lodge with him, with the exception, of course, that the members of a properly qualified and appointed committee may vouch for the brother they have examined if he has proved himself to be a Master Mason. Avouchment is a very important matter; much more important than appears upon the surface. It demands, and should receive, the earnest thought of all officers of the lodge. The "good and wholesome instruction" which a Master is charged to give, or cause to be given to his brethren may be well concerned, occasionally, with this vital matter.

The number of men who have never taken the degrees who try to get into Masonic lodges is very small. Nevertheless, there have been, are, and doubtless will be such men; men without principle or honor;

"eavesdroppers" who have heard what was not intended for their ears, or men who have become "book Masons" by the study of some of the exposes of Masonry which may still be found in some libraries, and which they deem to set forth the correct ritual. However few in number these importers may be, they must be strictly guarded against. No such crook desires to work his way into a Masonic lodge for any other purpose than to obtain credit for being a Master Mason, and, later, to defraud some of the brethren with whom he thus hopes to sit in lodge.

Far more dangerous than the "eavesdropper" is the "cowan." In these modern days the "cowan" is the man who has been legally raised but who has been dropped N.P.D., or suspended or expelled after a Masonic trial; or he is an Entered Apprentice, or Fellowcraft, whose further advancement has been stopped for cause.

If such be evilly disposed he may - and has been known to - forge a good standing card to use as credentials. Or he may find a lost card and assume the identity of the name upon it. Some brethren are so unwise as to keep their good standing cards from year to year as an interesting collection. If such a collection be stolen, it may be the innocent means of letting loose upon the Fraternity a whole flock of designing cowans, since dates upon such cards are changed with little difficulty. It is an excellent Masonic rule to destroy last year's card as soon as you new one arrives. Loss of a current card should be immediately reported to the Grand Secretary, as well as to the Master of the Lodge. The Grand Secretary will probably notify all constituent lodges to be on the lookout for any person presenting that lost card.

In many Jurisdictions Masters may not authorize the examination of any would-be visitor who cannot produce credentials. In other Jurisdictions it is considered sufficient if some known brother vouches for the credibility of the would-be visitor even if he has no credentials. Some Jurisdiction require Masters to assure themselves that the lodge from which the visitor purports to come is a "just and legally constituted lodge" under some recognized Grand Lodge. Particularly, Jurisdictions which are afflicted with clandestine Masons are apt to be strict in this regard. All Jurisdictions should be especially strict with putative brethren who hail from Jurisdictions where clandestine Masonry is know to flourish. Unless forbidden by Grand Lodge, "A" may accept the avouchment of "B" that he has sat in lodge with "C", and therefore knows "C" to be a Master Mason. But "A" is not obliged to accept this avouchment. "A" may have no Masonic confidence in "B". He may believe that "B" has not been to lodge for a decade and distrusts his memory as to his sitting in lodge with "C". No Masonic authority has the power to compel "A" to vouch for a brother because he has been vouched for to him by another. To vouch or not to vouch is matter of conscience and belief. Neither is under control of any law, secular or Masonic. Under no circumstances whatever should "A" ever accept an avouchment from "B" as to "C," unless all three be present together. "B" will call up "A" on the telephone: "I'm sending Brother "C" around to see you," he may say. "I vouch for him as a Master Mason. Will you see that he is properly introduced to our Tiler tonight?" (A's) proper answer is: "Not unless you bring him around and introduce him to me personally."

"A" has no Masonic means of knowing that the man who comes in and says: "I'm Brother "B," is really the "B" for whom "C" has vouched! For the same reasons, no avouchment by letter should ever be accepted, no matter what the circumstances - nay, not even if the letter contains a picture of the man it vouches for! Letters can be lost. Photographs may be changed. Even Lodge Seals may be imitated. Masonically, there is no such thing as vouching in absence. Masonic avouchment can only be accomplished in the presence of all three; the brother vouched for, the brother vouched to, and the brother doing the vouching. Any other is spurious, un-Masonic and should never be tolerated or accepted.

"B" does not receive "lawful Masonic information when "A" says to him: "I have been to the Chapter with "C." It is true that no man may become a Royal Arch Mason unless he is first a Master Mason. A Royal Arch Mason, therefore, may have at some time been

a Master Mason. But “A” cannot know how well the Chapter in question guards its tiled door. For all he knows to the contrary, “C” held a forged Chapter card, had been expelled from his Blue Lodge and yet managed to get, or retain his Chapter card.

Doubtful? Probably! But possible never the

What applies to the Chapter, of course, also applies to the Commandry, Council, Scottish Rite, Shrine, Grotto and Eastern Star - any body of Masonry the members of which must first be Master Masons.

Especially does it refer to the Masonic Club! The Masonic Club, worthy and valuable organization though it might be, is in no sense a Masonic organization. It is an organization of Masons. In some cities are Interchurch Men’s Clubs, in which male members of all churches are welcome as members. But no one, the Men’s Club least of all, would claim that such clubs are Churches! A Masonic club is made up of Master Masons, presumably in good standing, but it is not Masonically Tiled, it is not under direct control of a Grand Lodge, it is not Masonic, and it is not competent to judge for any Blue Lodge the genuineness of Masonic Membership. Therefore, the fact that “A” meets “B” in his Masonic club is not “lawful Masonic information” which “A” can pass on to his Tiler, saying: “I know “B” to be a Master Mason.”

None of these cautions or restrictions can legitimately be considered to reflect upon the honesty of either the brother who desires to vouch, or the honor of the brother who wishes to be vouched for. Let us draw a parallel case and consider what “Avouchment” is in the business world.

“A” desires to borrow money from his bank. The bank knows and trust “A”. But long experience has taught the bank that “one name paper” is at times not good paper. The bank, therefore, requires “A” to secure some additional name as an endorsement. “A” asks “B” to endorse his paper. Now “B” may know “A” as a good neighbor, a fellow club member, the owner of an adjoining pew in the church. “B” however, may know absolutely nothing of “A’s” finances or credit rating. If “B” refuses to “vouch for” “A” at the bank, it does not mean, and is not taken to mean, that he distrusts “A”, - merely that he knows nothing about his financial standing. Similarly even if “B” knows all about “A” and trusts him up to the hilt, the bank may not know “B” and therefore may be unwilling to take his “avouchment” - his endorsement of “A’s” note. That does not mean that the bank distrusts “B: - merely that the bank has no knowledge of “B”, one way or another.

Let us suppose “A” says to “B:” “I’m going to bring “C” around to see you. I’ve been to Shrine with him. I know him well. He says he’s a member of Temple Lodge and I believe him. I’ll vouch for him, although I haven’t sat in lodge with him.”

When “B” very properly refuses to take this avouchment, neither “A” or “C” have any cause to think that “B” feels any personal distrust of either. He simply has not received that “legal Masonic Information” which both “A” and “B” know - and “C” should know,

if he really is a Master Mason - is essential to any proper avouchment. From these premises it necessarily follows that any avouchment predicated upon an examination other than that in Ancient Craft Masonry is of no value as "lawful Masonic information." "A" comes to the Tiler's door with "C" and asks for a committee to examine him that he may visit. "A" has a little talk with the Master. "C" is a Mason alright!" he assures the Master. "But he's rusty. He never comes to Blue Lodge; spends all his time in the Chapter. Appoint a couple of Chapter Members on the committee, will you, Worshipful? They'll soon be satisfied!"

The Worshipful Master will do as he pleases, but he is well advised if he picks two brethren who are "Not" Chapter Masons. The brother who cannot satisfy a Blue Lodge Committee that has been regularly Entered, Passed and Raised in a lodge of Master Masons should not be permitted to enter the lodge - not if he is letter perfect in the Chapter work and can give all the signs, tokens, and words of the Scottish Rite - which are numerous.!

No avouchment may be accepted from an Entered Apprentice or a Fellowcraft. A brother of the first or second degree may be absolutely sure that all those in the lodge in which he took his degrees were Master Masons, he cannot possess "lawful Masonic information" about Master Masons. Neither is he competent to vouch to a Tiler for any entered Apprentice or Fellowcraft he remembers as in lodge with him, as a Mason of the degree in which the lodge was then open on. The right to vouch is strictly a Master Mason's right' no brother of the first or second degree possesses it! Vouching for a brother is a solemn undertaking. Before the lodge and the brethren the voucher puts his Masonic credit against the credibility of the brother he vouches for. No squeamishness of feeling should ever interfere. A Master Mason should not vouch for his blood brother unless he has sat in lodge with him, tested him for himself, or unless his brother has been vouched for to him. He may be morally sure his brother is a Mason but a lodge does not recognize such surety as "lawful Masonic information." No brother should ever feel offended because a brother will not vouch for him. "A" may remember having sat in lodge with "B", yet "B" may have forgotten that they sat together in lodge. If "B" refuses to vouch for "A", "A" should be happy that "B" is so careful a Mason, not offended that "B" does not remember or because "he doesn't trust me."

The lodge is more important than the brother. The sanctity of the Tiled door is greater than the feelings of the individual. The Masonic honor of the brother doing the vouching should be of far greater worth to him than any consideration of expediency. The entire law and the prophets may be covered in one small commandment: "Never vouch unless you have lawful Masonic information."

THE IMPACT OF MASONRY ON THE CONSTITUTIONAL CONVENTION

May - September 1787

by Stewart Wilson Miner, PGM

The purpose of this paper is to suggest how and to what degree Freemasonry exerted an influence over the delegates and their work at the Constitutional Convention in Philadelphia, Pennsylvania, in the epochal year of 1787. A number of Masons attended the Convention, as we know, and we are told that among the 39 signers of the Fundamental Law that they produced, 13 were at some time in their lives associated with Masonry. Of that number, 11 were Freemasons at the time that they participated in the Convention. Subsequent to the Convention, two others, William Patterson of New Jersey and James McHenry of Maryland, became Masons in 1791 and 1806, respectively.

My interest, however, is not in numbers but in ideas. What did the delegates think, and why did they think as they did? Were the thoughts of Masons in the Convention distinguishable from the thoughts of their non-Masonic counterparts and, if so, were their opinions shaped by their experiences in the Craft? Unfortunately it is not possible to definitively answer these questions because of a number of extenuating circumstances, among which the most important may well have been the still unsettled state of the Craft itself in the last decades of the Eighteenth century, in this country and abroad. The structure, authority, and customs and courtesies of the fraternity, whose Grand Lodge form dated only from 1717, were still evolving. Hence Masonry in the years between the formation of the first independent Grand Lodge in Virginia in 1778 and the convocation of the Constitutional Convention in 1787, was living through a period in which active Masons were concerned primarily about the establishment and regulation of the Craft. And even with regard to those restrictive purposes, they wrote relatively little.

Nevertheless, many of Masonry's students, despite the fragmentary nature of the evidence at hand, attribute great political importance to the Craft during the Eighteenth Century. Among those who have done so is Bernard Fay, a distinguished scholar who in 1935 wrote a lengthy opus entitled "Revolution and Freemasonry 1680-1800". In that work he remarked that from the Middle Ages, Freemasonry in England was a social force. "Through their technical secrets gathered from all corners of the globe, the glory acquired by their achievements and the numerous great people who wished to be affiliated with that great guild," he said, "the Masons held tremendous power." It was his observation that with the advent of the Renaissance, a period of decadence began, and in consequence the Masons lost some of their power, though they retained their popularity. People were building less, he said, but they were philosophizing more, and he claimed that the mysteries of the Craft, whose members seemed to possess powerful secrets, "piqued the interest and inflamed the imagination of the people . .

..”

In his review of the formation of the Mother Grand Lodge in England, Fay concluded that decisions were made which transformed professional Masonry into philosophic Masonry, a change that included all men of good will to its membership, “regardless of profession, race, religion or nationality.” This change was implemented, Fay averred, largely through the efforts of John Theophilous Desaugliers, who wanted the people to fight against the ignorance of man. “Under his influence,” said Fay, “Freemasonry was organized as the great center of enlightenment, which was to dissipate the darkness of the century and confound both the foolish superstitions of the time and the blind obstinacy of the atheist.”

Fay saw the reorganization of Masonry in 1717, “an association which had relinquished all of its technical preoccupations and aimed to devote itself to philosophy and benevolence with the high purpose of restoring social and moral order by establishing a new intellectual discipline.” Its purpose, he declared, “was a complete renewal of all accepted values and the establishment of a new code of morals.” In its new role, “Masonry no longer placed itself on the ground of feudal and monarchical loyalty,” he said, in claiming that, “Masonry invariably denied that it had anything to do with politics, but it never allowed governments to thwart the fulfillment of its mission and at the very beginning closed all Lodges to state control.”

It should be recognized that Fay, in commenting on the second charge in Anderson’s Constitutions (dealing with a Mason’s relationship to the civil magistrate, supreme and subordinate), never claimed that the speculative Masons of England used the Craft to obtain political ends. And this is as it should be, for in the entirety of the period from 1717, when the Mother Grand Lodge was formed, through the years of the Constitutional Convention in America and beyond the English Craft was concerned about more mundane problems which, if unresolved, may well have destroyed the Craft. Their concerns focused upon the unification of as many as five Grand Lodges into one, and on the attainment of unanimity over internal issues pertaining to the processing of candidates and the perfection of Freemasonry’s ritual and ceremonies. It is to subjects such as these that the written record of Masonry in the Eighteenth Century in England was focused, and it did so almost exclusively.

It is difficult to say how the growing experiences of a Speculative Craft in Europe, principally in England, Scotland, and Ireland, influenced the molding of Masonic thought in America. Undoubtedly, there was an influence, through the creation of the Provincial Grand Lodges, through the chartering of local Lodges, and through the conferral of the Degrees in Europe on Americans sojourning there for business or study.

Moreover, the military Lodges attached to the British armed forces in America were potent forces in the spread of Freemasonry in this part of the New World. But the records of such activities are scant, as M/W Melvin M. Johnson, Past Grand Master of Massachusetts observed in his book, “The Beginnings of Freemasonry in America”.

Therein he notes:

“The early Lodges and Provincial Grand Lodges were careless about the keeping of records. Even the Mother Grand Lodge itself has no formal record book for more than six years after its organization. And the premier Provincial Grand Lodge of the Western Hemisphere, organized in Boston, Massachusetts July 30, 1933, has no formal and continuous records written in a book at the time of the recorded events, until 1750.

Clearly the record of Freemasonry in America, prior to the creation of independent Grand Lodges is incomplete, a fact that its accurate interpretation impossible. Still, says Johnson, “too many so-called Masonic historians, since the days when they should have known better, have added fiction to fable and imagination to both, using the manifest errors of their predecessors as gospel, dreams as evidence, and guess as proof.”

It is from the prospective of these sage words of warning that I recently reviewed a modern tract entitled “Freemasonry and the Constitution”, wherein one reads an interesting assortment of inflated claims in which truth and fiction are intermixed. In this document it is stated that the rise of modern Masonry coincided with the struggle for constitutional government and the growth of the newly developed middle class; that the forefathers of our Fraternity on both sides of the Atlantic were unceasing in combating the forces of autocracy and mob rule; that it was the thoughts of Sir Isaac Newton, Lord Bacon, and John Locke that the Constitution makers of 1787 had in mind; that the philosophies underlying the American Constitution and Freemasonry are identical in character; that Freemasonry’s principles made it the leading social force of the Eighteenth Century; that the framers of the Constitution looked to Montesquieu as the oracle of their political wisdom; and that Washington and six Masons, who had been or would ultimately be Grand Masters, labored with other members of the Craft (inferentially on the basis of their Masonry) to lay wide and deep the foundations of our liberties.

A still more recent work, prepared as a guide for use in the celebration of our Bicentennial of the U.S. Constitution, repeats many of these claims and adds another element to them. In it one notes the attempt to associate the words of the Preamble to Masonic philosophy. The proponents of this claim have apparently overlooked the fact that the Preamble was a last minute inclusion of the Committee on Style and Arrangement, a group of five which included four non-Masons, and that the actual words came from the pen of one of the latter, Gouveneur Morris. The only Mason on the Committee was Rufus King, who is believed to have entered the Fraternity in 1781. Obviously his Masonic experience was limited. This document has one redeeming feature, however, in that it presents a well balanced assessment of the Constitution as freedom’s greatest document, in the form of an extract taken from the Sovereign Grand Commander’s message that appeared in the September 1986 issue of “The New Age”.

I hold that in claims such as those to which I have referred there are elements of both fact and fantasy, and when taken as a whole, they do little to explain the basic thoughts of either the Masons or the non-Masons who made up the membership of the Constitutional Convention. There men of good faith, from various walks of life, fought for the best interests of their constituencies, and when necessary for the good of the nation, they pragmatically arbitrated their differences. This is the message of those who have recorded their impressions of the Convention, and this is also the opinion of Catherine Drinker Bowen, an authority whose book, “The Miracle at Philadelphia”, has become a classic. In that work, she states her case as follows:

Characteristically, the Convention never stayed long upon theory. Its business was not to defend “freedom” or to vindicate a revolution. That had been done long ago, in July 1776 and later, when colony after colony created its state constitution, flinging out its particular preamble of political and religious freedom. The Convention of 1787 would debate the rights of states, but not the rights of man in general. The records show nothing grandly declaratory or defiant, as in the French Constituent Assembly of 1789. America had passed that phase; had anyone challenged members, they would have said such declarations were already cemented in their blood. In 1787 the states sat not to justify the term United States but to institute a working government for those states. One finds no quotations from Rousseau, John Locke, Burlamaqui or the French “philosophies”, and if Montesquieu is invoked it is to defend the practical organization of a tripartite government. When the Federal Convention discussed political power, or governmental authority, they discussed it in terms of what was likely to happen to Delaware or Pennsylvania, New Jersey or Georgia.

Most of the members of the Philadelphia Convention, in short, were old hands, politicians to the bone. That some of them happened to be men of vision, educated in law and the science of government, did not distract them from the matters impending. There was a minimum of oratory or showing off. Each time a member seemed about to soar into the empyrean of social theory - the 18th century called it “reason” - somebody brought him round and shortly. “Experience must be our only guide,” said John Dickenson of Delaware. “Reason may mislead us.

Ms. Bowen relied heavily on the notes compiled by James Madison for the information she presented in her book. She states that Madison was an indefatigable reporter, “his notes comprehensive, set down without comment or aside.” Others at the Convention also took notes, she said, including Hamilton, Yates, and Lansing of New York, McHenry of Maryland, Patterson of New Jersey, Rufus King of Massachusetts, William Pierce of Georgia, and George Mason of Virginia. But in her view most of the memoranda they produced “were brief, incomplete,” and, “had it not been for Madison we should possess very scanty records of the Convention.” She used those records effectively to analyze the work of the Convention, where political strength was formed out of disunity.

Examination of the material presented in the book, “Miracle at Philadelphia”, reveals the depths of the divisions that separated States and even the delegates within states over major issues that were placed before the Convention. Men of honor and of conviction stood at odds over the merits of the organizational plans presented, and even after the attainment of agreement on the plan, there was seemingly endless disagreement over implementation. Questions pertaining to executive power, representation in the Congress, and the differentiation of the federal and state prerogatives necessitated hours of debate over the course of the summer.

The record of the Virginia delegation testifies to the spirit of independence that prevailed at the Convention. This delegation, in addition to George Washington, the chairman, included Edmund Randolph, John Blair, James Madison, Jr., George Mason, George Wythe, and James McClurg. Randolph had the honor of presenting the Virginia Resolves, the so-called Virginia Plan, which ultimately became the foundation upon which the Constitution rests. But when it became time to sign the finished document, Randolph

declined to do so. So too did George Mason, who was numbered among those who favored the New Jersey rather than the Virginia Plan. Randolph and Mason were both concerned about the impact of the document on the fundamental rights of states and individuals whose interests may well have been endangered by what Madison foresaw as a new government “vibrating between a monarchy and a corrupt, oppressive aristocracy.” In fact only three Virginians, Washington, Madison, and Blair, actually signed the document in Philadelphia, a sparse showing for the Commonwealth which considered itself the prime mover in the affair. In fairness, however, two others, George Wythe and George McClurg, indicated their approval of the draft, although they were not present for the signing.

But if State delegations were divided, so too were the Masons at the Convention. They opted to defend the interests of their constituents, and it does not appear that they caucused at any time as Masons to look at the problems set before them. In fact, they expounded and vigorously defended their views, unencumbered by anything except the facts as they perceived them. In consequence there was a lack of unanimity among Masons at the Convention over a number of issues, and this is as it should have been.

The foremost member of the Craft in Philadelphia was George Washington, who acted as Chairman of the Convention, in which capacity he opted to refrain from speaking to the issues that came before the delegates, even when discussions were held in the forum of a committee of the whole. Before the opening of the Convention he made it known that his sympathies lay with a national government. Yet only on the last day, September 17, did Washington rise to take part in the discussions. This, it appears, was his management style. Also declining to speak was his fellow Virginian, John Blair who, like Washington, silently favored a strong central government. So too did Benjamin Franklin of Pennsylvania, Rufus King of Massachusetts, Nicolas Gelman of New Hampshire, John Dickenson of Delaware, and Daniel Carroll of Maryland, all of whom chose to speak to and work for the kind of a Constitution that was ultimately adopted.

This did not deter other Masons at the Convention from working hard for an alternative, the New Jersey Plan, and after the rejection of that plan, from championing the cause of states rights in the debates that were essential to the formulation of the articles and sections of the document that was to be produced. They saw in the Constitutional proposals dangers that would work to the disadvantage of the smaller states. Included in this group of Masons were Gunning Bedford of Delaware, David Brearley, John Dayton, and William Patterson of New Jersey; and probably Jacob Broom, also of Delaware. Nevertheless, when it came time to sign the finished document, they all did. One known Mason, Edmund Randolph of Virginia, declined to sign, however, as noted above, as did two others who may have been members of the Craft -William Blount of North Carolina and Eldridge Gerry of Massachusetts. The only other non-signer among the delegates who were still in Philadelphia at the close of the Convention was George Mason, also from Virginia.

It may be of interest to note that among the Masons who signed the Constitution, four of them, David Brearley, Gunning Bedford, Jr., John Blair and Ben Franklin had the privilege of serving their jurisdictions as Grand Masters. On the whole, however, and excepting Franklin and Washington, whose Masonic experience dated from 1731 and 1753, respectively, Masons at the Convention were young in the Craft. Six of the eleven

who had taken the degrees prior to the Convention had been Masons for less than ten years; one of the group was a fourteen year Mason; one a 34-year Mason (Washington); one a Mason for 56 years (Franklin); and the longevity of another, Jonathon Dayton, is not precisely known. Interestingly, two of the delegates normally counted among the Masonic signers, William Patterson and James McHenry, did not enter the Craft until after the close of the Convention, in 1791 and 1806, respectively. In such circumstances the extent to which Masonry may have influenced the participation of most of the group must remain a matter of conjecture.

Nevertheless there are interesting parallels which can be drawn between the development of Masonry in the Eighteenth Century and the development of the U.S. Constitution. Both the U.S. Constitution and the Constitutions of Masonry were created in response to need, and in the responses of those involved, permanent changes were induced on the structure of the body fraternal and the body politic. These responses, in short, transformed man's perspectives relative the extension and preservation of authority, to the application of executive power, and to the definition of the basic rights of the governed.

Joseph Fort Newton, speaking to the formation of the first Grand Lodge in London, observed that by this act, "Masonry was not simply revived, but refashioned, recast, and refounded on a different basis . . .," and in the process, he observed, the Craft had undergone a "complete and thorough-going revolution." The transformation of the American Government in consequence of the actions taken at the Constitutional Convention was no less revolutionary, for it created a new and complete political philosophy, one characterized by some as "the most profound and perfect ever devised by man." As Ralph J. Pollard observed years ago, the government created was ". . . the finished and perfect product of 10 Centuries of Anglo-Saxon political experience."

The revolution in the Craft to which Newton referred was threefold in nature. "First," he said, "the very idea of a Grand Lodge as a central governing body with a supreme authority was novel, as much in its existence as in its extraordinary powers, unlike anything before known to the Craft. There had been certain old Lodges, to be sure, which had exercised some of the functions of a Grand Lodge, to the extent, at least, of giving authority and direction to the founding of other Lodges; . . . But the Grand Lodge of 1717 went further, in that it took complete command of its Lodges . . .; and it is no wonder that this unheard-of authority provoked resentment and challenge, the more it no longer confined its jurisdiction to Lodges within ten miles of London, as it first declared, but invaded the Provinces."

Seventy years later the delegates to the Constitutional Convention took action in the political sphere by creating a Fundamental Law to transform a Confederation of separate States into a Federal Union of United States, and by so doing, to subordinate and define the political rights and powers of all governing bodies in the nation. The task was not an easy one, and its completion necessitated compromise, arrived at in consequence of long and sometimes bitter debate. Many leaders in several states in the Confederation did not look with favor on the process. But in the end union was established, and the die was cast for the future of this part of the American continent. The country opted for federation rather than confederation, and thereby assured the concentration of national power in a national government.

The second part of Masonry's transformation, as seen by Newton, concerned the administration of the Craft. "The office of Grand Master," he said, "was new both in its creation and in the power with which it was invested; a power unquestioned, it would seem, and well nigh absolute - augmented apace until he had the sole power of appointing both his wardens." Newton, commenting on the consequences of this innovation in the management of the Craft, stated that: "Happily, the early Grand Masters - with one notable exception - were wise men in no way disposed to exercise, much less abuse, the vast power with which they were invested." The Constitutional Convention took action that also revolutionized the exercise of executive authority in the United States. The issue was hotly debated, of course, and there were those who bitterly opposed the establishment of a single executive. But reason won out, and in the end, the Presidency of this country was allocated powers that exceeded those of the British sovereign. The Presidential selection process, however, was by a means much more democratic than was that used to select Grand Masters in the Mother Grand Lodge.

The third major feature of the Masonic Revolution that took place in England after the creation of the Mother Grand Lodge in 1717, according to Newton, concerned the position of Masonry relative to government and religion. The new Constitutions, adopted in 1723, forbid Masonic meddling in politics by stating its resolve "against all Politics as what never yet conduced to the welfare of the Lodge, nor ever will." This position was taken in the aftermath of an attempt by a Grand Master, the Duke of Wharton, to use the power of the Craft against the ruling sovereign. Much more significant to the Craft, however, was the rewriting of Masonry's position relative to God and religion. In this rewrite Christianity was discarded as the only religion of Masonry. In the opinion of Gould this decision was looked upon by many Masons in those days in very much the manner that we now regard the absence of any religious formulary whatever in the so-called Masonry of the Grand Oriente of France. This Charge was the cause of decades of discussion in England and one of the primary causes of the serious split that occurred in Masonry in that country in the 1750's.

The Anderson Constitution and the Charges therein contained were accepted without question in the United States, the Craft always priding itself on the fact that it refrained from partisan politics and on the fact that it respected the spiritual preferences of all men who professed a belief in God. Thus it was easy for Masons, before, at the Convention, and afterwards, to champion the cause of human rights, particularly those encompassed by the amendments to the Constitution, affixed after the approval of the Constitution proper.

In conclusion I should like to observe that the organization of American Freemasonry, unlike its English forebears, never looked with approval on the unification of the Craft into one major national Grand Lodge. Its Grand Lodge structure, formulated for the most part in the last quarter of the Eighteenth Century, was State oriented, and that orientation prevails to this day. Thus it is interesting to note that while the leaders of American Freemasonry held and still hold to the principal of State sovereignty in matters fraternal, they were willing in 1787, and have been ever since, to centralize and Federalize in matters political. Can there be any more telling evidence that our brother Masons were able to successfully differentiate between their obligations and to properly prioritize their responses? It appears, in short, that they "put first things first" at Philadelphia in 1787.

THE INITIATIC SYMBOLISM OF FREEMASONRY

by Thomas D. Worrel 32ø

Freemasonry continues an initiatic tradition whose beginnings are lost in antiquity. This statement cannot be proven historically. Yet the more you study Masonic rites and its symbols, the more you become convinced that you are dealing with something ancient, maybe even primordial. It becomes clear that this tradition is much older than Masonry's institutional beginnings in 1717, older than the cathedral builders and medieval guilds, older even than King Solomon's Temple or the Egyptian Pyramids.

It is not easy to define what Freemasonry is. Any definition would be inadequate, because Masonry has a deeply individual meaning to each member of the fraternity. No doctrine is expounded inside the lodge; there are no sermons, no interpretations. Even though teachings are incorporated within the rites, the meanings and interpretations are for the most part left to the candidate, whose task it is to integrate them into his own past and future life.

An initiate's personal involvement with Masonry may change during his lifetime as well. For some it may be just a social club, a charitable institution, or a way of promoting education and the arts and sciences. For others it may also be a way of probing for the deepest truths.

The basic entry point into Freemasonry in the U.S. is called the Blue Lodge. Its function is to work the first three degrees: Entered Apprentice, Fellowcraft, and Master Mason. These three degrees initiate one into the fraternity, convey how to improve oneself in Masonry, and communicate the central legend of the Craft. The symbols, signs, gestures, and legends of Freemasonry are all crafted into ritual dramas whose apparent aim is to instruct the candidate about various spiritual themes.

After a man becomes a Master Mason, he may seek membership in other Masonic bodies, such as the York or Scottish Rites. The rituals of these various Masonic bodies are presented in an ordered fashion whereby one advances by degree. The degree work is structured to shed more and more light on the tradition for the aspirant. Different Masonic bodies are custodians of the different degrees; they must know the ritual and enact it at the appropriate time for the candidate's benefit.

Freemasonry makes allegoric use of the building of King Solomon's Temple, much as St. Theresa of Avila used the motif of entering the "interior castle," St. John of the Cross spoke of ascending Mt. Carmel, and the Kabbalist uses the image of climbing the Tree of Life. A ritual allows the participant to experience the truth of these teachings. A serious look at Masonic symbolism reveals a true tradition of initiation.

The symbolism presented to us through images, allegories, rituals, and myths. Masonic symbolism largely consists of the principles and practices of temple building. The working tools of gavel, gauge, plumb, level, and trowel all have symbolic meanings; so do the designing tools of square and compass.

Symbolism is the language of the soul; as such it could be called the “angelic language,” because by means of it the soul communicates with its own deepest nature. Communicating with this deepest nature is the most important duty one owes to oneself. There are many mysteries to human existence, and we use symbols in order to gain admission to those hidden treasures. Masonic tradition is rich in this area; its symbolism comes not only from Western civilization but from the East as well. In discussing it, we must draw upon sources from many lands and from many times.

Since Masonry carries on a tradition rather than the teachings of any one person or set doctrine, it transcends any single organization. It has points of similarity with many traditions. Both legend and fact have placed the Masonic fraternity in the same spheres as the alchemists, Rosicrucians, Kabbalists, and Hermeticists; the fraternities of Hermes and Pythagoras; the ancient mystery schools; the Essenes; the Comacines; the Knights Templars; and of course the cathedral and temple builders. Regardless of the truth of these associations, Masonry is an initiatory society whose main aim is to safeguard the mysteries and hand them down to worthy aspirants in future ages.

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Freemasonry is set up in such a way that even application for membership conforms to its symbolic purpose. The candidate must meet certain requirements before applying. He must be an adult, and he must not be a slave or a dependent. This is crucial psychologically, and means that one must possess a certain degree of maturity and independence before becoming a Mason.

The candidate must also petition for membership; he cannot be solicited, but must ask of his own free will and accord. In addition to these preliminary qualifications, the lodge must find him to be worthy of admittance; that is, the candidate must through his own efforts and nature be an upright and moral person.

Psychologically, the procedure preparing one for Masonic affiliation corresponds with the ego's first glimmerings of a higher destiny. This event in one's life, that of turning towards the Light, can be likened to the Annunciation, when the angel says to the virgin, "You have been chosen." A seed has been planted in the aspirant's soul. This state is very important, for it entails an initial longing for a more spiritual life. The impulse really originates from our deepest self. In Freemasonry, we are taught that the first preparation for initiation is in our heart.

If the petitioner is accepted for membership, he must present himself at the lodge. All degree work (ritual) and advancement are done within the lodge or temple. The temple is considered a replica of the divine world, a sacred space. Therefore it must reflect the divine world by being built to the proportions of the divine; this is why sacred geometry is such an important area of study. Built to correct proportions, the lodge represents the ideal and eternal temple. The temple is a place qualitatively different from other places on earth. It is the symbolic center of the world, the place where all the worlds meet.

In Masonry, the lodge represents the Temple of Solomon. It is said to be oblong in shape and situated due east and west. Its ground floor is a mosaic pavement of black and white. This is emblematic of the world of duality in which we walk: night and day, good and evil, pain and pleasure, hot and cold, and so on. Its covering is the canopy of heaven. (The name "Blue Lodge" is said to allude to this canopy.)

The lodge is dedicated to St John, the Baptist and St. John the Evangelist. The feasts of these two saints, are very near the solstices or extremes of the year, the former, being June 24, the latter December 27. Thus the lodge extends from sunrise to sunset and to the farthest reaches of north and south; its floor is the earth and its ceiling is the sky.

The first degree of Masonry is called the Entered Apprentice. This is a rite of induction into the society. Some of the major symbols and ideas associated with this degree are: the two pillars, the lambskin apron, the rough and perfect ashlar, the northeast corner, the idea of facing the east, and the Three Great Lights.

As we are told in 2 Chron. 3:15-17, two pillars were set at the entrance to the Solomon's Temple. Symbolically they represent our experience of opposites, from which our everyday consciousness emerges. The same is true of spiritual consciousness, though at a

higher level: this idea is portrayed in Genesis as the Tree of Knowledge of Good and Evil. Regarding it, the serpent said to Eve: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). First we must pass through the spiritual pillars, then our eyes shall be opened. When we open our eyes, we go from darkness to light. In this light we become conscious of the spiritual dimension of life.

The lambskin apron is one of the best-known symbols of Masonry, representing innocence. One wears an apron to keep from getting dirty while working. The Masonic candidate receives his lambskin apron upon his initiation. Again this can be seen as alluding to Genesis: after Adam and Eve ate of the Tree of the Knowledge of Good and Evil, "the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons" (Gen. 3:7).

This story also portrays man's awakening to a spiritual dimension: "Ye shall be as gods . . . "The Mason receives his apron upon beginning his quest for Light, just as Adam and Eve fashioned aprons upon their quest to become wise.

Other symbols associated with Masonic initiation include the two blocks of stone: the rough and the perfect ashlar. These are symbols of transformation. The rough ashlar is the stone quarried in its rude and natural state. A perfect ashlar is one that has been worked on by the tools of the Craft.

The candidate is compared to the rough ashlar, the "rude stone." By going through the initiation, that is, by being worked on by the tools of the Craft, he undergoes a change in his being to become the perfect ashlar or "dressed stone." Initiation accelerates the candidate's progress on the spiritual path. Another symbol in Masonic initiation is the cornerstone, which is traditionally placed in the northeast corner. The cornerstone is the first stone placed on the ground when a building's foundation is laid, usually accompanied by some ceremony. Obviously, then, the cornerstone is a perfect symbol for the beginning of the work of initiation.

The compass point of the northeast is highly symbolic, for in the north-ern hemisphere, the north has been traditionally seen as the place of darkness. The east is known as the source of the light. Therefore the northeast corner stands midway between darkness and light. We can conclude, then, that the cornerstone in the northeast corner of the temple symbolizes the center of the universe, where all the worlds have their meeting point. It is also the place in the lodge that is closest to the Worshipful Master, whose position is in the east.

The direction of east is important in Masonry, as it is in many religions. Masons are admonished to face the east. The point where the sun rises has from the remotest time symbolized spiritual illumination. It represents the source of the Light and, again, the awakening to the spiritual world. The Freemason seeking more light therefore travels east in his journey. The idea of longing for more light is emblematic of longing for more awareness. We seek that Light which is the source of our life.

In the Nativity, we can see a parallel between the life of Christ and Masonic initiation. The Christ child is born in the humble surroundings of a stable, and he is destitute. The candidate for initiation finds himself in a similar condition. In Jungian terms, the central archetype of the Self cannot express itself through the person unless there is sufficient humility. A personality that is inflated has no room for anything else, especially the Self.

The “Three Great Lights” of Masonry are the Holy Bible, Square, and Compass; every lodge must be furnished with these. The association of the Bible with the square and compass upon the altar of Freemasonry reminds us of the placement of the letter “G” with these same tools as a symbol of the revelation of God. As I’ve mentioned before, Masonic symbology is predominantly biblical. An open copy of the Bible must be on the altar or a Lodge cannot initiate candidates, for the Book is an indispensable part of its furniture. The presence of the holy writings also shows an insight into human psychology: the power of our heritage should not be underestimated. The Bible has been one of the foundations of Western culture. Our psychology, like Masonic symbolism, is steeped in biblical themes and imagery.

Notwithstanding this use of biblical imagery, the Craft does not propound any particular religion. The Bible, like the other furnishings of the Temple, is a symbol. Although it may seem that the Bible is the focus of the Craft to an outsider, one would be wrong to think that its presence is meant to exclude other great traditions, respect for which has always characterized the spirit of Freemasonry. Even a cursory examination of Masonic rituals reveals deep influence from Hermetic, Neoplatonic, and Kabbalistic sources. Moreover candidates are permitted to have other sacred writings than the Bible present.

The most public symbol of Freemasonry is the interlaced square and compass surrounding the letter “G.” In one sense this image also depicts the union of opposites. One interpretation holds that the square represents earth and the compass represents heaven. Looking at the whole symbol, we know that the square is used to make angles and the compass arcs; “G,” symbolizing geometry, is that which unifies them. The use of geometry within initiatory schools is well known. We could also say that by application of the tools of the Craft, we begin our journey into the inner recesses of Nature, because the tools surround the initial of an unknown word.

The meaning of the “G” is still debated in certain circles. It has been variously interpreted as meaning geometry, God, gematria, and sometimes just as silence, because in the English language the “g” is sometimes silent, as in “gnosis.” It was once equated with the Hebrew letter ג , yod, which is considered to be the basis for every other letter in the Hebrew alphabet. Because the word yod literally means “hand,” some schools associate this letter with the sense of touch, the foundation of all the other senses. Yod is also the first letter of the Tetragrammaton or fourlettered Name of God, which is, according to Jewish tradition, unpronounceable. So we can easily see that this symbol is a particularly cogent one for the Great Architect of the Universe.

The square is a symbolic tool that Masons are encouraged to apply to their life, to “square” their actions. As the geometric square is a right angle and informs us of what is

in true relation, so in every situation we are to apply the square, that is, to find the right and true relationship there. This implies a moral law inherent in all experience.

The compass is a tool that Masons are encouraged to apply symbolically by circumscribing desires and passions. Circumscribing means to draw limits. Effective action is a discipline. Too many desires disperse our energy and allow us to accomplish nothing. There has to be a focus to our lives; we have to be able to decide which of our natural desires best fit our purpose and should therefore be nourished. Obviously this refers to our ability to check our natural passions. This idea does not imply denial; it is meant more to convey the idea of appropriate action.

Therefore the Three Great Lights of Masonry are guiding symbols. The quest for Light begins with the Scripture, the holy writings of our ancestors. But like the “G,” which is just the initial of the name of God, it is only the beginning. While our concept of God has its roots in the Bible, this concept cannot be static; it must be dynamic. It expands as our capacity for Light increases.

As the First Degree is the portal to the Mysteries of Freemasonry, the Second Degree speaks to the methods by which one progresses in the sacred science. In a sense this is a rite of integration into the Masonic work. One means of increasing our capacity for Light is given to Masons in the symbol of the staircase, a central motif of the Fellowcraft degree. More specifically, the symbol is the winding staircase of three, five, and seven steps. The staircase is a symbol of ascension, of going from below to above. A staircase leads from a lower room to an upper room. Within a temple, the staircase symbolizes an advance or ascent from one mode of being to the next. It also recalls the biblical image of Jacob’s ladder.

The three steps represent the threefold aspects of much of Masonry: the Three Great Lights, the three degrees, and the three principal officers. The five steps allude to the five orders of architecture, as well as the five senses. The seven steps refer to the seven liberal arts and sciences, known in the Middle Ages as the trivium and quadrivium: grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy. Obviously there are more arts and sciences than these, but using the number seven is common when the intention is to encompass all things within their scope. But there are deeper and more esoteric meanings implied in this teaching of applying oneself to the mastery of these seven arts. During the Middle Ages it was thought that learning about the natural world through the seven liberal arts was a way to wisdom.

The staircase can represent both an ascent to the sacred and a point of access to the mystery of death. This idea brings us to the ordeal of the initiatory death, which we will encounter in the Third Degree, that of Master Mason. Here the candidate encounters the legend of the Craft hero, Hiram Abiff. Hiram was the architect of King Solomon’s Temple. As the Masonic legend relates, before the Temple was finished, a conspiracy was launched to extort the secrets of a Master Mason from Hiram, thereby securing the Master’s Word. Because of Hiram’s fidelity to the Craft, he did not reveal the secrets and was murdered. After some time his body was found and raised by King Solomon, the

embodiment of wisdom. But the tradition says that when Hiram was murdered, the Master's Word was lost; thus the Temple remains unfinished. The Master Mason travels from west to east in search of the Lost Word, whose discovery will bring the Temple to completion.

In many traditions, the ordeals of initiation have included a variety of ceremonial depictions and sometimes physically arduous trials. One of the most prominent initiatory themes is the ritual death, burial, and rebirth of the central hero. Sometimes the candidate takes the role of the hero and ceremonially enters a vault or is even placed in a coffin. The symbolic death is a return to the primordial state, to the state before birth. Afterward the candidate is brought back to the world of the living. This new birth brings about a new condition and adds a spiritual value to this life that was not apparent before the ordeal. By becoming aware of this new state, a shifting of values usually occurs, and with it new commitments are taken on.

Those familiar with the psychological process of individuation will see many parallels with the ordeals and goals of the rites of initiation. Jungian research has helped us understand the role that symbolism plays in the individuation of the psyche. Certain symbols emerge in the dreams, fantasies, and sometimes the artistic expressions of the individual at critical psychological junctures. Very similar symbols are used in religious and initiatory rites to achieve a similar goal. Probably these rites have the effect of constellating the archetypes of the unconscious so that they may unleash their transformative power. We can consider it the psychological equivalent of that which triggers the transmutation of the caterpillar into the butterfly. In some spiritual traditions, the path of initiation ultimately leads to the mystical union. There are many symbols that represent this state of spiritual perfection, but one of the best is simply the stone. There are also many symbols that represent the experience of spiritual perfection; one of the best is simply the Light.

The stone has become an archetypal image of the eternal and absolute reality. Back to the remotest times, we can find references connecting stones with the gods. There are numerous myths of gods such as Mithras being born from the stone or emerging from it. Stones possess the qualities of stability, solidity, and everlastingness, which are also qualities attributed to the gods. Numerous references throughout the Bible allude to a link between the stone and the sacred (Isa. 28:16; Ps. 118:22-24; Acts 4:11;

Rev. 2:17).

The stone also has a Kabbalistic meaning. In Hebrew the word for "father" is α, N (ab), while the word for "son" is $1\sim$ (ben). If we combine the letters of the two words merging the Father and the Son—the word αN (eben) is formed, which is the Hebrew for "stone." Hence the stone is a Kabbalistic symbol for the mystical union.

Numerology and geometry testify to this meaning as well. In the three-four-five right triangle, the ancient Egyptians attributed the three-unit vertical line to Osiris, the horizontal four-unit line to Isis, and the five-unit hypotenuse to their son Horus. Where

the hypotenuse (the Son) meets the vertical (the Father), it always forms an angle of 53 degrees. By the technique of gematria, the letters of ~N add up to 53 (N = 1, ~ = 2, ~ = 50).

The stone is also seen as a perfect cube. From biblical accounts we know the Holy of Holies was cubical in both Solomon's Temple and the Tabernacle in the wilderness. So is the New Jerusalem mentioned in Rev. 21:16. Like the stone, the cube has a Kabbalistic meaning. The Hebrew letters referring to the unpronounceable Name of God are nl; ~. By gematria, these letters add up to 26. Geometrically we can define a cube as a perfect solid having six equal faces, eight corners, and twelve equal edges, and $6 + 8 + 12 = 26$. Thus this number symbolically relates to the Divine Name.

Those who have known the mystical union almost always report their experience in terms of light. Light symbolism is a crosscultural phenomenon; compare our own terms "illumination" and "enlightenment." "Light" in Latin is lux; its three letters add up to 65. Related to the number 65 in the Hebrew is the word ~ (haikat), which means "temple." Kabbalistically, then, the words "temple" and "light" are also related. In the tradition of Freemasonry, illumination is finding the Lost Word. Once this Word is recovered, the Temple is finished. And it is with living stones that the Temple of Light is built.

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LEADERSHIP IS EXPECTED AND RESPECTED

One of the most irritating and disconcerting things during any Masonic meeting is when two or more Brethren on the sidelines get into a sotto voce discussion. It's even worse when one of them is hard of hearing. When this happens during degree work, it can throw off even the best of ritualists. We've all seen—and heard—it happen.

It is a distraction from the solemnity of the ritual. It's discourteous to the degree team; it's robbing the candidate of the benefit of what should be a meaningful experience; and it is insulting to the Brethren who are trying to hear.

Unfortunately, the offending offensive Brethren don't seem to realize that they are disturbing their colleagues. They don't realize that they can be heard ..or, possibly they don't care.

How to overcome situations like this is a leadership problem which faces many Masters. Should he rap the gavel and ask for quiet? Should he have someone go over to the offending Brethren and ask them to be quiet? Should he ask them to leave the lodge room? Or should he ignore them?

The answers to these questions will depend on many factors. The mantle of leadership comes in many guises. The personality of the Master will to a large degree, dictate the manner in which he can best cope with the situation. There are some with strong authoritative images, who can maintain order merely by a meaningful glance; while others must resort to persuasion, reasoning or other methods .

We recognize that the Worshipful Master has the authority to take strong action. His word is LAW. However, in the interest of "peace and harmony" he will—if he is a good leader—use only the "force" necessary to overcome an infraction. Gentle persuasion is probably the best tool he has. By "whispering wise words of counsel in the ear of an erring Brother" or having it done, will usually secure the desired results.

We heard of one Grand Master who was speaking at a lodge in his own Jurisdiction which had a reputation of sideline chatter. Even as he was speaking, the lodge Secretary and the lodge Treasurer became involved in a heated, whispered argument, which proved most distracting. In fact, it became so disconcerting that the Grand Master lost his train of thought. Rapping the gavel, he addressed the talkative Brothers and sternly told them that he had been invited to speak; that he intended to speak, but that he was not going to have any competition. Upon resuming his prepared remarks, you could have heard a pin drop, it was so quiet. In fact, the remainder of the evening, the lodge maintained a subdued attitude. Everything was quite proper.

As he left the temple, he said to himself that that was probably the last time he would be invited to that lodge. How wrong he was. He later learned that at the next meeting of the lodge, the Secretary apologized to the Master and to the lodge for the embarrassment they had caused and moved that the Grand Master be elected an Honorary Member of the

lodge. The Treasurer seconded the motion, which was unanimously carried. He is the only Past Grand Master holding Honorary Membership in that lodge.

In recounting that story, the Grand Master, now Past Grand Master, uses it to illustrate several valid points of leadership. (1) Leaders MUST lead! (2) When you are in the “right,” you have nothing to fear. (3) Leadership is expected and respected. (4) Harmony must prevail .

Courtesy - common courtesy - is a trait of mankind. It is a two-way street. It is a hallmark of a Mason.

We frequently see Masters who try too hard to be a “good old boy.” They joke too much, and in doing so, invite a great deal of sideline chatter. Their meetings become .so informal that the lodge is subjected to ridicule. Their lack of leadership is counter-productive. Instead of creating an atmosphere of dignity and decorum, they produce a comedy of contagious errors, which reflect upon the character of the lodge, and frequently drives the Brethren away from the lodge in droves.

Even worse, however, is the silver-tongued Master who is a born ritualist. His intonations, expression and sincerity are superb when he delivers the ritual. BUT, as soon as the lodge is closed, he becomes a loud-mouthed, foul- mouthed, woman-chasing rogue. He completely ignores his own beautiful rendition of the charge “to put into practice outside the lodge, those principles which are inculcated therein.” This “Frankenstein Monster” has the leadership potential of an “off mule.”

Everyone in leadership positions in any field of endeavor, either consciously or subconsciously, develops a style of leadership techniques which fit their personality. What is effective for one might be an absolute flop for another. Some of the leadership techniques could easily be described as gimmicks.

On the night of his installation, one Master announced that he was assigning a specific task to each of the 200 members of the lodge, which he would like to have completed within three months. What he had done involved a great deal of planning which is an essential in leadership. Over a period of months, he had developed a list of things which needed to be done around the lodge. He charged one member to see that each task was accomplished.

No one job involved much time or effort, but it did involve everyone. Tacking down a piece of upholstery on the Junior Warden’s station; scrubbing the lavatory; painting the stair rail; repairing strings on aprons; cleaning the glass on the Past Master’s pictures; replacing a frayed cord on the Secretary’s desk lamp; oiling the hinges on the Preparation Room door; replacing a tile in the kitchen floor; having the window curtains dry cleaned; helping the Secretary address envelopes; preparing a telephone roster; refinishing the Stewards’ and Deacons’ rods; developing a roster of Widows-and the list went on and on. Each task was matched with a member’s name, one who had the time and ability to do it.

To coordinate and supervise the execution of the assignments, the Master assigned his officers. This, too, is an important element of leadership.

In the following weeks, the lodge building was a hub-bub of activity, as the members gathered to carry out their respective responsibilities. Some came during the lunch hour, others in the afternoon and some in the evening. Fellowship reigned as one Brother

helped the other. Wives frequently came along to help out, and often brought along refreshments. Even after a job had been finished, many came back to see what else was being done. A coffee-klatch developed. Cribbage and pinochle games often started after the work was done.

The exciting thing that happened though, was the dramatic increase of attendance at even the Stated Meetings. And, at these, the Master was careful to exercise another trait of leadership by recognizing the accomplishments of each member and showing appreciation. Not only did the lodge building sparkle with its improvements, the members had become Masons in the true sense of the word, with a genuine concern for one another.

Just as the “spin-offs” of the Space Program have produced many improvements in our daily lives, the “spin-offs” of this Master’s leadership have had a lasting effect upon the lodge and upon the community. A Master is expected to show leadership. He did. And his leadership is respected. However, his brand of leadership might not “fit” another.

The first impression many visiting Brethren get of a lodge is their reception by the Tiler (or, if you prefer-Tyler). How meticulous is he in checking your dues card; having you sign the register; seeing if you can be avouched for or if you need the “dreaded Committee;” providing an apron or in taking up “the word” can either “turn you on” or “turn you off.” His is a thankless-yet important-job, yet it is somehow often ignored.

One Tiler in a small town lodge was getting more than his share of harassment from one of the members one night. Finally, after about five minutes of constant harangue, the Tiler became fed up. Picking up the “implement of his office,” he said,, “My job is to keep off cowans and eavesdroppers. I wish to H-----it was to keep off horses-asses.” It was crude. Yet it was forceful. It accomplished its purpose. It was a form of leadership.

Much has been said and written about Masonic Leadership. (See Short Talk Bulletins: 1-70, Lodge Leadership; 4-52, Masonic Man- ners; 2-41, Master; 10-39, Art of Presiding; 2-48, Parliamentary Law in Freemasonry; 10-74, Powers of the Worshipful Master.) (See Masonic Digests: Leadership - how to Develop It; Leadership Training; Think Tank for Junior Wardens.) There are no hard and fast rules. Leadership is a matter of interest for every Mason. Leadership is common courtesy. Leadership is a two-way street. Leadership is essential .

We show our leadership by the way we act toward others. It’s as simple as setting the example by the way we conduct ourselves on the sidelines, or as complicated as controlling the discussions on an emotion-packed motion.

Each of us has some leadership potential or ability. It’s a trait worth developing and practicing. Just as a pair of pants won’t fit everyone, we must tailor our leadership abilities to fit our own personalities.

THE MASON'S MARK

by Wallace M. Gage, PM
The Maine Lodge of Research

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 Cothic 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 Free-masonry 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, how-ever, 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 parceled 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 journey-man, 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 book. . . "

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 con-tractor, 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 ear-liest 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 Ply-mouth, 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 trestle board, 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 sub-way 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 Washington’s or Edison’s, 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, let’s 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.”

MASONIC EDUCATION

Modern fiction writers avoid mention of the Masonic Fraternity in their writings. Yet, just a few decades ago, we found many authors who recognized the Ancient Craft as an integral part of the community.

Brother Rudyard Kipling, in many of his stories, and in many of his poems, found ways to weave Freemasonry into his tales. He was an ardent and active Mason.

Brother and Sir Arthur Conan Doyle, who created the characters of Sherlock Holmes and Dr. Watson, was a member of Phoenix Lodge No. 257 in Portsmouth, England. His writings contain many references to Freemasonry.

Most Worshipful Brother Carl H. Claudy, long-time Executive Secretary of the Masonic Service Association of the U.S., was probably the most prolific writer of American Masonic fiction. His *The Lion's Paw* is a delightful novel with a Masonic background. His Masonic plays remain popular.

At the turn of the century, many novels contained references to the Masonic lodge as a focal point in the community, or references to Masons as the outstanding pillars of behavior. Somewhere along the line, either we have lost some of our Masonic luster or the art of story telling has become blind to our existence.

It was a refreshing experience for the Masonic Service Association to receive the following two gems of fiction for consideration as a Short Talk Bulletin. The author, Wor. Bro. William W. Price of Vacaville Lodge No. 134 in Vacaville, California, reports that he had an urge to put some of his feelings and memories into writing. He stated that each contains situations based upon real people and places that had very deep and lasting effects upon his Masonic life. In these stories their love and dedication for the Craft lives again.

For your enjoyment and inspiration we are pleased to share them with you.

The Last Stated

It was Friday night and the wind was blowing and there was a chill in the air, uncommonly cool for June. The street where the old Temple was located was desolate and dark.

The aging Tiler took out his keys and opened the large door to the old Temple. He turned on the Square and Compass over the door and it shone brilliantly in the darkness. He slowly climbed the twenty-seven stairs as he had done for the past fifty years.

“It is a Stated tonight” he said to himself, “all the brethren will be here and everything must be in its proper place and station.”

He opened the door to the paraphernalia room. There was a mustiness which he no longer seemed to notice. The rods of the Deacons and Stewards hung on the right, the jewels of the officers on hooks on the wall, and the aprons were stored in the old wooden box. Ever so gently, he took them and arranged the Lodge with loving care. He then opened the altar, took out the Holy Bible, Square and Compass and laid them so reverently on the altar. He checked the lesser lights, and all three were working. "The Master always wanted them checked before he opened the Lodge" he remembered. He then turned the letter "G" on and observed that it shone particularly bright tonight. He then turned all the lights off except the "G" because he always enjoyed looking at it that way. He also turned on the light over the altar even though he knew Grand Lodge didn't approve, but "It looks so right", he thought, and smiled to himself.

He opened the ledger and entered the date, A.L. 5985 The Year of Light, and 24 June 1985. "It was St. John's Day", he remarked to himself. "The Order doesn't celebrate it as they used to do."

He clothed himself in his apron and jewel, the cloth was old and faded, and the jewel was dull. He took his sword and sat down by the door to the Lodge Hall, so he could see the bright letter "G" and the Three Great Lights, and there he waited as he had for all these years, waiting for the Brethren.

He must have dozed for he noticed the door to the Lodge Hall was closed, but he was tired, very tired. It had not gone well for Ancient Land-mark Lodge for many years, but he was sure the Brethren would come tonight, "Wasn't it a Stated and St. John's Day?", he said to himself. Then he heard from inside the Lodge a voice. It was the Master saying, "The Officers will assume their Stations and Places. The Brethren will come to Order and take their seats". The Tiler thought out loud, "I'm here, Worshipful and Brethren, as I have been for all these years."

The next day they found the old Tiler. He must have passed away in his sleep. They looked into the Lodge Hall and saw the bright letter "G" and the light above the altar burning brightly. "I don't understand what happened here", the investigator said. "This old Lodge has been closed for some time".

An old Mason who was there to inventory the property remarked "Yes, I know, but this would have been the first time that a Stated would have fallen on St. John's Day in 50 years, it would have been a grand evening. There's something awful strange about this".

"What do you mean?", asked the investigator .

"Well, this old Ledger, it's dated the 24th of June 1985 and it's full of names of Brethren I haven't seen or heard of for years", remarked the old Mason.

"Strange, very strange" said the investigator. "Well, my job is over so let's leave. Anyway, the new owners want to get started on their building construction", he added.

The old Mason turned off the main switch, but observed something was wrong. “Look” he said, “the letter “G” and the light over the altar didn’t go out”.

“Well, maybe we should just leave them”, said the investigator.

As they shut the door to the Lodge Hall and turned to leave, they both thought they heard a voice from within saying “The Officers will assume their Stations and Places. The Brethren will come to Order and take their seats”. They looked at each other without comment and lock-ed up the old Temple and left. The Square and Compass above the large door of the Temple shone brilliantly in the darkness. So Mote It Be!

The Old Square and Compass

It was in the year of our Lord, one thousand eight hundred and forty nine, A.L. 5849. The place: California. It was the time of the gold rush which beckoned many Masonic Brethren with hopes of finding their fortune.

About 1850 in the small township of Hiramshurg, sundry Brothers requested and received a dispensation for the Grand Lodge of California to form a Lodge of Free and Accepted Masons.

The Lodge was named Immortality Lodge Under Dispensation. The membership was comprised of Brethren from many jurisdictions and all had one thing in common, they were freemasons.

Much work and effort went into furnishing the small Lodge Room located over Jones’s Hard-ware Store. They needed it all: the Volume of the Sacred Law, the two pillars, altar, rods, officer’s jewels and aprons, and, of course, the square and compass.

And thus begins our story.

We were cast near to the Jenkins Silver Mine located along the Silverado Trail which wound its way through the rich Napa Valley. We were placed in a velvet covered box, transported to Hiramshurg and presented to the Worshipful Master, Billy Fritts.

It was a joyous evening in Immortality Lodge when on that first night we were removed from the box and placed on the Volume of Sacred Law. How we glistened and shined and it was wonderful seeing the smiles and warmth on the faces of the Brethren. It was a great and exciting moment filled with Friendship and Brotherly Love. There was a glow in the Lodge Hall which only the true Mason can experience and it made us sparkle even more for we would forever be a part of the Lodge.

The speech by the senior Master Mason pre-sent was eloquent and rhetorical. Brother Herb Sturtridge said, “These instruments, the Square and Compass, are ancient to our Fraternity, as are all our beautiful furnishings. They are significant in that they represent the working tools of our profession. The square is dedicated to the Master for it is the

proper working tool of his office; it teaches us to work together on the square of virtue. The compass is dedicated to the craft, for by due attention to its use we are taught to circumscribe our desires and keep our passions in due bounds toward all mankind.”

So we were at each and every degree and the Stated Meetings. We were part of every ceremony where the new Mason swore to be a good man and true. Thus, under the guiding hand of the All Seeing Eye, Immortality Lodge thrived and grew for many years until...

The Village of Hirambsurg saw many changes in those years. The Civil War lost us many good Brethren on both sides. The drought of 1879 and 1880 devastated most of the farmland and most moved away. The culture and population took many turns and for Immortality Lodge they were all the wrong way.

The final blow came on December 27, 1907 when an oil lamp was left burning after St. John's Day celebration. Much of the old Lodge Hall was destroyed. Our beautiful altar, the two pillars, the jewels and aprons were gone, but we were spared, God knows for what! James Harvey, Senior Warden, found us in the rubble and took us home.

The members of the Lodge could not raise the money to replace the loss. After one year, Immortality Lodge went dark. All the property that remained was turned over to the Grand Lodge, all except for us.

James Harvey never became Master. He passed away in 1909 and his belongings along with us were sold to an antique store in the County Seat.

There we have laid for these many years waiting to return to Lodge, waiting for those warm and friendly smiles.

Under the dullness our brilliance still remains, waiting to serve the Fraternity who brought us into existence. We hope, someday, someone will find us. Will it be you, Our Brother?

THE MASONIC RITUAL

as an Educational Tool
By Aubrey L. Burbank
PGM. Maine

This Short Talk Bulletin was adapted from a thought provoking paper presented at the Seventh Annual Northeast Conference on Masonic Education and Libraries in 1962 by Past Grand Master, Aubrey I. Smith of Maine.

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 ineffec-tiveness on the part of undedicated officers. Then, too, in America, there has been a tenden-cy to lengthen the ritual to accommodate the so-called ritualistic orators, and a further tendency to exploit the ritual, for the amuse-ment of the brethren at the sacrifice of the more important task of imparting knowledge.

In more recent years, through various pro-grams 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 to-day have at their disposal a greater understan-ding 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. Cood 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 sym-bolism 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 im-aginative 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 illuminated 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 Destination—The Altar—The Great Lights, and the Lesser Lights—the letter “G”—the Hiram 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.

MASONIC WRITING—HOW TO

M.S.A. is frequently asked for guidance and information on “how to” write a Masonic paper. The following has been adapted from the guidelines provided the members of The Illinois Lodge of Research.

Developing the ability to write a paper can be beneficial to a person in his vocation, in his church work, and in his community projects. There is great demand for persons who can do research work and write papers and make speeches within the Craft.

The following steps are usually taken in the preparation of a scholarly paper, and some suggestions, comments, and recommendations are made for those of our members who want to write a paper but never tackled such a project before.

1. SELECTION OF A SUBJECT. The initial step is not as easy as would appear when first considered. It is made difficult for a number of reasons. The world of Freemasonry is a large one and there are many phases that can be explored and developed making a selection cumbersome. It is usually made difficult because in most instances the person will think too big on what to cover; it is essential to be specific in selecting a subject. Success in selecting a suitable subject depends on thinking small on a specific subject. For example, instead of thinking about writing a paper on the complete history of the Scottish Rite, think in terms of writing a history of your lodge. Instead of thinking in terms of general Masonic history, think of something that has a local connection, is simple, and is specific. Look around you with open eyes and an inquiring mind. There are bound to be items in your community that will lend themselves to being developed into a suitable paper. Here are some suggestions of things you may find: Is there a street in your area named after a prominent Mason? Is there a school in your area named after a Mason? Has there been a public officer in your area named after a Mason? Has there been a public officer in your area who has served the community for many years who has been a Mason? What prominent public figures in your area have been members of your lodge? Does your lodge have an item such as an apron, a picture, etc., that has an interesting story or connection? Has any member of your lodge ever moved to another state and then served as Grand Master of the Grand Lodge there?

In considering the subject give some thought to two questions: Is the subject one that will be of interest to others, and, am I interested in the subject? If you are not interested in the subject you will not enjoy working on it, and if others will not be interested in reading about your work you will be serving no useful purpose.

When you have selected a subject, write the editor and have him advise you if the subject is suitable for a paper and also if someone else is writing on it already.

(Many of the manuscripts submitted to M.S.A. for possible use as a Short Talk Bulletin are written on subjects already published.)

2. **GATHER ALL THE FACTS.** The second step is to gather all the available facts that will be incorporated in your paper. This may mean starting in a library, checking original records, interviewing persons with first-hand information, or a combination of these things. Don't expect others to do this work for you. We know of one instance where one of our Illinois members thought it would be nice to have the names of every Mason buried in Arlington National Cemetery. He wrote the Cemetery and requested such a list and he was surprised when he was informed that they had no way of knowing if a person buried in the Cemetery belonged to any specific'd group.

If you are writing a history of your lodge you will probably want to start with an examination of the Charter, then check the Grand Lodge Proceedings for information about the issuance of the dispensation, etc. Your lodge minutes book is an absolute necessity. Look for copies of programs, trestleboards, items connected with them. Look for members of your lodge who are collectors; they may have items of interest. Interview older members, listen to them, take their statements on a tape recorder, but later double check their statements in the details as memories are faulty. Look for problems that existed and how they were solved. Judge events by the times when they occurred and not with the standards of today. Have in mind five words at all times: Who, What, When, Where, Why. Check for material in your local library. If there are copies available of local newspapers, these might contain items of interest. Reading every issue would be a time consuming effort; it is best to be selective and check only those issues which were published at times when there is a likelihood that the newspaper might have published something about the lodge.

If the subject is one that lends itself to research in a library, plan on spending time there. Instead of copying material by hand, consider photocopying pertinent material not only to save time but to have the material readily available in your file for future reference.

Use cards to preserve facts. These could be one of the standard sizes, 3x5, 4x6, or 5x8. Put only one fact on each card so that later they can be shuffled and arranged in order easily. Always put on the card the place where the fact was secured; this may be needed later for a footnote, or to check its accuracy, or to return to the place and secure additional details.

Don't rely on your memory. Take notes on everything you discover even though the item may seem of no importance at the time. It may be an important link in your story when the time arrives to arrange the material.

If you are working on a general Masonic subject it might be well to start in one of the Masonic Encyclopedias (Mackey or Coil), or the Encyclopedia Britannica, or Hastings Encyclopedia of Religion and Ethics. In cases of papers on biographies you might want to start with the Dictionary Of American Biography and then go to William R. Denslow's 10,000 Famous Freemasons. Possibly Who's Who.

3. **PREPARE A GENERAL OUTLINE.**

With all the material on hand after you have completed your search for facts, you will have a good idea on how you are going to present the subject. At this point you should prepare a tentative outline. It will have at least three broad subdivisions, a beginning, the basic information, and a conclusion. In the case of a history or biographical paper, the job is simple because you can present the material in chronological order but you will find it best if the material is divided into logical segments. This will make your job a bit easier later on.

4. **ARRANGE YOUR MATERIAL.** At this point go over the cards and arrange them in proper order, keeping in mind the outline you have prepared.

5. **PREPARE A DETAILED OUTLINE.**

With the use of the general outline and the cards you are now in a position to prepare a detailed outline which will serve as your blueprint for the preparation of your paper. The value of such an outline is that it will give you a bird's-eye-view of the entire paper, enable you to determine if the subject is well organized, that it is in logical order, and covers all the areas you intend to cover. At this point you may decide to move some of the cards to other places.

6. **“IN THE BEGINNING”:** We are taught that “no laudable undertaking should be begun without first invoking the aid of Deity.” Many Masonic authors can attest to the importance of Divine guidance in every phase of Masonic writing.

7. **PREPARE THE FIRST DRAFT:** Using the detailed outline and the cards you are ready to type the first draft of the paper. You will present all the facts and ideas on the cards plus any others that come to mind to clarify the area. Work fast and don't pay too much attention to details at this point in order not to lose your general trend of thought. Don't stop to check correct spelling of words, or other details. This can be done later.

After you have typed the first draft set it aside for a week or two. Get the material out of your mind before you go to the next step.

8. **THE FINAL STEPS:** Read your first draft of the paper slowly and carefully, check all facts for correctness, check spelling, grammar, and if the material sounds good. Place yourself in the position of the reader you are addressing. Have a questioning attitude testing the clarity of the language and its message. Note changes on the manuscript as you go along. Consider eliminating unnecessary words or facts or possible additions for the sake of completeness or clarification. After this has been done you are ready to type the paper in final form for submission.

Writing is hard work. It takes inspiration, perspiration, motivation, planning, writing and rewriting. The rewards are mostly intangible, but provide great personal satisfaction in seeing your thoughts preserved in print for posterity. It's a marvelous way of “spreading Masonic Light.”

MORE LIGHT

SHORT TALK BULLETIN - Vol.V April, 1927 No.4

by: Unknown

Goethe was one of the myriad-minded men of our race, and a devout member of our gentle Craft. When he lay dying, as the soft shadow began to fall over his mind, he said to a friend watching over his bed : “open the window and let in more light!” The last request of a great poet-Mason is the first quest of every Mason.

If one were asked to sum up the meaning of Masonry in one word, the only word equal to the task is - light! From its first lesson to its last lecture, in every degree and every symbol, the mission of Masonry is to bring the light of God into the life of man. It has no other aim, knowing that when the light shines the truth will be revealed.

A Lodge of Masons is a House of Light. Symbolically it has no roof but the sky, open to all the light of nature and of grace. As the sun rises in the East to open and rule the day, so the Master rises in the East to open and guide the Lodge in its labor. All the work of the Lodge is done under the eye and in the name of God, obeying Him who made the great lights, whose mercy endureth forever.

At the center of the Lodge, upon the Altar of Obligation, the Great Lights shine upon us, uniting the light of nature and the whiter light of revelation. Without them no Lodge is open in Due Form, and no business is valid. As the moon reflects the light of the sun, as the stars are seen only when the sun is hidden, so the Lesser Lights follow dimly when the Greater Lights lead.

To the door of the Lodge comes the seeker after Light, hoodwinked and groping his way - asking to be led out of shadows into realities; out of darkness into light. All initiation is “Bringing Men To Light,” teaching them to see the moral order of the world in which they must learn their duty and find their true destiny. It is the most impressive drama on earth, a symbol of the Divine education of man. So, through all its degrees, its slowly unfolding symbols, the ministry of Masonry is to make men “Sons Of Light” - men of insight and understanding who know their way and can be of help to others who stumble in the dark. Ruskin was right: “To See Clearly is Life, Art, Philosophy and Religion - All In One.” When the light shines the way is plain, and the highest service to humanity is to lead men out of the confused life of the senses into the light of moral law and spiritual faith.

To that end Masonry opens upon its Altar the one great Book of Light, its pages glow with “A Light That Never Was On Sea Or Land,” shining through the tragedies of man and the tumults of time, showing us a path that shineth more and more unto the perfect day. From its first page to the last , the key-word of the Bible is light; until, at the end,

when the City of God is built it will have no need of the sun or the moon or the stars; for God is the Light of it.

And God Said, Let There Be Light; And there was light. God Is Light, And In Him Is, No Darkness At All. Thy Word Is A Lamp Unto My Feet;

And A Light Unto My Path. The entrance Of Thy Word, Giveth Light.
The Lord Is My Light And My Salvation; Whom I Shall Fear.
There Is No Light For The Righteous, Gladness For The True.
The Lord Shall Be To Thee An Everlasting Light.
To Them That Sat In Darkness, Light Is Sprung Up.

He Stumbleth Not, Because He Seeth The Light. I Am Come A Light Into The World, While Ye Have The Light, Believe In The Light.

Let Your Light Shine Before Man.

To find the real origin of Masonry we must go far back into the past, back before history. All the world over, at a certain stage of culture, men bowed down in worship of the sun, moon and the stars. In prehistoric graves the body was always buried in a sitting position, and always facing to the East, that the sleeper might be ready to spring up early to face the new and brighter day.

Such was the wonder of light and its power over man, and it is not strange that he rejoiced in its beauty, lifting up hands of praise. The Dawn was the first Altar in the old Light Religion of the race. Sunrise was an hour of prayer, and sunset, with its soft farewell fires, was the hour of sacrifice. After all, religion is a Divine Poetry, of which creeds are prose versions. Gleams of this old Light religion shine all through Masonry, in its faith, in its symbols, and still more in its effort to organize the light of God in the Soul of Man.

Such a faith is in accord with all the poetries and pieties of the race. Light is the loveliest gift of God to man; it is the mother of beauty and the joy of the world. It tells man all that he knows, and it is no wonder that his speech about it is gladsome and grateful. Light is to the mind what food is to the body; it brings the morning, when the shadows flee away, and the loveliness of the world is unveiled.

Also, there is a mystery in light. It is not matter, but a form of motion; it is not spirit, though it seems closely akin to it. Midway between the material and the spiritual, it is the gateway where matter and spirit pass and repass. Of all the glories in its gentleness, its benignity, its pity, falling with impartial benediction alike upon the just and the unjust, upon the splendor of wealth and the squalor of poverty.

Yes, God is light, and the mission of Masonry is to open the windows of the mind of man, letting the dim spark within us meet and blend with the light of God, in whom there is no darkness. There is "A Light That Lighteth Every Man That Cometh Into The

World,” as we learn in the Book of Holy Law; but too often it is made dim by evil, error and ignorance; until it seems well nigh to have gone out. Here now some of the most terrible words in the Bible: “Eyes they have, but they do not see.” How many tragedies it explains, how many sorrows it accounts for. Most of our bigotries and brutalities are due to blindness. Most of the cruel wrongs we inflict upon each other are the blows and blunders of the sightless. Othello was blinded by jealousy, Macbeth by ambition; as we are apt to be blinded by passion, prejudice or greed.

With merciful clarity Jesus saw that men do awful things without seeing what they do. “Father, forgive them for they know not what they do.” The pages of history are blacker than the hearts of the men that made the history. Man is not as wicked as the wrongs he has done. Unless we see this fact, much of the history of man will read like the records of hell - remembering the atrocities of the Inquisition, the terrors of the French Revolution, and the red horror of Russia. It is all a hideous nightmare - man stumbling and striking in the dark.

No, humanity is more blind than bad. In his play, “St. Joan,” Shaw makes one of his characters say: “If you only saw what you think about, you would think quite differently about it. It would give you a great shock. I am not cruel by nature, but I did not know what cruelty was like. I have been a different man ever since.” Alas, he did not see what he had done until the hoodwink had been taken off. More and more some of us divide men into two classes - those who see and those who do not see. The whole quality and meaning of life lies in what men see or fail to see. And what we see depends upon what we are. In the Book of the Holy Law the verb “to see” is close akin to the verb “to be,” which is to teach us that character is the secret and source of insight. Virtue is vision; vice is blindness.

“Blessed are the pure in heart, for they shall see god.”

Thus our gentle Masonry, by seeking to “Bring Men to Light,” not simply symbolically but morally and spiritually, is trying to lift the shadow of evil, ignorance and injustice off the life of man. It is a benign labor, to which we may well give the best that we are or hope to be, toiling to spread the skirts of light that we and all men may see what is true and do what is right.

What the sad world needs - what each of us needs - is more light, more love, more clarity of mind and more charity of heart; and this is what Masonry is trying to give us. Once we take it to heart, it will help us to see God in the face of our fellows, to see the power of a lie and its inherent weakness because it is false, to see the glory of truth and its final victory - to see these things is to be a Mason, to see these things is to be saved.

O Light that followeth all my way, I yield my flickering torch to thee;

My heart restores its borrowed ray,
That in thy sunshine’s blaze,
Its day may brighter,
fairer be.

OUR MASONIC PRESIDENTS SHORT

TALK BULLETIN - Vol.XI July, 1933 No.7

by: Unknown

William L. Boyden, P.M., Librarian of the Supreme Council, A.A.S.R., S.J., a Masonic historian of tireless energy and scholarly ability, was author of that classic of the Craft, "Masonic Presidents, Vice Presidents, and signers of the Declaration of Independence" on which this Bulletin has drawn heavily.

Fifteen Presidents were members of the Fraternity:

Buchanan, Ford, Garfield, Harding, Jackson, Andrew Johnson, Lyndon B. Johnson (A.E. only), McKinley, Monroe, Polk, Franklin D. Roosevelt, Theodore Roosevelt, Taft, Truman, and Washington. Jefferson and Madison have often been claimed as Masons, but there is no acceptable evidence to prove that either was ever a Mason.

GEORGE WASHINGTON

George Washington, 1st President (1789-1797), has a Masonic history so rich a Short Talk Bulletin (Vol.10, No.2, February 1932) was necessary for a bare outline. Washington was initiated, passed and raised in "The Lodge at Fredricksburg, Va.," (now No.4 on the Virginia Register) on November 4, 1752, March 3, and August 4, 1753. He was made an honorary member of Alexandria Lodge No.39, June 24, 1784. When his Lodge gave up its Charter under the Provincial Grand Lodge of Pennsylvania to accept one from the Grand Lodge of Virginia and become No.22, April 28, 1788, Washington was named as Charter Worshipful Master, and was re-elected Master December 20, 1788. He was made and Honorary Member of Holland Lodge No. 8, New York, 1789.

His Masonic activities and visits were many; his letters to and about Lodges and Masons fills a volume. He was the only President ever to be Master of his Lodge during his incumbency. The cornerstone of the United States Capital was laid by Washington, with Masonic ceremonies, on September 18, 1793, at the request of Maryland's Grand Master pro tem.

He died December 14, 1799, and was buried with full Masonic honors by Alexandria Lodge No.22, on December 18th. The Lodge later changed its name to Alexandria Washington Lodge No.22. To his memory and fame the Masons of the United States are erecting the mightiest stone monument ever raised to honor any man. Built without metal, to endure as long as granite shall last; this memorial stands on Shooter's Hill, just outside the city of Alexandria, Va.

JAMES MONROE

James Monroe, 5th President (1817-1824), was born in Westmoreland County, Virginia April 28, 1752.

The original records of Williamsburg Lodge No.6, Williamsburg, Va., show (November 6,1775) that he was “recommended as a fit person to be admitted a member of this lodge and the motion recorded. On November 9, 1775, he was “preferred, received and balloted for; passed and accepted and entered an apprentice.: The curious reader will note that he was not quite seventeen years and six months old at this time!

His dues were paid through October 1780, but no record shows as to when he was raised. Tradition states that he received the Master’s Degree in a Military Lodge during the revolution, and also credits him membership in Kilwinning Cross Lodge No.2, Port Royal, Va. Little is known of his Masonic life. He visited Cumberland Lodge No.8, at a meeting especially called to receive him in Nashville, Tennessee, June 8, 1819. He died in New York, July 4, 1831.

ANDREW JACKSON

Andrew Jackson, 7th President (1829-1836), born at Waxhaw Settlement, N.C., March 15, 1767, was unquestionably a Mason, but when and where he was raised is not certain.

At the first meeting of Tennessee Lodge No.2 (originally No.41, N.C.) March 24, 1800, in Love’s Tavern, Knoxville, Tennessee, Jackson was present as a member of Harmony Lodge No.1, Nashville, Tennessee (originally No. 29, N.C.).

Past Grand Master Comstock of Tennessee, noted historian, believes Jackson was made a Mason in Harmony Lodge No.1. Federal Lodge No.1, Washington , D.C., elected him an Honorary Member January 4, 1839; Jackson Lodge No.1, Tallahassee, Florida, Elected him an Honorary Member sat some unknown date; the Grand Lodge of Florida elected him an Honorary Member January 15, 1833. His chief claim to Masonic fame is that he is the only Grand Master to become President. He was elected Grand Master of the Grand Lodge of Tennessee and served from October 7, 1822, to October 4, 1823. In the Proceedings of the Grand Lodge (1822) he is credited with being a Past Master but no records substantiate the statement. Past Grand Master Comstock also believes that Jackson was a Royal Arch Mason, receiving these degrees, as was the custom in early days, under the authority of the Blue Lodge Warrant. He served the Grand Chapter of Tennessee as Deputy General Grand High Priest at its institution, April 3, 1826, but no record exists of his affiliation with any Chapter.

He acted as Senior Warden at the first meeting of Greenville Lodge No.3 (formerly No.43, N.C.), September 5, 1801; contributed thirty-five dollars in 1818 to the erection of a Masonic Temple in Nashville; requested two Lodges to perform funeral services; introduced Lafayette to the Grand Lodge of Tennessee in 1825; while President, assisted

Washington's Mother Lodge to lay the cornerstone of a monument to Washington's Mother at Fredricksburg, Va. (May 6,1833); assisted in the Masonic laying of the cornerstone of Jackson City (across the river from Washington, D.C.) January 11, 1836; attended the Grand Lodge of Tennessee in 1839, and the same year visited Cumberland Chapter No.1 of Nashville, to assist in installation of officers. He died at "The Hermitage" near Nashville, Tennessee, June 8, 1845.

JAMES KNOX POLK

James Knox Polk, 11th President (1845-1849), was born in Mecklenburg County, N.C. November, 1795. He was initiated in Columbia Lodge No. 31, Columbia, Tennessee, June 5, Passed August 7, and raised September 4, 1820. In October he was he was elected Junior Deacon, and Junior Warden December 3, 1821, but there is no record of his having been Master. In 1825 he received the Royal Arch Degree in Lafayette Chapter No. 4, Columbia, Tennessee. June 24, 1840, he attended the feast of St. John the Baptist celebrated by Columbia Lodge No.8 and Hiram Lodge No.7 at Nashville, and marched with them in procession to a church for Divine Services. May 1,1847, he assisted in the Masonic laying of the cornerstone of the Smithsonian Institute, Washington, D.C. He died at Nashville, Tennessee, June 15, 1849.

JAMES BUCHANAN

James Buchanan, 15th President (1857-1861), was born near Mercersburg, Pennsylvania, April 23, 1791. When twenty-three years of age he petitioned Lodge No.43 (the lodge had no name) of Lancaster, Pennsylvania, and was elected and initiated December 11, 1816, and both passed and raised on January 24, 1817. He was elected Junior Warden December 13, 1920; Master December 23, 1822, and was installed March 12, 1823. He was appointed First District Deputy Grand Master for Lancaster, Lebonon and York Counties, December 27, 1823.

May 20, 1826, he was exalted in Royal Arch Chapter No.43 (also no name) of Lancaster. Thirty-two years later he was made a Life Member by his Lodge. He delivered the address in the Masonic dedication of the statue of Washington, Washington Circle, Washington, D.C., February 22, 1860. He died June 1, 1868, and was buried Masonically by his Lodge.

ANDREW JOHNSON

Andrew Johnson, 17th President (1865-1868), was born at Raleigh, N.C., December 29, 1808. He received the degrees in Greenville Lodge No.119 at Greenville, Tennessee in 1851; is supposed to have been a Chapter Mason but the name of the Chapter and date of exaltation are unknown; was Knighted in Nashville Commandery No.1, Nashville, Tennessee, July 26, 1859, and, the First President to become a Scottish Rite Mason,

received those degrees in the White House June 20, 1867, from Benjamin B. French, 33 Deg. and A.T.C. Pierson, 33 Deg., both active members of the Supreme Council, S.J. He participated in five cornerstone layings; the monument to Bro. Stephen a Douglas, Chicago, Illinois, September 6, 1866; Masonic Temple, Baltimore, Maryland, November 20, 1866; Masonic Temple Boston, Massachusetts, June 24, 1867; National Cemetery, Antietam, Maryland, October 17, 1867; and Masonic Temple, Washington, D.C., May 20, 1868. To attend this ceremony he gave leave to all Masons in government service, and President Johnson marched on foot in the parade as a Master Mason.

At the cornerstone laying of the Baltimore Temple some one suggested that a chair be brought to the reviewing platform for him. Brother Johnson refused it, saying: "We all meet on the level." He died July 31, 1875, and was buried with full Masonic Honors by Greenville Lodge No.119, R.W.G. C. Connor, Deputy Grand Master of Tennessee conducting the services in the presence of four Lodges and Coeur de Lion Commandery No.9 of Knoxville, which performed the Templar service.

JAMES ABRAM GARFIELD

James Abram Garfield, 20th President (1881), was born in Orange, Ohio, November 19, 1831. He was initiated November 19, 1861, in Magnolia Lodge No.20, Columbus, Ohio. Passed two weeks later, he waited almost three years (due to military service) for his raising, November 22, 1864, in Columbus Lodge No.30, Columbus, Ohio, by request of his mother Lodge.

He dimitted August 1, 1865, and joined Garrettsville Lodge No.246, Garrettsville, Ohio, October 10, 1866, serving as Chaplain in 1868 and 69. On May 4, 1869, he became a Charter Member of Pentalpha Lodge No.23, D.C.. In Washington he was exalted in Columbia Chapter No.1, April 18, 1866; received the Templar degrees, May 18, 1866, in Columbia Commandery No.2, and the 14th degree, Scottish Rite, January 2, 1872. The degrees from the 6th to the 13th were communicated to him by Albert Pike, Sovereign Grand Commander of the Rite for the Southern Jurisdiction.

Hanselmann Commandery No.16, Cincinnati, Ohio, made him an Honorary Member July 19, 1881; after he was assassinated on July 2. He died September 19, 1881. Columbia Commandery No.2, D.C., escorted his remains to Cleveland, where he was buried in the presence of a large number of Cementers and other Masonic Bodies.

WILLIAM McKINLEY

William McKinley, t President (1897-1901), was born at Niles, Ohio, January 29, 1843. He was made a Mason in Hiram Lodge No.21, of Winchester, Virginia. Prior to being elected and initiated May 1st, passed May 2nd, and raised May 3rd, 1865; as a Lieutenant he was making a round in a hospital for Confederate wounded. Noticing that the regimental surgeon distributed gifts of tobacco and money to certain patients, he was told that these particular wounded Southerners were brother Masons. McKinley then

expressed his desire to become a member of the Fraternity that promoted such sentiments between opposing armies.

He dimitted the same day he was raised, affiliating with Canton Lodge No.60, of Canton, Ohio, August 21, 1867, Only to become a Charter member on June 2, 1869, of Eagle Lodge No.431, of the same city, which afterwards changed its name to William McKinley Lodge No.431. He received the Royal Arch Degree in Canton Chapter No.84, December 28, 1883; was made a Knight Templar in Canton Commandery No.38, December 23, 1884; elected a Life Member of Washington Comandry No.1, D.C. December 23, 1896, and became an Honorary Member of the Illinois Masonic Veteran Association, October 26, 1898. His Masonic activities include reviewing a parade of Knights Templar from the White House, May 6, 1897; a visit to his Mother Lodge in Winchester, Virginia, May 19, 1899; participation in the Masonic centennial observance of the death of George Washington, December 14, 1899; again reviewing a Knights Templar parade from the White House, October 11, 1900, and attending a reception of California Commandery No.1, in San Francisco, May 22, 1901. He dies in Buffalo, N.Y. September 14, 1901, following his assassination September 6,1901.

THEODORE ROOSEVELT

Theodore Roosevelt, 26th President (1901-1909), was born in New York City, October 27, 1858. He was initiated January 2nd, passed March 27th and raised April 24, 1901, in Matinecock Lodge No.806, Oyster Bay, New York. Pentalpha Lodge No. 23, D.C., made him an Honorary Member April 4, 1904, as did the Illinois Masonic Veterans Association in 1903.

Roosevelt's interest in the Fraternity was often expressed and his visits to Lodges were not only in this country, also abroad. November 5, 1902, he attended the Grand Lodge of Pennsylvania celebration of Washington's initiation in Philadelphia; in Washington, D.C., February 21, 1903, he honored the Masonic ceremonies of laying the cornerstone of the army War College with his presence; May 26, 1903, he broke ground for a Masonic Temple at Spokane, Washington; April 14, 1906, he attended the Masonic cornerstone laying of the House of Representative's Building in Washington, D.C., where he delivered the address, presenting a bound copy of it to the Grand Master, inscribed:

“To Walter A. Brown, Esq., Grand Master of Masons, from Brother Theodore Roosevelt,” and June 8, 1907, he wore Masonic Regalia and delivered an address at the laying of the cornerstone of the New Masonic Temple, Washington, D.C. He died in Oyster Bay New York, January 6, 1919.

WILLIAM HOWARD TAFT

William Howard Taft, 27th President (1909-1913), was born in Cincinnati, Ohio, September 15,1857. Unique among Masonic Presidents, he was made a Mason “at

sight," at Cincinnati, Ohio, February 18, 1909, in an Emergent Lodge called together for the purpose. At five O'clock in the afternoon Grand Mast Charles S Hoskinson personally administered the obligations and esoteric instructions. That evening Taft witnessed the Master's degree conferred by Kilwinning Lodge No.356, of Cincinnati, which elected him to membership April 14, 1909.

Crescent Lodge No.25, Cedar Rapids, Iowa, elected him an Honorary Member June 5, 1918. On April 22, 1909, he visited Temple-Noyes Lodge No.32, at Washington, D.C., of which his close friend and aide, Major Archie Butt, was a member and for whom, after the Titanic disaster, Temple-Noyes Lodge held an elaborate Memorial Service which Brother Taft attended as one of the Chief Mourners. He visited the famous American Union Lodge No.1, at Marietta, Ohio, June 15, 1910;

Alexandria Washington Lodge No.22, on Washington's birthday, 1911;

May 9th of the same year he posed for a picture in Washington's Masonic regalia at the White House; May 13th he visited St John's Lodge No.1, Newark, N.J., to help celebrate its 150th anniversary; on December 27, 1914, he addressed the Grand Lodge of Massachusetts, and on June 5, 1918, he spoke to Crescent Lodge No.25 of Cedar Rapids, Iowa. He dies March 8, 1930.

WARREN GAMALIEL HARDING

Warren Gamaliel Harding, 29th President (1921--1923), was born in Morrow County, Ohio, November 2, 1865. His interest in the Order was of his mature years. He was initiated in Marion Lodge No.70, Marion, Ohio, June 28,1901, when thirty-six years of age, but was not passed until August 13, 1920, nineteen years later. He was raised August 27, 1920.

His three years as a Master Mason were short but crowded. Albert Pike Lodge No.36, Washington, D.C., made him an Honorary Member and presented him with a Gold Membership Card at the White House May 4, 1921; Marion Chapter No.62, Marion, Ohio, exalted him January 13, 1921; Marion Council No.22, elected him to the Cryptic Rite but he died before receiving it; March 1, 1921, Marion Commandery No.36, conferred upon him the Red Cross, Malta and Temple Degrees;

January 5, 1921, he received the Scottish Rite Degrees from the 4th through 32nd in Columbus, Ohio. The Supreme Council of the Northern Jurisdiction elected him to receive the 33 deg. September 22, 1921. The degree was to be given him a year later, but he could not attend on account of Mrs. Harding's illness. He died before the session of 1923. Aladdin Temple of the Shrine, Columbus, Ohio, created him a Noble (the first President to receive the Red Fez) January 7, 1921;

Almas Temple, Washington, D.C. elected him an Honorary Member March 21, 1921; the Imperial Council of the Shrine elected him an Honorary Member June 1923; Kallipolis

Grotto, Washington, D.C. made him a Prophet at the White House May 11, 1921, presenting him with a Gold Life Membership Card;

Evergreen Forest No.49, Milford, Delaware, made him a Tall Cedar, June 9, 1923, and Washington Chapter No. 3, National Sojourners, presented him with a Gold Badge of Membership at the White House, May 28, 1923.

By letters and personal conversations, he evidenced much interest in his new relationships. He had agreed to review the Ascension Day Parade of Knights Templar in Washington, D.C. in 1921, but weather prevented it. May 9, 1921, he reviewed a parade of Shriners and in the evening made an address at a ceremonial of Almas Temple, Washington, D.C. In 1923 he visited the Scottish Rite Bodies in St. Augustine, Florida; June 5, of the same year he delivered an address before the Imperial Council of the Shrine, Washington, D.C.; later, wearing his Fez, he reviewed the parade, declaring it: "The greatest spectacle I ever witnessed.: In July, 1923, he officiated at the laying of the cornerstone for the Masonic Temple of Ketchikan Lodge No. 159, Alaska.

He died in San Francisco, California, August 2, 1923; and after laying in state in the National Capital, was buried in Marion, Ohio, August 10th.

FRANKLIN DELANO ROOSEVELT

Franklin Delano Roosevelt, 32nd President (1933-1945), was born at Hyde Park, New York, January 30, 1882. He was initiated in Holland Lodge No.8, New York City, October 10th, passed November 14th and raised November 28, 1911. He received the Scottish Rite degrees in Albany, New York, February 28, 1929. He was a member of the Grotto (Poughkeepsie, New York) and Tall Cedars (Warwick, New York). He was "Right Worshipful" having been accredited the representative of the Grand Lodge of Georgia near the Grand Lodge of New York September 22, 1930.

Stansbury Lodge No.24, Washington, D.C. made him an Honorary Member November 21, 1919, when he officiated at the Masonic laying of the cornerstone of its Temple.

He attended Architect Lodge No.519, of New York City, February 17, 1933, where he raised his son Elliott to the Sublime Degree and made an address in which he stressed the importance of Masonic principles to this Nation, and his faith in the Americanism of the Ancient Craft. He died at Warm Spring, Georgia, April 12, 1945, and was buried at Hyde Park, New York.

HARRY S. TRUMAN

Harry S. Truman, 33rd President (1945-1953). For the second time in the 169 year history of the United States of America, a Past Grand Master of Masons was elevated to the office of President. Harry S. Truman became the 33rd Chief Executive, Thursday, April

12, 1945, when he was sworn in by Chief Justice Harlan Stone, two and a half hours after the untimely death of Franklin Delano Roosevelt. He was born May 8, 1884, a LaMar, Barton County, Missouri. He was made a Mason in Belton Lodge No.450, of Missouri, March 9, 1909, and served as Junior Warden in 1910. In 1911, he organized Grandview Lodge No.618 and served as its first Worshipful Master. Later, he was its Secretary, and again, in 1917, its Master. From 1925 to 1930, he served the Grand Lodge as District Deputy Grand Master and District Deputy Grand Lecturer, and in 1930 was appointed Grand Pursuivant, and progressed regularly until his elevation as Grand Master in 1940.

On November 15, 1919, he was exalted in Orient Chapter No.102, Kansas City, Missouri; greeted in Shekinah Council No.24, Kansas City, Missouri, December 8, 1919; Knighted by Palestine Commandery No.17, of Independence, Missouri, June 15,1923, receiving the 32 deg in Western Missouri Consistory, Kansas City, Missouri. On November 21, 1941, he received from Grand Commander Melvin M. Johnson, 33 deg, of the Northern Supreme Council, the Gourgas Medal for distinguished service to Masonry. Humanity and Country. In 1945, he was crowned a 33 deg by the Supreme Council, Southern Jurisdiction.

LYNDON B. JOHNSON

Lyndon B. Johnson, 36th President, was born on August 27, 1908, on a farm near Stonewall, Texas. He was sworn in as the Chief Executive on November 22, 1963, when President John F. Kennedy was assassinated in Dallas, Texas. A year later, running against the Republican nominee, Senator and Brother Barry Goldwater of Arizona, he won a landslide victory, to serve as President for the four-year term, January, 1965; January ,1969. He declined to run for re-election in 1968.

On October 30, 1937, he was initiated an Entered Apprentice in Johnson City, Texas. He never advanced. A week after his initiation he won an election for Representative in Congress and began a very busy political career in Washington which lasted until his retirement from the Presidency in January of 1969.

The opinion among Masons is divided as to whether he should be regarded as a Masonic President, since he never achieved the status of Master Mason. Masonic law in Texas declares that "Entered Apprentices and Fellowcrafts are Masons," although denied certain rights and privileges, Lyndon B. Johnson was accepted and initiated in a Masonic Lodge, and at that time was addressed as "Brother."

GERALD RUDOLPH FORD, JR.

Gerald Rudolph Ford, Jr., 38th President, was born in Omaha, Nebraska, on July 14, 1913, but has lived most of his life in Grand Rapids, Michigan. He represented the 5th Michigan district in Congress from 1948 till 1973, when he was appointed Vice President

by President Richard M. Nixon. When Nixon was forced to resign, Brother Ford became President on August 9, 1974.

With three brothers, he was initiated into Masonry in Malta Lodge No.465, Grand Rapids, Michigan, on September 30, 1949. Columbia Lodge No.3 of the District of Columbia conferred the Fellowcraft and Master Mason degrees as a courtesy to Malta Lodge No.465. He became a Master Mason on May 18, 1951. He became a member of the Scottish Rite in the Valley of Grand Rapids, A.A.S.R., Northern Jurisdiction, in 1957, and was coroneted an Honorary 33 deg S.G.I.G. in Philadelphia, Pennsylvania on October 26, 1962. He is also a Shriner, Saladin Temple, Grand Rapids, Michigan, and an Honorary Member of DeMolay Legion of Honor.

OUR MASONIC RESPONSIBILITIES

by

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Grand Secretary

Grand Lodge of South Carolina

This Short Talk Bulletin is adapted From a paper presented by M.W. Brother McAlister at a "Crossroads Session" oF the Masonic bodies in Columbia, South Carolina in June, 1980.

I have been speaking on this subject for over forty years. Ever since I became a Mason, when I was given the opportunity to speak to Masons in Lodges or Grand Lodges, I have tried to re-mind them of their duties and responsibilities and impress Upon them the importance of living up to those duties and responsibilities which they have taken upon themselves voluntarily as Masons. Every man who comes into Masonry, comes of his own free will and accord. He is not invited to join the Fraternity. He must knock upon the door for admittance.

Our Masonic responsibilities can really be summed up in one word, "PRACTICE." We have the responsibility of living our Masonry before the world. Every Master Mason is charg-ed with the practice of Masonic ideals and prin-ciples as taught in Masonry's degrees. Every Master Mason must realize the gravity of his responsibility as a Mason, and practice, in his everyday life, the principles taught at the Altar of our Lodges. In Masonry we say that it is un-Masonic to solicit members, and it is if you are speaking of asking someone to join the Frater-nity. I submit, however, that we do solicit by the lives we live before the world. I submit also that to influence others to seek admission to our Fraternity by the lives we live is a far better way to get new members than by simply asking men to join.

I repeat-every Master Mason should realize and be conscious of his responsibility to live Masonry in his daily life. In short, we should practice what we preach.

A Minister's daughter said to her boy friend, "Dad's sermon tonight is on the text, LOVE ONE ANOTHER. Wouldn't you like to go to church and hear him? Her boy friend replied, "I had rather stay here at your house and practice what your father's preaching."

One of the most tragic truths I know is that Masonry means so little to so many who call themselves Masons. Can you imagine the im-pact if suddenly every Lodge member would become a Mason in deed as well as in word; if suddenly every Lodge member would become what he professed to be; if suddenly every Lodge member would do what he is obligated to do; if suddenly he should practice what he preaches; if suddenly he should measure up to his Masonic Responsibilities.

Let us look at a few of the specific areas of our responsibility as Masons:

RESPONSIBILITY to the LODGE

Every member has a duty and responsibility to the organization to which he belongs. So many receive the three degrees and then forget all about the Lodge. They seem to feel that it's somebody else's responsibility to keep the Lodge going. For a Brother to forget the Lodge that gave him his Masonic birth is like a son who would forget his mother that gave him physical birth. Suppose no one attended Lodge meetings any more than you do, nor took any more of an active part than you do, nor showed any more interest than you do, what would have happened to your Lodge? Would it still be in existence? I quote from the charge given to you in the first degree, "Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected." Some interpret this to mean that it is all right for anything and everything to interfere with their Masonry.

RESPONSIBILITY to OUR COUNTRY

I quote from a charge given in the Entered Apprentice Degree: "In the state, you are to be a quiet and peaceful subject, true to your government and just to your country, you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

We can say with the Psalmist, "I have a goodly heritage. " We enjoy the greatest freedom of any nation on the face of the earth but I have the feeling we are fast losing it. Some deliberately, some by complacency and some by simple default. We must wake up to the dangers that face our nation and do something about them. I subscribe to the words of Daniel Webster who said, "God grants liberty to those who love it and are always ready to defend it." We must let the world know that patriotism and love of freedom and individual liberty are not dead in this country. Those who lived before us were proud of their citizenship. They guarded their heritage. They defended their freedom. They kept the Torch of Liberty burning. They kept the Liberty Bell ringing. They kept the Light of Freedom shining. We should be equally proud of our citizenship, guard our heritage and defend our freedom. We must keep the Liberty Bell ringing, the Torch of Liberty burning and the Light of Freedom shining.

RESPONSIBILITY to GOD

I quote again from the charge given in the Entered Apprentice Degree. "There are three great duties which, as a Mason, you are charged to inculcate-to God, your neighbor, and yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good."

Masonry is not a religion, but a Mason is

religious, a man who believes in God. He must acknowledge his belief in God before he can be made a Mason. Everything in Masonry has

reference to God. It implies God, speaks of

God, points and leads to God. There is not a degree, nor a symbol, nor a lecture, nor a charge but finds its meaning and derives its beauty from God, the Great Architect of the Universe. Every Lodge is erected to God and dedicated to Holy Sain's and labors in God's name. No initiate enters a Lodge without first kneeling and confessing his faith and trust in God. A true Mason is a Godly man.

A Mason is a man who believes in prayer. We are to implore His aid in all our laudable undertakings. We are taught never to begin any great or important undertaking without first in-voking the blessings of Diety. One of the greatest privileges God ever gave to mortal man is the privilege of prayer, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt 7: 7) One of the greatest unused powers in the world today is the power of prayer. Prayer is the key that unlocks the storehouse of God's bounty. One of the greatest tragedies is that men fail to exer-cise the privilege of prayer, "ye have not, because ye ask not." (Ja. 4: 4)

There is the story of an ancient king who was a good ruler and a Godly man. He worshipped regularly in his church and was a great believer in prayer. As he grew older, he suffered hardening of the arteries, yet he still attended worship services. In the service when the Minister would say, "Let us pray," the old monarch would say aloud, "By all means, let us pray. "

Many of you probably remember the story of the doctor in a small French village who was about to retire. He had been on call day and night; the people could not afford to pay him much, but that had made no difference. He cared for them as he was able. As the day of his retirement approached, the people wished to make a concrete expression of their gratitude and affection. It was proposed that on a given day (since they had so little money to give) they each bring a pitcher of wine from their own cellars and pour it in a large barrel. The day ar-rived and all day long the people were seen pouring their offerings into the barrel.

The evening came and the barrel was taken to the doctor's residence and presented with in-evitable speeches.

The presentation over, the people went back to their homes and the doctor was left alone with the memory of their love. He went to the barrel and drew off a bit of wine and went into the house and there sat comfortably by the fire to enjoy it. The first sip was a shock. It tasted like water. He sipped again-it was water. He went back to the barrel and drew off some more, thinking that there must have been some mistake. But, no, the barrel was filled with water. He called the Mayor and the Mayor call-ed the Assemblymen and there were hurried consultations. THE TRUTH WAS REVEAL-ED. Everyone in town had

reasoned: My little pitcher of wine won't be missed. I have so little for myself. The others will take care of it. The little water I substituted will not be noticed.

It is a tragic story. It may never have hap-pened, but it is the kind of thing that can and does happen when people refuse to accept their responsibilities, and when they reason as the Frenchmen did. . . I have so little for myself. . . Others will take care of it. This is the attitude of so many Masons concerning the Lodge. Oft times it is the dedication and devotion of a few in a Lodge of two or three hundred that keep the Lodge alive and active. The following lines illustrate what I am trying to say:

I have no voice for singing
I cannot make a speech
I have no gift for music,
I know I cannot teach.
I am no good at leading
I cannot organize
And anything I write,
Would never win a prize.
But at the roll call in
the meetings
I always answer, "Here,"
When others are performing
I lend a listening ear.
After the program's over
I praise its every part,
My words are not to flatter,
I mean them from my heart.
It seems my only talent
Is neither big nor rare-
Just to listen and encourage
And to fill a vacant chair.
But all the gifted people
Could not so brightly shine,
Were it not for those who use
A talent such as mine.

An old timer whose income was from ferry-ing pasengers across a river was asked, "How many times a day do you cross the river?" He replied, "I go as often as I can. The more I go the more I get. If I don't go, I don't get." So it is with attending Lodge meetings. The more we go, the more we get out of our Lodge member-ship. If we don't go, we don't get.

Two drunks were out riding one day. The driver lost control, ran off the road and crashed into a telephone pole. The car was demolished. Both men were knocked unconscious for a short while. They both regained consciousness at about the same time. One said to the

other, “Didn’t you see that telephone pole?” The other replied, “Yeah, I saw it, but I thought you were driving.”

Before I became a Mason, I had the idea that Freemasonry was a tight organization whose obligations did not go beyond the bounds of the Lodge. The bounds of the Lodge I took to be its membership, and that Masons were under obligation to practice Masonry with Masons and no more. Then I discovered the real bounds of the Lodge: “A Lodge is said, symbolically, to extend in length from the east to the west; in breadth from north to south; in height, from the earth to the highest heavens; in depth, from the surface to the center. A Lodge is said to be of these vast dimensions to denote the universality of Masonry, and to teach us that a Mason’s charity should be equally extensive.” In other words, the Lodge is a symbol of the world.

Let us never forget the purpose of

Freemasonry. Some person has imagined a conversation between the devil and an angel. The angel proudly told the devil that a way had been found to defeat him. When he asked how it would be done, he told him that God was going to give to men lofty ideals and challenging principles to be proclaimed to the world. The devil just laughed, and told the angel that he could not be defeated that way, for all he would have to do would be to institutionalize the ideals and principles, and it would be only a matter of time until men would forget the ideals and principles as they tried to keep the institution alive. Someone explained it this way: First the idea creates the organization, and then the organization chokes the idea.

It is important that we keep the organization of Masonry alive, but we must not forget the ideas and ideals that gave it birth. Our responsibility goes beyond the Lodge.

A little girl was saying her prayers in a whisper. Her mother said, “Speak louder, I can’t hear you.” The little girl replied, “I wasn’t talking to you.”

A little boy getting ready for bed interrupted a family gathering in the living room to say, “I’m going to say my prayers, anybody want anything?”

Kathy, the daughter of Robert Young, was praying. She thanked God for his many blessings and asked Him for the things she needed, she then closed her prayer by asking, “Now God, what can I do for you?”

RESPONSIBILITY to OUR FELLOWMAN

Again, we read from the charge: “To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you.”

THE MEASURE of MAN

Not-How did he die? but-How did he live?

Not-What did he gain? but-What did he give?

These are the things that measure the
worth
Of a man as a man, regardless of his birth
Not-What was his station? but-Had he a heart?
And-How did he play his God given part?
Was he ever ready with a word of good
cheer,
To bring back a smile, to banish a tear?
Not-What was his church? nor-What was his creed?
But-Had he befriended those really in need?
Not-What did the sketch in the newspaper say?
But-How many were sorry when he passed away?
These are the things that measure the
worth
Of a man as a man, regardless of his birth.
RESPONSIBILITY to YOURSELF

We read again from the Entered Apprentice Degree Charge:

“To yourself, in avoiding all irregularity and intemperance, which may impair your
faculties, or debase the dignity of your profes-sion. “

I believe that it is my duty and your duty to take the life that God has given us and make
the very best out of it that’s possible for us to make.

YOUR TASK-To build a better world-God said.

I answered-“How”?

“The world is such a large vast place so complicated now-And I so small and useless am;
There’s nothing I can do.”

But God in all His wisdom said-“Just build a better you.”

STB-AP81

“OUR TRUST IS IN GOD”

This Short Talk Bulletin has been adapted from a paper prepared by the Committee on Masonic Research and Education of the Grand Lodge A.F. & A.M. of Minnesota.

The Church and Masonry are two subjects with great similarity, but also striking differences. When one considers them together, there are certain basic truths that should be recognized. To review these truths is to recognize the true relationship between them. In Masonic terms and for this paper “God,” “Deity,” “Grand Architect,” “Supreme Being,” and other similar references to the Holy Father are varying ways to refer to the “One and Only,” according to individual preferences, without infringing on the preference of his particular church. Similarly, all individual churches are, in Masonic terms, considered as the Church. George Bernard Shaw said, “There is only one religion, though there are a hundred versions of it.” Yes, each denomination has its own belief in what the Church should be. Masonry takes no preference in this separation of thought about the Church, but accepts the universality and the individual member’s preference.

Two principal truths should be recognized about the Church and Masonry. First, Masonry does not replace the Church in worship of God; and secondly, a spirit of cooperation and understanding is to be encouraged in both the Church and in the Masonic Temple. Since any misunderstanding is more likely to be on the part of church people looking at Masonry, rather than Masons looking at the Church, it becomes the responsibility of Masons to take positive and affirmative steps to ward off any misunderstanding.

To avoid misunderstanding, it is essential that no Masonic activities be scheduled at a time or place that would interfere with activities of the Church. Scheduling rehearsals, for example, or scheduling any program is restricted by the Codes of many Grand Lodges.

In Minnesota, for example, the Grand Lodge Constitution states: “No Lodge shall hold any communication upon the Sabbath or first day of the week, except to conduct the Masonic funeral services of a deceased Brother.” In 1978, this was amended to permit an afternoon or early evening ceremony on the Sabbath for public installation of Lodge Officers. But the well-meaning intent of Masonry is to avoid Lodge activity that would in any way conflict with customary Church activity.

Masonry is not a religion, and does nothing to interpret or effect various persuasions or faiths of its members. Masonry teaches, and has preserved in ancient purity, the cardinal tenet of the old primitive faith, which underlies, and indeed is the foundation of religion, which is that God is One, and that every member must have a firm and abiding faith in that fact.

Masons are encouraged to be active members of a church. It is generally recognized, and many churches have discovered, that the outstanding leaders and officers of a church are

often active Masons in their Lodges. Masonry and the Church do not compete as far as their basic teachings are concerned. They seek to strengthen and support each other.

Masonry insists that every member have a firm belief in God, but does not interpret what the God is like. This is the purpose of the Church, and is clearly the distinct and separate reason why Masonry and the Church can and do work together. They have different purposes.

Historically, during periods of the rise to power by dictators and other forms of government that demand individual minds to cease to think, and to turn allegiance to demands of the central government, Masonry has been among the first organizations to be persecuted. Churches more often have been allowed to function under controlled patterns of influence, using directed church leadership as the forum for new thinking .

Masonry is one of the most powerful influences and forces for maintaining in the citizens, principles of freedom of thought, freedom of conscience, the right to learn, the desire to follow truth, understanding, and what we symbolically call Light. This is what the Church does also, but in a different way. Both are working toward a common end.

Masonry in America, since the inception of the American Constitution, has supported the theme of a public educational system. Education existed since early ages of mankind, later was undertaken by the Church as one of the fundamental elements. Many schools and universities all over the United States were started as an outgrowth of religious men and women concerned about education of youth.

A member of any Masonic body can never be “saved,” religiously speaking, by being in Masonry. Both Masonry and the Church, however, use the Bible as the source of Light, the source of inspiration. The Mason will be a better churchman, and have a stronger faith by having received Light in Masonry and the Light of the Holy Bible, and will find in it the way for the soul’s welfare and salvation. The Holy Bible has sometimes been referred to by such terms as “book of life,” or “the operating manual for living,” or “trestle board of life,” because of its complete and all-encompassing nature of providing a solution to every problem. For example, when the missionary, John Eliot, completed a huge undertaking to translate the complete Bible into the Algonquin Indian language in the mid-seventeenth century, he is quoted as saying, “The word of life is now your own,” as he gave the first copies of this first American Bible to his people. Therefore, the Light that is found upon the Altar in a Masonic Temple is the basis of our faith, and of our life. Spiritually, mentally and morally, a member finds source for strength in both the Church and in the Masonic Temple. But, because of his understanding, he never lets one take the place of the other. Knowing the respective places of each, one can be a better Mason because of being a faithful member of the Church, and likewise be a better member of the Church because of being a Mason.

Masonry and the Church, like the pillars Jachin and Boaz, provide two very strong foundations on which one builds a life. From these foundations rise landmarks of humanity which have called upon the skill of writers throughout the ages, and incite meanings,

construct allegories, invite continuing study, and incite the imagination into what one can become. Masonry is not a religion, but both Masonry and the Church invite men of all religions to war against wrong, uphold truth, and covet charity, or love. This universality of the Church is recognized by Masonry and, as noted earlier, Masonry takes no preference in individual denominations but accepts each member with whatever denominational relationship he may have. In so doing, every Mason is reminded of duty and obligation. His lips should be sealed against vulgarity and falsehood. His life will attract good men to follow the same road.

In the end, the good Mason will be that person who can look upon death, and see in its face the same countenance with which he hears its story. He will endure all the labors of his life with his soul supporting his body, and amply returning to the world the fruits of his gifts from God. His crowning glory then, will be that his Church will mourn his passing with the knowledge that one of their greatest supporters has passed the test of time. To reach this height, Masonry invites its members to be equally familiar with both the landmarks and instruction of Masonry, as well as with landmarks and instruction of the Holy Bible. Dr. Henry H. Halley, recipient of the Gutenberg Award and author of a noted "Bible Hand-book," noted the widespread neglect of the Bible ". . . we talk about the Bible, and defend the Bible, and praise the Bible, and exalt the Bible. Yes indeed! But many church members SELDOM EVER EVEN LOOK INTO A BIBLE . . . indeed would be ASHAMED to be seen READING the Bible." Masonry will share the burden of such neglect if it does not continue to share encouragement for reading and studying the Bible as well as Masonic literature.

In summation of these thoughts concerning a Masonic relationship with the Church, the words of an unknown poet are most appropriate:

THE LODGE ON HIGH

When you've passed on to that Far Land
Beyond the skies and take your stand
Before Jehovah's Great White Throne, Clad only in a gown - alone;

A pilgrim tired, without one cent To show for all the time you've spent, The work you've done down here below In this old strife-torn vale of woe—

My son, I'm sure the Lord won't care If you were poor or millionaire.

And when we've ceased our daily grind, Left all our wordly goods behind And landed safe above the clouds, We'll look alike in snowy shrouds;

With feathered wings and hand in hand We'll both enroll in Heaven's Band. And, son, I know that we won't need To fuss about our race or creed Or if we took some high degree As Mason, Moose or K. of C.

If you've believed in one true God, The straight and narrow path have trod, No matter what your lodge may be, Your politics or pedigree, You'll need no word or paid-up card

To pass you by the outer guard. There's just one Order I surmise The Lord of Hosts will recognize, The biggest Lodge since time began—

And that's the Brotherhood of Man.

THE PROPER WAY TO WEAR A MASONIC RING

The following from Temple Topics (Illinois) is now being quoted with approval by other Masonic papers.

“What is the proper way to wear a Masonic ring? Should the points of the compass be toward or away from the body?”

“If you were hanging the American flag, would you put the stars down? The same holds true of the ring. Usually it is a gift, and has sentimental value for the wearer. It should look right side up to him. Rings are therefore worn with the points of the compass toward the wearer.”

This subject is one on which Grand Lodges have made no regulation and popular opinion is divided. We must therefore reason from analogy. When the emblem of the square and compasses is displayed on a building, pennant, button, watch charm etc., universal custom requires the points of the compass point downward. When displayed on the Altar they point away from the Master. As the Master from his station views the compass from the Altar of his lodge, the points are from, not towards him. As the wearer of a compass watch charm views it, the points are down and away from his eyes. In a similar way as he views the emblem on his ring the points should be down or away from his eyes.

The square is the symbol of earthly, the compass of heavenly perfection. As a combined emblem the ends of the square point up as a symbol of man's aspirations toward God; the points of the compass are down to represent heavenly qualities coming down from God to earth. Therefore it would seem that the proper way to wear a ring would be that in which its symbolism is best expressed; namely, that in which, when the hand is held in its usual position the points of the compass are towards the earth and away from the wearer's eyes.

Thus it will be seen that our conclusion does not agree with the writer in Temple Topics. He truly says that in hanging an American flag we would not put the stars down, but in hanging a compass or a square and compass, he surely would put the points of the compass down. The same rule holds when worn as a ring or button or a watch charm; namely, they would be worn the same way with the points down. When so worn they all serve the same purposes, and by no means the least of these purposes is to announce to the world the proud wearer is a Mason. -- Iowa Masonic Bulletin.

(Copied from THE MONTANA MASON, May 1936, page 15)

THE REGULAR FREEMASON

by Bro. Michel L. Brodsky

This STB was extracted from a paper written by Bro. Michel Brodsky and published in Vol.106-1993 of *Ars Quator Coronatorum* (Transactions of Quator Coronati Lodge # 2076) This Paper describes the process by which Freemasons are deemed to be “regular” in English Lodges
Editor

Man, being a social animal, establishes very specific peculiar relationships between himself and those whom he encounters during his life: family, schools, business, church, sports clubs and Freemasonry are groups in which such relationship arises. They mature as his age increases; from a child dependent on parents he progresses to being a father and a grandfather. Similarly, the freemason develops from an Entered Apprentice through degrees and offices until becoming the senior member of his lodge. If viewed within an historical perspective, there can be observed the transformation in these relationships when they are subjected to the changes in environment of the society in which we live.

The term ‘regular freemason’ represents a complex set of relations delineating the common field which binds the individual freemason and organized Freemasonry. The boundaries of the field are expressed by ‘landmarks’, a distinctive word whose exact and comprehensive meaning, though never authoritatively defined or taught, can only be understood by a ‘regular Freemason’.

Whichever theory of origin of Freemasonry is preferred, one may assume that, prior to the establishment in 1717 of the first Grand Lodge, the operative modes of recognition were sufficient to establish the quality of a visiting brother and indeed his right to visit and to obtain assistance in case of need. Freemasons in a given locality would know each other well. Visiting brethren had to prove themselves before being admitted into a lodge or petitioning for help, though it is conceivable that, as more lodges were established, some form of written recommendation may have been carried by those traveling far from home. The caution exercised toward a visitor, aimed both at the protection of the societies of Freemasonry and at the exclusion of Cowans and impostors from the benefit of charity, is evidenced in the first ritual texts In the early Masonic catechisms there are questions which a visitor had to answer before he could be admitted to a lodge. As soon as lodges began to work (independently, if the ‘operative’ option is favored) it was necessary to determine that he was a freemason and that his lodge and its members could be acknowledged as regular. When, through intervisitation,. ties between lodges became more formal, and as lodges gave allegiance to the Grand Lodge, it had to be understood by all that Masonic duty included extending charitable assistance to a visiting brother.

Because in the eighteenth century there was neither social security nor personal or medical insurance, the problem of assistance to needy brethren was one that the young Grand Lodge of England had to tackle within its limited financial ability. Funds granted by the General Charity had to be directed exclusively to members of the regular Craft. This was possibly a contributing factor in persuading lodges to accede to the premier Grand Lodge and a place on its register offered at least a moral guarantee of reciprocity.

Changes in attitudes and the evolution of English society between 1640 and 1715 created a climate of opinion in which religious tolerance, the transfer of political power from the King to Parliament, and the appearance of an executive capable of decision making created conditions in which Freemasonry could appear openly and grow. It included the coexistence of a large number of diverse denominations who had to comply with governments opposed to a monopolistic religious solution. Consequently many dissenters were tolerated as long as they did not represent a threat to the stability of the State. The concepts developed during the Civil War of the 1640s were translated into positive legislation, such as the imposed use of the English language in the Courts of Justice. On the other hand some laws were repealed such as those which led to censorship. Here was the foundation of modern democracy and it enabled freemasons to meet openly and to associate themselves in a confederation of Lodges known as a Grand Lodge.

When the first ephemeral Masonic lodges met in the middle of the seventeenth century a period of serious civil upheaval their status must have been precarious. The use of secret modes of recognition may have been borrowed from the operative craft with some of their symbols to protect the personal safety of the brethren as well as their workings. After the Jacobite rising of 1715 England was reasonably free of civil strife.

This enabled Freemasonry to come into the open as an organization in 1717. Its survival required some specific conditions, among them an acknowledgment by the public and the State that though the society claimed to possess exclusive secrets its purpose was not to cover religious or political conspiracies. Those secrets enabled the society to exclude 'cowans and intruders' from its meetings

The concept of the 'regular freemason' originated with the need to protect the fraternity as a lay institution with its own charitable activity and to restrict access to private meetings assembled only for the purposes of Freemasonry. The process called for internal legislative action by the Grand Lodge and the 'General Regulations' compiled in 1720 by George Payne then Grand Master, are included in the 'Constitutions of the Free-Masons' published under the editorship of James Anderson in 1723. They accurately define the relationship between the lodge and the brethren, between the private lodges and Grand Lodge and between the Grand Lodge and the Grand Master. Of special interest are:

VIII. If any Set or Number of Masons shall take Upon themselves to form a Lodge without the Grand-Master's warrant. the regular Lodges are not to countenance them, nor own them as fair Brethren....

This does not require comment and is still valid today.

XIII. They shall also consider of the most prudent and effectual Methods of collecting and disposing of what Money shall be given to or lodged with them in Charity, towards the Relief only of any True Brother fallen into Poverty or Decay; but of none else: ...

This establishes the qualification of petitioners for such charity.

The Constitutions of 1723 describe the base necessary for the government of the Craft but circumstances change and new rules were from time to time adopted by Grand Lodge. Some years later, the first edition being out of print, a 'New Book of Constitutions' was compiled and edited by James Anderson in 1738. The concept of the 'regular freemason' is not formulated as such but is implicit, as is demonstrated in:

VIII. (as modified on 31 March 1735)... The Grand Lodge decreed, that no Person so [clandestinely] made, nor any concerned in making him, shall be a Grand-Officer, nor an Officer of a particular Lodge, nor shall any such partake of the general Charity if they should come to want it.

No other definition of a 'regular freemason' was written during the next century and a half. While the obligations of freemasons under the Grand Lodge are inherent in Article I of the 'Charges' in the 1723 Book of Constitutions, the concept of the 'regular freemason' in Grand Lodge rules is easier to define by omission than by affirmation. In 1755 Grand Lodge acted positively, prompted-we may assume-by the need to protect its Charity and to exclude from its provisions the members of the newly-formed Grand Lodge of the Antients. Thus:

"24 July 1755. Ordered that every Certificates granted to a Brother of his being a Mason shall for the future he sealed with the Seal of Masonry & signed by the G:S. for which Five Shillings shall be paid to the Use of the General Charity."

And a year later there was another resolution:

"13 August 1756. Ordered that a Copper Plate be engraved for printing the Certificates to be granted a Brother of his being a Mason & that a Dye he cut & an Engine made wherewith to seal the same in consequence of the Order of the Q:C, held the 24th day of July 1755 so that the whole expense thereof do not exceed Twelve Guineas.

Ordered that the Treasurer do pay any Sum not exceeding Twelve Guineas for the said Plate Dye & Engine."

From this date onwards a 'regular freemason' is easy to identify. He is in good standing with his lodge, and he regularly pays his dues, and the lodge contributes as decided from time to time by Grand Lodge-the specified sums to the General Charity and sends an annual list of its members to the Grand Secretary. These conditions, when fulfilled, enable the traveling brother to receive a printed and scaled Certificate identifying him as a fit and proper freemason who will be welcomed in any lodge within the authority of the Grand Lodge of England. A similar procedure was enforced by the Grand Lodge of the Antients.

To this day, an English freemason who carries a Grand Lodge Certificate, pays his dues and abides by the Constitutions of the United Grand Lodge of England is deemed a 'regular freemason'. He is entitled to visit any regular lodge and he enjoys all the privileges of membership of the Craft.

THE RITE OF DESTITUTION

by: Unknown

Nothing in Freemasonry is more beautiful in form or more eloquent in meaning than the First Degree. Its simplicity and dignity, its blend of solemnity and surprise, as well as its beauty of moral truth, mark it as a little masterpiece. Nowhere may one hope to find nobler appeal to the native nobilities of as man. What we get out of Freemasonry, as of anything else depends upon our capacity, and our response to its appeal; but it is hard to see how ant man can receive the First Degree and pass out of the lodge room quite the same man as when he entered it.

What memories come back to us when we think of the time when we took our first step in Freemasonry. We had been lead, perhaps, by the sly remarks of friends to expect some kind of horseplay, or the riding of a goat; but how different it was in reality. Instead of mere play-acting we discovered, by contrast, a ritual of religious faith and moral law, an allegory of life and a parable of those truths which lie at the foundations of manhood. Surely no man can ever forget that hour when, vaguely or clearly, the profound meaning of Freemasonry began slowly to unfold before his mind.

The whole meaning of initiation, of course, is an analogy of the birth, awakening and growth of the soul; its discovery of the purpose of life and the nature of the world in which it is to be lived. The lodge is the world as it was thought to be in the olden times, with its square surface and canopy of sky, its dark North and its radiant East; its center an Altar of obligation and prayer. The initiation, by the same token, is our advent from the darkness of prenatal gloom into the light of moral truth and spiritual faith, out of lonely isolation into a network of fellowships and relationships, out of a merely physical into a human and moral order. The cable tow, by which we may be detained or removed should we be unworthy or unwilling to advance, is like the cord which joins a child to its mother at birth. Nor is it removed until, by the act of assuming the obligations and fellowships of the moral life, a new, unseen tie is spun and woven in the heart, uniting us, henceforth, by an invisible bond, to the service of our race in its moral effort to build a world of fraternal good will.

Such is the system of moral philosophy set forth in symbols in which the initiate is introduced, and in this light each emblem, each incident, should be interpreted. Thus Freemasonry gives a man at a time when it is most needed, if he be young, a noble, wise, time-ried principle by which to read the meaning of the world and his duty in it. No man may hope to see it all at once, or once for all, sand it is open to question whether any man lives long enough to think it through - for, like all simple things, it is deep and wonderful. In the actuality of the symbolism a man in the first degree of Freemasonry, as in the last, accepts the human situation, enters a new environment, with a new body of motive and experience. In short, he assumes his real vocation in the world and vows to live by the highest standard of values.

Like every other incident of initiation it is in the light of the larger meanings of Freemasonry that we must interpret the Rite of Destitution. At a certain point in his progress every man is asked for a token of a certain kind, to be laid up in the archives of the lodge as a memorial of his initiation. If he is "duly and truly prepared" he finds

himself unable to grant the request. Then, in one swift and searching moment, he realizes - perhaps for the first time in his life - what it means for a man to be actually destitute. For one impressive instant, in which many emotions mingle, he is made to feel the bewilderment, if not the humiliation, which besets one who is deprived of the physical necessities of life upon which, far more than we have been wont to admit, both the moral and social order depend. Then, by a surprise as sudden as before, and in a manner never to be forgotten, the lesson of the Golden Rule is taught - the duty of a man to his fellow in dire need. It is not left to the imagination, since the initiate is actually put into the place of the man who asks his aid, making his duty more real and vivid.

At first sight it may seem to some that the lesson is marred by the limitations and qualifications which follow; but that is only seeming. Freemasons are under all the obligations of humanity, the most primary of which is to succor their fellow man in desperate plight. As Mohammed long ago said, the end of the world has come when man will not help man. But we are under special obligations to our brethren of the Craft, as much by the prompting of our hearts as by the vows we have taken. Such a principle, so far from being narrow and selfish, has the endorsement of the Apostle Paul in his exhortations to the early Christian community. In the Epistle to the Ephesians we read: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." It is only another way of saying that "Charity begins at home," and for Masons the home is the lodge.

So, then, the destitute to which this Rite refers, and whose distress the initiate is under vows to relieve, as his ability may permit, are a definite and specific class. They are not to be confused with those who are poverty-stricken by ,D,d, of criminal tendencies or inherent laziness. That is another problem, in the solution of which Masons will have their share and do their part - a very dark problem, too, which asks for both patience and wisdom. No, the needy which this Rite requires that we aid are "All Poor and Distressed, Worthy Masons, their Widows and Orphans;" that is, those who are destitute through no fault of their own, but as the result of untoward circumstances. They are those who, through accident, disease or disaster, have become unable, however willing and eager, to meet their obligations. Such are deserving of charity in its true Masonic sense, not only in the form of financial relief, but also in the form of companionship, sympathy and love. If we are bidden to be on our guard against impostors, who would use Masonry for their own ends, where there is real need , our duty is limited only by our ability to help, without injury to those nearest to us.

A church, it be worthy of the name, opens its doors to all kinds and conditions of folks, rich and poor alike, the learned and unlearned. But a lodge of Masons is different, alike in purpose and function. It is made up of picked men, selected from among many, and united for unique ends. No man ought to be allowed to enter the Order unless he is equal to its demands, financially as mentally and morall-y, able to pay its fees and dues, and to do his part in its work of relief. Yet no set of men, however intelligent and strong, are exempt from the vicissitudes and tragedies of life. Take, for example, Anthony Sayer, the first Grand Master of the Grand Lodge of England. Towards the end of his life he met with such reverses that he became tiler of Old Kings Arms Lodge No. 28, and it is recorded that he was assisted "out of the box of this Society." Such a misfor-tune, or something worse, may overtake any one of us, without warning or resource.

Disasters of the most appalling kind befall men every day, leaving them broken and helpless. How often have we seen a noble and able man suddenly smitten down in mid life, stripped not only of his savings but of his power to earn, as the result of some blow no mortal wit could avert. There he lies, shunted out of active life when most needed and most able and willing to serve. Life may any day turn Ruffian and strike one of us such a blow, disaster following fast and following faster, until we are at its mercy. It is to such experiences that the Rite of Destitution has reference, pledging us to aid as individuals and as lodges; and we have a right to be proud that our Craft does not fail in the doing of good. It is rich in benevolence, and it knows how to hide its labors under the cover of secrecy, using its privacy to shield itself and those whom it aids.

Yet we are very apt, especially in large lodges, or in the crowded solitude of great cities, to lose the personal touch, and let our charity fall to the level of a cold distant almsgiving. When this is so charity becomes a mere perfunctory obligation, and a lodge has been known to vote ten dollars for its own entertainment! There is a Russian story in which a poor man asked aid of another as poor as himself: "Brother, I have no money to give you, but let me give you my hand," was the reply. "Yes, give me your hand, for that, also, is a gift more needed than all others," said the first; and the two forlorn men clasped hands in a common need and pathos. There was more real charity in that scene than in many a munificent donation made from a sense of duty or pride. Indeed, we have so long linked charity with the giving of money that the word has well nigh lost its real meaning. In his sublime hymn in praise of charity, in the thirteenth chapter of First Corinthians, St. Paul does not mention money at all, except to say "and although I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." Which implies that a man may give all the money he possesses and yet fail of that Divine grace of Charity. Money has its place and value, but it is not everything, much less the sum of our duty, and there are many things it cannot do. A great editor sent the following greeting at the New Year: "Here is hoping that in the New Year there will be nothing the matter with you that money cannot cure. For the rest, the law and the prophets contain no word of better rule for the health of the soul than the adjuration: Hope thou a little, fear not at all, and love as much as you can."

Surely it was a good and wise wish, if we think of it, because the things which money cannot cure are the ills of the spirit, the sickness of the heart, and the dreary, dull pain of waiting for those who return no more. There are hungers which gold cannot satisfy, and blinding bereavements from which it offers no shelter. There are times when a hand laid upon the shoulder, "in a friendly sort of way," is worth more than all the money on earth. Many a young man fails, or makes a bad mistake, for lack of a brotherly hand which might have held him up, or guided him into a wiser way. The Rite of Destitution! Yes, indeed; but a man may have all the money he needs, and yet be destitute of faith, of hope, of courage; and it is our duty to share our faith and courage with him. To fulfill the obligations of this Rite we must give not simply our money, but ourselves, as Lowell taught in "The Vision of Sir Launfal," writing in the name of a Great Brother who, though he had neither home nor money, did more good to humanity than all of us put together - and who still haunts us like the dream of a Man we want to be.

“The Holy Supper is kept indeed, In what so we share with another’s need; Not that which we give, but what we share, For the gift without the giver is bare; Who bestows himself with his alms feeds three, Himself, his hungering neighbor, and Me!”

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RITUAL IN FREEMASONRY

Probably nothing has so mystified Mason and non-Mason alike as the concept of Masonic Ritual. To some non-Masons it is an intriguing mystery deserving of a surreptitious search so as to discover the innermost secrets of Freemasonry.

The extent to which some non-Masonic witch hunters have gone to discover and reveal the true meaning of Masonic Ritual is worthy of a separate paper. For the purpose of this paper, however, suffice it to observe that Masonic Ritual has an uncommon fascination both within the Masonic Order and without. Let us examine Ritual as we see it in

Freemasonry. First let us determine the true purpose of Ritual. The most obvious point to be discovered in a study of any Ritual is that it is a teaching system by which a student may be taught and when the student has learned, the student may then become a teacher, always with a constant result as the objective.

Rituals are not the exclusive domain of Freemasonry. Any institution, whether religious, military, governmental, social or fraternal, may and does use forms of ritual to relate to former events; to maintain continuity with former times; to teach, but above all to unify. The overriding benefit of ritual is that it is a prescribed form of activity which at once unifies the participant and the observer. A religious liturgy is a suitable example of the unification of participant and observer. The participants and observers, being aware of the prescribed form, are unified in the activity from previous experiences with the written ritual. Ritual provides an intellectual link between participant and observer. In fact, our use of ritual is so intellectually involving that the only observer to Masonic Ritual is the candidate, since all others are either active or passive participants. Hence, ritual is, or ought to be, an unifying experience. I said ritual ought to be an unifying experience which must indicate there are times when it is not. When then might it not be unifying?

An occasion that comes readily to mind is when a person selected to perform some of the work demonstrates a disrespectful lack of preparation. In the pursuit of his allotted task the brother extemporizes to make his way through his assignment. The results are manifold. Firstly, the candidate has received something less than that for which he paid. The extemporized work may have conjured in the mind of the candidate a faulty perception of the lesson being taught.

These are minor examples of how incorrectly presented ritual deviates from its intent. In time the candidate will hopefully have sufficient exposure to correctly presented ritual that he will fully understand the essential message. Yet some of the desirable effects of ritual are lost. For example, lost for all time is the opportunity to make a proper first impression.

Equally important, we have not delivered to the candidate the very best degree to which he was entitled nor have we given to the candidate a rebate for a faulty degree.

Also lost is that sense of unity, or as I previously described, intellectual unification. Extemporaneous ad libs, fabrications or any failure which is evidence of lack of preparation causes those following the work to become mentally separated from the

work. Their thoughts move now to more mundane concerns. Some of those concerns might be wondering why more preparation was not exercised; we might be moved to think we could have done so much better; we might wonder why the presenter had not requested our assistance.

In some cases we might find some of the members making mental notes to take the erring ritualist to task. Whatever the change in mental attitude, it is clear that there has been a cleavage introduced between the presenter of the ritualistic work and those who have been following. The followers have been side tracked from the uplifting unifying ceremonies in which they were attuned, to mundane and lackluster negative thoughts.

Having said all this, let us keep in mind that ritual is a compilation of prescribed thoughts, words and actions. It is deserving of the most careful preparation and attention to detail. Any expeditious departures destroy the ritualistic journey we had embarked upon with all present and bring us into just another room with other people who also become aware of the lack of preparedness.

Obviously what I have been trying to outline is a superhuman effort in perfection. Without dwelling too long on the fact that we are all mere-ly human and therefore do fall occasionally a little short of perfection, we must nonetheless never allow lack of preparation to be an excuse for human imperfection.

Because we are human we must also examine the human side of a well prepared ritualist. What, if any, is the difference between an error caused by nerves, distractions, excitement, emotion and those caused by lack of preparation? To the observer the difference is readily apparent and the result is significantly different. Errors by a well prepared ritualist awaken feelings of understanding and compassion. When an honest error occurs either by stress or distraction, the thought process of the observers and participants are positive thoughts whereby the central concern is one of wondering how to help rather than rebuke. The orientation of the concerns has a completely different thrust. Lack of preparation evokes critical negative thoughts, thoughts of chastisement or castigation. Errors which are evinced as due to stress evoke positive supportive thoughts. Surely then, in full cognizance of our human imperfections, we should so prepare ourselves that when we err it will never be due to lack of preparation.

It may be said then that ritual as we know it and use it has an inherent ability to exploit our human foibles to promote brotherhood or destroy it. We can come to this conclusion here without even discussing any specific working— be it the Ancient York Rite ritual or the Emulation ritual. What we have outlined is that generic term RITUAL, regardless of the form it takes or the specific words, actions or symbols used in its presentation.

That leads some of our votaries to state that the specifics in a ritual are not as important as the thoughts we are trying to portray. It is precisely that impression that leads to the lack of preparedness I have been trying to highlight. Of course, the words as set down are important. It matters not one whit if the words, actions, etc. are different under different workings or rites. It does matter that the words, actions, etc. contained within a specific ritual be adhered to as closely as humanly possible. We already know the Masonic legends are essentially the same within all regular Grand Lodges and regular Masonic workings. It follows then that while our ritual may not be the same as other rituals, our lodge, whichever lodge it may be, has been authorized to use a specific form of ritual and

none other. It is that specific ritual that binds us into a brotherhood with all others that have preceded us in that lodge as well as those who will follow us. On that premise we conclude that OUR ritual is deserving of the very best and near perfect rendition any one of us is called upon to perform.

It may therefore be said correctly that reasonable, rational Masons find that Masonic Rituals are an important link in the brotherhood process. We must nonetheless understand that quite the opposite effect may result when Masonic Ritual is treated as the end all and be all of Freemasonry. When we allow our perception of Freemasonry to be centered on the ritual rather than on the lessons taught by the ritual, we misread its essential characteristic. Far too often we find what we might term “Ritual Vultures”. These are Masons whose only purpose is to go to Masonic meetings, whether in their lodge or elsewhere, for the sole pleasure of pointing out the errors of others. Sometimes it is necessary for these birds of prey to strain every fiber of their being to find a fault. Yet find fault they do! Faults which are essentially of no consequence and which are recognized by all as caused by a momentary distraction.

Our birds of prey do one of two things:

- a) To show their superior knowledge they immediately provide an audible correction for all to hear and so distract the brother doing the work, as well as the candidate. The lodge room is suddenly filled with all manner of dissimilar and uninspiring thoughts; or
- b) the bird of prey enters into a state of excitement—he can hardly contain his pleasure that he will shortly have the opportunity to destroy any feeling of accomplishment enjoyed by the brother who performed the work.

A sad case of ritual becoming more important than the lessons the ritual presents.

To summarize, let us understand that Masonic Ritual is an important element of our craft and one deserving of flawless presentation. Let us also understand, however, that we are all capable of error. When we are compelled to draw attention to some apparent departure from the proper form the occasion should be used as a vehicle to promote brotherhood. This means that, except for corrections made in rehearsals, all other corrections should be done in private and in a supportive manner so that the erring brother senses a feeling of kind assistance rather than unyielding criticism.

Let us accept the fact that Masonic Ritual should never be used as a means to embarrass anyone. Masonic Ritual is an excellent method to develop poise and composure when addressing groups. One who has overcome the tensions of rendering a portion of ritual where every word is known by most listeners has the ability to speak at ease to a group of listeners who do not know what words are to be used.

Even if it is necessary for a brother to be prompted on each word, for valid reasons other than lack of preparation, he should be able to experience the marvelous feeling of support flowing to him as he makes his way through the part as all others have done before him. Help the ritualist grow in poise, composure and intellect, then surround him with fraternal love and affection for he will then be your brother. Such is an integral part of Masonic Ritual.

STANDARD OF MASONIC CONDUCT

This Short Talk Bulletin has been adapted from a paper of the same title prepared by the Committee on Masonic Research and Education of the Grand Lodge A.F. & A.M. of Minnesota.

It has been said that the purpose of Freemasonry is the pursuit of excellence. All of the teachings of Masonry are directed to excellence in performing our duties to God, our country, our neighbors and ourselves. The continuing effort to improve oneself is the true mark of a Mason. This principle was stated well by Grand Master Donald J. Flood at the annual communication of the Grand Lodge of Minnesota.

“We must constantly remember that in every moment of our life - in public - at work - at pleasure - with our families - even when you are alone - You are a Mason!

“The non-Masons who know us will judge each of US, and Masonry itself, by the way in which we conduct ourselves. We have in trust the reputation of Masonry. Let us not betray that trust! Masonry will flourish if we follow these precepts.

“Before we can expect to attract good men to the fraternity by our conduct and reputation in public, we must learn to conduct ourselves with propriety in the Lodge. One of our first duties shall be loyalty to the fraternity and obedience to its laws. This is a fundamental requirement.

“Propriety is not the result of law, but rather of tradition, custom and usage. Like good manners, it has behind it only the force of opinion. While there (may be) no penalties for breaches, there are tangible rewards for observance of the rules and ceremonies of good manners!”

An ancient philosopher advised “When in Rome, do as the Romans do.” This also applies to your actions when you are visiting another Lodge, particularly in other states or countries. While the principles and ideals of Masonry are universal, social customs and Masonic traditions and laws differ from place to place. For example, all Masonic Lodges open with a prayer and it is not surprising that the words of the prayer may vary from place to place. When we go to other states in our country we find that the attitude of prayer is not the same everywhere and in other countries the name of Deity may even be different. Likewise we find that the customs concerning such things as the proper way to address a Brother or a Lodge officer, the appropriate dress for a lodge meeting, proper topics of conversation, and even the working tools and the Grand Masonic Word change as we go around the world. But wherever you may be, you can be sure that respect and honesty toward Masons and Masonry, as taught by the square and compass, will be the fundamental guide for your conduct.

In this paper we will discuss the principles, traditions and ideals that should guide our conduct as Masons. This paper does not present a list of Masonic do's and don'ts. Such

an attempt would fail for at least two reasons: first, no one would read it, and second, as Masons, each of us is expected to apply the tools and principles of our Craft to our own lives.

One of the most interesting experiences in Masonry is to visit a Lodge in another Grand Jurisdiction. Whether it is in a foreign country or just in another state, there will be interesting and surprising differences. But, a word of caution, you must comply with the laws and customs of the Masonic Jurisdiction in which you are traveling! Therefore, before you visit, find out what to expect. The List of Lodges Masonic, found in every Lodge, give the names and locations of all the Lodges in the world that are recognized by the Grand Lodge. Since there are clandestine Lodges, it is essential that this book be consulted. Finally, if you are in a foreign country, you should consult the Grand Lodge office in that country.

In the United States and Canada, a current dues card is required as proof of membership. However, there are countries where a dues card will not be accepted. In these cases a letter of introduction from your Grand Lodge is necessary.

Concerning appropriate dress, a dark business suit is often acceptable for a Lodge meeting. But, in some Grand Jurisdictions, for-mal dress is required even for side-liners. Outside of North America you will usually be expected to have your own apron, so carry it with you. Regarding Masonic pins, rings, etc., these are often worn only within the Lodge. Some Grand Lodges even have rules that prohibit wearing these in public. And then there are countries which have outlawed Freemasonry. It is not prudent to even carry a pin into those countries.

Law Suits Between Masons - While this is not an area of strict Masonic regulation, it is a sub-ject addressed by ritual, traditions and Masonic law. Our ritual states that “no contention should ever exist” between Master Masons. Tradition has interpreted this to include the subject of law suits, requiring that Brothers make every at-tempt to resolve such differences without recourse to the courts.

Business Advertisements and Contacts - The general rule in these matters is that you should not seek financial benefit from your Masonic membership. To do otherwise is considered to be in poor taste at the best and unmasonic or even criminal at the worst. Lodge membership lists cannot be used for business mailings. Masonic membership cannot be used in a commercial or political advertisement or sign. The square and compasses cannot be used for any commercial purpose, as a symbol or a design. This point has been tested in the courts and Masonry has the exclusive use of this emblem.

Respect - Every person has a basic need for both self-respect and the respect of others. When our friends show, by word or deed, that they hold us in low regard, we may react as strongly as if we were threatened. On the other side, we would do almost anything for a person who holds us in high esteem. Thus, respect is both the least honor that we require and the highest honor that we can hope for in our dealings with our fellow men.

The term “respect” includes courtesy, tolerance, kindness, sympathy, prudence, temperance, and a host of other concepts that refer to our relationships with people. It encompasses our words, our actions, our appearance and even our thoughts. Inside the Lodge and outside of it, we should strive to demonstrate in every way our respect for a Brother’s honor, feelings, efforts, hopes and any other part of his life that we may contact.

While conduct within the Lodge is the concern of all Masons, it is especially important for the officers of the Lodge. Once again we quote from Brother Flood’s comments:

“We can’t expect our Brothers to know these principles if we don’t teach them and practice them. This is Masonic education in its finest sense.

“It is not from the lack of desire to learn that the Craft suffers, but rather from the lack of instruction.

“Masonry does not exist for the mechanics of ritual alone. Just as important is the learning, interpretation and exemplification of that ritual and of the basic principles of our Order. Equally important, too, for the candidate and for every member is the need to fully understand these principles, as well as our responsibilities as Masons.

“What is required of every single one of us is the dedicated and devoted application of the high moral principles of Masonry. By these simple methods, we develop the character that guarantees our own self-improvement and discharges the duties of God, our country, our neighbors and ourselves.”

Since officers set the example for the whole Craft, before seeking or accepting a line position a man should be certain that he is willing to demonstrate the highest standards.

Dress - In many Jurisdictions there is no mandatory dress code, but this does not mean that we should disregard our appearance. Al-though as Masons “We regard no man for his worldly wealth”, human society everywhere considers a man’s outward appearance to reflect his inner self and attitudes. Your manner of dress reflects the respect that you have for the dignity of Masonry, its work, its goals, and its members. At all times your apparel should be appropriate for the occasion and those attending, remembering that the altar of Masonry is the altar of God. Thus the clothes you would wear for a golf tournament or a degree in an underground mine may not be appropriate for work done in the Lodge quarters.

At Tyled Meetings - At the sound of the gavel in the East, the officers and brethren take their places and the Lodge comes to order. This means that everyone is seated unless called up by the Worshipful Master or unless rising to address the Worshipful Master. In most introductions all speaking is directed to the East. Therefore it is improper for two Brothers to speak to each other during an open discussion, unless directed by the Worshipful Master, and it is never proper for two Brothers to hold a private conversation (whispered or otherwise) in a Lodge at labor.

Each candidate at each degree is instructed in the proper way to salute. He is also told that he should salute when rising to address the Worshipful Master and when entering or retiring from a Lodge while it is at labor. These instructions remain in effect even after we have completed our degrees. Always rise when speaking, even if you are only giving a second to a motion. Give salutes that are accurate and precise. A sloppy salute is actually a sign of disrespect! Finally, when referring to a Brother or when addressing him, courtesy requires that we use the term "Brother" followed by his last name. Of course, "Worshipful Brother Jones," "Right Worshipful Brother Smith," or "Most Worshipful Brother Flood" are also proper forms.

The proper way to enter or retire from a Lodge is not always clear to new Masons. When entering or leaving a Lodge at labor, the proper place to stand, while giving the salute, is at the west of the altar. Not at the door or at your seat. The salute is normally given to the East, but the Worshipful Master may direct these salutes to be given to the Senior Warden. Of course, everyone should enter through the Tyler's door. The preparation room door is for candidates only. Every member guards that door, and the ballot is the key that locks or unlocks it.

There are probably no other topics of discussion that have caused as much ill will, alienation and contention as have politics and religion. In the interest of harmony among Brothers, it is considered un-Masonic to introduce any religious, political, or other divisive topic into a Masonic discussion.

A final word for the officers of the lodge. The flag of our country and the Great Light of Masonry merit our utmost respect, both in their care and their handling. The Bible should be handled with reverence and care, the flag should be treated with honor and should fly freely when being carried. The other jewels, furniture, and regalia should be cared for and kept in good repair to demonstrate the high regard we hold for our Craft and its work.

During Degrees - One of the most solemn and meaningful events in a Mason's life is the time of his raising. Yet we often see this degree marred by laughter and inappropriate comments. The Grand Lodge of Arizona requires the following to be read at the beginning of the second section of the Master Mason degree:

"My Brethren:

"A candidate is about to be raised to the sublime degree of Master Mason. The Lodge room will be used as a stage to enact a drama which, symbolically unfolds the great lesson of the immortality of the soul.

"To properly impress the candidate with the seriousness of this ceremony, there must be no talking, whispering, laughing or other commotion during the conferring of the degree. Bear in mind the fact the Temple, for this portion of the degree, is supposed to be silent and unoccupied.

“Only the participants in the drama are to speak, and they are instructed to make no facial expressions, gestures or other unusual deliveries which might induce levity. The cooperation of each one here present is EXPECTED.

“An adherence to these instructions will help serve as an impressive climax to the candidate’s progress in Freemasonry and this section of the degrees could well be one of the richest experiences of his life.”

The principles contained in this statement are equally appropriate for all degree work, lectures, preparations and gatherings connected with the degrees. Nowhere does Masonry give any man license to take liberties with another. Comments that are intended to arouse a candidate’s concern for his personal dignity or safety are among the most discourteous acts that can be inflicted upon a candidate. Such actions are a gross misrepresentation of the Craft and are disrespectful to all of its members.

There is one form of disruption of degree work which comes from the best of intentions - side-line prompting. How often have we seen a forgotten word, or even a dramatic pause, produce an uproar as a number of concerned Brothers attempt to help the speaker. Prompting should be done only by the Worshipful Master or the one designated by him. The Masonic virtues of silence and circumspection are nowhere more appropriate than in this situation.

The perfect points of our entrance, as reflected in the four cardinal virtues of temperance, fortitude, prudence, and justice, provide us with a complete guide for truly Masonic action. It behooves each of us to periodically evaluate ourselves against these four standards, to see where we have those rough corners to which the common gavel can profitably be applied.

Am I temperate in my relations with others, or have I been excessive in my actions toward someone? Have I displayed fortitude in pursuing the excellence I can achieve, or have I chosen to do as everyone else does? Do I direct myself wisely and prudently, or do I sometimes go beyond the bounds of courtesy and good taste? Have I given to each Brother, candidate, friend, and associate the consideration, help, and respect which they justly deserve, or have I let my own pride, comfort, and desires blind me to their needs?

These are the standards of Masonry. It is not easy to apply them to ourselves. But then, being a master of any craft is never easy, and being the Master of oneself is perhaps the most difficult of all.

The Structure Of Freemasonry



A STUDY OF FREEMASONRY

By Benjamin H. Weston 32 degree
THE NEW AGE - APRIL 1961

God alone knows precisely how old the art and practice of Freemasonry are. Certainly the individual Lodge is the prime unit of Freemasonry. We know today that in Florida no less than twelve Master Masons can join together to form a Regular Lodge. Whether this has been true from the beginning of Freemasonry we cannot say, but we do know that all the ancient and established usages and customs of the Fraternity have been faithfully and carefully preserved. To fix this more firmly in our minds we have only to converse with visiting brethren from around the world or read the reports of our Sovereign Grand Commander as he tells of Freemasonry in other countries. The ceremonies of Freemasonry never change no matter where you go.

Within the Fraternity there are the doubting Thomases, the probers, and searchers who cannot believe until the naked proof is presented to them. Along with them are the lovers of the Craft who are continually trying to enlighten their brethren concerning the Fraternity.

In connection with this study of the Craft, a wise Masonic churchman said that it might be helpful to start as near the beginning as possible. Then the question arises, where is the beginning? This is a logical question and deserves honest study. As is generally known among Masons the ordinary calendar is not generally used by Freemasons in dating their official documents. They have one peculiar to themselves, differing among their various rites. Blue Lodge Masons date their documents by adding 4,000 years to the Christian era and calling it Anno Lucis or Year of Light, using the abbreviation A.L. before the date recorded. This is known as Ussher's Chronology. It came into being in Armagh, Northern Ireland, about A.D. 1650 and was first used in Biblical computation in 1701. Hence, the Speculative Masons and not the Operative Masons gave Masonry this chronology.

Certainly it would be neither wise nor fair to Masonry to use this chronology, even though it is now in general use among Free and Accepted Masons. What then can be considered as a good starting place? To go before recorded history leads only to fragmentary evidence and gives rise to doubts and speculative questions.

It is known that outside the sphere of recorded events there grew up in the ever-expanding and ever-apostatizing nations all kinds of gross pantheistic, idolatrous, and absurd traditions. This has caused some of the great traditions of Freemasonry to be questioned, among them the Hiramic Tradition. Let us then use this incident as a starting place for our research.

Upon being initiated, we are told that Lodges were anciently dedicated to King Solomon, as he was our first Most Excellent Grand Master, although in reality there is no record of the existence of Masonic Grand Jurisdictions at or before the time of King Solomon.

Josephus is known for his reliability and the Masoretes are noted for their careful preservation of the Hebrew Scriptures. Examination of the Masorah text reveals that Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house." The word used to describe masons in this passage is the same word used to describe Tubal-cain, that first well-known artificer in brass and other metals. Hence, we know that operative masons were well - established from the time of Tubal-cain to the time of Hiram, king of Tyre. Josephus relates that Hiram, king of Tyre, was a great builder and had close relations with King Solomon concerning problems which were of mutual interest. This tends to confirm the belief that there was some close Masonic tie between them. Further, a passage in the First Book of Kings reads as follows: And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house, (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. And Hiram sent to the king sixscore talents of gold.

Notice here the close relationship which Hiram had with Solomon - "according to all his desire" plus the fact that even in his displeasure about the cities he called Solomon "my brother." This is no accident on the part of the writer, because there is another Hebrew word used for "brother" which also means "friend." The relationship was obviously upon more than a friendly basis and could have been on a Masonic basis.

Further evidence of this possible Masonic relationship is given in regard to the name of Hiram. Some confusion exists as to the actual form of the name. Josephus calls it Hirom; in the Biblical account it occurs as Hiram and Hiram. Philologists claim that the name is undoubtedly Phoenician, and is equivalent to Ahiram which means "brother of the exalted one" or "brother is exalted." Names of this type are especially common in Phoenician, such as Abibaal and Abiram. Similar instances of the dropping of the initial letter Aleph occur in Hebrew and in Phoenician. This gives added reason to believe that there existed a strong Masonic relationship, for Hiram was not a blood relative of Solomon, and also that the tribe of Asher did not conquer the Phoenicians and bring them into subjection when the Hebrews entered their land.

Examining the etymology of the name, one finds that it means "free-born or noble." This gives added evidence of a Masonic connection, for in those days only operative masons were free to come and go and receive wages, the remainder of the workmen were bondsmen or serfs who received no wages and were under a taskmaster, an arrangement that continued on beyond Solomon's day. However, Solomon and Hiram must have had a "brotherly covenant" which was later forgotten by their progenitors. Such evidence seems overwhelmingly to indicate a Masonic relationship.

With the addition of the artificer named Hiram Abif, we find a three fold Masonic relationship. The Hebrew writer describes all the qualities of an operative mason in telling about Hiram Abif.

Hiram Abif was the son of a mason who had died and left a widow. Solomon was particularly concerned in employing this Masonic brother and gave to him the important task of making the two brazen pillars called Jachin and Boaz. Certainly no profane artisan would understand the importance which King Solomon placed upon these two pillars.

Most Biblical writers have been confused concerning the name Hiram Abi. The early translators gave it a genitive meaning of "my father" or "his father." The Revised Standard Version has rendered his name as Hiramabi, which is a transliteration of the Hebrew. This helps to give meaning in English, but it still does not explain the character of Hiram or that in Hebrew there are two names, Hiram and Abi, with Hiram preceded by a Lamed. For the profane translator this is confusing, but for one with a Masonic background the confusion is easily resolved, Hiram is a man of eminence and the principal architect sent by King Hiram to King Solomon. He is called Hiram in the Second Book of Chronicles, where he also has the title "Ab" (master) given to him. Thus there was a Masonic triumvirate at the building of the Temple. There is not much more said concerning Hiram Abif than that he helped with the building of the Temple. However, there is good reason to believe that King Solomon performed other work which included Hiram Abif. In the First Book of Kings we read as follows: "And the rest of the acts of Solomon, and all that he did, and his wisdom, and they not written in the book of the acts of Solomon?" It seems that there was a book called The Acts of Solomon which has now vanished. How long this book existed and what it contained is unknown. Certainly the tradition of Hiram Abif must have been included because of the strong Masonic relationship which existed between King Solomon, King Hiram of Tyre, and Hiram Abif of Tyre. More than this would be open to conjecture because of insufficient facts. It might well be, however, that the Hiramic Tradition is genuine and was transmitted to us, the "speculatives," from the "operative" period.

A STUDY OF THE WINDING STAIRCASE

by Homer L. Zurrwalt

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In the ritual of the modern day Masonic Degrees, the building of King Solomon's Temple plays an important role. It has also fascinated the Biblical scholar and the archaeologist in their attempts to prove the existence of the Temple and the Bible story of King Solomon. All through history this subject has produced an air of mystery which seems to defy a positive solution.

The Masonic scholar, willing to spend the time and effort, can spend hours of research on almost any one of the many features of King Solomon's Temple and still end on a note of mystery admitting that the subject is incomplete and more research is needed. An example to illustrate this point is the reference in the Second Degree which refers to the winding staircase, which we are led to believe existed in King Solomon's Temple. Although there is but one reference to the winding staircase in Masonic ritual, it has been made the central feature of the Second Degree which every Fellowcraft Mason must symbolically ascend in order to make his advancement in

the degree. As all Masons will recall, the reference is made “to advance through a porch, by a flight of winding stairs to the middle chamber, there to receive his wages.” The details very clearly give a winding staircase leading from the porch way entrance up through the Temple Sanctuary to the upper floors. This reference contains a number of specific and

positive statements which we are apparently asked to accept as facts. They are (1) that there was a winding staircase in King Solomon’s Temple; (2) that it was approached through an entrance from the porchway; and (3) that the workmen on the building ascended these stairs to receive their wages in the middle chamber. The serious researcher will find that writers of the Charges and ritual of the craft were apparently more interested in the dramatic effect on the candidate than they were on historical accuracy. Biblical scholars and archaeologists differ widely as to the interpretation placed both on historical and the archaeological evidence dealing with King Solomon’s Temple and in particular, with the passages dealing with the staircase, but it’s fairly safe to say that neither the Biblical scholar nor the archaeologists would support the specific statements made in the Masonic ritual of the Second Degree.

As of today, the only historical evidence relative to the building of Solomon’s Temple is found in three different books of the Old Testament and in the writings of Josephus. Of these writings, it is generally accepted that the version in the First Book of Kings is both the oldest and most reliable description we have of the Temple. Our interest here is the mention of the winding staircase. The passages relevant to the winding staircase are found in Chapter 6 of the Authorized Version, which is probably the one used by the ritualists who composed the Lecture on the Second Degree.

First Kings, Chapter 6, Verse 1: “And it came to pass in the four hundred and eighti-eth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zip, which is the second month, that he began to build the house of the Lord.”

Verse 5: “And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about.”

Verse 7: “And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.”

Verse 8: “The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber and out of the middle into the third.”

The description above clearly states that there were winding stairs, but an examination of the text finds inconsistencies in the passages themselves and serious discrepancies are noticed between our Masonic ritual and the scriptures above. An example is in Verse 8 which places the entrance door for the middle chamber in the right side of the building. It continues by stating that the stairway went from the door to the middle chamber and on up to the third chamber. No mention is made to an entrance on the ground floor.

The second Bible reference is in Chronicles, Book II, Chapter 3, Verses 1-9. The description, which parallels the Kings version, omits all references to the chambers except for Verse 9 which states: “And he overlaid the upper chambers with gold...” It is widely accepted that the “upper chambers” in Chronicles are the “Side chambers” mentioned in Kings. Notice that there is no mention of a winding staircase.

The third description is found in the Book of Ezekiel. Ezekiel came from a priestly family and some researchers think could have lived at a time which would have enabled him to have seen Solomon’s Temple first hand. However, at the time of his writing, the Temple had been destroyed by the Babylonians.

The parallel passages of the above quoted from Kings and Chronicles are to be found in the 41st Chapter of Ezekiel, but differs from the other two.

Ezekiel, Chapter 41, Verse 6: “And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers around about, that they might have hold, but they had not hold in the wall of the house.”

Verse 7: 1 “And there was an enlarging, and a winding about still upward to the said chambers; for the winding about of the house went still upward round about the house; therefore, the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.” It would appear that what Ezekiel was trying to say is that the chambers themselves wound about the house in long galleries. By “wound about” does he mean encircle? He makes no reference to a staircase. There are other differences noted in the three versions of the Old Testament.

Our Masonic view was probably taken from the translation of the Authorized Version of the Old Testament, which contained many mistranslations in the relevant passages. The translators themselves were aware of the difficulties, for attached to their manuscripts are numerous marginal notes and questions. Biblical Hebrew text often presents difficulties

in translation and some cases impossible to a point of where one can only surmise at the true meaning.

Prof. Robert H. Pfeiffer of Harvard University and Boston University in “An Introduction to the Old Testament” writes: “The third element in Solomon’s magnificence consisted of his buildings, primarily on Zion in Jerusalem, but elsewhere. The account in Chapter 6, Verses 1-9 is one of the most difficult sections in the Old Testament. First, owing to scribes who failed to understand architectural terms and the obscure descriptions of the original author, neither an architect nor a clear writer, the text has been greatly corrupted. Secondly, the account has endured successive additions and revisions.”

The first difficulty comes from the Hebrew text of Verse 8 in which one word is defective. The word appears as “Lullim” and then translated to English as “Winding Stairs. ‘ Scholars point out that if the word is really “Lullim” it appears nowhere else in the Old Testament, but an associated word “Lulin” appears in several passages of the Jewish code known as the “Mishna” and later called the “Talmud.”

One reference reads: “there were Lulin in the upper chamber opening into the Holy of Holies, by which the workmen were let down in baskets, so that they should not feed their eyes on the Holy of Holies.” Most translators translate this word to mean “opening” while others translate the word as “Trap-doors.” The Jewish Encyclopedia, Volume 12, pp. 85,92 says that the word ”Lullin” refers to “trap-doors” but gives no supporting evidence to the meaning.

The second difficulty from the Hebrew text comes from the original word “Tichonah” translated as “middle” in our phrase from Kings, Verse 8, “the door for the middle chamber was in the right side of the house.” The meaning of the word “Tichonah” is uncertain, but most modern translators refer to it as the “lowest-” instead of “middle.” This seems to make more sense.

Dr. James Moffat in his translation of the Bible in 1924 entitled “A New Translation of the Bible” translated Verse 8 in Kings this way: “The entrance into the lower side rooms was on the south side of the Temple; you climbed to the middle row, and from the middle to the top row, through trap doors.”

In 1965, another translation came out in an English Edition of the “Jewish Bible” with Verse 8: “The entrance to the lower story was at the right hand corner of the Temple and access to the middle story above was by trap doors and so from the middle story to the third.” There is no reference to winding stairs.

If the Temple had a winding staircase, as a few scholars still think, it was probably in the side walls and served the side chambers built into the thickness of the walls from the first and second levels. These side chambers were used while the Temple was being built for the purpose of paying the workmen their wages. Later, they were used as store-houses or treasury rooms of the Temple into which the treasures and gifts to the Temple were placed.

As mentioned at the beginning of this paper, the other source of information about King Solomon's Temple is in the writings of Josephus, a Jewish historian. He mentions Solomon's Temple in several of his works, but the main references are in his history of the Jewish people called "The Antiquities of the Jews." One relevant passage quoted from Wriston's translation, Book VIII, Chapter 3:

"The King also had a fine contrivance for an ascent to the upper room over the Temple, and that was by steps in the thickness of its wall; for it had no large door on the east end, as the lower house had, but the entrances were by the sides, through very small doors."

Apart from Josephus and the Bible, we have no other literary source to turn to for information. Unfortunately, there is no evidence in Jerusalem to which we might gain a knowledge of this subject, for successive conquerors made a thorough job of the destruction of the Temple and not one part remains standing and nothing has been uncovered by archaeologists. Regardless of whether there was a winding staircase, a trap-door or just an opening to the different compartments of the Temple, the mystery still remains, and will continue to fascinate both the biblical scholar and the archaeologist and be of particular interest to the Freemason.

References: Books of The Old Testament, Standard Work-Grand Lodge of Illinois; The Mystery of the Winding Staircase by A. L. Shane; and A New Translation of the Bible by Dr. James Moffat.

The Symbolism on Our Lodge Officers

by Norman Senn, P.M. Mosaic

Lodge #176 Fiat Lux Lodge of Research #1980

It is often said that symbolism is carried too far and this is difficult to deny when I think of Freud and other psychiatrists and psychologists who seem able to find strange and often erotic meanings in all they see. The meanings given to every image based on repetition makes the lay-person feel at a serious disadvantage when they wish to contradict anything that is given a meaning by such "Specialists." The symbolic object, which is dredged up by the mind, seems to have no great pattern of consistency in the case of psychiatric symbol definition.

We are more fortunate in Freemasonry because we possess a body of ritualistic work which defines many of our symbols in at least one way. This allows us to look at our symbols in two distinct ways, the first being in the way our teachings say and secondly at the common meaning given to the same symbol by the profane. The similarity is usually very close but the range of meanings in the outside world is frequently much broader.

When a new mason asks the question about symbols, "what is that?", or "what does that mean?", do we tend to back off? Do we have the feeling that these are 'old' symbols, that really have no meaning in our modern world? If this is the case, then we are in very serious trouble within our Lodges because the Charge at our installations very clearly states that "...it inculcates principles of the purest morality, though veiled in allegory and illustrated by symbols." We are also told in the same Charge that to penetrate through the veil of the allegories and symbols is to understand the mysteries. While there is a far deeper meaning in the overall pattern of the craft, it is of great value to find some meanings of the individual symbols and to attempt to recall that meaning on each occasion that we see them. This creates the 'repetition' form of learning that begins to modify our life style to become that "better man" we all strive for.

One of the problems with the human mind is that it tends to ignore items which it registers frequently. We are the last ones to see our children grow, and need a visitor to bring this to our attention. So it is, with the jewels worn by the officers of our Lodges. How many of you have looked at your officers jewels - really looked. Firstly they are quite detailed, secondly they frequently have things on them that you were totally unaware of. There are different companies producing jewels and each may embellish the jewels differently, but you can be sure that there is meaning behind practically every identifiable whirl and loop. In addition to the symbols on the jewel, each of these is suspended from a collar which may also have symbols upon it. Then the Officers also have an apron, often the same as yours, and this has detail on it that we tend to observe when it is first presented to us, but then we never consider it again.

What I hope to do in a short period of time, is to look at some of the jewel, collar, and apron symbols and consider some of the meanings that are taught us and then also some of meanings which are known to be fairly common in the everyday world. There will be

areas where we skip over areas lightly, there will be a few diversions, but I hope that you will consider your Lodge jewels a little differently in the future.

A final point before starting is that all masonic symbols are positive, none are aimed at anything that is not for the good of the mason as an individual, and through him, for the world at large. We degrade no symbol and none can ever be considered to be contrary to the high principles we extol. Remember that there is no right or wrong to symbolism - it is what you accept as meaningful to you as a Craftsman. The following are my findings and interpretations and it is quite likely that you will have different interpretations, but I wish to share my findings with you. The Master carries with him, a great symbol. If you are of a York Mason you will learn that it is immovable, whereas if you use the Canadian Work, that it is moveable. The square is the symbol of regulated life and actions. It is the masonic rule for correcting and harmonising conduct on principles or morality and virtue, and as a symbol, it is dedicated to the Master. We also identify ourselves with this symbol, because we are taught that squares, levels and perpendiculars are the proper signs to know a mason.

We are surrounded by squares in our Lodge for every mason wears at least one although the Immediate Past Master and the Past Masters wear it most obviously. It stands, as one of the Great Lights, in the centre of all our activities and its legs constantly embrace the Worshipful Master. It is repeated in our F.C. salute, our feet positions, our way of moving around the Lodge and our legs when at the altar in our initiation.

History tells us that the square, which is an upright with a right top arm, is the Greek letter gamma. Each one of us knows the meanings associated with the letter G. In the construction trade, the square is used for “trueing” stones and “proving” them correct. We can see how easily, the association with truth and virtue could arise. There was the historical belief that the shape of the ancient world was an oblong square and this is represented in our “squared Lodge.”

There have been references to the square’s meaning as a symbol long before the start of Masonry, as we know it. The Egyptians believed that truth and justice were ‘on the square’, Confucius in about 500 BC referred to the squareness of actions. Mencius, the Chinese philosopher of about 372 BC refers to square actions. Simonides of Ceos, the Greek lyrical poet of about 600 BC and Aristotle in about 350 BC refer to ‘square actions’ and associate this with honest dealings, high morality and virtue.

The symbol is not original, it is certainly far from new, but it seems to have a remarkable consistency of meaning. If we move on to the Immediate Past Master’s jewel for a moment we observe that it is identical to the Master’s in shape except that pendant from it is the 47th problem of Euclid. It is important to remember that Euclid only proved the Pythagorean theorem of about 300 years earlier. When you consider what the theorem shows it is a multitude of further squares. Squares on sides, mathematically ‘squared’ numbers and a central closed square, about which all the ‘proof’ stands. As an emphasis of the square symbol we could see nothing which could do it better. We should know that the properties of this triangular arrangement were first thought to be magical in the relationship they demonstrated. In addition, Pythagoras, being Greek, may have had the Greek letter/symbol G in his mind when he is reputed to have exclaimed ‘Eureka’ and it is for us to decide if the utility or the symbolism had generated his joy. We learn in our

work that we are to be inspired to love the arts and sciences by this design and prof. We should always marvel that such a simple figure could have had such impact on our world.

You may think that we should move on to the next set of jewels at this point but hold ... there is more, much more that we can find at this time on the jewels that we have considered - look at the design on them. Now do not think that we will find new figures on all the other jewels but the jewels of the three principal officers are the most embellished and we will stay for a little longer here. In the angle of the square is the sun, radiant with its beams and with a rather clear face on it. Was this doodling the work of a metal worker with time on his hands? Of course not, for the historical significance of the sun as a symbol is an integral part of all our Lodge work. We refer to the sun in many places and also copy it in many actions. At the opening and closing of the Lodge, all the officers relate their actions to the sun. We walk around our Lodge in the same direction as the sun appears to move across our earth. We travel towards the East, the place of light, after being informed that the Master rules his Lodge as the sun does the day. If you think and possibly are aware, that culture seemed to develop in the East, there was always the suggestion that the source of the sun had inspired this knowledge and culture. Proof is readily available of the frequency of sun-worship as the first form of contemplation of a deity. Man has always looked upward for a "source" and the sun met the early criteria of "supporter" of the life of the world. It is fairly natural that this early god would be personified by the addition of a face so that the god could be given more of the human attributes. Even with our own concept of God, we find the degree of personification relates to the stage of understanding of the race or individual. Do we then have a reminder of that ancient worship on our jewel which is 'a reaching back' to give evidence, albeit erroneous, of the great historical past of the Craft? Perhaps it is also a repetition of the many death and rebirth mysteries and legends of the past and the present.

Perhaps for us we should remember more the sun as being the symbol of brightness, the opposer of evil. We know that we say in lodge that the rays spread their benign influence and we also must have a constant search for light. In fact the degrees seek 'light', 'more light' and 'further light', and this is given by our three lesser lights, one of which represents the sun as well as the Master. We are told also that the sun is the glory of the Lord, and it governs the day. There is another link in our lodge with the sun and that is a symbol designated as meaning something else, but the astrological sign for the sun is a point within a circle. While the sun is one clear symbol, we also find the moon with a face on the jewel. Explain where it is. This symbol appears elsewhere in our Lodge as one of the Lesser lights and is represented by the Senior Warden. The moon and sun have many similar characteristics in symbolism, but regularity and stability have the approval of our teachings. These principles are desirable in life both in and out of Lodge, as our Warden states in opening and closing. It is natural that in the absence of the Master (the sun), the moon should rule in his place.

The symbol in the profane world has always indicated measurable states, regularity and is strongly associated with the death-rebirth mysteries that are continued as the principal theme and lesson in Masonry.

Yet another symbol is found on the jewel in the form of a cluster of seven stars. These are specifically referred to in the Canadian teachings and are an important symbol in that they represent the etherial mansion, veiled from human eyes but the York mason learns only of the star-decked heavens. The significance of these stars which adorn the ceiling of many Lodge rooms is very complex, in that the stars and the number seven are almost constantly in symbolism. The stars themselves, in clusters tend to be associated with order and destiny and so to some degree reinforce the symbolism contained in that of the moon symbolism. When we come to the seven we are almost overwhelmed with the many facts associated with it. The number seven was said to be 'perfect' because it contained the numbers 3 and 4 and was itself indivisible and could not be created by multiplication. This gave it the name of the virgin number. There were seven years to an apprenticeship, there were seven planets known to man of the middle ages, and there are seven days in a week of which the 7th is the sabbath. The days of the week are named after the seven gods of the Goths, a seventh son has special powers, the Jews swore by the number seven, there was a need for seven witnesses to agreements, and Solomon's temple was said to have been built in seven years. Jericho was encircled seven times by seven priests, and these were the seven liberal arts and sciences known as the trivium and quadrivium which were thought to contain the total sum of human knowledge. Seven represents symbolically the combination of the Trinity and four cardinal virtues, it is the number of the basic musical notes, of colours and of the spheres. Seven is related to perfection, to religious truth and also with knowledge. It is hard to find a more astounding mass of facts associated with a number until we observe that three and five are similar.

Within the Lodge we are reminded that it needs seven officers to open the Lodge and those seven steps of the staircase reminding us of the liberal arts and sciences. Jacob's ladder is usually shown with seven rungs of which 3 are considered most exemplary for masons. While then these seven small stars on the jewel are insignificant they are repeated as a symbol at least three times within our Lodges and give us much to think about. Finally we can move on to the jewel of the Senior Warden, the Level. We meet upon this sign, and we have all been raised from the dead level to the living perpendicular. The symbol, we are taught, shows the principle of equality and reminds us that we are all descended from one stock and possess one nature and it thus justifies our organization as a fraternity of equals. At Pompeii it was discovered that a carving of a level with symbols of death demonstrated an early belief in death as the great leveler. This, is our great experience. We are also told that we are travelling on a level of time to an undiscovered country from which no traveller returns. This also associates death with levels and this is patterned after associations which exist outside the craft. We observe again on this jewel, the sun, moon and seven stars and as we move to the Junior Wardens Jewel will see them yet again. The Junior Warden's Jewel is of course the plumb referred to in our lectures as the symbol of rectitude and uprightness. A fairly simple relationship to be sure. There is a link with this jewel and Jacob's ladder stretching between heaven and earth and stressing a morality which should be practised. We are instructed in our steps to stand erect and charged to act upon this symbol as we leave Lodge. This association is identical within and without the Lodge.

We now move to a few of the simpler symbols worn as jewels by our officers, and while some simply indicate their role they have a few meanings on which we may think.

The doves of the deacons have long had two symbolic meanings, that of a messenger and that of peace. The dove we see in Lodge has the sprig of olive in its beak and is clearly a representative of Noah who used it as a messenger of good tidings. The deacons jewel was, in an earlier period, a representation of the God Hermes or Mercury who was again the messenger of the ancient gods. In the Christian faith the dove is the symbol of the Holy Spirit. This jewel then is really a representation of the work to be performed but with overtones of the early church and the Bible. The stewards wear and carry the cornucopia which is a representation of the horn of the goat which, in legend, suckled the infant Jupiter. The horn symbolises strength and abundance and suggests the supply of food as it is usually displayed full of fruits. In our Lodges this is associated with those responsible for satisfying the “inner man” after regular meetings are concluded. As in the case of Amalthea the goat with the “visiting Jupiter”, the supply is supposed to be particularly abundant in the presence of visitors.

The organist wears the lyre, a six stringed instrument associated with Turpsichore, the Goddess of music and is the symbol of musical accomplishment. It should constantly remind us of the contribution that music can make to not only our Lodge but our total lives. The chaplain wears what is perhaps the most important symbol within our Lodge, for his jewel portrays the open volume of Sacred Law, without which no Lodge can operate. This symbol expresses our dedication to the God in whom we have a personal belief. It guides us in the erection of our spiritual building and points out our whole duty. It is the rule and guide to our faith and is kept in our hearts between our meetings. The Bible on the jewel is open upon a triangle which has additional symbolism for the Christian mason in that it represents the trinity. For all masons the triangle can remind us of the three moral virtues, the principle tenets of our profession, the knocks, the ruffians, the Great Lights, the lesser lights, the three degrees, the three Grand Masters, God and the Holy St.’s John and the steps, both our individual ones and those upon which the Master presides. There are so many references to the number three that it rivals the numbers even for sheer volume. Suffice it to say that the symbolism of this particular jewel is particularly meaningful to masons, and each should have his own particular interpretation without any suggestion that this should be imposed on others. Again at this point you should observe the positive nature of the symbols and the major influence they should have upon our thoughts. The registrar has a simple scroll about his neck which signifies the historical record of events. This is a reminder to each one of us that our actions make an impression on the great record of existence and we should strive to keep our book in correct balance. The secretary wears the crossed quills which seem to be the international symbol of a secretary. The saltire pattern, the bows and the trailing ends have no recorded significance, but, we all know this jewel indicates an onerous task performed by many sound Brethren.

The treasurer has crossed keys rather than quills and these are, of course, to the money chest of the Lodge. This is simply a role indicator but these keys should remind us of “that excellent key - a Freemason’s tongue which should speak well of a Brother present or absent. When this cannot be done, adopt the excellent virtue of the Craft - SILENCE.

The secretary-treasurer has a combination of a crossed key and quill but I will not go into which one is on top. The jewel of the Director of Ceremonies is the crossed batons.

These are symbols of the batons of command which were presented on the field of battle to an outstanding survivor. Possibly this is why this office is held by Past Masters.

The Inner Guard and the Tyler both have swords, differing only in that the tyler has one whereas the Inner Guard has two. These have always been symbols of a protector and in particular have been associated with the defence of a faith. The sword has the reputation of warding off evil because in the inverted position it forms a cross. In addition, within the Lodge, we know that the Tyler's sword guards the Constitution and is a constant reminder to guard our thoughts, words, and deeds, remembering the masonic virtues of silence and circumspection.

Having looked at the jewels we should also observe the collars from which they are suspended, because these in some cases have symbols. The principal symbols are the blazing star the entwined snakes and knots. The blazing star pattern used, is usually that of the "pentalpha", or five pointed star with intermediate flames. This star is primarily the symbol of divine providence and can be found in our mosaic pavement. The five points should remind us also of other masonic "fives". The five orders of architecture, the five points of fellowship, the five senses and the five who must be present in order for a Lodge to be held. The star is also said to represent the Morning Star which is yet another symbol of rebirth which is so significant to each of us.

I should point out that there is a six pointed star or hexalpha which is also known as the "Glory". This six pointed star is the Seal of Solomon and also the Star of David. This star is also represented on the carpet at times and there is distinct confusion in the texts over which star is THE star to use. The primary symbolic meaning of the six pointed star is the universe as an entity.

Also to be found on the collar is this complex looping which shows a serpent swallowing its tail, a common symbol of eternity and in many cases associated with wisdom. The double entwined never ending loops are similarly symbols of eternity but have the additional meanings ascribed to them of vibrant energy and active life. These symbols are worthy of our contemplation in relation to the stability and teachings of the Craft.

We then hear the next symbol although modern methods sometimes deny us the sound which adorns the apron, the seven chained tassel. This is a fairly late addition and is thought to be more a decorative copying of the ends of the original longer and centrally tied ribbon or belt. The changing to tassels was slowly developed and perhaps we could turn our thoughts again to the symbolism of the number seven, already related for the Masters jewel. In addition to the tassels we have the buttons which contain our principal symbols again. Here the only addition is the compasses which I leave to your personal investigation for our teaching clearly suggests that they are for the craft.

Before closing we should end with a symbol of utility which would make Freud turn in his grave, for the standard hook on an apron is a snake. While we will accept 'wisdom', it is possibly simply a decorated, very functional 'hook', with no great thought put into it. We certainly do not all have one at any rate. These are then the jewels of the Lodge, the collar and aprons worn by our officers and perhaps they have shown a little more than you have normally noticed. If you would look at the Jewels in the next few Lodges you attend, you will find similarities and differences. These will take on a new meaning because you have looked, and possibly you may find more meaning in various aspects of

your personal masonry by contemplation of the new symbols you find or the old ones that you know. I sincerely hope so.

THAT ANCIENT SQUARE

What one symbol is most typical of Freemasonry as a whole? Mason and non-Mason alike, nine times out of ten, will answer, "The Square!" Many learned writers on Freemasonry have denominated the square as the most important and vital, most typical and common symbol of the ancient Craft. Mackey terms it "one of the most important and significant symbols." McBride said:

"-In Masonry or building, the great dominant law is the law of the square." Newton's words glow: "Very early the square became an emblem of truth, justice and righteousness, and so it remains to this day, though uncountable ages have passed. Simple, familiar, eloquent; it brings from afar a sense of wonder of the dawn, and it still teaches a lesson we find it hard to learn." Haywood speaks of:

"—Its history, so varied and so ancient, its use, so universal."

MacKensie:

"An important emblem - passed into universal acceptance." In his encyclopedia, Kenning copied Mackey's phrase. Klein reverently denominates it "The Great Symbol." I Kings, describing the Temple, states that "all the doors and the posts were square." It is impossible definitely to say that the square is the oldest symbol in Freemasonry; who may determine when the circle, triangle or square first impressed men's minds? But the square is older than history. Newton speaks of the oldest building known to man: "- A prehistoric tomb found in the sands at Hieraconpolis, is already right angled."

Masonically the word "square" has the same three meanings given the syllable by the world: (1) The conception of right angledness - our ritual tells us that the square is an angle of ninety degrees, or the fourth of a circle; (2) The builder's tool, one of our working tools, the Master's own immovable jewel; (3) That quality of character which has made "a square man" synonymous not only with a member of our Fraternity, but with uprightness, honesty and dependability.

The earliest of the three meanings must have been the mathematical conception. As the French say, "it makes us furiously to think" to reflect upon the wisdom and reasoning powers of men who lived five thousand years ago, that they knew the principles of geometry by which a square can be constructed.

Plato, greatest of the Greek philosophers, wrote over the porch of the house in which he taught: "Let no one who is ignorant of geometry entry my doors." Zenocrates, a follower of Plato, turned away an applicant for the teaching of the Academy, who was ignorant of geometry, with the words: "Depart, for thou has not the grip of philosophy." Geometry is so intimately interwoven with architecture and building that "geometry, or

Masonry, originally synonymous terms” is a part of most rituals. The science of measurements is concerned with angles, the construction of figures, the solution of problems concerning both, and all the rest upon the construction of a right angle, the solutions which sprang from the Pythagorean Problem, our “Forty-Seventh Problem of Euclid,” so prominent in the Master’s Degree.

The ancient Greek name of the square was “gnomon,” from whence comes our word “knowledge.” The Greek letter “gamma” formed like a square standing on one leg, the other pointing to the right - in all probability derived from the square, and “gnomon,” in turn, derived from the square which the philosophers knew was at the root of their mathematics.

Democritus, old philosopher, according to Clement of Alexandria, once exulted: “In the construction of plane figures with proof, no one has yet surpassed me, not even the Harpedonaptae of Egypt.” In the truth of his boast we have no interest, but much in the Harpedonaptae of Egypt. The names means, literally, “rope stretchers” or “Rope fasteners.” In the Berlin museum is a deed, written on leather, dating back to 2,000 B.C. which speaks of the work of rope stretchers; how much older rope stretching may be, as a means of constructing a square, is unknown, although the earliest known mathematical hand-book (that of Ahmes, who lived in the sixteenth or seventeenth Hyskos dynasty in Egypt, and is apparently a copy of a much older work which scholars trace back to 3400 B.C.), does not mention rope stretching as a means of square construction. Most students in school days learned a dozen ways of erecting one line perpendicular to another. It seems strange that any other people were ever ignorant of such simple mathematics. Yet all knowledge had a beginning. Masons learn of Pythagorean’s astonishment and delight at his discovery of the principle of the Forty-seventh Problem. Doubtless the first man who erected a square by stretching a rope was equally happy over his discovery. Researchers into the manner of construction of pyramids, temples and monuments in Egypt reveal a very strong feeling on the part of the builders for the proper orientation of their structures. Successfully to place the building so that certain points, corners or openings might face the sun or a star at a particular time, required very exact measurements. Among these, the laying down of the cross axis at a right angle to the main axis of the structure was highly important.

It was this which the Harpedonaptae accomplished with a long rope. The cord was first marked off in twelve equal portions, possible by knots, more probably, by markers thrust into the body of the rope. The marked rope was then laid upon the line on which a perpendicular (right angle) was to be erected. The rope was pegged down at the third marker from the from one end, and another, four markers further on. This left two free ends, one three total parts long, one five total parts long. With these ends the Harpedonatae scribed two semi-circles. When the point where these two met, was connected to the first peg (three parts from the end of the rope, a perfect right angle, or square, resulted.

Authorities have differed and much discussion has been had, on the “true form” of the Masonic square; whether a simple square should be made with legs of equal length, and

marked with divisions into feet and inches, or with one leg longer than the other and marked as are carpenter's squares today. Mackey says:

“It is proper that its true form should be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. The American Masons, following the delineations of Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches, thus making it an instrument for measuring length and breadth, which it is not. It is simply the “trying square” of a stonemason, and has a plain surface, the sides embracing an angle of ninety degrees, and it is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.”

Commenting on this, the Editor of “the Builder” wrote (May, 1928):

“This is one of the occasions when this eminent student ventured into a field beyond his own knowledge, and attempted to decide a matter of fact from insufficient data. For actually, there is not, and never has been, any essential difference between the squares used by carpenters and stone workers. At least not such difference as Mackey assumes. He seems to imply that French Masons were guilty of an innovation in making the square with unequal limbs. This is rather funny, because the French (and the Masons of Europe generally) have merely maintained the original form, while English speaking Masonry, or rather the designers of Masonic jewels and furnishings in English speaking countries, have introduced a new form for the sake, apparently, of its greater symmetry. From medieval times up till the end of the eighteenth century, all representations of Mason's squares show one limb longer than the other. In looking over the series of Masonic designs of different dates it is possible to observe the gradual lengthening of the shorter limb and the shortening of the longer one, till it is sometimes difficult to be certain at first glance if there is any difference between them. “There is absolute no difference in the use of the square in different crafts. In all the square is used to test work, but also to set it out. And a square with a graduated scale on it is at times just as great a convenience for the stonemason as for the carpenter. When workmen made their own squares there would be no uniformity in size or proportions, and very few would be graduated, though apparently this was sometimes done. It is rather curious that the cut which illustrates this article in Mackey's Encyclopedia actually show a square with one limb longer than the other.” It is to be noted that old operative squares were either made wholly of wood, or of wood and metal, as indeed, small try squares are made today. Having one leg shorter than the other would materially reduce the chance of accident destroying the right angle which was the tools essential quality . . . So that authorities who believe our equal legged squares not necessarily “true Masonic squares” have some practical reasons for their convictions.

It is of interest to recall McBride's explanation of the “center” as used in English Lodges, and the “point within a circle,” familiar to us. He traces the medieval “secret of the square” to the use of the compasses to make the circle from which the square is laid out.

Lines connecting a point, placed anywhere on the circumference of a

circle, to the intersection with the circumference cut by a straight line passing through the center of the circle, forms a perfect square. McBride believed that our “point within a circle” was direct reference to this early operative method of correcting the angles in the wooden squares of operative cathedral builders, and that our present “two perpendicular lines” are a corruption of the two lines which connect points on the circle.

The symbolism of the square, as we know it, is also very old; just how ancient, as impossible to say as the age of the tool or the first conception of mathematical “square-ness.” In 1880 the Master of Ionic Lodge No. 1781, at Amot, China, speaking on Freemasonry in China said:

“From time immemorial we find the square and compasses used by Chinese writers to symbolize precisely the same phrases of moral conduct as in our system of Freemasonry. The earliest passage known to me which bears upon the subject is to be found in the Book of History embracing the period reaching from the twenty-fourth to the seventh century before Christ. There is an account of a military expedition where we read:

“Ye Officers of government, apply the Compasses!” “In another part of the same venerable record a Magistrate is spoken of as: ‘A man of the level, or the level man.’ “The public discourses of Confucius provide us with several Masonic allusions of a more or less definite character. For instance, when recounting his own degrees of moral progress in life, the Master tells us that only at seventy-five years of age could he venture to follow the inclinations of his heart without fear of ‘transgressing the limits of the square.’ This would be 481 B.C., but it is in the words of the great follower, Mencius, who flourished nearly two hundred years later, that we meet with a fuller and more impressive Masonic phraseology. In one chapter we are taught that just as the most skilled artificers are unable, without the aid of the square and compasses, to produce perfect rectangles or perfect circles, so must all men apply these tools figuratively to their lives, and the level and the markingline besides, if they would walk in the straight and even paths of wisdom, and keep themselves within the bounds of honor and virtue. In Book IV we read:

“The compasses and Square are the embodiment of the rectangular and the round, just as the prophets of old were the embodiment of the due relationship between man and man.”

In Book IV we find these words:

“The Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and the square.” In the “Great Learning,” admitted on all sides to date from between 300 to 400 years before Christ, in Chapter 10, we read that a man should abstain

from doing unto others what he would not they should do unto him: “this,” adds the writer, “is called the principle of acting on the square.”

Independently of the Chinese, all peoples in all ages have thought of this fundamental angle, on which depends the solidity and lasting quality of buildings, as expressive of the virtues of honesty, uprightness and morality. Confucius, Plato, the Man of Galilee, stating the Golden Rule in positive form, all make the square an emblem of virtue.

In this very antiquity of the Craft’s greatest symbol is a deep lesson; the nature of a square is as unchanging as truth itself. It was always so, it will always be so. So, also, are those principles of mind and character symbolized by the square; the tenets of the builder’s guild expressed by a square. They have always been so, they will always be so. From their very nature they must ring as true on the farthest star as here.

So will Freemasonry always read it, that its gentle message perish not from the earth!

THREE CHALLENGES

A survey recently conducted in a member Jurisdiction of the Masonic Service Association of the United States asked the question “What is the most pressing problem facing the Craft today?” There were three predominant replies:

MEMBERSHIP
FINANCES
LEADERSHIP

These three topics are ones of a recurring nature in the Proceedings of the various Grand Lodges. They are subjects of discussion at various seminars, conferences and workshops. The “prophets of doom” use these items in their “actuarial studies” predicting the decline or demise of the Craft.

By referring to these as problems, we have a tendency to create monsters and stumbling blocks. We tend to wring our hands and develop negative attitudes and apply Band Aid solutions. “

There is a need to reverse that process of negative thinking. The most logical and effective way to do it is to approach it in a positive manner. By the simple process of correcting the terminology from “problems” to “challenges,” we can target our approaches in such a way that we can transpose the “stumbling blocks” into “stepping stones.”

In doing so, we immediately meet one of the greatest challenges—that of Leadership. A leader, in any field of endeavor, must set the example. He must think positively. He must lead. Just as in military leadership where there are various levels (strategic, tactical and individual) so it is in Freemasonry.

Grand Lodge leadership provides the strategy; establishes the overall goals. Grand Lodge Committees, District Deputies, Grand Lecturers, et al, establish the tactics and the Lodges provide the individual leadership. Whatever the level of leadership, there is a need to nurture, develop and hone the skills associated with the science of leadership. Your Masonic Service Association has a number of leadership-oriented publications designed to assist in that development. More such publications are on the “trestleboard,” for the future.

It is only through effective, carefully planned Leadership that the challenges of Finance and Membership can be met. It is a long-range challenge which will take imagination, initiative and real understanding.

The challenges facing Freemasonry regarding finances are tied directly to economic factors, over which we have no direct control. However, in the majority of Jurisdictions, Masonry has taken the ostrich-approach of sticking its head in the sand and ignoring the

real world. We continue to operate on a horse and buggy budget in the space age. We have failed to keep pace, using bandaids when we need tourniquets.

The financial challenge facing Masonic

Leadership is one of meeting the needs of TO-DAY and planning for the needs of tomorrow. Financial management requires long-range planning. We need to apply some of the skills of architectural science in that planning. Our designs on the financial trestleboards must provide for foundations of sufficient strength to support a growing edifice.

Fifty years ago the fees for the three degrees were the equivalent of one week's wages. Dues equated to about one-half of a day's pay. Wages have increased considerably over the years. Fees and dues have remained relatively and constantly below par. Is the privilege of becoming a Mason not still worth a week's wages? Surely, in today's economy, with all of its "rights and benefits" Masonic Membership is worth one-half of a day's wages each year. The frequently expressed opinion that we "sell our Masonry too cheap" should be answered by "Putting our money where our mouth is." Having a "champagne appetite with a beer pocket book" is not the answer.

Some Grand Lodges experience a great deal of difficulty in increasing their per capita tax by as little as 25 cents per year, while others with imaginative and progressive leadership have experienced but little resistance in getting it increased by \$5.00 on one swoop. An informed and educated membership will meet any reasonable and attainable challenge.

Membership is the bottom line of the challenges. While the Craft has suffered immense losses in numbers for the past two decades, we are now at a point where initiations are keeping pace with losses through deaths. The challenge of membership can best be addressed by making logical—and personal—efforts to reduce the losses through N.P.D. That is the short-range goal.

Let's look down the road to the future. Membership retention is a constant factor. It is never the well-informed, involved, and dedicated Mason who is dropped for non-payment of dues. The challenge is now, as it has always been, to make Masonry a way of life in the heart of every Mason.

The vehicle we use to add members to our rolls is the ritualistic degree work. It provides the "skeleton" of a Mason. Through example, involvement and education we can add "meat and marrow" to that "skeleton" as we transform the member into a Mason.

Masonic leadership—at the lodge level—is the only place where this is possible. When we take a "good man" in as a member, we have but one goal in making him a Mason—we want to make him "better." We must lead him! We must teach him! We must inspire him! We must involve him! We must make brotherhood a living, breathing entity!

There are so many ways in which we can accomplish this. The immediate involvement of the newly-raised Mason in lodge activities is essential, whether it be ritual work, committees, food preparation or some other meaningful activity. This will make him feel needed and a part of the Lodge. We must also educate him in every aspect of the Fraternity. We must encourage him to ask questions—and we must be prepared to provide meaningful and factual answers. This is not only the job of the lodge—it is the duty and obligation of the lodge. If the newly-made Mason is not well informed about the Craft, he will be lost to the lodge. If, before he gains a good understanding of the symbolic Masonry, he turns to one of the appendant bodies, the chances are that he will be lost to them, too.

Many lodges have formed study groups or library clubs to serve as “educational tools.” When provided with strong and dedicated leaders, these groups are very effective. In many of the larger metropolitan areas, the formation of Daylight Lodges has proved beneficial for older members and night shift workers who cannot enjoy Masonic fellowship in the evening. In some of the larger lodges, where the feelings of fellowship and brotherhood are not too evident, groups of members have formed new lodges with excellent results.

Lodge social functions which involve the family are an ideal forum for educating family members regarding their responsibility to notify the lodge of “sickness and distress.” It helps to bring the family into the “Masonic family.”

Extending the warm hand of friendship to a sick Brother is one of the basic duties of every Mason. It is also his duty to extend the hand of fellowship to the sojourning Mason. Masonic leaders have the constant duty of educating the Craft in these duties . . . by word and example.

We must never lose sight of the fact that each of us became Masons as a result of our own “free will and accord.” Someone set the example which inspired each of us to seek admittance into this ancient society of friends and brothers. It is the active, busy, working lodge which produces the “role models” for tomorrow’s Masons. By educating, involving, and making Masons of today’s members we establish the “image” which will inspire potential applicants. By “putting into practice outside the lodge room those valuable tenets inculcated therein” a man becomes a respected member of society and an inspiring example of Freemasonry as a way of life. This is our goal. It is also our great challenge.

The Challenges of Membership, Finances and Leadership are challenges which each of us must meet. By choosing the leadership in our lodges we must be constantly alert to those who have the potential of vision, ability and dedication. It is our selection of leaders who will meet the challenges of finances and membership. It has been aptly said that “Masonic leadership is changing the lodge room from what it is, to what it should be.”

TO THE LADY AND FAMILY OF A MASON:

A man in your family is now a member of the Masonic Fraternity.

This will undoubtedly raise some questions in your mind, and we hope the following will be helpful in answering those questions.

You are now a Mason's Lady, and we take this opportunity to extend our first greeting to you. While you personally have not joined our organization, there are certain things that may be helpful for you to know in the future. At the same time, there are matters of general interest about you Mason and his new organization.

WHEN & WHERE DID IT BEGIN?

The Fraternity of Free and Accepted Masons is the oldest, largest and most widely-known fraternal organization in the world. It has its roots in antiquity, and is directly descended from the association of "operative masons," the cathedral builders of the Middle Ages who traveled through Europe employing the secrets and skills of their crafts. The organization, as we know it today, began in 1717 in England when cathedral building was on the decline and the "operative masons" or "free masons," as the known, started to accept as members those who were not members of the masons' craft, calling them "speculative masons" or "accepted masons".

Freemasonry was brought to the United States by our early settlers, and Benjamin Franklin, in an early newspaper published by him, referred to a Lodge of Freemasons being in existence in Philadelphia in 1730. We now have in Maine 200 Lodges with a membership totaling over 36,000. Throughout the world, there are approximately 5 million Masons, with over 3 million of them being in the United States as members of Lodges under the jurisdiction of 50 Grand Lodges.

Masonry is not, contrary to common belief, a "secret society," but rather a "society with secrets." If it were a secret society, Masons would not wear Masonic jewelry of publicly mark their many Halls. Masonry does have many traditions and customs which, of course, are known only to its members.

WHAT DOES FREEMASONRY MEAN TO A MEMBER?

It would be difficult to summarize in a brief space all that a Mason learns through his membership. But briefly, Freemasonry encourages a member to apply to his daily living the broad, general principles of morality. Membership is limited to adult males who can meet the recognized qualifications and standards of character and reputation. Freemasonry does not interfere with duties that a man owes to God, his country, his neighbor, his family, or himself; but rather, by learning to understand, to live or practice the fundamental precepts of the organization, he has an opportunity for self-improvement. It helps a good man become a better man, a better father, husband, brother or son.

THE APRON

During the ceremonies of his initiation, each Mason is presented with a white leather apron. It is, to him, an emblem of innocence and the badge of a Mason. It has, in all ages, been cherished by the rich, the poor, the high and the low. It is his for life. He will never receive another one and has, therefore, been cautioned to take it home and instructed in its care. While perfectly satisfactory for him to do so if he desires, he need not bring it to Lodge, as linen aprons are provided for his use meetings.

It is to be placed upon his at his death if his nearest living relative so chooses. Its moral application is explained to a Mason during its presentation. Its physical usage is now revealed to you.

MASONIC FUNERAL

Any member who was in good standing at the time of his death is entitled to a Masonic funeral if he or his family requests it. Such a request should be made to the Master of his Lodge who will make the necessary arrangements with the family, the mortuary, and the minister.

A service is authorized by the jurisdiction in which you are located, and consists of participation at the mortuary, the beginning at the mortuary and the closing at the graveside, or graveside only. Pallbearers will be furnished at the request of the family.

In general, the Lodge will do as much or as little as the nearest relative wishes it to do.

LET US KNOW

Contacting the Lodge is not a difficult matter. The Lodge Secretary's name appears on all dues cards. If you are unable to contact the Secretary when needed, a call or letter to the Grand Secretary, John E. Anagnostis, Masonic Temple, 415 Congress Street, Portland, Maine 04010, will provide the information.

ILLNESS

In the event our member becomes ill, we want to know.

Again, the same method of notifying us can be used as explained above. In the past, members have fallen ill without our knowing it and their loved ones have been displeased with us for a seeming act of disregard, then in fact we have been unaware of the problem. Your Mason has joined an organization who wants to assist him when in need, and we need your help to do it.

MEETINGS

Lodges meet in regular monthly sessions and on such other days as are necessary to conduct its business and ritualistic work. While every Mason's attendance is solicited, it is not intended that a Lodge should interfere with one's regular vocation or duty to family, God or country.

Your Mason has invested time and money in joining our order and for years to come will be paying annual dues. He can best receive all that is his by frequently participating in deliberations and events. We hope that you will approve and encourage him to attend regularly, and we hope that you, will join us whenever possible.

TITLE

In the years to come, it is reasonable to assume that at some time while you are accompanying your Mason, someone will address him as “Brother.” Brother is neither a sentimental nor familiar form of address, but is a title, a distinction and an honor, indicating that he has been recognized by another Mason.

Brother is a title dating back to ancient times and is used in place of Mister or a similar title to which one is entitled by virtue of his station in life. In Masonry, all men are equal, as no man is regarded for his worldly wealth or honor, and all distinctions are cast away.

ARE THERE MASONIC-ORIENTED ORGANIZATIONS WHICH MEMBERS OF THE

FAMILY MAY JOIN?

There are several groups to which ladies related to Master Masons may apply for membership if they desire. But this is entirely optional. If there are children in the family, they may find interests in Masonic-oriented youth groups whose teachings of patriotism and love of family will, we are sure, be pleasing to you.

MASONIC ASSISTANCE

Across the nation is a network of Masonic Service Association Officers. If, while traveling, dire need of aid should arise, consult the telephone directory of a major city for the number. If none is listed, a local Lodge will be able to make connections for you.

BLOOD BANK

The Grand Lodge has established a blood bank and you and your Mason are protected, should the need arise. You are both encouraged to support this program whenever possible. The gift of blood is called the gift of life.

CONCLUSION

We hope you have found this information helpful, and that it will assist you in better understanding your Mason’s role in life. We urge you to save it as a reference whenever questions arise.

TRULY PREPARED

by: Unknown

Why do so many Masons lose interest in Masonry and drift away from the Lodge? Why do the majority retain only a nominal relation to the Craft? Why is it that hardly 10 percent ever attend any meeting of the lodge, and a still smaller number take an active part in its affairs? What is the meaning of these facts, and how can the problem which they raise be solved?

Such questions are much in the minds of the leaders of the Craft everywhere. It is a condition, and not a theory, that confronts us. The influx of members during the Great War, and in the years following it, has subsided. In some states the number of initiates has fallen below pre-war days. The vast mass of those who came in on the impulse of war-time are now numbered among the casual Masons. The feeling grows that something is wrong, and that we must seek to set it right, if we are to have an alert and active Masonry.

Just now The Masonic Service Association is working on this problem with the leaders of the Grand Lodge of Massachusetts, and we beg to give here the findings arrived at, both as to the meaning of the fact and the method of dealing with it. Clearly we have failed "to set the Craft to work and give them proper instruction," or else they would not drop out of our membership, or regard Masonry as merely another Order to "belong to" and nothing more. To that end, we must begin at the beginning and lay the basis of a real Masonic life.

What is needed is extra-ritualistic preparation of the man applying for the Degrees before, during and after his reception into the Lodge. Of the three the first, if not the most vital, is surely profoundly important, and it has been almost entirely neglected. Let any man recall, if he can, his state of mind regarding the Craft when he knocked at its door, and he will realize that he had but the faintest idea of what Masonry is and of what it meant to be initiated into it. the method now proposed takes account of that fact, and takes him in hand as soon as he has expressed a desire to join the Lodge, and even before he has made his application for the Degrees.

In this way, by making strict inquiry of an aspirant for the Degrees to see if he has in him the stuff of which a Mason may be made, no end of embarrassment may be avoided, and the Craft Strengthened or protected accordingly. The first duty of the committee, as well as the last, is to see whether or not the man before them has the qualities of character which will enable him to add to the good name and integrity of the Craft, and also whether he will actually make such a contribution. In short, is he in his daily life and acts going to be a Mason, in fact, or in name only?

Such information or impression can be obtained by examining him as to his attitude toward Masonry. Why is he applying? What induced him to take this step? What is his

opinion of Masonry and upon what does his opinion rest? It should be emphasized, in plain terms, that his privilege of membership in the Craft carries with it certain obligations that will rest upon him toward the Craft. It must be explained to the applicant that it is the business of Masonry to teach the virtues of the moral life - chastity, charity and service - and his known attitude in regard to these matters ought to determine whether he is a man fit for the fellowship of the Fraternity.

Also, care must be taken to impress upon the applicant the fact that the moral life obtains its sanction and authority from Spiritual Faith. He ought to be asked, not obtrusively but candidly and earnestly, his ideas regarding God. If he has not clearly confronted his mind with the Supreme Reality, he ought to be asked to do so. No man who is uncertain about God, or who treats the idea of God as a piece of Lodge furniture, has any place in a Masonic Lodge.

It is important that an applicant should know what duties devolve upon him as a member of a Lodge. Such as acquaintance with the ritual and other items of Masonic information. Attendance upon the Lodge as a duty, and whether or not he is in a position to attend. Whether he is willing to assist in the work of the Lodge, by serving on Committees or otherwise. As to his financial obligation - can he afford what it will be necessary for him to spend?

When his petition has been voted upon, along with his notice of election the applicant ought to receive a copy of the pamphlet entitled "Preparation," with the request that he read it carefully. After he has received the entered Apprentice Degree he should be given a birds-eye view of Masonry, so to put it, showing geographical distribution in Grand Lodges, both at home and abroad. He will realize that Masonry encircles the earth, but is strongest in America, where three-fourths of the Craft live and toil. He ought to be told of the leading men in the State and the Nation who are and have been Masons, if only to let him see what kind and quality of men the Craft attracts and develops.

It is not an accident that Masonry lures strong men and makes them stronger. Its teachings are the basic principles of civilized society, the very ground-work of Church, State and Home. Every man needs to realize that the truths of Masonry are not secret, but only the method and symbols by which they are taught. The parts of our ceremonies which are secret ought to be pointed out, and the candidate cautioned about disclosing what he has received.

Those who "Post" the candidate on the "Work" of the Degree ought to tell him something of what it means, after the manner of the "Intenders" in the old Lodges of Scotland. Such a book as "The Symbolism of the Three Degrees," by Street, is useful for this purpose, not that it should be read to the candidate, but its facts told him as he goes along. He should know the use of the Tools of the Craft, the meaning of the Great Lights - especially the Great Light; its teachings about Brotherly Love, Relief, and Faith; its cardinal virtues of Temperance, Fortitude, Prudence and Justice.

As in the Scottish Lodges, the obligation should be explained, particularly the figurative character of its penalty, and the fashion in which the oath was sealed and why. He ought to know the Due-Guard and Sign of the Degree, and when and how they are to be used in the Lodge. It is not enough to tell him these facts. He ought to be fully clothed, and asked to enter and retired from the Lodge in the proper manner. A candidate is in novel surroundings, and while he does not remember all that is told him, it is not easy for him to forget what he acts out.

In a like manner, the Second degree is to be studied, showing in what ways it differs from the First, in the greater inclusiveness of the obligation, as well as in its emphasis upon the arts and sciences, with particular reference to Geometry and its meaning and use by the Craft. The initiate is asked to read The Masonic Service Association Bulletin 3-5-7 before taking the third degree. It is a pity that neither the ritual nor the lecture tells us the meaning of the Great Degree, which has in it the sublime secret of Masonry and of life itself. All effort must be made to get the initiate to grasp the truth with which it deals - the truth of the Eternal Life.

Having received the Degrees of Masonry, an initiate needs to know something of the regulations of the Craft, its constitution, its Landmarks; and the nature and authority of the Grand Lodge under whose obedience he lives. It is only fair to tell him the relation of the Blue Lodge to other Masonic Bodies, both York Rite and Scottish Rite; and in a way to emphasize the supremacy of Craft Masonry. It will be useful for him to know that the Shrine, the Grotto and other such organizations, while made up of Masons, are not Masonic any more than any club made up of Masons is Masonic. More important still is the etiquette of the Craft, in the Lodge and outside, and the discretion necessary in making himself known as a Mason, or in responding to the advances of others.

Such simple things about Masonry and how to use it ought to be taught every Mason in the Lodge; and such extra-ritualistic instruction the Grand Lodge of Massachusetts proposes to give the men who enter its fellowship - using the literature and other helps prepared by The Masonic Service association. It is hoped that other Grand Lodges will take up the plan, or some other equally good, in simple fairness to men who are made Masons - that they may be duly and truly prepared for the better appreciation and service of the Craft. Some of us, looking back, wish very much that we had been thus set to work and taught the meaning and uses of our tools.

The adoption of such a plan by an old and great Grand Lodge marks a long step in the right direction - a new epoch in Masonic education, of which we have heard so much and seen so little result. It is like a dream come true, the full meaning of which few can realize save those who have worked and planned for years to see it become a fact. Such things we can do together, each borrowing from the wisdom of the other. Those of us who had to wait long and work hard for information about Masonry which should have been taught us by our mother Lodge, look with envy upon the young men of the Old Bay State.

THE TWO PILLARS

by H. Jordan Roscoe 32 degree
THE NEW AGE - JANUARY 1964

THE Fellow-Craft is introduced to the wonders of his world of art and science through portals flanked by two massive pillars.

Detailed description of these pillars in the Books of Kings indicates a style of design common to Egyptian architecture, where a pillar terminates in a capital representing a conventionalized lotus blossom, or the seed pod of that sacred lily. Such twin pillars are frequently found among Egyptian and Sumerian archaeological remains. The pillars of King Solomon's Temple, and in fact that entire group of structures, were the work of Phoenician artists, according to the Biblical account. From other sources we gather that these same designers and craftsmen, initiated Dionysiac architects, were responsible for the magnificent palaces and temples at Byblos, the cultural and esthetic center of ancient Phoenicia. The Phoenician realm occupied an area roughly the same as that of modern Syria and Lebanon, and in Biblical accounts is usually called Tyre, from the name of its then capital city. Byblos, also known as Gub'l or Gebal, the present-day village of Jebeil, was particularly famous for architects and sculptors.

The twin pillars symbolize the dual nature of life and death, positive and negative or rather active (establishment) and passive (endurance), male and female, light and dark, good and evil, uniting in a central point of equilibrium, the apex of an equilateral triangle; a circle between two parallel uprights. Isis represented standing between two pillars of opposing polarity, the Ark of the Covenant between two Cherubim, Christ crucified between two thieves, are all symbols of the same trinity, the completeness and perfection of Deity.

That the twin pillars resemble the conventional symbol for Gemini, third sign of the Zodiac, is no accident, but rather due to the common ancestry of the two apparently unrelated symbols.

In some lectures the pillars are said to be 35 cubits high, the height given in II Chronicles, King James Version. Another version of the same source gives the height as 120 cubits. Since the height of the first or outer chamber was probably no more than 30 cubits, the measurement given in I Kings: 18 cubits, seems more likely to be correct. The addition of map globes atop the pillars is a modern invention, with little Biblical or other authority and serving little purpose but to permit the lecturer to harp upon the advantages of studying astronomy, geography, etc., worthy pursuits but wholly unrelated to the symbolism of the pillars.

Whether the three chambers of the Temple were connected by stairs is debatable. The best-informed scholars believe the Temple roof was flat, in which case the successively decreasing heights of the chambers, plus the somewhat sloping configuration of the site, would require approach and connection by means of either stairways or of some sort of ladder and trapdoor arrangement. Certainly the fantastically elaborate many-storied versions of the Temple depicted by some well-intentioned but ill-informed Bible illustrators and Masonic artists are so illogical and at variance with the few known facts and testimony of both the Bible and history as to seem the figments of a disordered imagination. Josephus stated that the Temple was of Grecian style which implies entablature and consequently a flat roof, although he had the cart before the horse, since Greek architecture was derived from Phoenician, not the reverse.

In any case, the stairway of our lectures is purely symbolic, consisting as it does of the significant numbers 3, 5, and 7. In such a series, 3 symbolizes such qualities as peace, friendship, justice, piety, temperance, and virtue. 5 represents light, health, and vitality- 7 is a symbol of control, judgment, government, and religion.

WALKABOUT THE LODGE

This Short Talk has been printed with permission from “The Grand Masters Eye Opener” a publication of the Grand Lodge of Canada in The Province of Ontario. It is actually a talk given to the Candidates at the conclusion of the Entered Apprentice Degree. This talk was prepared by R W. Bro. Edward Peters a Past District Deputy Grand Master in Ontario.

The officers stations and jewels will not be the same in every jurisdiction but the talk can certainly be changed to conform to the custom and practices of your own jurisdiction.

It is not ritual, but merely an informal presentation of some very valuable and useful information to the candidate.

Editor

When I first became a Mason, it was a good number of months before I understood the function of each officer and the various furnishings about the lodge. So, tonight, we are going to show you around, so to speak, in the hope that when you come to the lodge next month, you will feel comfortable and more at home amongst your brethren.

This area of the lodge is known as the “East” and it will come as no surprise to you that our Master sits in the east, since all learning emanated from the east. Our Master is elected by the brethren of the lodge for a period of one year. He is the “boss”, and the well ruling of the lodge is in his hands. You will notice that the Master’s jewel is the square and, as you have already learned, the square and the compasses represent the whole craft.

To his right is the Immediate Past Master; he was the Master last year. He has an important function in that, since he made all the usual mistakes that a Master can make during his year in office, he is now in the position of being able to correct the Master, give him his opinions and advice and prompt him as necessary. The IPM’s jewel is the square from which is suspended a geometrical design of historical significance to the Mason. To the Master’s left is a chair which is reserved for any dignitary who might visit, or anyone else within the lodge of Master’s rank or higher, whom the Master might invite to sit beside him.

The area to the right of the Master is reserved for Past Masters or visiting Masters from other lodges, while the area to his left is reserved for Grand Lodge Officers.

Masonry, like any business, has a Head Office and a President. Our Head Office is in (use location of your own Grand Lodge office), and our President is the Grand Master _____ The brethren who are responsible for Masonry in each Jurisdiction across the country, are what we refer to as Grand Lodge Officers and they are either elected or appointed to Grand Lodge. You Will notice that they wear very colorful regalia and they are the wise men of Masonry. They keep a close eye on proceedings and when I get finished this evening they will not be reticent to point out any errors which I may have made during this presentation.

Here we have the Secretary and no business or organization could get along without a secretary and, it is certainly no different in Masonry. The lodge secretary performs a myriad of duties and is critical to the success and the well-running of the lodge. His jewel is the crossed goose quills, which, in early times, were used to transcribe the proceedings. It is one of his duties to keep a written record of all meetings. As a matter of fact, the first meeting ever held in my lodge in (insert date) was duly recorded by the secretary of that day and is available in the archives. In like manner, the events of this evening are being recorded together with your name, and will go down in the minutes as part of our lodge history. Next to the Secretary is the Treasurer. It is his responsibility to look after the accounts of the lodge and to record all receipts and expenditures. For example, he will record the dollars of which you were relieved this evening. His Jewel is the crossed keys which have reference to the coffers or strong box in which the resources of the lodge were kept in years gone by.

Here we have the Junior Warden. The Junior Warden and the Senior Warden (point to him), along with the Master, are the principal officers of the lodge and they will normally progress from one chair to the next. In this way then, the Junior Warden, if he behaves himself and keeps his nose clean, will probably be elected Senior Warden next year and the Senior Warden will likewise be elected to the Master's chair. The Junior Warden's jewel is the plumb, which is the emblem of uprightness.

On each side of the Junior Warden sit the Stewards. Their Jewel is the cornucopia or "Horn of Plenty" It is the emblem assigned to the Stewards because of their function in administering to the brethren at the hours of refreshment. The Junior Stewards chair is the first chair in the Lodge as one proceeds upward to the Master's

Here we have the Senior Warden, whom I have already referred to. He has a similar function to the Junior Warden in assist the Master in the well-ruling of the Lodge. His jewel is the Level, the emblem of equality. You are already well acquainted with the Junior Deacon, as he was the Mason who guided you around the lodgeroom tonight during your degree. We have both a Junior Deacon and Senior Deacon (point to him), and they both have similar functions in the various degrees as they assist the Wardens and the Master in the actual duties of the lodge. Their jewels depict a dove and alludes to the dove which was released by Noah and returned to the ark with an olive branch.

You also know something about the Outer Guard (Tiler in many lodges) and the Inner Guard, since they were the first people you met when you were about to enter the lodge. The Outer Guard is responsible to see that none but Masons get into the lodge room and the Inner Guard has a similar function. The Inner Guard's Jewel is the crossed swords and the Outer Guard's Jewel sports a single sword. They recall the "flame sword" placed, after Adam's fall, at the entrance to the Garden of Eden to keep all intruders away from the "tree of life".

The Director of Ceremonies (Marshal in many Lodges) is responsible to see that the ceremonies and degrees are well rehearsed and that the brethren know their work to the credit of the lodge. You will often see him with a furrowed brow and sweaty palm as he watches the degree work and probably sees things which you wouldn't notice but which, in his desire to achieve perfection keeps his worry-level high. His emblem or jewel is the crossed rods, depicting the marshal's baton originally the officer in charge of the king's

horses but which has come to have certain ceremonial duties in respect to the marshalling of processions. The Director of ceremonies also attends to any ceremony in which the lodge might be involved.

The Organist is responsible for the music of the lodge and his jewel is the Lyre-

The Chaplain looks after the spiritual side of our meetings and his jewel is the volume of the Sacred Law mounted on a triangle-

This is the altar which you will find in every Masonic lodge It is the center of the building On the altar lies the V.O.S.L. This book can be different depending upon where the lodge IS situated in the world, and will always allude to the beliefs of the brethren in that particular area. It is not uncommon for more than one book to be on the altar, depending on where we are. For example, if you were to go to lodge in Jerusalem you would find four books upon the altar, alluding to the various beliefs in that city. It is important to know that everything which we do in Masonry emanates from the V.O.S.L. lying here on the altar, and it is the focal point of Masonry.

Here we have what we refer to as the rough and the perfect ashlar. (point to them) Now, as you begin your Masonic journey, you have been likened to the rough ashlar, which, you will notice, has some form, but is still very rough. This alludes to the fact that you have been investigated and your brethren have determined that you are a fit and proper person to become a Mason. Now begins the work—using our Masonic tools, of chipping away all that you do not need to be a Mason among men. Eventually, this rough ashlar will become more like the one we see across the lodge room, and which we refer to as the perfect ashlar. Masonry does not add anything to you as a man, but rather takes away anything that you do not need. Masonry then, is a journey which you have begun tonight. A journey, if you like, that takes you from the “rough ashlar” to the “perfect ashlar . Masonry is not something that you arrive at, but rather Masonry is something that is ongoing and in which you will spend the rest of your life aspiring to perfection. However, if you look closely at the “perfect ashlar”, you will see that it is not “perfect”, because nothing in this mortal world is perfect. We spend our lifetime as Masons, as I have said, aspiring to perfection until, eventually we leave this world and go to the Grand Lodger Above.

You will get out of your Masonic journey in relationship to what you are prepared to give of yourself and your talent. It is my hope, and the hope of the brethren here assembled tonight, that you will continue your Masonic journey, that you will take your obligations seriously and that you with the help of your brethren will make a place for yourself in Masonic circles.

Congratulations and best wishes to you, brother.

NOTE: The “Walkabout” is given immediately following the EA degree and is intended to be a general explanation of the “chairs” and the lodgeroom. Take the candidate by the left arm and commence an informal walk around the lodge.

When referring to the Officer’s jewels, have the appropriate jewel held up in order that the new brother may see what is being explained.

Keep the entire procedure in a “light” vein and introduce some humor where possible.

R.W. Bro. Edward Peters, D.D.G.M. London West District 1988/89

IN WHOM DO YOU PUT YOUR TRUST?

By: Rev. Harold J. Schieck

Bro. and Rev. Schieck is a member of Penn-Morris Lodge #778, Morrisville, PA and is a Grand Chaplain of the Grand Lodge of Pennsylvania.

Forty-five years ago, which was my eighth year as a young minister in the Methodist Church, and in my fourth year as pastor of the Methodist Church in Frackville, PA, I knelt before the altar of Freemasonry. It was in Frackville Lodge No. 737, I was asked, In whom do you put your trust? Then, in repeating after the Worshipful Master, I took the oath and obligation of an Entered Apprentice Mason. The experiences that November evening, 45 years ago, have been indelibly etched in my mind. Many men were present in Frackville Lodge that evening, and I was amazed to have seen nearly every man who was a leader in the congregation where I was the pastor. Over the years this has been my continuing experience. In 25 years in parish ministry, and nearly 20 years in church administration, most of the leaders I worked with were Masonic men.

Membership in Masonry has always been a universally recognized badge of honor. Its stress has always been on character. The fun-damental Masonic teachings are love of God, loyalty to country, a high standard of personal morality, and a belief in the universal brotherhood of man. In the life of a Mason, these fundamental teachings reach out through participation and support in church and community life. Masonic men find an inner peace and contentment when they are contributing to the well-being, growth and support of the church of their choice.

I asked myself again and again, what attracted these men to Masonry? What was its appeal? Why were so many of them ardent and active members throughout their lifetimes? Also, in my parish and church administration responsibilities, I was privileged to work with Masons of varied cultural, racial and ethnic backgrounds. I soon realized that the questions just posed also applied to me -as I am sure they must have been of concern to each of us during our early and most impressive Masonic years.

Certainly it was not due to solicitation. No man is ever asked to join. However, today, the literature and public relations of the outstanding Friend To Friend program, used in Pennsylvania, is encouraging a positive response for Masonry from men in many areas of life.

I believe the answer is found in Freemasonry's lofty idealism. Its stress has always been on character. Membership in Masonry is recognized as a standard of honor, of Brotherhood, of uprightness and decency. From the Revolutionary period through the founding of this nation, and through today, fourteen Presidents of the United States of America were Masons. Innumerable Senators and Representatives, Justices of the

Supreme Court, National and International military leaders, Governors and elected officials in the many states, leaders in education, industry, medicine, science, and space technology have also been members. Also, many of the persons who led their native lands into democratic forms of government in Europe, South and Central America were Freemasons.

We as today's Masons have been climbing on the shoulders of an endless line of splendor, of men across the centuries who believed in and acknowledged the basic teachings of Freemasonry. Today, I am convinced the teachings of Masonry have not changed. While all dimensions of life are adjusting to a new age, to a changing world, to computer technology, the basic concepts of the Fatherhood of God, of Brotherhood, of honor, of uprightness and decency will never change. We have a rich heritage in Freemasonry. It is ours to grasp and follow during our lifetimes, and is incumbent upon us to pass it on to future generations.

Let us never forget, or lose sight of the truth, that Masonry begins at the Altar in the Lodge Room. Its foundation is a belief in the existence of a Supreme Being. This is the first and fundamental principle in the life of every Mason. Hear again the question, In whom do you put your trust?

King Solomon is credited by most Biblical scholars for the words in Proverbs 3:5- 6, words written a thousand years before Christ, or three thousand years ago, Trust in God with all your heart and do not rely on your own insight. In all your ways acknowledge Him, and He will direct your paths. In all aspects of life God is to be taken into account. The thought of God is not to be limited to special seasons or sacred places. God is to be acknowledged in the home, in business, at work, and at play. In other words, God is to be thought of sufficiently to influence conduct and life. To acknowledge God requires true humility. He has made us and not we ourselves are the words from Psalm 100:3. Upon God we are dependent for life and breath and everything. Acknowledging God will help a man not to think of himself more highly than he ought to.

Yet, Masonry is not a religion, nor is it a substitute for Religion. Masonry is not interested, nor is it concerned in how a man may develop his religious faith. However, it stands for, teaches and practices, tolerance toward all faiths that rest upon this first and fundamental principle, belief in the existence of a Supreme Being! Men of various religious faiths come into Masonry, here in our great nation, as well as in nations in the uttermost parts of the world. They retain the religion of their choice and are strengthened in the practice of their particular beliefs by the truths and teachings of Masonry. God is known by many names, and worshipped in many ways. There is no religious bar to anyone who would become a Mason, provided he is not an atheist. So, a Hindu, a Parsee, a Buddhist, a Moslem, a Hebrew, a Christian can all agree on the inscription on our coins, In God We Trust.

Everything in Masonry has reference to God, implies God, speaks of God, and points and leads to God. Every degree, symbol, obligation, lecture, charge, finds its meaning and derives its majesty from God, the Great Architect and Master Builder of the Universe.

While Masonry is religious, it is not, even in the remotest sense, a religion. Masonry has no creed, no confession of faith, no doctrinal statement, no theology. Masonry does not assert and does not teach that one religion is as good as another. It does not say that all religions are equal simply because men of all religions are Masons. It is precisely because we are not a religion, we can come together as men of faith. Masonry asks only if a man believes in God. If he were asked if he believed in Christ, or Buddha, or Allah, that would be a theological test involving a particular interpretation of God. Belief in God is faith. Belief about God is theology.

From its very beginning, Masonry has been consistent that religion and politics—are not suitable subjects for consideration within the Lodge Room. Masonry believes in principles rather than political programs. Principles unite men, political programs divide them. So we are taught to leave our opinions on religion—and politics outside the door of the Lodge Room.

While Masonry is not a religion, it is not anti-religious. We are a completely tolerant body. It is a Brotherhood whose trust is in God. Its stress has always been on character.

We are charged to maintain peace and harmony, and to uphold the chief Masonic virtue, charity or brotherly love. Membership in Masonry is recognized as a standard of honor, of Brotherhood, of uprightness and decency. We are sure that he who is true to the principles he learns in Freemasonry will be a better church member, a better businessman, because of it.

As Grand Chaplain, Brother Charles H. Lacquement of Pennsylvania points out, “Freemasonry gets its amazing vitality because its foundation is laid on the great truths from which come the great moral lessons it inculcates. Behind the two great truths, the Fatherhood of God and the Brotherhood of Man, is the chief Masonic virtue, Charity or Brotherly Love. Masons are taught to practice this virtue at all times and to assimilate it into their very lives. It is this virtue that leads Masons to do their duties, to stretch forth a helping hand to a fallen brother, to hold a brother’s reputation equally with his own, to whisper good counsel in his ear, and in the most friendly manner, endeavor to bring about the best person this brother can be. In so doing the Mason is strengthening his own inner self and bring-ing about the best in himself. Masonry makes in men, strength of character, of thought, and of emotional stability.”

And so, following that most impressive and unforgettable night 45 years ago, when I first knelt before the Altar of Freemasonry, and was asked the question, In whom do you put your trust?, I have traveled, as you have, across many peaceful and many troubled waters, and again and again my trust in God strengthened me. No person, more especially a Mason, can live for himself alone. We are guided by the great teachings of Masonry, the Fatherhood of God, the Brotherhood of Man, and the chief Masonic virtue, Charity or Brotherly Love.