

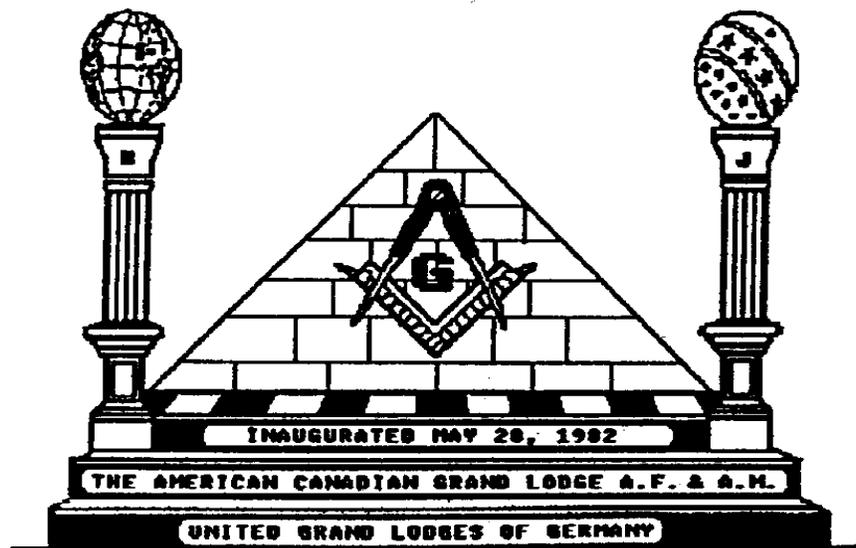
PYRAMID LODGE OF PAST MASTERS 962

American Canadian Grand Lodge

Under the Jurisdiction of

United Grand Lodges of Germany

The Pyramid Texts



Ne Lux moriatur

Volume II

ENGLAND CELEBRATES 275TH ANNIVERSARY

by P. Normand

American Masonic Review, Volume 1, No. 4 - Fall 1992

The year 1992 will be long remembered for the largest and most magnificent gathering of Freemasons in the history of the Craft. On June 10, the United Grand Lodge of England welcomed 12,000 Masons and their guests to participate in the celebration of the 275th anniversary of the founding of the Premier Grand Lodge. In the first and most complete report published thus far, Richard H. Curtis 33 ∞, Editor of The Northern Light magazine, gave a full account of the celebration in the August 1992 issue. To him, we are grateful for much of the information on this spectacular Masonic event. We are also grateful to Robert L. Dillard Jr. of Dallas, Past Grand Master, and Secretary of the Commission on Information for Recognition of the Conference of Grand Masters of North America for his personal report.

The assembly filled the Earls Court Exhibition Centre in London. The large indoor arena was arranged and decorated in the form of a large Lodge room complete with checkered pavement. The Grand East, upon a large raised dais, included the traditional Grand Master's chair, seating for various grand officers and over 300 other Masonic dignitaries. Above and behind the Grand East were seated the North Wales Provincial Masonic Choir and the Masonic Girls' School Choir. Suspended high on either side of the platform in the east two giant video screens afforded everyone an enlarged view of the ceremonies.

During the opening ceremonies, the Duke of Kent, Grand Master of the United Grand Lodge of England, received each of the representatives of 91 Grand Lodges, including 72 Grand Masters. Responding for the visiting Masons, two representatives addressed the assembly: Massachusetts Grand Master Edgar W. Darling, as the representative of the senior Grand Lodge in North America, and Grand Master Joseph Ferencz of Hungary, as the representative of the newest Grand Lodge in the world.

One of the highlights of the ceremonies was the dedication of the foundation stone for a residential village for handicapped adults. The Grand Master took the opportunity to announce of a series of charitable grants, including £1,250,000 to the Cottage and Rural Enterprises charity (CARE) which is building the handicapped village.

In his remarks, the Grand Master emphasized that the charitable work of the United Grand Lodge of England remains central to its purpose. "Freemasons continue to pay what I consider is proper attention to general or non-Masonic charity,- he said, ' because we are part of society and share the obligation of all good citizens to care for others.- The Grand Charity of the United Grand Lodge of England has been involved in many charitable activities, including a separate fund set up in 1967 making it the single largest benefactor of the Royal College of Surgeons.

In addition to the Grand Lodge anniversary, the occasion was also the celebration of the 40th anniversary of the accession of Queen Elizabeth II, and the 25th anniversary of the installation of the Duke of Kent as Grand Master. The triple significance of the anniversary was commemorated by the commissioning of three large Wedgwood cups, one for the Grand Master, one for the Grand Lodge Museum, and one to be presented to the Queen. The 12,000 in attendance almost doubled the number present for the 250th

anniversary celebration held in the Royal Albert Hall on June 27,1967.

On the evening of June 10, following the assembly at Earls Court, an anniversary dinner was served to 4,000 Masons and guests. Later that evening, at Freemasons Hall, entertainment was provided by the London Youth Opera Company. Other events included a reception at London's Guild Hall given by the Grand Master and the Worshipful Lord Mayor of London who is currently serving as Master of his Lodge.

THE PREMIER GRAND LODGE

The Premier Grand Lodge, although formed in London in 1717, recorded no minutes until June 24, 1723. In fact, it was not until that date that the first Secretary, William Cowper, was elected. Nevertheless, Dr. James Anderson, best known for his Book of Constitutions, set forth this account of the formation of the first Grand Lodge:

King George I entered London most magnificently on 20 Sept. 1714. And after the Rebellion was over A.D. 1716, the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony, viz., the Lodges that met,

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

They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the

Quarterly Communication of the Officers of Lodges (called the GRAND LODGE) resolved to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their Head.

Accordingly,

On St. John Baptist's Day, in the 3d year of King George I, A.D. 1717, the ASSEMBLY and Feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron Ale-house.

Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected Mr. Antony Sayer, Gentleman, Grand Master of Masons, who being forthwith invested with the Badges of Office and Power by the said oldest Master, and install'd, was duly congratulated by the Assembly who pay 'd him the Homage. Mr. Jacob Lamball, Carpenter, J Grand Capt. Joseph Elliot, Wardens.

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

It is important to note that the Premier Grand Lodge was not the "Grand Lodge of England," but was simply a Grand Lodge for London and Westminster and what ever

Lodges chose to be governed by it. The Premier Grand Lodge never made any claim to territorial jurisdiction, exclusive or otherwise.

THE ANCIENT GRAND LODGE

Besides the Premier Grand Lodge, there were five other Grand Lodges erected in England during the 18th and 19th centuries. Listed in order of seniority they were:

1. The York Grand Lodge (1725-1790).
2. The Grand Lodge of England According to the Old Institutions (also called the "Ancient" or "Atholl Grand Lodge," 1751-1813).
3. The Grand Lodge of England South of the River Trent (1779-1789).
4. The Supreme Grand Lodge of England (1770-1775).
5. The Grand Lodge of Free and Accepted Masons of England According to the Old Institutions (also called the "Wigan Grand Lodge," 1823-1866).

The second of these grew to become the second largest Masonic authority in England, and it continued to thrive until 1813 when it merged with the Premier Grand Lodge to form the United Grand Lodge of England.

The first record of "The Grand Lodge of England According to the Old Institutions," often called the "Ancient Grand Lodge," is dated July 17, 1751. It states that a General Assembly of Ancient Masons was held at the Turk's Head Tavern in Greek Street, Soho. It was established primarily by Irish Masons living in and about the city of London. These Irish Masons, mostly mechanics and shopkeepers, were often refused admission to the more aristocratic English Lodges that held the Irishmen's Masonic regularity in the same esteem as their social standing.

This division between the two groups was worsened by the fact that the Irish Masons disliked the many differences that existed between the two systems. Although the Irish had undoubtedly inherited speculative Freemasonry from the English, they accused the English Grand Lodge of introducing changes in the work. To some extent this was true, but the better educated English Masons tended to view Freemasonry as a man-made institution and therefore subject to ongoing change. But the less educated working class Irish Masons viewed the institution with less understanding and a great deal more awe, and were therefore very suspicious of any changes in what they perceived as "the body of Masonry."

The division between the two groups has incorrectly been described as a schism. But records have shown that the founding fathers of the Ancient Grand Lodge were never members of Lodges under the older Premier Grand Lodge (Moderns), and seven of the original eight appeared in the Dublin directory.

By 1771 the Ancient Grand Lodge had about 197 Lodges on its roll compared to 339 for the Premier (Modern) Grand Lodge. It was during this period that the other Grand Lodges in Ireland and Scotland showed their clear support for the more conservative Ancients. Ireland, which had previously acknowledged the Ancient Grand Lodge, reaffirmed its recognition, and in 1772, the 3rd Duke of Atholl, already Grand Master of the Ancient Grand Lodge, was installed as Grand Master of the Grand Lodge of Scotland.

THE UNION OF 1813

By the beginning of the nineteenth century, the Ancient Grand Lodge was a strong and viable organization with 260 Lodges on its roll, including many military Lodges that had actively spread the influence of the Ancients' style of Masonry throughout the British colonies. The Premier Grand Lodge, with 387 Lodges, still outnumbered the Ancients by three to two. But dissatisfaction over the divided state of the Craft was a growing concern, and the desire for a union of the two factions became more and more imminent.

Beginning in 1809, steps were taken to begin the process of effecting a harmonious union between the rival Grand Lodges. In the compromises that were enumerated in the twenty-one Articles of Union, the Ancients prevailed on almost all points. Chief among these was the actual inclusion of the Royal Arch Degree as a part of the Master Mason's Degree, and the incorporation of the word "Ancient" in the name of the United Grand Lodge.

With the acceptance of the Articles of Union, the process was completed in 1813 with the election and installation of two royal brothers, sons of King George III, as the Grand Masters of the two Grand Lodges. In that year, Prince Edward, Duke of Kent, accepted the Grand Mastership of the Ancient Grand Lodge for the sole purpose of cooperating with his brother, Prince Augustus Frederick, Duke of Sussex, the Grand Master of the Modern Grand Lodge, in the final stages of the union.

On December 27, 1813, Grand Officers and members of the two Grand Lodges were reobligated and entered Freemasons Hall to perform the ceremonies creating the United Grand Lodge of England.

ENGLAND CELEBRATES 275TH ANNIVERSARY - GRAND MASTER'S ADDRESS

by The Duke of Kent

American Masonic Review, Volume 1, No. 4 - Fall 1992

(The following is an excerpt from the Grand Master's address at the 275th anniversary ceremony of the United Grand Lodge of England.)

I believe that there cannot now be many who doubt the wisdom of our decision in 1984 to leave behind a Dark Age, when our habit of responding to any criticism or indeed comment, however inaccurate, with a wall of silence seemed to confirm people's worst fear about Freemasonry.

As our policy on public relations has changed, so the Craft has, I believe, become more lively. In preparing to explain ourselves, we have had to take a close look at what we are and what we do, and the exercise has done us no end of good.

It can do no harm occasionally, though not too often, to go back to first principles and so try to make certain we are navigating by the right stars. This anniversary offers a good occasion to ask such questions.

What, then, is Freemasonry? Clearly it must be more than what the Archbishop of York called a "fairly harmless eccentricity" in 1987. If that was all that Freemasonry was about, it would not have flourished as it has for over three hundred years, attracting and retaining

the interest of millions of men today all over the world.

Freemasonry brings people together from vastly different backgrounds. With its sensible rule prohibiting discussion of religion or politics within its Lodges, it removes two likely causes of dissension, and allows Freemasons to concentrate instead on what they have in common - and that, in this world, cannot be bad.

On the contrary, with its encouragement of good fellowship and of consideration for one's fellow men, and its insistence on a belief in God, Freemasonry can reasonably be held to be a force for good in society. It is up to all Masons to ensure that enviable position is only enhanced.

EARLY MASONRY IN ENGLAND

by C. N. Batham

MSA Short Talk Bulletin - November 1992

[The year 1717 saw the formation of the Grand Lodge of England, the “Mother Grand Lodge of the World.” The history of Freemasonry after that date is quite well known. But what about Masonry in England prior to 1717? This STB was extracted from an article written by Bro. C. N. Batham and published under the title The Grand Lodge of England (1717) and its Founding Lodges. The article was published in Vol. 103; page 22 of *Ars Quatuor Coronatorum* (Transactions of Quatuor Coronati Lodge #2076). Bro. Batham is an extremely well known and outstanding Masonic historian and author!

- Editor]

INTRODUCTION-FREEMASONRY IN THE SEVENTEENTH CENTURY

That famous Masonic historian, R. F. Gould, once wrote: 'But our “Old Lodges” have, in truth, been too much neglected and forgotten, to the lasting reproach of the English Craft Ö our premier Lodges yet await an adequate and enduring memorial of their exertions as the pioneers of Masonic progress Ö' This paper will not, by any stretch of imagination, provide that memorial but the gathering together of material about those pioneers, culled from Masonic records some of which are not readily available, may perhaps give Brethren of the present day an understanding of the debt they owe to them and, at the same time, enable them to explore some unfamiliar byways.

To do that, however, it is necessary first to consider the Masonic situation in the seventeenth century and it comes as a great surprise to many Brethren to learn that there is no official Masonic record of any kind prior to the first edition of Anderson's Constitutions, published in 1723.

Certainly there are references to Freemasonry and to initiation ceremonies in the seventeenth century but they are all of a secondary nature. The first is by Elias Ashmole who records in his diary that he and Col. Henry Mainwaring were made 'Free Masons' at Warrington in Lancashire on 16 October, 1646. How long previously and where the seven Brethren present on that occasion were initiated is unknown. A copy of the Old Charges (Sloane MS No. 3848) was made by Edward Sankey and finished on the same date. 16 October, 1646. It seems certain that he was the son of one of the Brethren present at the

meeting and these two facts indicate that the copy was made for use in the ceremony, as Brethren of those days regarded the possession of a copy of the Old Charges as essential for a Masonic meeting in which a candidate was to be made a member of the Craft. It also strengthens the suggestion that this was not a meeting of a permanent Lodge but a private gathering of a few friends who were Freemasons, met together for the one and only time for the purpose of admitting two of their friends into the Craft.

The only other reference to Freemasonry in Ashmole's diary is on 10 March, 1682 when he records that he was summoned to attend a Lodge in Masons' Hall, London, on the following day when six persons were admitted into the 'Fellowship of Free Masons'. Although there is no mention of Freemasonry in the diary during the intervening thirty six years, Ashmole must surely have maintained some contact with the Craft as otherwise it is inconceivable that he would have been summoned to a meeting after that considerable lapse of time and to a Lodge so far removed from the place of his initiation. It seems likely that this Lodge in Masons' Hall was of a more permanent nature, though meeting only when the need arose, as all the indications are that there was a lodge within the Masons' Company of London and there are apparent references to acceptances into it at irregular intervals from 1621 onwards. There is, however, no official record of this lodge nor anything to substantiate the claim sometimes made that it became the present Lodge of Antiquity #2.

Randle Holme, Deputy Garter King-of-Arms, was a Freemason and was possibly initiated in a Lodge at Chester in or about the year 1665. Some eight years later he wrote out a list of twenty-seven members of the Lodge, including himself. In 1732, Bro. Edward Hall, a member of a Lodge held at the Swan, East Street, Chichester, recorded that he had been made a Freemason in a Chichester Lodge by the late Duke of Richmond thirty six years earlier, that is to say, in 1696. In 1705-6 Sir George Tempest presided over a Lodge in York that probably dated back to 1693, if not before, and there are subsequent references to it until it constituted itself as The Grand Lodge of All England at York in 1725. In 1704 Jonathan Belcher, the first native-born American to be admitted into the Craft and who subsequently became Governor of New Jersey, was initiated in London in what he describes as an 'old Guilde Lodge' that obviously dated back to the previous century.

That is all there is. Those six secondary records are scanty enough though it has to be borne in mind that, in the 1738 edition of his Constitutions, Anderson stated that Sir Robert Clayton summoned 'Ö an Occasional Lodge of his Brother Masters Ö to advise the Governors about the best Design of rebuilding that Hospital [St. Thomas's] Ö ' and he then refers to seven or more Lodges of which there is no other mention, but in view of his unreliability, coupled with the fact that he goes on to say that King William III Ö was privately made a Free MasonÖ '. it is questionable whether any reliance can be placed on those statements.

Nevertheless there must have been considerable Masonic activity in the seventeenth and early eighteenth centuries that has gone unrecorded, activity that created widespread interest and suspicion amongst the public at large. If there had not been that public interest, there would not have been any purpose in including a reference to Freemasonry in the scurrilous sheet Poor Robin's Intelligence of 1676-7, nor would some unknown person have found it necessary in 1698 to publish a leaflet warning 'all godly people in the

city of London' of the 'Mischiefs and Evils practised in the Sight of God by those called Freed Masons.' He continued: 'I say take Care lest their ceremonies and secret Swearings take hold of you: and be wary that none cause you to err from Godliness.'

In 1709 and 1710 Richard Steele published essays in *The Tattler* in which he referred to Freemasonry and, in the latter year, a pamphlet printed in London mentioned 'Ö a certain Company called the Free Masons.' Finally, Robert Plot in his *Natural History of Staffordshire* (1686) refers to Freemasonry being 'Ö spread more or less over the Nation ', and John Aubrey also refers to the Craft, even though his statements are suspect, in his *The Natural History of Wiltshire* (also in 1686).

ANDERSON'S THE CONSTITUTIONS OF THE FREE-MASONS (1723)

It is against this sketchy background that the first official reference to the Craft appeared in 1723. It was the first edition of Anderson's *Constitutions* and was issued under the authority of the recently-founded premier Grand Lodge of England, the mother Grand Lodge of the world. It was published 'Ö By Order of his Grace the Duke of Wharton, the present Right Worshipful Grand Master of the Free MasonsÖ' who subsequently was appointed the first Grand Master of the Grand Lodge of France, the only person ever to occupy that office in the two Obediences. The Dedication was signed by the Deputy Grand Master, Dr. J. T. Desaguliers, who had been Grand Master in 1719-20 and was the only Frenchman ever to achieve that high honor.

Anderson's publication consisted of a highly imaginative so-called history of the Craft from the time of Adam to the year 1721, a list of Charges to be read at the making of new Brethren, the Regulations of the Craft, the manner of constituting a new Lodge, a list of the Masters and Wardens of twenty Lodges and a collection of songs, including the 'Enter'd Prentices Song' which is still sung at Masonic social boards. He refers to Freemasonry being revived 'Ö under our present worthy Grand Master, the most noble Prince John, Duke of Montague. ' But he gives no information whatsoever about the foundation of the Grand Lodge of England.

The picture, then, is of Lodges throughout the country meeting irregularly as occasion demanded, perhaps not surviving for any great length of time, and of informal meetings of groups of members of the Craft for the sole purpose of initiating friends of theirs. There is nothing other than brief references to their ceremonies as, unfortunately for Masonic historians, Brethren of those days were pledged to the utmost secrecy about all aspects of Freemasonry and so committed nothing to writing if they could possibly avoid doing so. When it could not be avoided, they destroyed such writings as soon as they had served their purpose. George Payne (Grand Master 1718-19 and 1720-1) complained that several valuable manuscripts ' Ö were too hastily burnt by some scrupulous Brothers, That those papers might not fall into strange Hands. 'These Lodges would have been aware only of other Lodges in their immediate vicinity and were entirely independent and self-governing, as there was no central authority to exercise control over them. Means of communication had not substantially improved since Roman times and, especially as no written records were kept and all instruction was by word of mouth, there must have been considerable variations in the ceremonial details observed in those Lodges. Only two degrees would have been worked, often both at the same meeting, until some Lodges. but by no means all, began to work the third degree in the 1720s.

EARLY MASONRY IN THE COLONIES

by William A. Brown, Librarian, George Washington Masonic National Memorial
[source unknown - date unknown]

The first Lodge meeting of Free Masons in Pennsylvania must have been opened prior to 1730; as Daniel Cox received a deputation at that time constituting him as Grand Master of New York, Pennsylvania, and New Jersey, therefore there must have been sufficient numbers of Masons to have formed at least one Lodge in each of those States, or there would have been no reason to have a Grand Master. From an old ledger discovered in 1908, it shows that there was a Lodge established in Philadelphia about the later part of 1730, or first part of 1731. It met on the first Monday of each month and had thirteen members. This ledger entitled "Libre B" was the Secretary's ledger, and entries date from June 24, 1731 til June 24, 1738, and shows a list of 50 members. "Libre B" indicates that there was a "Libre A" an even older ledger used by an older Lodge.

It was in "Libre B," that it mentions Benjamin Franklin. It shows that Franklin was charged on June 24, 1731. "To the remainder of your L3. entered is L2." Franklin had apparently paid the sum of L1, five months before or some time during that period, as he was also charged with five months dues, which would indicate he had been made a Mason in February 1731, (the first degree). Oddly the last entries in "Libre B" were made by Franklin, it consists of a report drawn up on June 5, 1731, by a committee of the members, and was in his own handwriting. NOTE; Feb 1731 under the old calendar was the birthdate of George Washington, under the new calendar it would be February 1732. It may be assumed that they were using the new calendar, but there is no proof. however if it were so then we could say that Benjamin Franklin was made a Mason one year before George Washington was born. From the Philadelphia Gazette, dated June 27, 1734, "Monday last a Grand Lodge of the Ancient and Honorable Society of Free Masons in this Province, was held at the Sun Tavern, in Water Street, when Benjamin Franklin, being elected Grand ensuing year, appointed Mr. John Crap to be his deputy; and James Hamilton, Esq., and Thomas Hopkins, Gent. to be his wardens. After which a very elegant entertainment was provided and the Proprietor (Thomas Penn) the Governor, and several other persons of distinction honored the Society with their presence." Franklin went on to serve a second term as Grand Master, and by that time the Meeting was held in the "Royal Standard on Market street near second. During his diplomatic career, Franklin while in France, joined the "Lodge of the nine Muses" in which Lander and other literary celebrities were members. Franklin took an active part in the initiation of Voltaire, and at his death, Franklin served as S.W. of the Lodge of Sorrow held to celebrate his memory. Oddly when we speak of early Masonry in the Colonies, we always get conflicting statements as to who was first, or when was the first Lodge meeting. Masons for some reason always interested in the first of anything and everything. Yet here is a first which very few pay any attention too, and it can be validated.

"In 1715, John Moore, Collector for the port of Philadelphia, in a letter to a friend, mentions having spent some evenings with his Masonic Brethren" Although this reference may be located in the Proceedings of the Grand Lodge of Pennsylvania, 1882, page 152, there is no mention of it being a Lodge meeting. With the end of the War for Independence, there was that desire to be independent from England in other ways, and

thus on September 25, 1786, in Lodge #25 which met in a little room in Vidall's alley, near Second and Chestnut Streets in Philadelphia. Lodges Nos. 2, 3, 5, 9, 12, 14, 18, 33, 44, and 45 met. They dissolved the Provincial Grand Lodge, and formed the "Independent Grand Lodge of Pennsylvania and Masonic Jurisdiction there unto belonging." Although they had formed their Grand Lodge of Pennsylvania, there had only been eleven Lodges at this meeting, not present were some 17 Lodges which held warrants under the old provincial Grand Lodge, to which they were still very much attached.

Five months passed, and in February of 1787 the Independent Grand Lodge wrote letters and notified all Lodges outstanding to return their warrant and they would be issued new Charters under the new Grand Lodge. As an example; Alexandria Lodge 39 received their letter on February 23, 1787, requesting the return of the warrant issued February 3, 1783, and a new charter would be issued placing them under the Independent Grand Lodge of Pennsylvania. Unlike some of the other Lodges. The Alexandria Lodge 39 did not reply but hesitated. The Revolutionary War now at an end, the Grand Lodge of Virginia was once more in session; and at a meeting of the Lodge 39 they decided that rather than go with Pennsylvania it would request membership with the Grand Lodge of Virginia. A Committee consisting of Robert McCrea, William Hunter, and John Allison approached General Washington to ascertain if it was agreeable to him to be named in the Charter as Master of the newly proposed Lodge. Washington gave his consent to the use of his name, and a Letter was sent on October 25, 1787 to the Grand Lodge of Virginia requesting to be admitted and that a charter naming George Washington as its Charter Master be granted at the next regular communication of the Grand Lodge in Richmond. The Petition of the Lodge was granted, the number was changed to 22, and dated April 28, 1788, and signed by Edmund Randolph Esq. Grand Master and William Waddell, Grand Secretary. What may have happened to the other sixteen Lodges under the Provincial Grand Lodge? What did they do? How did they respond to the request for the return of their warrants? I can only say, There must have been other Lodges like our Alexandria Lodge which were outside the Pennsylvania jurisdiction, at the time of the establishment of the Independent Grand Lodge of Pennsylvania.

FREEMASONRY AND CHRISTIANITY
by Gordon Haynes, Grand Lodge of Alberta
[source unknown - date unknown]

INTRODUCTION:

Brethren, I would like to take a small portion of your time tonight to talk about the relationship between Christianity and Freemasonry, and particularly to the question whether or not Christianity and Freemasonry are mutually exclusive.

In doing this, I recognize that I am talking to a number of different groups. First, there is the group that will view with amazement the prospect of a Presbyterian clergyman getting up in front of a captive audience and restricting himself to anything less than 45 minutes. This group certainly includes my wife at home, and probably includes those Brethren here who attend my church. A second group will be those of other faiths (or no particular faith at all), who will hopefully view this talk with mild interest, but who will wonder what all the fuss is about. To them, I apologize for restricting myself to Christianity, but it

is the faith group to which I belong, and it is the one of which I am most knowledgeable.

I think that we should also recognize the effect on Freemasonry if the Christian Church becomes openly hostile.

To focus on that effect, I would ask (with the Master's permission) if you would all please stand up. Now, I would ask all those who attend, or are involved with, a Christian church would sit down. To those who are left standing, just imagine what this Lodge would be like if all those who are sitting were no longer here. THAT is the effect of any friction between Christianity and Freemasonry.

But I digress. There are two more groups that I will be speaking to this evening. The first is maybe the larger of the two, and includes most of those that just sat down. This group may be aware of some anti-Masonic feeling in the church, but have not been greatly touched by it themselves. The final group, though, is the one that I truly want to speak to. It may be small but it may not! It is the group of Masons that includes those who have felt pressure from their church, or members of their church, to leave Freemasonry. It includes those who perhaps are asking questions to themselves, wondering if any of those attacks on the Lodge is right.

HOW BAD CAN THE PROBLEMS BE ?

In 1986 (I believe), the Methodist Church in England said that one could not be a Mason and a Christian. The Church of England debated a similar resolution the following year. The Church of Scotland had a similar debate, and sent the question off to a committee (who, I understand, have yet to report). In 1987, the Presbyterian Record, which is the national church magazine for The Presbyterian Church in Canada, had a series of letters over several months that questioned whether one could be a Mason and an Elder in the church at the same time. I gather that the same debate has been held in other church magazines in Canada and the United States.

In 1987, I was asked to speak on the relationship of Christianity and Freemasonry at the Grand Masonic Day in Vancouver. After I had talked for a few minutes, I opened the time for questions. The results confounded me. Masons got up to tell me that their minister had told them to stop being a Mason, or stop coming to that church. Others who were elders, or deacons, or wardens in their churches talked about how they had to hide their ties to Masonry around the church. One young Mason even told me how his minister had commanded him to leave the Craft, or risk damnation.

Over the next year, letters continued to come to me telling me of the problems being faced by Masons, including one from the Master of the Lodge of the young Mason I had talked to, telling me that the young man had left Masonry. So having hopefully convinced you that there is a problem of Christian Masons being confronted with a fair amount of anti-Masonic feeling out there, let me look at why this feeling exists. I would like to suggest that much of that feeling comes from the world-view of the Christian Church, and whether it is "inclusive" or "exclusive." To that are three basic areas of irritation.

"INCLUSIVE" VS. "EXCLUSIVE"

To begin, let me quote from a summary of a report given to the General Synod of the Church of England (as reported in the Masonic Bulletin of the Grand Lodge of British

Columbia):

The report concludes that part of the Royal Arch ritual must be considered blasphemous. [N.B.: A MISINTERPRETATION of the ritual]. It criticizes Freemasonry in general as syncretistic [i.e. attempting to unify or reconcile different religions]; Gnostic [having its own spiritual knowledge]; Pelagian [providing salvation through works]; Deist [promoting natural religion, or a religion without divine authority] and indifferent to the claims of Christianity. It insists that Masonic ceremonies involve worship, and complains that Christian references have been removed from familiar prayers.

In response to this report, the United Grand Lodge of England said:

Many such charges have been made against Freemasonry before and can be answered simply. Freemasonry has no theology. It offers no sacraments and it cannot provide a way to salvation. It began in the hands of devout Christians and was adapted by them, not to deny Christianity, but to make Freemasonry as a system of morality acceptable to men of other religions "who must otherwise have remained at a perpetual distance." Freemasonry is not a religion and does not attempt to combine religions. It would cheerfully admit to being indifferent to the claims of Christianity -in the sense of being impartial. Its prayers are but a small part of the ceremonies and are in no sense formal or liturgical worship. (Masonic Bulletin, October 1987, page 14)

Although they seem to be addressing the same topic, in reality the two bodies were not even in the same ballpark. To read the two statements together makes me wonder if they were talking about the same thing, and indeed they were not. They were talking past each other, with each body having their own world view blinding them to the position of the other.

To try to explain this problem, I need you to follow me through a bit of a Gordon Haynes' abridged history of the world, back to the middle and late 1700's. Europe had seen a lot of religious war. The church was facing a lot of change in a short period of time. Many of the brightest of the thinkers of the time had been affected by the Enlightenment. These conditions caused so-called "free-thinkers" to seek to apply reason to everything - even their spiritual life. The response, in broad terms, was "Deism."

The Westminster Dictionary of Christian Theology says of Deism:

"Etymologically this word (from the Latin "deus") is parallel to "theism" (from the Greek "theos"), and would seem simply to indicated belief in the existence of a god or gods. Ö Although in the seventeenth century the words were sometimes used interchangeably as the contrary to "atheist," in practice they have come to have separate connotations. "Deism" is now used to refer to belief in the existence of a supreme being who is regarded as the ultimate source of reality and ground of value but as not intervening in natural and historical processes by way of particular providences, revelations and salvific acts. [Theism, meantime, is a belief in the existence of a supreme being who is regarded as the ultimate source of reality and ground of value and intimately and ultimately involved in God's creation and with his people, by way of miraculous events and his incarnation] Ö The deists may be said to be those at this time [the late 17th, and 18th Centuries] who apply the principles of the Enlightenment, and especially the canon of reason to religious belief in a critical way in order to establish what it is and what it is not reasonable to believe about God. As a

consequence they tend to stress the importance of following reason, the sufficiency of natural religion and the need for toleration. Negatively they are likely to express doubts about belief in mysteries such as the Incarnation and the Trinity, in the reality of immortality, revelations and miraculous interventions, and in the authority of the Bible and of the priesthood.” (The Westminster Dictionary of Christian Theology, page 149)

Deist thinkers were everywhere, from the Universities to the pulpits of the church. And so, as Freemasonry sought leadership on putting together its ritual and mythology, it turned to a leadership both within the church, and without, that was predominantly Deist. The qualities brought by this leadership were a search for common ground among people who differed in what they believed (a consequence of many years of sectarian violence), a belief in rational thought (a consequence of the Enlightenment) and a strong attachment to ethical development. At the same time, the search for a mythology turned to the mysticism of pre-Enlightenment time. The result was a combination of rituals influenced by the symbols of medieval and renaissance occultism, and content of a deistic and ethical character. Freemasonry was not alone in its acceptance of some of the beliefs of Deism. Over the years, the Church itself made use of some of the gifts of deism, while not accepting its full implication. After all, Deism: Ö established an ideal of liberty and toleration that all right-thinking men might endorse. It promoted an improvement in public morals, and as a corollary of its rejection of revelation, it emphasized the value of scholarship as an aid to a purer religion. The monumental Biblical studies of the 19th Century followed as a direct consequence.

The deist's attempts to reconcile religion with science, as well as with many other intellectual currents, set a precedent for all subsequent reconstructions in religion. (The Westminster Dictionary of Church History, page 262)

In the same way, the church also accepted Freemasonry with its emphasis on ethical conduct. It often cooperated closely with it, and many church leaders were also influential Masons.

This is what I referred to earlier as the “Inclusive” world view. The church, influenced by Liberal theology, appalled by the social condition, and seeing itself led by “The Great Commission” of Christ, started many organizations that sought to improve “mankind” by education and reason. These organizations were open to all, and intended to do the church's work away from the church. The YMCA, the SPCA, the Bible Societies, and the Red Cross are but a few of these organizations. They were not intended to be the church, but they were supported as fellow travelers.

I believe that this was the view of the mainline church for many years regarding Freemasonry. I remember preaching in a church in Niagara-on-the-Lake, Ontario a few years ago that had the same type of tassel in each corner of the sanctuary as we have here. I also remember being told that being a Mason was a great advantage for becoming the Minister of a particular Presbyterian Church in Niagara Falls. The tie between the church and Freemasonry was secure as the Church took the words of Christ seriously, “Whoever is not against me is for me.”

In recent years, however, the church has felt under attack in ways that it has not felt since the time of the Enlightenment. Certain elements of the church have found the answer to

this attack to be a return to a non-questioning Theism, and a type of “circle the wagons” mentality. Christ's other statement is remembered: “Whoever is not for us is against us,” and so fences are set up around the church, defining who is a Christian, and more importantly, who is not. This is an “Exclusive” attitude, and is a direct result of an unease in a changing world. Things that, in the past, would have been accepted as part of the diversity of the faith are now seen as being “anathema” or “cursed.”

The battleground chosen by this “exclusive” position had to do with three issues:

1. The uniqueness of the Christian Message.
2. The question of Salvation, and whether we, as humans, have any part in that.
3. Symbolism.

However, the real underlying current that feeds these tensions is how the Church sees itself. As the church responds to the needs of God's world in an inclusive way, it will welcome the ethical and rational grounding of Freemasonry; as it responds in an exclusive way, it will concentrate on what is decidedly not Christian, and renounce Freemasonry.

THE UNIQUENESS OF THE CHRISTIAN MESSAGE:

It is in this context of whether the Christian Church seeks to be tolerant or not of conflicting faiths, that this question of the uniqueness of the Christian messages is raised. After all, I believe strongly in its uniqueness, but that does not mean that I do not respect other faiths, or mean that I want to have no contact with other faiths. To one Christian, the inclusion of other faiths is a sign of strength and tolerance in Masonry; to another, it is a threat to the Christian faith. The uniqueness of Christ is not the question; it is the mindset, or world view, of the observer.

SALVATION

One of the major complaints against Freemasonry is that it teaches that Man can earn salvation through good works. This is tied to the ethical aspect of our Craft, and again seems mostly to be a cry that Christ is not given a part in our salvation plan as outlined by Masons. Of course, this idea that mankind can do anything - even earn its own salvation - is a central part of New Age theology, which excite Christian critics even more.

Now, an important part of Reformed theology is that we are saved by faith, not by works. But Calvin, whom nobody could claim was a “New Age kind of guy,” said that we were “Justified” by Christ, and that then we were engaged in “Sanctification” for all the rest of our lives. This was our working out of our salvation in the world, and meant seeking to be “righteous” - or, in more modern terms, ethical or moral. As a Christian and a Mason, I have never had any doubts on where my Salvation comes from (It comes from Christ), but I have seen the emphasis on the ethical in Masonry as an aid in my Sanctification. And so, again the question becomes one of whether you see the ethical progression in Masonry as man's “self-Justification” or as a part of God's plan of Sanctification. And this, Brethren, again starts with your world view.

SYMBOLISM:

Critics of Freemasonry often point to the many symbolic parts of our Craft as an

indication that it is really another faith on its own. It points to our having Temples and Alters, of the symbol for God in the center of our Lodge rooms, of the use of prayers and ritual, of the use of the Sun and Moon in our decorations. Before we reply to these criticisms, we must be aware of the power of these things we use.

One definition of Signs and Symbols is as follows:

Signs are physical objects, events, or human actions which point beyond themselves in such a way as to express some further reality, occurrence, or human conception. They may be linguistic or non-verbal; they may include natural phenomena or human artifacts, activities, gestures, or bodily postures. Verbal signs may include speech or writing. Symbols are often said to function at a deeper level than signs. Some claim that symbols draw not simply on interpretive conventions, as signs do, but on pre-conscious processes and experiences. At the very least, the symbol is more closely and deeply associated with what it symbolizes, often resting on historical or collective experiences which pre-date conscious recollection.

There is too little time tonight to go through all the problems with signs and symbols. I think that we, as Masons, must recognize that many of the terms that we use have great significance to the Christian Church, and much of their power goes beyond the mere words or actions that are present. It may be that we have been at times a bit too cavalier in the way we have used symbol and allegory, but I have never found the symbolism to be any more misused than at a meeting of Gideons. However, to some our use of symbolism is such that they see us as a totally separate faith, divorced from its Christian roots.

CONCLUSION:

Where does this leave each Christian who is a Mason? Well, in reality it means that the final decision has to be a personal one. The young Mason I mentioned at the beginning wrote a paper to explain why he left. I disagreed with his reasons, but I note that I wrote at the top of the paper when I received it, "It is an act of personal perception - it cannot be changed by facts. I must respect his personal choice." In truth, I must conclude with the same words I used in that paper I gave 6 years ago:

Any examination of this relationship should raise questions in the mind of the man who is both a Christian and a Mason. It should require that he examine the ritual of the Lodge to see if any part is indeed in conflict with his faith. It should raise questions about how we use words, and whether we can sometimes offend a believer because of the way we use a particular term. And it should raise questions in both Freemasonry and the Christian Church about how different faiths can relate to one another. I believe that there is no complete answer about the relationship between Christianity and Freemasonry. The relationship is dynamic. Each time I enter the Lodge as a Christian, I re-examine that relationship, and the questions that come with it, and I re-evaluate if anything I do there interferes with my faith. I suppose if I ever came to the conclusion that there was no healthy relationship between my faith and the Lodge, I would have to leave. But I am still here, because I believe the inclusive tolerance that was brought into Freemasonry in the beginning, and continues today, is right, and the relationship of Christianity with Freemasonry is strong and vital.

Six years ago, I said, "If I ever came to the conclusion that there was no healthy relationship between my faith and the Lord, I would have to leave. But I am still here."

Six more years have passed. Six more years of living as both a Christian and a Mason. Six more years, and I am still here. There is a tension between being a Christian and being a Mason, but I believe that it is a creative tension that strengthens both.

Response to FREEMASONRY AND CHRISTIANITY

by Bro. G. D. Haynes

INTRODUCTORY COMMENTS

I have had the privilege of reading the paper by Bro. G. D. Haynes which I found in the reading room. Without any motivation to become involved in false flattery or exaggeration, I suggest that if one can “download” a paper of this quality from M.B.L., the Bulletin Board has justified its existence. Bro. Haynes as a Presbyterian Minister brings focus and clarity to the present conflict between certain segments of the Christian Church and Freemasonry which Freemasonry's leaders have failed to elucidate. No useful clarification comes from reading the writings of those opposed to Freemasonry since in almost every case they are trapped within their own particular philosophical outlook and therefore are unable to critique Freemasonry in a manner which in the thoughtful Freemason's eyes would have validity. Bro. Haynes, in his concise article, brings the doctrinal difficulties between certain factions of the Christian Church and Freemasonry to the surface.

If there is a criticism of the article, [and this is not really a criticism since I recognize that Bro. Haynes was giving a lecture in Lodge and therefore under the usual time constraints] it is that the conciseness of the article makes it difficult for the reader who is unfamiliar with such concepts as “Faith through salvation alone” versus “Faith through good works” to gain a true appreciation of the cogency of Bro. Haynes comments.

The other point which could possibly be made is that Bro. Haynes conclusion does not assist Freemasonry in coming to grips with the constant criticism by certain segments of Christianity who are mounting ever more vocal criticism of the Craft. He, as I understand him, suggests that the conclusion as to whether or not Freemasonry is incompatible with Christianity is a personal decision. In the final analysis, I am of the opinion that he is quite correct. After all, the Christian Faith is a highly personalized faith and the diversity of Churches attests to that fact.

Having made the foregoing points, I would like to emphasize that the complexity of the subject could not possibly be dealt with in a paper given to the Lodge. The time constraints make this impossible. It is hoped that Reverend Haynes will find the time to extrapolate on the whole issue in a more extensive paper. The subject deserves a entire book and if the paper serves as a preludes to his thoughts we can anticipate a book which is more lucid and more articulate than anything the Grand Lodge of England said during their recent controversy with the Church.

THE IMPORTANCE OF THE ISSUE.

As indicated by Reverend Haynes, the issue is one of great importance to the Craft because we have so many members who are practicing Christians. Additionally, the issue is important for two other reasons, namely:

[a] this highly vocal group of Christians who are anti-Masonic in their outlook are

creating an image in the minds of the public about Freemasonry which is very detrimental to the Craft. No doubt it is having a detrimental effect on our ability to attract members of the very kind and quality which we need to attract.

[b] this highly vocal group of Christians who are anti-Masonic in their outlook are having [in my opinion] a detrimental effect within our Lodges. In an effort to combat their criticisms [particularly their criticism of our symbolism] we are making ad hoc and sometimes ill-conceived changes to a ritual which has heretofore remained largely unchanged for centuries. It is highly questionable as to whether these changes are beneficial or merely detract from the ritual in ways which in years to come will be seen as detrimental rather than beneficial.

These effects have resulted, in my opinion, from the failure of the Craft to have a clear understanding of the doctrinal disputes which exist between Freemasonry and Christianity. Until the leaders of the Craft sit down and understand doctrines such as "Faith through salvation alone" and the dilemma of "exclusiveness vs. inclusiveness" and the difference between "Deists" and "Theists," we will continue to blunder along to our detriment. Answers such as "Masonry has no theology" are, [as Bro. Haynes points out] no answer at all to the Christian objections. They miss the mark.

COMING TO GRIPS

It seems to me that the first thing that Freemasonry has to do is gain an articulate understanding of some of the landmarks {here I use this in the non-technical sense} that over the years the Craft has developed. Only when we have gained a clear understanding of these doctrines can we hope to deal adequately with the criticisms of that certain segment of Christians who oppose Freemasonry. I do not propose to make an exhaustive list of those doctrines, but the following may be illustrative of the problem.

THE DOCTRINE OF UNIVERSALITY

All thoughtful Masons are familiar with the concept that Freemasonry is universal in nature. "Our Lodges stretch from East to West, from North to South, from the center of the earth and even as high as the heavens." From this we have developed the vague and uncertain concept that Freemasonry is a universal science and from there we have extrapolated it to the incorrect view that Freemasonry is broad enough to encompass all theological doctrines. The latter part of this proposition, I suggest, will not bear up under scrutiny.

Freemasonry is universal in the sense used during the Enlightenment in that it is intended to be tolerant of all faiths. This, however, is not to say that men of all different theologies should be accepted into Freemasonry. If a man's theology precludes him from tolerating the religion of another man, he is by definition unsuitable building material. We cannot have it both ways. If we are to be true to our ethical principles, we must tolerate the intolerance of others. However, that does not mean that we should ballot in their favor. To do so, serves neither the Petitioner or the Craft. To place a man in the position of taking the Degrees of Freemasonry whose Christianity is "Exclusive" of other faiths puts him into a moral dilemma. We are challenging his faith and in the final analysis putting him in a position whereby he must choose between his Church and the Craft. This we should not be doing and yet I doubt whether our Investigation Committee's ever explore

this vital dimension in sufficient depth to be able to report to the Lodge. What, I ask, will be his moral dilemma when he is taught in the retrospect “to look beyond the narrow limits of any particular institution, whether civil or religious” if he chooses to think about those words in any depth.

THE USE OF SYMBOLISM

Secondly, we are taught that Freemasonry is a “system of morality, veiled in allegory and illustrated by symbols.” Thus by definition we have established some boundaries to the philosophical outlook of the Craft. [If there were no such definition of the boundaries of the Craft, we as a group in sociological terms would not be a “group.”] By definition then we have chosen to use the tool of symbolism to convey our philosophical notions and to seek answers to those matters which lie beyond the realm of reason. The point here is that we should recognize that there are certain Christians and certain denominations of Christianity who are so literal in their interpretation of the Bible that our particular position would constitute an anathema to their beliefs. Again, we serve neither ourselves or the applicant by glossing over this dichotomy in our views. What, I ask, will be his state of confusion when he is confronted with the many segments of the ritual which in a literal sense are historically inaccurate or serve no useful purpose if merely taken literally. Again, we must recognize that Freemasonry is not universal in the sense that it can incorporate every possible philosophical outlook. It has a definitive set of beliefs and modus operandi which separate it from some of the other ways of looking at life.

THE UNDERSTANDING OF CHRISTIAN DOCTRINES

Thirdly, we should gain a clear understanding of this very pervasive dilemma which Freemasonry has when it is confronted by the doctrine of “Salvation through Faith alone.” I would defer to Reverend Haynes for an articulate explanation of this central tenet of Christianity. But for the purposes of the reader, my awkward layman's explanation may shed some light. The Mediaeval Church had roused the wrath of the Reformers through its practice of allowing people to literally buy their forgiveness for their sins by paying moneys as penance for their sins. In the eyes of Luther and other reformers this was at best hypocrisy and at worst commercial fraud. Luther's essential point was that salvation could not be bought. If you move this a step further and remove the element of paying money from the equation, it meant that salvation could not be achieved by doing “good works” if they were not performed and based on a genuine love of God but rather were merely performed on the basis that by doing “good works” you would earn salvation irrespective of what sins lay in your heart. As the theology evolved during the reformation, it was concluded that the sole path to salvation was through faith. In other words, without a genuine acceptance of Christ there was no salvation irrespective of all the external good works you may perform in this life. This doctrine brought the criticism that would mean that a person may have faith and would be saved event though he did no good works towards his fellow man. This the critics said was absurd. That is, as long as you believed, you were saved irrespective as to what kind of scoundrel you were to your fellow man. The answer of the reformers was that if you were truly “born again” or had found Christ, good works would follow axiomatically as evidence of your faith. The lack of good works would indicate that you did not have a genuine or true faith in Christ but good works was not the causation for salvation. [Here endeth my lesson in theology]

For the Christian then the emphasis in Freemasonry on “good works” and the continual evolution to perfection by the ever refinement of ethical and moral conduct can be disturbing. What I understand Bro. Haynes to be saying in his lecture is that the ritual can be seen as being in compliance with the doctrine of Salvation through faith if one sees the ethical advancement and the charity as evidence of a man's development of a more and more profound faith in Christ. I am of the view that there is ample grounds within the Masonic ritual to support his view on that point. We see in the ritual that we deliberately put the candidate in the north east angle in a position whereby he cannot donate worldly goods and therefore Freemasonry must be talking of some type of internal charity. And we see in the Junior Warden's lecture that portion which speaks of Jacob's ladder where he teaches the candidate that the third and the last rung being “charity, comprehends the whole and the Mason who is in possession of this virtue in its most ample sense may be justly deemed to have arrived at the summit of Freemasonry” And we must not forget that the very first question a candidate has to answer is “where were you first made a Mason” and the answer is “In the Heart W.M. My first two references to the ritual can surely be legitimately understood by the Christian Mason to reflect the Christian viewpoint that the word charity when researched back to its Greek meaning is intended to mean “love” as taught within the orthodox Christian Churches. And surely a Christian Mason cannot be faulted for interpreting the very first question a candidate is asked as being intended to exemplify in capsulized form the development of the whole theological doctrine of “Salvation by Faith alone.”

It then is my suggestion that there is much in the ritual for the devout Christian to find comfort in Ö and in fact there is a solid foundation for certain types of Christians to interpret the entire Masonic ritual as a dramatization and re-enforcement of their Christian beliefs. These points should have been directed to the various Christian Churches in England when they were doing their so called investigations into the compatibility of Freemasonry and Christianity. Instead we chose to tell them that we had no theology. On the other hand I emphasize my view that it is only certain types of Christians who can find Freemasonry compatible and that is Reverend Haynes essential conclusion. My essential point is that Freemasons should recognize that there are doctrinal differences within the Christian community and that some of those Christians are not compatible with the doctrines of Freemasonry. Once we have this clear in our minds we can not only deal with the dilemma in a more intelligent manner but that we will desist in attempting to make “recent innovations” to Freemasonry which produces a loss for Christian and non-Christian Mason alike.

“RECENT INNOVATIONS”

My last comment, no doubt, demands further extrapolation.

The recent dilemma we found ourselves in when some of the Churches in England raised questions about Freemasonry is a case on point. The Grand Lodge did two things:

- a provide totally meaningless responses which did not hit the mark because someone either did not understand the doctrinal dispute which was going on in the Churches or chose not to respond directly to the criticism;
- b hey began to water down and change the penalties in an effort to avoid criticism about the “blood curdling oaths that Freemasons were required to take. It is to this

last “solution” which I now direct my attention.

When I joined the Craft as a young man Ö the phrase was “under no less a penalty on the violation of any of them Ö.” This was then changed to be “ever bearing in mind the traditional penalty on the violation of any of them Ö .” The flurry of ill-informed criticism in England brought a further dilution so that now we talk of “ever bearing in mind the symbolic penalty Ö.”

I recall as vividly some 25 years ago the feeling I had at that time when I knelt before the alter. As time passed that had great significance in my life. It became the point in time when you made an unequivocal commitment to righteousness. You had crossed the Rubicon. “There comes a tide in the affairs of men, which taken leads on to fortune.” There comes a time in every mans life where he “must put away those childish things.” It was the bond which sub-consciously bound Masons together in an indivisible commitment to that which was perceived to be “right” and against that which was perceived to be “evil.” For the Christian Mason, it exemplified the whole concept of damnation and brought it to the forefront of this mind in a manner which no other institution had ever done. There was no ifs, buts, or, ands, it was a question as to whether you could and would make the commitment. Freemasons, unlike those who were not in the Craft, were confronted with a situation in which their “courage was put to the sticking post” and having proceeded through the ceremony they learned a very important thing about themselves. Like a soldier who suffers doubts about how he will perform in battle and who later goes through battle with dignity and courage and does not take flight in fear, the Freemason learned something about the little spark of courage which exists within us all, when put to the test.

That test has now been lost for Christian and non-Christian Mason alike. Why has it been lost? The changes were not made because of internal dissension within the Craft. I have yet to hear any extensive criticism among practicing Freemasons of the obligations. They all in their own way had come to understand them as being symbolic. So, in essence we changes OUR RITUAL to accommodate the criticism of a certain brand of Christians who by virtue of their “exclusive” view of Christianity would not be suitable candidates for Freemasonry in any event. Why did this occur? I suggest it is because the leaders of the Craft lacked both the intellectual skill and the in-depth understanding of both Freemasonry and Christianity which is evidenced in Bro. G. D. Haynes brief article.

FREEMASONRY AND JUDAISM

by Paul M. Bessel

[source unknown] - July 1989

INTRODUCTION

My father, Martin Bessel, was a Freemason from 1946 until his death in 1977. He was brought up in a religious Jewish family and he was orthodox in following more of the traditional rules than most Jews in the United States. He was very proud to be a Jew, as well as a Mason and an American.

I was somewhat surprised, because I recall hearing rumors that Freemasonry required members to say or do things in accordance with the Christian religion and that it was not

really an American institution, but I knew my father would not belong to an organization that had these characteristics.

Years later, on the tenth anniversary of my father's death, I was initiated into Freemasonry and am now an active member of several Lodges, plus the Scottish and York Rites and the Shrine.{1} I am trying to learn more about Masonry, just as I continue to read about my heritage as a Jew and as an American. The reasons are the same, because I am proud to belong to each of these groups and to support the ideals for which they stand.

JEWS AND FREEMASONRY

Jews were actively involved in the beginnings of Freemasonry in America. There is evidence they were among those who established Masonry in 7 of the original 13 states: Rhode Island, New York, Pennsylvania, Maryland, Georgia, South Carolina, and Virginia.{2}

A Jewish Mason, Moses Michael Hays, helped introduce the Masonic Scottish Rite in America. Hays was also Deputy Inspector General of Masonry for North America in 1768, and Grand Master of Massachusetts from 1788 to 1792. Paul Revere served under him as Deputy Grand Master. There were several other Jews who held the title of Deputy Inspector General of Masonry in the late 1700's: Solomon Bush in Pennsylvania, Joseph Myers in Maryland and later in South Carolina, and Abraham Forst of Philadelphia in Virginia in 1781. Another Jewish Grand Master was Moses Seixas in Rhode Island from 1791 until 1800. There were many other American Jewish Masons in early American history, including one in George Washington's original Fredericksburg Lodge.{3}

Jewish Masons played an important part in the American Revolution, with 24 of them serving as officers in George Washington's army.{4} In addition, several helped finance the American cause, including Haym Salomon, a Philadelphia Jewish Mason who with others contributed and raised money for the American war effort and loaned money to Jefferson, Madison, Lee, and others for their personal expenses. Salomon was imprisoned by the British and died in his 40's bankrupt and with penniless heirs.{5}

There is evidence that Jews, including Rabbis, continued to be involved in the Masonic movement in the United States throughout our history. There have been at least 51 Jewish American Grand Masters, including 2 in Virginia - Solomon Jacobs in 1810-1812 and Seymour Jonas Levy in 1975.{6} Today there are many Jews active in Masonry in America and other countries. Israel has about 60 Masonic Lodges with 3,000 members.{7}

Jews had also been involved to a small extent in the formation of modern Freemasonry in the early 1700's in England. Until then Jews were not permitted to participate in many of the ordinary activities of life. Then the Enlightenment concept of the universality of all people brought about a society where people's religious beliefs did not affect their rights as citizens. Jews were gradually permitted to exercise the rights of citizenship and to pursue their lives as they wished. Judaism as a religion was also affected by the Enlightenment, with the development of Reform Judaism which teaches a continuing belief in the fundamental concepts of the religion without requiring compliance with all the strict rules of observance.{8}

Many Jews viewed joining Freemasonry as part of their "emancipation" from the old

legal and social exclusions. Modern Masonry was as much a product of the Enlightenment as the emancipation of Jews. Many society leaders were Freemasons and if Jews could join this Fraternity that would prove they were being accepted. They could also use the opportunities presented by their participation in a social organization with Christians to prove the two could prosper by their association. Freemasonry's philosophy of the Brotherhood of all people indicated Masonry would accept Jews as members. {9}

There are many common themes and ideals in Masonic and Jewish rituals, symbols, and words.

Judaism's most basic teaching is to believe in God who created everything in our existence and who gave us laws to follow, including the requirements to act honorably and kindly toward everyone. Belief in God, prayer, immortality of the soul, charity, and acting respectfully to all people are essential elements of Freemasonry as well as Judaism, and of course other religions too.

Judaism teaches that God's law is contained in the Torah, which is the Jewish Bible and the first 5 books of all Bibles. Jews are taught that the Torah is the eternal law given to us by God who has said it is complete, will never be changed even by God, and can never be altered by any mortal. {10} This can be compared with the statement in the Masonic ancient charges and regulations that it is not in the power of any man or body of men to make innovations in the body of Masonry. {11} In both cases this may sound unduly rigid, but hopefully a greater purpose is served. Masonry and Judaism, as well as other religions and statements of ethical standards, teach that we must discipline ourselves and keep our passions in check. We follow rituals in synagogues and in Masonic Lodges to help us develop this ability.

I have noticed many other similarities between the best aspects of Freemasonry and Judaism. Some are on the highest level, such as belief in God and ethical behavior toward all people, and some are as mundane as the tradition of having food after completion of the rituals.

Shortly after the birth of all Jewish men, they are circumcised in a family celebration as a sign of the covenant between God and our ancestor Abraham.

Thirteen years later Jewish males have a ceremony called a Bar Mitzvah which consists of learning to recite prayers and Biblical portions in Hebrew and to participate in Jewish rituals, and after which we are considered to have all the rights and duties of Jewish men. Masonry similarly establishes a bond with new initiates that is raised to a higher level after the prospective Mason has learned the ritual needed to participate fully in Masonry.

Both Judaism and Masonry give the greatest respect and support for freedom of individuals. Judaism teaches that everyone is capable of good or evil and attempts to help us use our free will to choose the righteous path. {12} Masonry teaches that those who are morally fit can find "light" in Masonry if they desire it of their own free will. The concept of exercising free will to accept the law and atone for past transgressions is what Rosh Hashanah and Yom Kippur are about. Jews believe the ten days at the start of our new year are to be used to atone for past sins and resolve to try harder to avoid sin in the future.

Light is an important symbol in both Freemasonry and Judaism. {13} One of the Jewish holidays is Chanukah, called the Festival of Lights, commemorating the victory of the

Jewish people over those who had made the practice of our religion a crime punishable by death around 165 B.C.E. (B.C.E. stands for Before Common Era, and is used in the Jewish religion as the equivalent of B.C.). Light is also an important symbol in Masonry, representing the Divine spirit, religious freedom, and rededication of the Temple in Jerusalem and of the spiritual Temple within us all. {14}

One of the fundamental symbols of Masonry is the Temple of Solomon and the Second Temple, which also figured as the central part of the Jewish religion. King Solomon, one of the greatest figures in Jewish history, is also one of the most important figures in Masonic rituals.

Both Judaism and Masonry also teach support for authorities and the duties of authorities toward those over whom they exercise power. Jews are taught to respect and obey parents and rabbis, just as Masonry teaches the authority and the duties of those who have been elected to leadership positions in our Fraternity.

Finally, there is a positive effort in both Judaism and Masonry to encourage learning. This has led to the large numbers of Jews who have had distinguished careers in science and other professions, and it also explains part of the reason for the continuity of Masonry and Judaism for centuries. Those who encourage scholarship insure the perpetuation of their ideals.

While there are many common aspects of Judaism and Freemasonry, it also should be recognized that because of the history of attempts to force Jews to convert they can be uncomfortable about being asked to say Christian prayers or otherwise indicate non-Jewish beliefs. Some parts of Masonry use New Testament prayers, references to Saints, the cross as a religious symbol (although it is stated that the cross is being used as a symbol of religion in general rather than the Christian religion), and one Masonic organization requires aspiring members to swear to support the Christian faith. Jews can deal with these references to other religions by remaining quiet or not participating in those parts of Masonry. I do not want to overemphasize these matters, though, since they are outweighed by the deepest meanings of Freemasonry - the universality of all people.

HISTORICAL DISPUTES WITHIN FREEMASONRY ABOUT JEWS

Masonry did not always welcome Jews. Although a Jew, Edward Rose, became a Mason in a London Lodge in 1732 this event apparently excited attention and led to other Lodges debating whether they should permit Jewish members. Eventually, significant numbers of Jews joined English Masonry where they were apparently welcomed. {15}

The French Revolution and Napoleonic wars carried the ideals of the Enlightenment throughout Europe, including the legal emancipation of Jews and the secularization of the State. French Masonic Lodges, and those in different countries affiliated with the French Grand Orient during the Napoleonic occupations, admitted Jews without restrictions. {16} In 1869 a Jew was Grand Master of the Scottish Rite in Paris. {17} However, later in the 1800's French society became more anti-Semitic, culminating in the Dreyfus affair where a French army officer was unjustly accused of treason mainly because he was a Jew, and French Masonry unfortunately also became more anti-Jewish. Today, some parts of French Masonry are officially neutral about religion and do not even require a belief in God. {18} In Scandinavia, I have read, Masonry is officially Christian

and does not accept Jewish members.{19}

It is probably not surprising that the country with the longest history of anti-Semitic prejudice in Freemasonry as well as in society is Germany. Most Lodges there did not permit Jews to be members, and they even questioned visiting Masonic Brethren about their religion at the doors of their Lodges and barred Jews even if they were Masons in good standing in other Lodges. This caused Lodges in England, the Netherlands, and the United States to protest but they did not retaliate against visiting German Masons.{20}

Even in Germany there were some differences in attitudes. There were three Grand Lodges in Berlin plus some in other cities, and some German Lodges were affiliated with Grand Lodges in other countries. Therefore, some German Lodges had policies prohibiting visiting Jewish Masons, while others accepted Jewish members or at least permitted them to visit. Some German Lodges allowed Jews with resources to become Masons in other countries and then return to become official “permanent visitors” in the German Lodges that barred them as members.{21}

German officials feared secret societies as potential sources of subversion, so the Prussian government became involved in Masonry as a means to watch and control it. The future Kaiser Wilhelm I was the patron of the three Berlin Grand Lodges for many years, and he decided that Jews would only be permitted if there was unanimous agreement. Since one of the Grand Lodges was known to be adamant against accepting Jews, this forced the others who wanted to be more tolerant to maintain anti-Jewish policies.{22}

In Russia, Freemasonry was also suppressed because of the belief it might be used to support political activity against the Czarist regime, at the same time that Jews were prevented from obtaining rights of citizenship in that country.

Various claims were made by those who wanted to keep Jews out of Masonry. Some said Masonry was a Christian institution and Jews could not become members unless they converted. Some said only Christians could possess the good character necessary to achieve Masonic ideals.

Others said Masonry has Christian symbols and prayers but Jews could become Masons if they simply complied with requirements such as swearing on the Christian Gospels and eating pork at Masonic meals (eating of pig products is prohibited by Jewish law), without having to convert. However, there was also an argument that if a Jew voluntarily complied with Christian practices he showed he was contemptuous of his own religion and had a bad character, and was thus unworthy to be a Mason.{23}

Another argument was that Jews preferred to be in their own social groups. It was said they should not try to push their way into Masonic Lodges where they were not wanted, would be uncomfortable, and would make others uncomfortable by their presence. Some Jews did join Lodges that were primarily Jewish and the B'nai B'rith organization in its early days had a ritual parallel to Freemasonry.

Finally, there were the rawest anti-Semitic arguments. Some of those who wanted to keep Jews out of Masonry said the Jewish religion was inherently evil, or that Jews were racially and genetically evil and could never be permitted in Masonry even if they converted.{24}

Some supporters of Jews in Masonry urged Jews to be patient and wait years for a time when they would eventually be accepted. Jews were advised to abide by quotas and try to hide their presence in Lodges.

These things may sound ridiculous or horribly racist, but similar arguments are sometimes heard even now as grounds for discrimination against certain people.

There is one story of courage in Masonry that I believe is important enough to single out. The Royal York Lodge in Berlin had been a liberal Lodge in the early 1870's but later it went along with the increasing anti-Semitism of those times. When Dr. Hermann Settegast was Master of the Lodge in 1890 he proposed that anyone objecting to admission of new Lodge candidates should be required to state that he was not objecting because of the candidate's religion. When this proposal was rejected, Dr. Settegast resigned and founded a new Mother Lodge in Berlin with a membership about half Jewish and half Christian. Dr. Settegast's action caused a furor in Masonry. While the three other Berlin Grand Lodges and the German government fought it, Dr. Settegast's new Lodge continued. {25}

In general, Freemasonry's attitudes toward Jews mirrors those of the rest of society. Jews became more acceptable from the late 1700's until the 1870's. From that time on, anti-Semitism increased in many countries. This also occurred in Freemasonry, but by then Judaism and Masonry were being jointly attacked.

ATTACKS ON FREEMASONRY AND JEWS TOGETHER

Freemasons and Jews always had critics. Eventually the bigots realized they could promote their ideas by tying Masons and Jews together as objects of hatred.

Critics said Freemasonry and Judaism were dedicated to undermining the institutions of existing society, including Christianity and the State, and pointed to the secrecy associated with both as proof of their evil intentions. Masons and Jews were said to be involved in, or benefited from, radical efforts such as the American, French, and Russian revolutions. Masonry and Judaism promoted free will of men, contrary to efforts of those who sought to insure that people had the "correct" thoughts. (This may explain why the Roman Catholic Papacy has expressed its antagonism toward Freemasonry so frequently and strongly since 1738{26}, and why extreme conservatives in other religions also oppose Freemasonry.) Gradually the charge was made that Freemasons and Jews were both evil and they were purposely supporting each others' radical schemes.

Ironically, Masons and Jews were also sometimes accused of being too reactionary. Aristocrats often belonged to Masonic Lodges, and some German Masons promoted the return of the Kaiser after World War I brought about a republic. Also, some Jews still dressed and acted in the same conservative ways as their ancestors in the middle ages and thus kept themselves apart from modern society.

Increasingly Jews and Freemasons were accused of being disloyal to their countries, keeping strange secrets, and designing to take over the world.

The ultimate form of this hatred was the sinister "Protocols of the Elders of Zion," which originated in Russia and received wide circulation after it was translated into German in the 1920's. Some bigots claimed this document was a transcript of a meeting of Jewish

leaders plotting world domination, in partnership with Freemasons.{27} Although this document was not even a clever hoax, its influence was unbelievably widespread and long-lasting in whipping up hatred against Jews and Masons by many, including Henry Ford in the United States during his long anti-Jewish campaign in the 1920's and 1930's.{28}

It was a short step from this to the ideology of the Nazis. Hitler attacked Masons as well as Jews, and after taking control of Germany and other European countries Nazis used the slogan "All Masons Jews - all Jews Masons," and persecuted Masons, Jews, and others. The Soviet Union and other totalitarian regimes have consistently attacked Freemasonry, because they cannot tolerate an organization whose basic beliefs are freedom of individuals and tolerance and generosity toward all people.{29}

Dictatorships have regularly attacked and persecuted Masons and Jews, and these attacks on Masons and Jews together are not all in the past. Last year a group called the "Islamic Resistance Movement - Palestine" said that Freemasonry and other "Zionist-affiliated" organizations are about to be liquidated.{30}

As usual, there is one country that has the longest and most sustained tradition of tolerance - the United States. With few exceptions, this country has been the haven for people with different ideas, religions, and beliefs. Freemasonry in the United States has been accepted, except for a brief period around the 1830's{31}, and Jews generally found a haven of peace and acceptance in America. Abraham Lincoln said our country would be a shining light for the whole world.{32} Its attitudes toward Freemasonry and Jews have generally met that standard.

CONCLUSION

Freemasonry and Judaism have been subjected to attacks and persecution. Both, plus all others of good will, must continuously be alert and prepared to defend against prejudicial attacks.

At the same time, we should candidly recognize that sometimes differences have existed even among those with similar goals, and we should emphasize these common ideals and aspirations.

The fundamental tenets of Freemasonry and Judaism are similar. We should promote the greatest goals of religion and the dignity of all people, through the free will of men who demonstrate their strength of character.{33} These are the things Masonry, Judaism, and the United States stand for, and this helps me understand why my father was proud of his heritage as a Jew, a Mason, and an American.

BIBLIOGRAPHY

Jews and Freemasons in Europe 1723-1939 author: Katz, Jacob publication date: 1970 publisher: Harvard University Press available: library of the Scottish Rite House of the Temple in Washington, D.C.

The Jews and Masonry in the United States Before 1810 author: Oppenheim, Samuel publication date: 1910 publisher: American Jewish Historical Society available: The Robert Livingston Masonic Library and Museum in the headquarters of the New York Grand Lodge of Masons

“Jewish Grand Masters in the United States Since 1910” publication: Short Talk Bulletin publication date: 1967, reprinted with an addendum in 1981 publisher: The Masonic Service Association of the United States

“Jewish Masons in the American Revolution” author: Lanier, Rev. Dr. J. J. publication: The Oklahoma Mason, quoting from the Kansas City Freemason

“Freemasons” publication: Encyclopedia Judaica available: public libraries

“Judaism and Freemasonry” author: Romanoff, RW H. Hubert publication: Empire State Mason publication date: January-February 1958 available: library of the Scottish Rite House of the Temple in Washington, D.C.

Warrant for Genocide author: Cohn, Norman publication date: 1966 publisher: Harper & Row Publishers, New York available: public library of Arlington County, Virginia.

Henry Ford and the Jews author: Lee, Albert publication date: 1980 publisher: Stein and Day Publishers, New York available: public library of Arlington County, Virginia.

The Mythology of the Secret Societies author: Roberts, John R. publication date: 1972 publisher: Charles Scribner's Sons, New York available: public library of Arlington County, Virginia.

A Promise to Keep author: Belth, Nathan C. publication date: 1979 publisher: Times Books, New York available: public library of Arlington County, Virginia.

A Short History of Anti-Semitism author: Morais, Vamberto publication date: 1976 publisher: W. W. Norton & Company, Inc., New York available: public library of Arlington County, Virginia.

The Evidence of Free Masonry from Ancient Hebrew Records author: Chumuceiro, Rabbi Bro. J. H. M. publication date: 1896 publication place: Augusta, Georgia available: library of the Scottish Rite House of the Temple in Washington, D.C.

“Enlightenment of Light” author: Kruger, Dr. David Publication: The New Age Magazine, official publication of the Supreme Council, 33o, A.A.S.R. of the Southern Jurisdiction, U.S.A. publication date: 1988

Coil's Masonic Encyclopedia author: Coil, Henry Wilson publication date: 1961 publisher: Macoy Publishing & Masonic Supply Company, Inc., New York

“Through Masonic Windows” author: Roberts, Allen E. publication: The Philalethes publication date: February 1989

Freemasonry in American History author: Roberts, Allen E. publication date: 1985 publisher: Macoy Publishing & Masonic Supply Co., Inc., Richmond, Virginia

“The Constitution of Masonry Commonly Called the Book of Constitutions” book: Methodical Digest and Virginia Text-Book publication date: 1986, supplement 1988 publisher: Grand Lodge, A.F.& A. M. of the Commonwealth of Virginia

1989 List of Lodges -
Masonic publication date: 1989 publisher: Pantagraph Printing & Stationery Co., Bloomington, Illinois

FREEMASONRY AND ORGANIZED RELIGION

by Wallace McLeod, PM, Quatuor Coronati Lodge #2076

[source unknown - date unknown]

I thought I would talk to you a bit today about a problem that is becoming increasingly urgent for Masons. I am a member of --- Chapter, No --, Royal Arch Masons. Now in general terms I am hostile to the notion of mentioning my Brethren by name when there is any chance that unsympathetic conclusions may be drawn about them. But in this instance, for reasons that I shall make clear, I must make an exception. When I joined the Chapter, one of the senior active members was a Brother and companion named Eric ---- who had served as First Principal in 1976, and was a Past Grand Chapter Officer. Actually he was a member of --- Lodge, No --, and is listed in the Grand Lodge Proceedings for 1962 as Worshipful Master. I can attest that he was an active member of the Chapter, and participated regularly in conferring the degrees; indeed, there were certain parts of the ritual that nobody but he could do. A few years ago, Eric became associated with a new religious group that brought him considerable joy and kindled his enthusiasm. I did not inquire into the details, but his pastor seems to have told him that it was not appropriate, or even acceptable, for a member of the congregation to be a Freemason. Eric felt that he had no alternative but to agree, and accordingly he took his demit from his Chapter, and his Lodge.

Let me just say a word in my own defense, in case any of you may think that I am behaving unMasonically. We often hear it said that all topics of religious and political discussion are forbidden in a Masonic context. That is not quite correct. It arises from a misunderstanding of one of the Charges in Anderson's Constitutions of 1723, which appears in our Constitution in the following words: "No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy" (VI. 2). That is to say, we are not to debate religion or politics, or try to win Brethren over to our political or religious belief. There is no barrier against discussing topics of a religious or political nature.

I continue then with my discussion. Now my friend Eric --- is not unique, and his religious advisor is not the only one to act in this strange way. I was myself raised as a Presbyterian. Both my parents sang in the Church choir, as did I in earlier days; my father was an elder in the Church, and Superintendent of the Sunday School; my children were all baptized in the Church. For one reason or another, I have not been as active as my parents. I still am prepared to argue that the Calvinist doctrine of predestination is the only rational belief for anyone who believes in an omnipotent deity, but let that go. In December of 1986 the Presbyterian Record, the authorized national magazine of the Church in Canada, published a couple of articles that could be regarded only as attacks on Freemasonry. They stated that it is a non-Christian religion. A spirited correspondence ensued over the next six months. Among the points at issue was the appellation "the Great Architect Of The Universe;" one of the original contributors had said that it "makes God seem like an abstract being;" the other stated that this was the name of the false god "that the Masons worship at their Altar." This is an interesting question, and in due course I was able to write in and point out that this particular phrase, "Architect of the Universe," was introduced into Freemasonry by Rev. Dr. James Anderson, a Presbyterian minister, who edited the first Book of Constitutions of the Masons, which was printed in 1723. He

did not invent the phrase, but took it over from John Calvin, the founder of Calvinist Presbyterianism, who uses it in his Biblical Commentaries and in the Institutes of the Christian Religion. It is bizarre that writers in the national publication of The Presbyterian Church in Canada should suddenly find fault with words that have been a part of Calvinism for four hundred years. That is to say, the specific particular criticism that had been leveled against Freemasonry by these members of the church was unjustified, ill-informed, and based on false premises.

Now for my part, I have a fair bit of trouble, in any sphere of activity, in accepting dishonesty and incompetence; and in the area of religion, perhaps I have more difficulty, because I believe that the deity is not only omnipotent, omniscient, and omnipresent, but supremely good. And so those who are called to do the Lord's work, though only mortal and therefore fallible, should strive to know what they are talking about, and to be straightforward and honest.

Now let me broaden the scope of our discussion a little bit. For years various religious groups have found reason to criticize Freemasonry. First were The Roman Catholics. In 1738 Pope Clement XII issued a Papal Bull which ran in part like this: "By virtue of the Holy Obedience, we strictly enjoin the Faithful in Christ, all and singular, Ö that no one, under any pretext or excuse whatsoever, venture or presume to enter into the Ö Societies known by the name of Liberi Muratori or Francs Macons, Ö under penalty of Excommunication, to be incurred automatically without proclamation." This was 1738. Probably there were several reasons for the ban: that in Freemasonry believers would be associating with heretics; and that Freemasonry came from a land of radicals and heretics. We can see that perhaps at the time the Church thought the ban to be justified. One might have thought that things would change in the next 250 years. But no; on 26 November 1983, Cardinal Ratzinger, Prefect of the Sacred Congregation for the Teaching of the Faith, issued a declaration: "The Church's negative opinion about Masonic Lodges continues unchangedÖ Enrollment in them remains prohibited by the Church. The Faithful in Christ who give their names to Masonic Lodges are in a state of grave sin and cannot attend Holy Communion."

But the Catholic Church does not stand alone in looking askance at the Craft. The Church of Jesus Christ of the Latter Day Saints, the Mormons, has condemned Masonry since the time of Brigham Young. And one might want to enlarge on the reasons for that. According to my understanding there are certain parts of the Mormon Temple Endowment Ceremony - which all Mormons must swear to keep secret - that bear a striking resemblance to the Masonic Initiation. Now the Mormons say that this is because both are descended from the ancient mysteries; Freemasonry preserves the ceremonies in a corrupted form; but the ancient purified form was revealed to the prophet Joseph Smith by the angel Moroni in the 1820s. I am certainly not in a position to criticize any religion in matters of faith and divine revelation. But I can say that ample historical evidence demonstrates conclusively that the Masonic ritual evolved in the eighteenth century, and did not descend from ancient times. But at least the Mormons believe they have a reason for rejecting Freemasonry.

Let us return to our catalogue. In 1925 General William Booth, the founder of the Salvation Army, denounced the Craft. So did the Free Church of Scotland in 1927; the Assembly of Bishops of the Church of Greece in 1933, and again in 1970; and a special

Commission of the Dutch Reformed Church of South Africa in November 1940. Masonry was denounced by the Missouri Synod of the Lutheran Church in June 1950, and repeatedly by the Jehovah's Witnesses, the Seventh Day Adventists, and in general all fundamentalist evangelical Christian denominations. In recent years the attacks seem to have intensified and accelerated. Let me give a few examples.

In 1980 a book was published by a man named Salem Kirban, and distributed by Morris Cerullo World Evangelism; its title is *Satan's Angels Exposed*. And there the author says that "The basic ideologies of Masonry Ö make it incompatible with Christianity." "Albert Pike Ö writes, 'The Masonic religion should be Ö maintained in the purity of the Luciferin doctrine.' Ö Lucifer is GodÖ The Christian God Ö is the God of Evil."

Now the written word often seems to carry a lot of weight, and we may well believe that there is no smoke without fire, and that therefore there may be some truth in what this author says. We now know that this last passage tat is assigned to Albert Pike, "Lucifer is God," is not by Pike at all, but was forged, and falsely assigned to him by the author of a French anti-Masonic tract of 1894. The alleged quotation, that is to say, is a lie. Let us look at some of the other statements that the author Salem Kirban makes in his book. He says that Thomas Jefferson and John Adams, who helped to design the Great Seal of the United States, were both Masons (155). This is untrue, and the truth has been readily available since 1965 in Ronald Heaton's book *The Masonic Membership of the Founding Fathers*. The same author, Salem Kirban, professes to translate the two mottoes on the Great Seal of the United States (*annuit coeptis, novus ordo saeculorum*), and to make them say "Announcing the Birth of a new Secular Order" (154). This is an utterly impossible rendering of the Latin. All of this suggests to me that Salem Kirban is incompetent in his researches, and that (whatever else may be his aim) he is not engaged in the quest for truth.

Time is too short to let us discuss all the attacks on Freemasonry that have been made in the past few years, let alone to demonstrate that their charges are ill-founded. But let us refer briefly to a few of them. 1984 saw the publication of a book by Charles G. Finney, called *The Antichrist or the Masonic Society*. It first came out in 1868, but was reissued in 1984 with a new foreword by Donald Huffman. It says that Freemasonry is a false religion, that its oaths and obligations are unlawful and void, that its boasted benevolence is a great sham. In the new preface the editor, fortified by liberal quotation from the book of Revelation, argues "that the Antichrist will rise to power out of the Masonic Society."

In April 1985, John Ankerberg, a television evangelist operating out of Chattanooga, Tennessee, began a series, broadcast all across the United States, under the title "Christianity and the Masonic Lodge: Are they compatible?" The obvious answer that he came up with was "No." And several years later he actually published a book on the same subject, *The Secret Teachings of The Masonic Lodge: A Christian Perspective*.

In July 1986, Rev. Victor Morris actually appeared before the Richmond (Virginia) Chapter of The Philalethes Society (an American Masonic research body), and explained "Why a Christian should not be a Freemason." His address is available on videotape, and, through the courtesy of Al Roberts, I have a copy. He gives seven reasons why Masonry is unacceptable. Let me share them with you. First, it is pluralistic; that is, it accepts more than one God as real and legitimate. Second, it is religious. Third, it has been subject to

occult influence. Fourth, it is influenced by paganism. Fifth, it offers a false hope of salvation. Sixth, it has a false view of God. Seventh, it offers a false view of Jesus. Those of us who have been around for a while will be aware that all of these charges are either false, or totally misconceived. But that is what Mr. Morris says.

The Philalethes magazine for February 1987, as a matter of Masonic information, reprinted an article entitled "Mixing Oil with Water," the Rev. Harmon R. Taylor, at one time Grand Chaplain in New York, but now billing himself as having "resigned" from Freemasonry. In it he argues that Freemasonry was incompatible with Christianity.

Early in 1988 vandals broke into the main Masonic Hall in Des Moines, Iowa, and affixed religious and-Masonic tracts to the walls and doors.

In 1988 the United Church Observer published a series of letters on Freemasonry. In one of them an ordained minister wrote that "John Wesley and John Knox condemned" Freemasonry. This is an outright lie.

In January 1986, Pastor Ron Carlson of Milwaukee preached a sermon at The People's Church in Toronto, which has a marvelous reputation for good works, for magnificent fellowship, for splendid faith, and for superb devotion. He spoke on the subject of "Freemasonry;" tapes are available, and through the courtesy of Bro. Al Mahood I have one. He has given the same sermon in various places, and (thanks to Bro. Don Lamont) I also have a tape of an address that he gave late last year or early this year in Green Bay, Wisconsin. As a matter of fact, I have a friend, Donald --- who is a Past Grand Warden, and he has a son who is an ordained minister. This son heard the tape, and found it quite persuasive; he began working on his father to get him out of this evil Order of non-Christians. And so my friend asked me for my reaction; I listened to the tape fairly carefully, so I was able to send him quite a long letter pointing out shortcomings in the presentation.

Now Pastor Carlson quotes extensively from the Masonic classics, particularly Albert Pike's great Morals and Dogma. He says that Freemasonry is a religion, that it embraces all religions, that it regards revelation as unnecessary, that it preaches salvation by good works, that every Mason hopes to become a god himself as a reward for his good deeds, that Masonry is a natural religion, that it is a survival of the ancient mystery religions, that it worships nature as God, that the specific God it worships is the generative principle, in fact, the male sexual organ, that the square and compasses in fact are symbolic representations of sexual intercourse, and that no Christian could be a member with a clear conscience. I bet you hadn't realized that! But if you listen to his sermon in detail, you will find that it contains a great many false statements. Let me play you just a tiny excerpt from the tape of Pastor Carlson's talk in Toronto in 1986. He is talking about the way in which Masonry has a secret agenda, which is not revealed to the new initiates, but only to those who have had a chance to be indoctrinated, that is to say, those who have risen high in the Ancient and Accepted Scottish Rite.

[Pike, p. 359: "All persons were initiated into the lesser mysteries; but few attained the greater, in which the true spirit of them, and most of their secret doctrines were hidden. The veil of secrecy was impenetrable, sealed by [blood] oaths and penalties the most tremendous and appalling."] Now if you're a Mason here tonight, I'm going to reveal from the leading authorities what Masonry is really teaching. What's interesting is that many

Masons will come up to me afterwards and they'll say, Well, I don't believe that, I was never taught that. Well, you need to understand that the leading authorities of Masonry are telling you that they are consciously lying and deceiving to you - deceiving you - so that you don't understand what is going on. And then they call themselves Brethren. Well, what is it that is really going on in Freemasonry? What are these secrets? On page five hundred and forty five Albert Pike says, quote, "All the mystery should be kept concealed, guarded by faithful silence.. - He sins against God, who divulges to the unworthy the mysteries confided to him. The danger is not merely in violating truth, but in telling truth" The Masons say it's a sin to divulge the secrets of Masonry. Not only that, it's a sin to divulge the truth. Well, how different this is from Christianity and what Jesus Christ says

Got that? Pastor Carlson quotes from Albert Pike, to show that Masons say, "it's a sin to divulge the truth." All very persuasive until you check the source. On page 545 of *Morals and Dogma* Albert Pike says, and I quote, "St. Ambrose, Archbishop of Milan, who was born in 340, and died in 393, says in his work *De Mysteriis*, 'All the mystery should be kept concealed, guarded by faithful silence' And in another work [he says]: 'He sins against God, who divulges to the unworthy the mysteries confided to him. The danger is not merely in violating truth, but in telling truth' (End of quotation.) What Pastor Carlson quotes with such enthusiasm is not Masonic doctrine, written by Albert Pike, but advice for Christians, written by a respected and beloved father of the Church. I ask you, in this little excerpt from the sermon, which one is the liar, the Mason Albert Pike or the evangelist Ron Carlson?

Two years ago an issue of the *Proceedings of the Heritage Lodge*, our Research Lodge in Ontario, had an article by my friend RW Bro. (the Reverend) William Fairley, Past Grand Chaplain, under the title, "Masonry and Religion." In it he talks about "an ongoing problem that is fought within the religious community and Masonry." He says there is "confrontation rather than dialogue and mutual understanding," and he continues by saying, "I think is extremely important that there be dialogue rather than challenging one another, or accusing one another, with counter challenges coming from one side or the other." It sounds like an ideal way of proceeding. Except that I have heard a tape of people trying to carry out dialogue with Pastor Ron Carlson, and it doesn't work. I have heard another tape of people trying to discuss Masonry with John Ankerberg, and that doesn't work either. Pastor Carlson and John Ankerberg are so convinced they are right that they are not prepared to listen to a single note of dissent! I conclude that Bro. Fairley is operating from a theoretical standpoint rather than a realistic one. I think if somebody is telling lies about Freemasonry, and is at the same time masquerading as a spokesman of the will of God, I am under an obligation to set the record straight, and say loudly and clearly that this person is either wrong or a liar.

And the attacks continue. There is a comic book, by Chick Publications, which is (believe it or not) a publishing house that specializes in evangelical propaganda. This comic book that was sent to me about six months ago, attacks Freemasonry through the medium of a tear-jerking sort of story. It tells about an adolescent boy who is seriously hurt, and is in hospital, and doesn't have the will to get better, because he knows that his father is a Mason, a man who worships a pagan idol called Baphomet (that has the head of a goat). And it is only after Father abandons the Masons, and returns to the true faith, that the boy

regains the will to live and gets better And quite recently, only about two months ago, the American Pat Robertson, a notable evangelist who ran for President of the United States four years ago, and who says that he stopped a hurricane from coming to land off the coast of Virginia by means of his prayers, has written a book called *The New Order* or something like that. I have not seen it, but I gather from my friend Al Roberts that it just has the same old familiar lies.

My problem with all these people is that they profess to found their teachings on the words in the Bible. If a person claims that he bases all his actions upon the Volume of the Sacred Law, and he condemns me on those grounds, I guess there's not much I can say in my own defense. I mean, the Bible is quite explicit on the matter of oaths. Jesus says in Matthew 5:34-37: "I say unto you, Swear not at all; neither by heaven; for it is God's throne; Neither by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatever is more than these cometh of evil." That certainly sounds as if the Masons are wrong to require oaths! The one thing I want to be sure of is that we are not being discriminated against, and that the people who condemn us on scriptural grounds are equally punctilious about obeying all the other injunctions in the Bible. So I would ask such people a number of questions, something like this.

Do you believe that murderers should pay their debt to society with long prison terms? The Bible says, at Deuteronomy 21:23-24: "Ö Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot What about clerical celibacy? Is the Catholic Church right? 1 Timothy 3:2; 4:1-3: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior Ö In the latter times some shall depart from the faith, Ö Speaking lies in hypocrisy, Ö Forbidding to marry." I have known many good Jews and good Moslems and good Buddhists. What will happen to them when they die? Mark 16:15,16: Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." What about women's liberation, and the equality of the sexes? Ephesians 5:22-23: "Wives, submit yourselves unto your own husbands, Ö For the husband is the head of the wifeÖ" Should women be ordained as ministers, or get an education? 1 Corinthians 14:34-35: "Let your women keep silence in the churches: for it is not permitted unto them to speakÖ And if they will learn anything, let them ask their husbands at home." Do you see the nature of my problem? I am prepared to believe that the Bible is a wise, great, and good book, which in many ways reflects the will of God. But the God of Love in which I believe could not be in favor of the cruel intolerant discriminatory quotations that I have quoted. I conclude that the Bible, as a whole, was written about 2000 years ago, and that it reflected, nay, gave instruction in, what was accepted as good behavior for those days. Even if we are not Women's Liberation radicals, most of us now admit that women are in fact human, and should have the same educational and occupational opportunities as men. And even the respected World Council of Churches now holds dialogue with religions that are not Christian.

Of course some people are understandably upset when religious leaders whom they respect attack the Craft. It's awfully hard to know which way to turn when one of your spiritual guides says harsh things about an institution that you know, respect, and love. I

think the first thing to remember is that, no matter how much research some outsider has carried out, anybody who has been a Mason for a while understands the Craft far better than anybody who is not. If one wanted to pursue the subject further, there are some good books by Masons that one can consult. I think in particular of two that are especially helpful: Rev. Forrest D. Haggard, *The Clergy and the Craft* (Missouri Lodge of Research, 1970), and Christopher Haffner, *Workman Unashamed* (Shepperton, 1989) - both by devout and well-respected churchmen, both arguing that there is no possible conflict between the Church and the Gentle Craft.

We do have our friends outside the Craft. Let me mention one. John J. Robinson is not himself a Freemason, but has written a book about it, and is very well informed. Last July he appeared on a radio talk show in Chicago, and debated the nature of Freemasonry with the fundamentalist evangelical John Ankerberg, who makes a habit of attacking Masonry. I may say that Robinson made Ankerberg look pretty bad. Here's an excerpt from the tape, which I obtained through the kindness of Bro. Brent Morris. We begin with Ankerberg talking about Freemasonry's so-called plan of salvation, by good works. And then Mr. Robinson interrupts him.

[“For example, if you look at the very certificate that you got from the Shrine, you have a little verse from the Koran printed up in the left hand corner.] And so the question that we wanted to ask was, if the authorities of Masonry document the fact that Freemasonry is a religion, then everybody needs to ask the question, 'Am I actually participating in two religions?' And the questions become, 'What kind of plan of salvation does the Masonic Lodge teach?' We found that it had a very clear path in instructing men on the hope that they would have of getting into the Celestial Lodge Above.” “I'd like to respond to that, KenÖ “Go ahead!” “Well, I don't find that Freemasonry has a plan of salvation. I mean, Freemasons are very well aware of the fact that they've been criticized all over the place by certain denominations [for] saying, 'Salvation is not achieved through good works alone. You can run your hospitals and your orphanages, and help the hungry and everything else, and that is not a pathway to salvation; salvation comes only through accepting Jesus Christ as your personal Savior.' And the Masonic answer to that would be, 'Well that's fine, because if that's what the Freemason believes, then Freemasonry provides him a way to establish his belief;' because there's some concern that a lot of belief is just belief, and belief is supposed to impose a way of life. In other words, you can't jump up and down and say, 'I believe! I believe in law and order,' and spend Saturday Nights holding up liquor stores. I mean, you should, if you're going to accept Christ as your Savior, you should then live your entire life, your every waking moment, your spare time, your work time, in accordance with His desires; and they feel that Freemasonry provides an opportunity to do that, because it provides its members with an opportunity to contribute to charity and help the poor. “ [Ken interrupts: “So the two then in that view can exist side by sideÖ”]

The problem about much of this persecution of Freemasonry by religious groups is that they treat it as if it were a religion. I should have thought that the Masonic ritual would be enough to refute this misconception. if you want, you can find all sorts of Masonic authorities to cite in this connection. As long ago as 1815, an American Past Master, Henry Fowle, wrote some wise words about the relationship between the Craft and Religion. He said:

It must be obvious to a mind capable of the least reflection that were Masonry to prescribe particular tenets and opinions in Religion for her votaries, it would be utterly incompatible with the Universality of the Order. For this and other reasons Ö, she has wisely avoided an explicit patronage of any particular Theological creedÖ An Atheist can find no admission within the walls of a Lodge. She Ö adopts a principle in which the wise and virtuous of all Countries, Nations and Languages agreeÖ Masonry therefore opens her arms to the followers of all systems of religions: the Jew, the Mahometan, the Christian, and the Deist, throwing aside the madness of religious hatred, meet together under her protection as friends and BrothersÖ [Masonry still declares] to her votaries: “I regard not to what particular sect you attach yourselves, venerate the popular religion of your respective countries, follow the light of your own understandingÖ Adore the Supreme Architect of the Universe, acknowledge the immortality of the Soul, and look forward to a state of retribution where the wise and good of all religions and countries shall meet together and enjoy never fading bliss, in those realms of light and Love where Faith shall be lost in sight, Hope in fruition, and Charity become expanded, as Almighty Love. (The Autobiography of Henry Fowle of Boston (1766-1837), with notes and appendices by David H. Kilmer (Bowie, Maryland, 1991), 186)

In 1947 the great Harry L. Haywood wrote about Freemasonry and its relationship to religion. He said, in part, that:

[Freemasonry] has no theology of its own, is not a house of worship, has neither priests nor pastors, its Lodges are not ecclesiastical circles, its Lodge Communications are not religious services, it imposes no theological tests upon its Candidates, and permits no discussion of religion, theology, sect, or creed in its Lodge assemblies; it is neither for nor against any religion, but works in a field of its own to which theology is irrelevant. It opens and closes its Communications with prayer and keeps a Volume of the Sacred Law open upon its altars, but so also do courts, the army, the navy, colleges, and many other organizations and societies which believe that religion belongs to men everywhere and is free for them to use and practice.

That's about as clear and as honest a statement as you will find anywhere. Freemasonry is not a religion, and it is not in competition with religion. Without being vociferous about it, Masonry constantly reminds its members that they belong to a beautiful system of morality, and that they are ever to bear in mind the ideal of the Brotherhood of men under the Fatherhood of God. By this means, without in any way interfering with the work of the church, or the synagogue, or the mosque, or the temple, Freemasonry unobtrusively does its bit to support and reinforce some of the teachings of organized religion. Don't ever let anyone tell you anything different.

FREEMASONRY AND RELIGION

Statement of the Board of General Purposes, UGLE

June 12, 1985

In the light of recent comments on Freemasonry and religion and inquiries to be held by various churches into the compatibility of Freemasonry and Christianity, the Board has decided to issue the following statement in amplification of that originally approved by Grand Lodge in September 1962 and confirmed by Grand Lodge in December 1981.

Basic Statement-Freemasonry is not a religion, nor is it a substitute for religion. It demands of its members belief in a Supreme Being, but provides no system of faith of its own. Its rituals include prayers, but these relate only to the matter instantly in hand and do not amount to the practice of religion. Freemasonry is open to men of any faith, but religion may not be discussed at its meetings. The Supreme Being-The names used for the Supreme Being enable men of different faiths to join in prayer (to GOD as they see Him) without the terms of the prayer causing dissension among them. There is no Masonic God: a Freemason remains committed to the God of the religion he professes. Freemasons meet in common respect for the Supreme Being, but He remains Supreme in their individual religions, and it is no part of Freemasonry to attempt to join religions together. There is therefore no composite Masonic God. Volume of the Sacred Law-An open Volume of the Sacred Law is an essential part of every Masonic meeting. The Volume of the Sacred Law to a Christian is the Bible; to Freemasons of other faiths it is the book held holy by them. The Oaths of Freemasonry - The obligations taken by Freemasons are sworn on or involve the Volume of the Sacred Law. They are undertakings to keep secret a Freemason's means of recognition and to follow the principles of Freemasonry. The physical penalties are simply symbolic. The commitment to follow the principles of Freemasonry is deep, and entirely appropriate to this form of obligation. Freemasonry Compared with Religion-Freemasonry lacks the basic elements of religion:

- a It has no dogma or theology (and by forbidding religious discussion at its meetings will not allow a Masonic dogma to develop).
- b It offers no sacraments.
- c It does not claim to lead to salvation, by works, secret knowledge or any other means (the secrets of Freemasonry are concerned with modes of recognition, not with salvation).

Freemasonry Supports Religion - Freemasonry is far from indifferent to religion. Without interfering in religious practice, it expects each member to follow his own faith, and to place his duty to God (by whatever name He is known) above all other duties. Its moral teachings are acceptable to all religions.

FREEMASONRY AND RELIGION ARE COMPATIBLE

by Forrest D. Haggard

MSA Short Talk Bulletin - November 1989

[Forrest D. Haggard was ordained by the Kansas Church of Christ and is Founding Pastor of the Overland Park Christian Church (Disciples of Christ) where he has served since 1953. He has been in the ministry for 44 years and a Master Mason for 43 years. He has served the Church by being President of the World Convention of Churches of Christ (1975-1980) and Freemasonry by being (Grand Master of Kansas 1974-75. He is both York Rite (Red Cross) and Scottish Rite (33 ∞)]

FOREWORD

Freemasonry is not, in and of itself, a Christian organization. Rather, it is one that numbers among its members many who are Christian. One of our great strengths is the

ability to accept those of differing faiths into our fellowship.

However, Freemasonry has come under attack from some segments of Christianity, particularly those considered to be "fundamentalists."

It is to those members of the Masonic Fraternity who are Christian that this Short Talk is primarily addressed. Many Masons have had to agonize over choosing between their Christian faith and their Masonic membership, believing the two to be in conflict.

It is hoped that this Short Talk will be a source of comfort and understanding to those who are in such turmoil as well as informative and a guide to those who have questions about the role of the Mason with respect to his religious beliefs.

[This Short Talk is directly addressing the Christian, but the truth it contains applies to all who believe and serve one God! -Editor]

The recent revival, by fundamental Christianity, of anti-Masonry has created a small storm within both religious and fraternal circles. Over the past two years, I have listened to, watched on TV or read every program, article and item concerning the modern day anti-Masonic movement that has been called to my attention. It has been good for me. I have re-examined my own membership in all of my "other than the Church" commitments. I have reached a considered decision that Freemasonry is not now and never has been detrimental to my Christian faith and doctrine. In fact my fraternal relationships have strengthened and assisted me in my ministry as well as in my personal faith and life.

I have found three predominant reasons for the existence of the critics:

One. Personal and personality conflicts are present. Freemasonry is a human organization with no claim to Divine origin. In any human organization you have human frailties. Where you have a structure you have "assumed power or prestige" and with that you have conflicts. Some critics have had a "bad experience" in their Masonic connections. (Just like local congregations have people who came from some other church where things were "bad.")

Two: Political, social or religious dictatorships or hierarchical structures cannot, in fact do not dare, tolerate differences of opinion. They cannot afford any dissension or freedom of thought. Under their rule, Freemasonry and all like groups, must be attacked or destroyed. Such systems may claim to be open minded but they depend on their constituents or followers to have minds closed to all but their own particular "way" or doctrine. Freemasonry promotes freedom of thought and discussion.

Three. Money: I always listen and watch for the "bottom line" whenever I am watching the "Christian" TV station or listening to a "religious" broadcast. The bottom line is an appeal for membership in their group and for support funds. In spite of all of the revelations of graft, greed, corruption and immorality on the part of the hawkers of fundamental Christianity, their kind continues. They are an embarrassment to the Church. I have to assume that Satan rubs his hands in glee as their message of hate, exclusiveness and divisiveness goes out to the public.

I call your attention to some other factors:

The same voice that speaks out against Freemasonry often also speaks out against any other type, kind, style, or form of religious faith other than their very own. The same families that have left my congregation because I am a Freemason came to our Church because where they were was not of the “true” faith. And they have already left where they went from my congregation because that place was not the “true faith” either.

Remember that Freemasonry is not a single minded organization. It is a multitude of structures, groups, and units that are tied together by a common historical tradition. We have no “one voice,” nor one leader, nor one ritual. Our critics pick and choose their quotes or dramatizations from any era, source or supply that meets their particular needs.

I have never argued with single minded fundamentalists. They are always, ALWAYS, in their own mind, absolutely right. They must destroy all other systems to prove their own right to exist. They can always justify their stance on the basis of their own interpretation of their Source (such as the Word). And they need money to exist. If they cannot survive on their own, then they must invade or utilize some already proven source (such as the type and quality of people who make up most fraternal groups and most especially Freemasonry).

I represent a whole host of competent hardworking ministers who labor in a parish and who really carry the load of pastoral care and concern. Many of us belong to fraternal, civic or community groups. We do so with personal joy at the sense of unity, openness and sense of morality that these groups promote. These groups are not organized religion. They not only do not compete with the Christian faith, but in reality are supportive of it. It is disturbing that the opponents of Freemasonry are, in effect, attacking that which is supportive of Christian faith. The “Christian” anti-Masonic leaders are not only inaccurate in their attack on Freemasonry but they are, in my opinion, making a far more serious attack on the basic Christian faith under whose banner they claim to operate.

How do I respond to these attacks? What do I say? I do not respond directly to the attacker. The attacker is shrewd. He attacks the weak spot of his enemy. In our case that weakest spot is not, as the attacker would have you believe and thus defend, in our rituals, customs and traditions. It is in the members themselves who have had only a ritualistic education about Freemasonry.

Where Freemasonry has instructed its candidates in its history, purpose and intent and where a local Lodge is going about its business with pride and dignity, there is very little that anti-Masonic groups can do to destroy the Craft.

FREEMASONRY AND THE ANCIENT WISDOM

[author unknown]

Dormer Masonic Study Circle - [date unknown]

Members of Masonic Study groups are naturally keen students of the origin and history of the Craft, and a number of serious minded inquirers frankly admit that a perusal of the available literature on the subject has left them confused and unconvinced. In this paper, therefore, it is proposed to trace a rough outline of a movement which is as old as humanity itself and the purpose and doctrine of which are still faithfully if very rudimentarily preserved in our Masonic system. By this means an endeavor will be made

to answer the main questions asked by many students who are genuinely seeking for fuller enlightenment, such as; What was the nature of the Ancient Mysteries which modern Freemasonry is claimed to perpetuate? Can we justify the need for their perpetuation today? For what purpose was Initiation instituted? Did it at any time serve any real purpose or can it do so now? On a satisfactory solution of these problems depends, to a great extent, a comprehension of the aims and ideals of the Masonic Order.

Now one of the first things to impress itself upon any student of Masonic literature and comparative religion is the remarkable-presence of common factors, common beliefs, doctrines, practices and symbols, in the religions of all races alike, whether ancient or modern, civilized or barbarian, Christian or pagan. However separated from others by time or distance, however intellectualized or primitive, and however wide-their differences in important respects, each people is found to have employed and still to be employing certain ideas, symbols and practices in common with every other. A close examination of Masonic literature confirms and amplifies this impression, for the student will find that numerous authors connected with the Craft have demonstrated that there is a close correspondence to be found in the various apparently unrelated systems, and they have further emphasized how ancient and universal are the ideas, symbols and practices which are embodied in our modern system of Freemasonry. There is one thing, however, that the student invariably has great difficulty in determining, and this is the reason for the antiquity and universality so clearly in evidence according to the existing records. It is unfortunate that the majority of those who have written treaties on Masonic history and purpose have neglected to give an explanation on this point, and since it furnishes us with the essential clue to the entire problem of the genesis, the history, and the reason for the existence of Freemasonry, it is so important to clear up the matter before proceeding with the general outline of our subject.

If one perseveres with research and reflection, it will become apparent to the student that the universality and uniformity noted by historians are due to the fact that at one time, long back in the world's past, there was implanted in the minds of the whole human family - which was then, doubtless, much more concentrated than at present - a root-doctrine in regard to the nature and destiny of the soul of man and its relation to the Deity. In all Scriptures and cosmologies the tradition is universal of a "Golden Age," an age of comparative innocence, wisdom and spirituality, in which racial unity and individual happiness and enlightenment prevailed; in which there was that open vision for want of which it is recorded that a people perisheth, but in virtue of which man were once in conscious conversation with the unseen worlds and were shepherded, taught and guided by the "gods" or discarnate superintendents of the infant race, who imparted to them the sure principles upon which their spiritual welfare and evolution depended. The testimony concerning this "Golden Age" is found to be recorded in all languages, and it is unanimously stated to be the period of the early beginnings of the Human Race. In these early days we learn that the psychic and physical intellect in man was dormant, and we are told that it was on this account that infant humanity was guided and taught under the direct superintendence of divine Teachers and Instructors. It is of particular significance to Freemasons to find that tradition affirms that it was under the guidance of these Instructors that humanity was taught its first notions of all the arts and sciences, and that it was They who laid the foundation-stone of those ancient civilizations which so sorely puzzle our modern generation of scholars. This will account for the fact that no matter

how far back into the night of time archaeological or other investigations are extended, high stages of civilization are found, each having an elaborate numerical system; where, according to modern scientific theories, only the most primitive conditions might be expected. The presence of fully developed numerical systems in ancient civilizations proves that the science of numbers was not slowly evolved by primitive man learning to count on his fingers, as is popularly supposed, and confirms the tradition of a fully elaborated system of computation which was revealed to the priesthood of the early Races by the Spiritual Teachers of mankind.

We of today pride ourselves upon being wiser and more advanced than primitive humanity. We assume that our ancestors lived in moral benightedness out of which we have since gradually emerged into comparative light. All the evidence, however, negatives these suppositions. In fact it indicates that primitive man, notwithstanding his intellectual undevelopment according to modern standards, was spiritually conscious and psychically perceptive to a degree undreamed of in our day. It is therefore ourselves who, for all our cleverness and intellectual development in temporal matters, are nevertheless plunged in darkness and ignorance about our own nature, the invisible world around us, and the eternal spiritual verities. We may, then, well inquire how it is that we have departed so far from our original state, and once again tradition comes to our assistance.

The tradition is also universal of the collective soul of the human race having sustained a "fall" a moral declension from its true path of life and evolution, which has had the effect of severing it almost entirely from its creative source, and which, as the ages advanced, has involved its sinking more and more deeply into physical conditions. This has resulted in its splitting up from a unity employing a single language into a diversity of conflicting races of different speeches and degrees of moral advancement, and has been accompanied by a progressive densification of the material body and a corresponding atrophy of the spiritual consciousness. This tradition of our extrusion of Fall, howsoever occasioned, from the more immediate precincts of Deity is so catholic a one that it must have been a canon of the root-doctrine or protoevangel which lies at the back of all the great religious systems of history. Antiquity and universality constitute; of course, inadequate evidence of its truth for modern rationalism, but for the genuine student testimony to it can be adduced from another quarter. This will be found in the voluble sacramentalism of Nature where it is perpetuated and registered in such a manner as will be readily discerned by the seeing eye and understanding mind. In our day, evolution, or the perpetual tendency of things upwards, has come to be generally accepted as a cosmic process. But does not the capacity for rising imply necessarily an antecedent falling? The logical value of the evolutionary hypothesis, as of every hypothesis can only be appraised by contrasting it with its antithesis, and the laws of human logic, as Freemasons should well know, are shadows of those of the LOGOS, the Divine Logician. The truth, then, of the Fall, has been perpetuated in our phenomenal world by the fact that to fall is the property of everything material. Purified spirit alone is capable of ascension, of counteracting the law of gravitation, which, as shown in the allegory of the flaming sword of the Cherubim guarding Eden, rigidly excludes from ascending all that is unfit to inhabit a world more advanced than a physical one. Thus the initial act in the earthly existence of every seed, and germ, and egg, of every newborn animal and child, is to fall to the ground. At the very outset of its career it therefore rehearses in its own form or person the primal Fall of Cosmic Spirit into the plane of Nature, while its subsequent function is to rise and grow

physically or morally according to its kind.

So far as it affects humanity, the doctrine of the Fall, portrayed in the Biblical legend of Adam and Eve and their expulsion from Eden, was not due, as is popularly supposed, to the transgression of an individual, but was the result of a defect in the collective or group-soul of the Adamic Race, and was a process covering vast cycles of time. Such is the unanimous testimony of the Ancient Wisdom-tradition and despite its rejection by many in our day, it is my conviction that we cannot adequately apprehend the divine scheme unless we realize that the Fall was an incident thereof that was ordained by, and that existed primally in the prescience of, Deity; that the descent of spirit and its incarnation in the material world was a process as gradual as has been, and is, the rise, the emergence, of spiritual life from within its present physical limitations. The incarceration of spirit, therefore, in material conditions, involving, as it did and does still, the struggle for emancipation and the knowledge of evil, was, and is, essential and necessary to enable the spirit of man to become self-conscious of its own inherent perfection and divinity, by undergoing an experience which is the antithesis of its own birthright in a plane of existence which is the antipodes of its natural home. Hence it follows that Redemption is the necessary complement of Creation, and accordingly we find that tradition asserts that as a consequence of the Fall it was necessary and within the Divine Providence that humanity should be redeemed and restored to its former high estate, the restoration in turn requiring vast time cycles for its achievement. And it required something further; It required the application of an orderly and scientific method under skilled direction, and we may reasonably inquire; whence could come that skill and scientific knowledge if not from the Divine and now invisible world, from those "gods" and guardians of the erring race of whom all the ancient traditions and sacred writings tell? Would not that skilled method be properly described if it were termed, as in our modern Freemasonry it is termed, a "heavenly science" and a "noble science," and would it not be welcomed in the words that Freemasons in fact use, "Hail, Royal Art!" Those of our Brethren who here responsible for the inscription set out on the Foundation Stone of the first Freemason's Hall, which was consecrated on the 1st, May, 1775, clearly recognized this fact, because in declaring the authority under which the English Craft claims precedence and jurisdiction over the "whole body of Brethren throughout the world," they re-affirmed the "Ancient Landmark" concerning the origin of the Science in the significant words, "It comes down from Heaven."

To the spiritual guardians of primitive man, then, we must attribute the communication of that universal science of rebuilding the fallen temple of humanity, and to this source we must credit the distribution, in every land and among every people, of the same or equivalent symbols, practices and doctrines. This was the one holy Catholic Religion "throughout all the world," and it laid down the ancient and established "usages and customs" to be followed at all times by everyone willing to accept its discipline. It was the "Sacred Law" for the guidance of fallen humanity, a law valid from "time immemorial," or, in other words, from the dawn of time till its sunset, and of which it is written, "As it was in the beginning, is now and ever shall be, world without end."

This universal science is related to have originated in the East, for the East, in every sense, geographically, astronomically, and spiritually, is ever the source of light "Ex Oriente Lux" (Out of the East Light) - and as humanity itself became diffused and

distributed over the globe, to have gradually spread towards the West. The record of this truth is retained in our modern Instruction Lectures in the cryptic phrase, "Learning originated in the East and thence spread its benign influence towards the West" (Fourth Section, First Lecture). During the process of the distribution of humanity there came about that progressive densification of the material body and consequent atrophy of spiritual perception already mentioned, and on account of this the influence of the Wisdom-teaching became correspondingly diminished, although its principles remained as valid and effective. To follow the course of its progress in any detail would require a long treatise, and is therefore outside the scope of the present Paper, but it should be noted that despite human vagaries and conceptions the Light, like that of a Master Mason, has never been wholly extinguished, however dark the age, and according to tradition the present age is spiritually the darkest of the dark ages. It is truly declared that "God has never left himself without a living witness among men," and among the witnesses to the Ancient Wisdom is the system we know as Freemasonry; a faint and feeble flicker, perhaps, but nevertheless a true light and in the true line of succession of the primitive doctrine.

The earliest teaching of the Mysteries traceable within historic time was in the Orient and in the language known as Sanskrit - a name itself significant and appropriate, for it means Holy Writ or "Sanctum Scriptum"; and for the very great lights on the Ancient Wisdom one must still refer to the religious and philosophical scriptures of India, which was in its spiritual and temporal prime when modern Europe was frozen beneath an ice-cup. But races of men, like individuals, have their infancy, manhood and old age; they are but units, upon a larger scale than the individual, for furthering the general life-purpose. When a given race has served or failed in that purpose, the stewardship of the Mysteries passes on to other and more effectual hands. The next great torch-bearer of the Light of the world was Egypt, which after many centuries of spiritual supremacy, in turn became the arid desert it now is both spiritually and materially, leaving nevertheless a mass of structural and written relics still testifying to its possession of the Doctrine in the days of its glory. From Egypt, as civilizations developed in adjoining countries, minor centers for impacting the knowledge were instituted in Chaldea, Persia, Greece and Asia Minor, and a record of this diffusion is preserved in the V. of the S.L., for the EXODUS is, in one of its many allusions, a witness to the passing on of the catholic mysteries from Egypt to new and virgin regions for their enlightenment.

Of these various translations those that concern us chiefly are two; the one to Greece, the other to Palestine. We know from the V. of the S.L., that Moses was an initiate of the Egyptian Mysteries and became learned in all its wisdom, while the writings of the Alexandrian Philosopher Philo Judaeus, called Philo the Jew, inform us that in Egypt Moses became "skilled in Music, Geometry, Arithmetic, Hieroglyphics and the whole circle of the arts and sciences." In other words he became in a real sense a Master Mason and as such, qualified himself for his subsequent great task of leadership of the Hebrew people and the formulating of their religious system and rule of life as laid down in the Pentateuch. The Mosaic system continued, as we know, along the channel indicated in the books of the Old Testament, and then after many centuries, effloresced in the greatest of all expressions of the Mysteries, as disclosed in the Gospels of the New Testament, or New Witness, involving the enfoldment, comprehension, and in gathering of the religious past of the whole world, centralized under the Supreme Grand Mastership of Him who is

called the Light of the World, and embodying all the characteristics, legends, and symbols hitherto appertaining to the central figures of preceding dispensations, proclaiming the unity of all human aspiration, and formulating in one grand system the doctrines of both the East and West.

Concurrently with the existence of the Hebrew Mysteries under the Mosaic dispensation, the great Greek school was developing, which originating in the Orphic religion, culminated and came to a focus at Delphi and generated the philosophic wisdom associated with Athens and the Periclean age. Greece was the spiritual descendant of both India and Egypt, and we know that the great Initiate who is accorded the title of Pythagoras journeyed to India before being received in Egypt to take his final initiation prior to founding the school at Crotona associated with him. Plato also tells us that aspirants for initiation visited Egypt before promoting spiritual advancement in Greece.

It will not be possible to deal adequately with all the Mystery-systems in this Paper, although for purposes of illustration in regard to our present subject a reference will be made to one of the most famous of them, the Eleusinian, which existed in Greece for several centuries. The word "Eleusis" means light, and therefore initiation into the Mysteries of Eleusis proclaimed the quest of the aspirant for light, in precisely the same sense as the Freemason today is made to declare that "Light" is the predominant wish" of his heart. In alternative terms, the candidate sought to be endued with "a competency of the Divine wisdom," and was prepared to voluntarily submit himself to a process whereby he became transformed from the natural state into a spiritual state. Initiation, therefore, meant the gearing of the consciousness of the candidate to a new and higher principle, the making of a new man in the sense of attaining a new method of life and a new outlook upon the universe. Speaking of this process St. Paul writes in his Epistle to the Ephesians. "And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." This process of "putting on the new man" spoken of by St. Paul in the 4th Chapter of his Epistle to the Ephesians (verses 23 and 24) involves our comprehension of the esoteric or spiritual interpretation of an Immaculate Conception, or, in other words, the bringing to birth of the Divine Principle to function within the organism of the natural man. In Freemasonry this mystical birth is reproduced by the name "Lewis," which is traditionally associated with the Craft. The word "Lewis" is an excellent example of the cryptic language deliberately employed by the compilers of our Ritual, for on close examination it will be found to be a corruption of Eleusis and other Greek and Latin names indicating Light. Hence it is that in our Instruction Lectures "Lewis" is said to designate "the son of a Freemason," but assuredly this has no reference to human parentage and sonship. It refers to the mystical birth of the Divine Light, the Light of the World, in oneself; as a familiar Scriptural text has it, "Unto us a child is born, unto us a son is given," truly an exalted parentage. The Instruction Lectures further describe a "Lewis" as something which "when dovetailed into a stone forms a clamp and enables the Mason to raise great weights to certain heights, while fixing them on their proper bases," all of which is a concealed way of expressing the fact that, when the Light of Divine Wisdom is brought forward from man's submerged depths and firmly grafted or dovetailed into his natural organism, he then becomes able easily to grapple with difficulties, problems and "weights" of all kinds which to the ordinary man are insuperable.

In the time that the Eleusinian Mysteries flourished as a public institution it was regarded as essential by the cultured to apply for initiation, on the grounds that the training and instruction were religiously conducive to the making of good men and good citizens, and it is worthy of mention that in our day substantially the same message has been conveyed to the popular world through the medium of the public press by the Aims and Relations Committee of the United Grand Lodge of England. In former times, however, the principles of the Initiation science were not communicated to candidates, merely by the discharge of certain ceremonial formalities, and educated men applied to enter the Mysteries in the same way that in our day students go into residence at a University and are required to graduate. The future development and value of the Masonic Order as a moral force in society will depend, therefore, upon a revival, in a form adapted to modern conditions, of the ancient Wisdom-teaching and also of the practice of those Mysteries which became prescribed fifteen centuries ago, but of which modern Freemasonry is the direct and representative descendant.

At the time when the Mysteries flourished, accepted candidates were graded according to their moral efficiency and their intellectual or spiritual stature. For a period of years they underwent disciplinary intellectual exercises and bodily asceticism, during which they were subjected to periodical tests in order to determine their fitness to proceed to the more solemn and serious processes of actual initiation. Initiation was administered only to those who were duly qualified, and the precise nature was of a secret and closely guarded character. An echo of this progress by regular stages is found in our present day ritual, in the information given to the candidate during the Ceremony of Initiation, stipulating that "their are several degrees in Freemasonry with peculiar secrets restricted to each" and the accompanying reminder that these are "not conferred upon candidates indiscriminately, but only according to merit and ability." The education of aspirants for Initiation was directed solely to the cultivation of the "four cardinal virtues," and this at once brings to mind the reference in our own Lectures wherein it is affirmed that "tradition informs us" that they "were constantly practiced by the majority of our ancient Brethren." A further qualification prerequisite to a participation in the higher order of life was the study of the "seven liberal arts and sciences." The construction put upon these virtues and sciences was, however, a much more advanced one than the modern mind considers adequate; and it is interesting to note that although we have not departed from the essential curriculum in theory in the Craft today, in the matter of practice there is a wide difference. For instance, with our Ancient Brethren the virtue of TEMPERANCE involved the complete control of the passional nature; FORTITUDE, implied a courage which is undismayed by adversity, and which permits of no deflection from the goal in view; PRUDENCE, comprehended that deep insight leading to forward-seeing and producing the prophetic faculty of seer-ship; JUSTICE, demanded unswerving righteousness of thought, word and deed. The "arts and sciences" were also of a positive nature, and they were termed "liberal" because the educational curriculum was expressly designed to "liberate" the soul of the aspirant from the illusions incident to the natural state. Thus GRAMMAR, LOGIC and RHETORIC were treated as disciplines of the moral nature, by means of which irrational tendencies were eradicated and candidates trained to become living witnesses of the universal Logos and effectively speaking with the "tongue of good report." GEOMETRY and ARITHMETIC were sciences of transcendental space and numeration, the complete comprehension of which provided the key to both the Universe

and man himself, for each expression of life was shown to have its number, rate of vibration or wave length, its form and particular place in the Grand Plan of T.G.A.O.T.U. The science of ASTRONOMY not only included the observation of the heavenly bodies, but was primarily directed to the study of metaphysics and the correct understanding of the distribution of the forces in, and determining the destiny of, individuals, nations and the race. Finally, MUSIC, was not confined to the study of vocal or instrumental works, but was concerned with the adjustment of the personal life into harmony with the Center of All Life, God, by the living practice of philosophy.

The Eleusinian Mysteries, then, involved much more than a merely notional philosophy; they required also a philosophic method of living, and this method was divided into two main parts, which were known as the Lesser and the Greater Mysteries. In the Lesser Mysteries the elementary instruction was imparted, but the object of these was to enable candidates to proceed with the task of purifying and adapting their lives to the truths which were disclosed to them. The Greater Mysteries related to developments of consciousness within the soul itself, and were connected with the new and intensified life which was the direct result of fidelity to the prescribed disciplines. To draw a faint analogy, the Lesser Mysteries stood in the same relationship to the Greater as our present Craft degrees do to the Holy Royal Arch. Candidates who became proficient and properly prepared in accordance with the curriculum of the Lesser mysteries were eventually admitted to initiation in the Greater, while those who failed to qualify were not permitted to proceed. The decree restraining unqualified candidates from advancement to the Greater Mysteries was not arbitrary, but was absolutely necessary in the interests of candidates themselves because inward purity of heart and mind, coupled with the possession of the four cardinal virtues, was essential to the ordeals of actual initiation, which otherwise rendered the aspirant liable to insanity and obsessions. It was for this reason that the number of qualified candidates amounted to only a small percentage of those who entered the Mysteries, and this law remains valid in our day for we find the same truth restated in the V. of the S.L., which is the text book of our modern system, in the familiar words, "Many are called, but few are chosen."

One qualification above all was demanded from those who applied to enter the Mysteries, - humility, and it is for admission into important to note that the candidate for admission into Freemasonry is still required to come "humbly soliciting." The reason for this was, and still is today, that the wisdom into which the Mysteries and initiation admit a man is foolishness to the worldly minded. To attain it a candidate must therefore be prepared for a complete and voluntary renunciation of worldly wisdom and this may involve his finding negated everything he has previously held to be true, and which, furthermore, those among whom he ordinarily mingles will continue to believe, and insist, to be true. Speaking of this manner of approach to the comprehension of things spiritual, St. Paul, in his Epistle to the Corinthians, declares, "Let no man deceive himself, if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (1st. Corinthians; Chapter 3, verse 18). The candidate for the Christian Mysteries was instructed that he was to be content to "become a fool for the kingdom of heaven's sake," and was to be ready to suffer adversity and ridicule, should the necessity arise. This was one of the prime reasons for secrecy and one - though not the only one - of the origins of the Masonic injunction as to secrecy. In the public processions of the Lesser Mysteries of Eleusis, the sacramental vessels and elements were carried upon the back of an ass, to

signify that for the reception of divine knowledge "humility is an essential virtue," while in the V. of the S.L., the same thing is symbolized by the Palm-Sunday ride into Jerusalem of popular conception, of which we read, "thy King cometh unto thee, just and having salvation; lowly and riding upon an ass." Apuleius, in the "Golden Ass," provides the explanation when he writes, "There is no creature so able to receive divinity as an ass; into which if ye be not turned, ye shall in no wise be able to carry the divine mysteries."

In addition to the practical instruction included in the curriculum of the Mysteries, another and greatly educative means employed was the expression by means of myths of truths of the Divine world and the entire spiritual history of man. The Greek mythologists were adepts at expressing cosmic and philosophic truths in the guise of fables which conveyed theosophic teaching to the discerning and veiled it from the profane. Myth-making was a science, and not, as many allege, an indulgence in irresponsible fiction, and by their presentation in dramatic form candidates were instructed in the fundamental verities of life. One of the best known of the Greek myths is that of Demeter and her daughter Persephone, which was performed annually with great ceremony at the Eleusinia. It told how the maiden Persephone strayed away from Arcadia (heaven) and from her mother Demeter, to pluck flowers in the fields of Enna, and how the soil there opened and caused her to fall into the lower dark world of Hades ruled over by Pluto. The despair of the mother at the loss of her daughter reached Zeus, the chief of the Gods, with the result that he ordained that providing that the girl had not eaten of the fruit of Hades, she should forthwith be restored to her mother for ever, but that if she had so eaten she must abide a third of each year with Pluto and return to Demeter for the other two thirds. Inquiry proved that unfortunately Persephone had eaten a pomegranate in the lower world, so that her restoration to her mother could not be permanent, but only periodic. This myth is the story of the human soul and is of precisely the same nature as the Mosaic myth of Adam and Eve and the apple, and, as the parable of the Prodigal Son, neither of which have any physical reference. Persephone denotes the human soul, generated out of that primordial incorruptible mother-earth which the Greeks personified as Demeter, in the same way as the Mosaic narrative speaks of God forming man out of the dust of the ground. Her straying from her Arcadian home and heavenly mother in quest of flowers (flowers symbolizing fresh experiences) in the fields of Enna, corresponds with the same promptings of desire that led to Adam's disobedience in the Garden of Eden and his fall thence to this outer world. The word "Enna" signifies "darkness and bitterness," which is the result of unruly desires, and a fuller explanation of the meaning will be found in the V. of the S.L., where it is translated from the original as GEHENNA. Pluto, is designated the "god of riches," meaning the riches of wisdom and experience, and it is into his kingdom that Persephone fell. The "eating of fruit" alludes to the inferior pleasures of this lower plane of existence, which, as the Pomegranate symbolizes, is many-seeded with illusions and vanities. Until these false tendencies are eradicated until the desires of the heart are utterly weaned from external delights, there can be no permanent restoration of the soul to its source, but merely the periodic respite and refreshment that physical death brings when it withdraws the soul from Pluto's realm to the heaven-world, to be followed again and again by periodic descents into material limitations and re-ascents into discarnate, conditions, until it becomes fully perfected.

Freemasonry, as already indicated, being the lineal descendant of the ancient Wisdom-teaching, follows the traditional method of imparting instruction by means of

myths, and its canon of teaching in the Craft degrees contains two such myths. The first is that of the building of King Solomon's Temple, and the second, the narrative of the death and burial of the Master Builder related in the traditional history. To the literal-minded, the building of the Temple at Jerusalem appears to be the history of an actual stone and mortar structure which was erected by three Asiatic notables, one of whom conceived the idea, another supplying the building material, whilst the third was the practical architect and chief of works. The two former are said to have been kings of adjacent small nations; the third was not a royalty, but was apparently a person of no social dignity and a widow's son. For the good of Freemasonry in general, let it be clearly stated in the words of St. Paul, "Which things are an allegory," for the Masonic Temple of Solomon is not one of common brick and stone. It is fashioned out of that "unhewn stone" or incorruptible raw material out of which the Creator formed the human organism. The Jerusalem in which this temple was built was obviously not the geographical one in Palestine, but refers to the eternal "city of peace" in the heavens, or, in other words, "that House not made with hands"; not, as St. Paul also affirms, "the Jerusalem which now is," but "the Jerusalem which is above, which is the mother of us all" (Epistle to the Galatians, Chapter 4, verse 26), and thus corresponding to the Greek

Demeter. Neither were the builders of the Temple three human personages resident in the Levant, for their names are the personification of the Divine energy considered in its three constituent principles, which are otherwise spoken of in our Lectures as Wisdom, Strength and Beauty. These three principles of "Pillars" as they are also termed in the Instruction Lectures, are personified by S. K. of I., H. K. of T., and H. A., and an explanation of their concealed significance is necessary in order to properly interpret the myth. Solomon personifies the primordial Life-Essence or substantialized Divine Wisdom which is the basis of our being; this is described as "King of Israel" because Israel means "cooperating or ruling with God." To conjoin this transcendental Life-Essence to a vehicle which should give it fixity and form required the assistance of another "kingly" principle, personified as "King of Tyre," who therefore may correctly be said to have supplied the "building material." In Hebrew the name "Tyre" signifies "rock" and refers to strength or durability, and the conjunction of Solomon and Hiram of Tyre (Life-Essence and Mold or Matrix) therefore represents the groundwork of the soul, which is made functionally effective by the addition of the third principle described as the "widow's son," and personifying the active intellectual principle or Logos. Thus H. A. is the Christ-principle immanent in every soul; crucified, dead and buried in all who are not alive to its presence, but nevertheless resident in all as a saving force. Again to quote St. Paul, "Christ in you, the hope of glory." The description of this principle as "the widow's son" reflects in our modern system a beautiful piece of the Gnostic symbolism, and refers to the widowed nature of the Divine Motherhood as the result of the defection from wisdom of her frail children. The true Gnosis informs us that only those children who are striving while in the flesh to rejoin their Mother are worthy to be known as "sons of the widow," and as our ceremonial rite clearly indicates, it is from these laboring at the task that the traditional petition is addressed to all those who have rejoined her, "Come to my help ye sons of the Widow, for I also am the Widow's son."

The Temple of the human soul, primordially constituted of the three principles exemplified in due balance and proportion and divinely pronounced to be "very good," has owing to the certain untoward incident, which is the subject of our central Masonic

legend, been thrown down from its primitive eminence. Its fall has been effected by the disproportioned, unbalanced, and therefore, disorderly abuse of its inherent powers. Thus man is now, figuratively speaking, a ruined temple, over which it is written, "Ichabod," - "the glory has departed" for severed from conscious intercourse with his Vital and Immortal Principle, man is a prisoner in captivity to himself and his temporal nature; it remains for him to retrace his steps and rebuild his temple. Hence it is that the Masonic candidate is counseled to continue no longer in bondage to his self-made illusions and the attractions of "worldly possessions," but to become a free man and a Mason, engaged in the work of shaping himself into a "living stone" for the cosmic temple of a regenerate Humanity. In the Craft to be installed in the "Chair of King Solomon" means, therefore, in the true sense; the re-attainment of "that which is lost," and this is rightly represented to be the aim of every Freemason. In fact if we do not re-attain the Divine Wisdom during our sojourn in this world, we miss the opportunity, since it is universally attested to that the after-death state is not one of labor, but of refreshment and rest, where no real progress is possible. Initiation, therefore, was instituted to impart the science of re-attainment, but we are reminded as the Ancient Mysteries taught, that the soul that never even begins this work in this world, will not be able to begin it in the hereafter, and will remain suspended in the more tenuous planes of this planet, until such time as it is again indrawn into the vortex of generation by the ever-turning wheel of life. It is for this reason that the Masonic candidate is admonished, "be careful to perform your allotted task while it is yet day," the implication being that stated in the V, of the S.L., "Now is the time for salvation, for the night cometh when no man can work." The Masonic conception of the "Grand Lodge Above" is also in accord with the teaching contained in the V. of the S.L. concerning the post-mortem levels of existence, for we read that, "In my Father's house are many mansions," or, literally, resting places, and that they and their occupants are graduated in hierarchical order according to their degree of spiritual eminence. "As Above, so Below," affirms the ancient axiom, but unfortunately the modern world has lost all sense of the principle of hierarchy, which, since it obtains in the higher world, ought to be reflected in this. Freemasonry, however, preserves the witness to this graduation in the symbolic distribution of its membership, for above the Craft Lodge there presides the Provincial Grand Lodge, while beyond that rules the Grand Lodge of the nation. Then theoretically higher than any of these is the Royal Arch Chapters with the Provincial and Grand Chapters at the summit. Also in the symbolic clothing worn by the members of each of these ranks, the observant student will perceive the intention to give appropriate expression to the truth which is thereby signified. Thus the pure white Masonic Apron is fringed with a pale blue in the case of junior Brethren, a pale shade of that blue which, even in physical nature, is the color of the heavens. In the case of the seniors of the Provincial and Grand Lodges the pale blue of the Craft is intensified to the deepest degree, and the clothing is adorned with gold lace, thus emblemizing that which is referred to by the Psalmist, "The King's daughter (the soul) is all glorious within, her clothing is wrought of gold." Proceeding to the Royal Arch it will be observed that the devotional blue of the Craft is now indented with red, the color of fire denoting spiritual arbor, and the blend of these results in purple which in both earth and heaven is always the prerogative of royalty. Thus it is, that by their clothing in the various grades, the members of the Masonic Order are emblematic on earth of the angels, archangels and all the company of Heaven.

And now, Brethren, may I conclude this Paper, and close, as every Lodge is closed, in peace and concord with all my Brethren, and with the ancient prayer that the Order may be preserved of God, and its members cemented with every virtue. If, in what I have written, Freemasonry has been given a conception spiritualized beyond the measure of its common understanding, I have but followed the example of our Ancient Brethren, who lifting their eyes to the hills whence cometh strength, wrought their work upon the highest eminences of the mind and discerned the Mysteries, not with eyes of flesh, but with the vision and understanding of the spirit. It may be that few are prepared to ascend to those high hills today, in this more than usually troubled and dark age, but nevertheless some are ready and eager to do so despite the great trials and tribulations which are incident to world in upheaval, and for them I have especially compiled this record. At the moment, the World-spirit is dominant in all institutions. Wisdom is little apparent; for want of vision the people perish; and the quest for light has to be pursued under conditions of peculiar adversity. But, we are reminded that there is a mystery of darkness no less than one of Light; and, in the molding hands of the Great Architect of the House of Life, the darkness and the light are both alike and serve as twin pillars, that, finally, will establish the House in strength. Those, then, who are not yet prepared to mount the higher path of understanding the things of the Craft, are nevertheless incorporated in our great Fraternity, for as we are reminded by the words of a familiar Masonic Ode, we are charged and required to extend:-

“A welcome sweet to all we meet Within our sacred walls; May God still grant that those we greet May haste when Duty calls.”

Finally, it remains with the Craft itself, whether it shall enter upon its own heritage as a lineal successor of the Ancient Mysteries and Wisdom-teaching, or whether by failing to do so, it will undergo the inevitable fate of everything that is but form, from which the spirit has departed.

SO MOTE IT BE.

FREEMASONRY AND THE COMACINE MASTERS

by H. L. Haywood

The Builder - October 1923

In a chapter on the Roman Collegia published last June I referred briefly to the Comacine builder guilds as forming a bridge between the ancient classical culture of Rome and the medieval civilization which grew up after the barbarian invasions had ceased, leaving Europe in a state of more or less quiet. It is now in order to proceed farther into that subject, for it is one that will pay careful examination, especially since so much is being written about it these days pro and con. One friend and Brother, who has a name among Masonic scholars, exclaimed in a recent letter, “I have grown weary of hearing about those blessed Comacines, and how Freemasonry sprang out of their loins, and how they kept the light burning in the Middle Ages. The truth is we know nothing about them.” I could not agree with this colleague because he is undoubtedly wrong in saying that we know nothing about the Comacine masters - we know a great deal - but I could understand why he should be so impatient of those enthusiasts who have been claiming far more for the Comacines than the facts warrant. It will not be our purpose here to attempt to settle

the problem one way or another; a setting forth of such facts as are known, with a brief sketch of the theory concerning their bearing on the history of Freemasonry, will satisfy our present needs.

The Comacine theory was first brought to the attention of the English-speaking Masonic world by a woman, Mrs. Lucy Baxter, who, writing over the pen name of "Leader Scott," published in 1899 a remarkable volume entitled *The Cathedral Builders; The Story of a Great Masonic Guild*, with eighty-three illustrations, issued by Simpson Low, Marston and Company, London. The book is now unfortunately out of print, and growing more scarce all the while, with a rapidly mounting price. This work of 435 pages was followed in 1910 by a kind of codicil, in the shape of a small volume of eighty pages, by our faithful and beloved friend, Brother W. Ravenscroft, called *The Comacines, Their Predecessors and Their Successors*, afterwards published as a serial in *THE BUILDER*, along with many illustrations, and then reissued in book form. Except for scattered references in histories and encyclopedias these two books comprise the sole literary sources for English-speaking Masons, but there is quite an abundant literature on the subject in Italian, some of which should be translated and published in America.

I. HISTORY OF THE COMACINES

As we have already seen, the arts and crafts of the Roman Empire were rigidly organized into guilds, or *collegia*, each of which had in monopolistic control some one business, profession or handicraft. These were destroyed by the barbarians along with the towns and communities in which they were located, but a few of them, at Constantinople and in Rome particularly, survived the holocaust. It is believed that a *collegium*, or a few *collegia*, of architects and their workmen continued in the diocese of Como, situated in the Lombard kingdom of Northern Italy, on and about the lovely Lake Como, which included the districts of Mendrisio, Lugano, Bellinzona and Magadino. Why they remained there is a mystery, but it is believed that the presence of large stone quarries in that region was one reason, and that the strength and relatively high development of the Lombardic state was another. This region, many suppose, remained their seat and center for centuries; hence, their name, "Comacini."

"The expression 'magistri Comacine'," writes Rivoira in his magnificent *Lombardic Architecture* (Vol. 1, p. 108), "appears for the first time in the code of the Lombard king, Rotharis (636-652), where, in the laws numbered CXLIII and CXLV, they figure as Master Masons with full and unlimited powers to make contracts and subcontracts for building works; to have their *collegantes* or 'colleagues' partners, members of the guild or fraternity, call them what you will - and lastly, their serfs (*servi*) or workmen and laborers." Rivoira says that in the region of Como guilds, or *collegia*, had never come to an end, and that many stone, marble and timber yards existed there to attract such workmen.

In his *History of Italian Architecture* Ricci states that the Comacine guilds were made free and independent of medieval restraints and set at liberty to travel about at will, but that statement has received no confirmation in Papal Bulls, the Acts of the Carolingian Kings, or in any of the authentic annalists, though search has often been made, and was made at Rome long before there existed any prejudice against Freemasonry in that quarter. The Comacines extended their influence and activities in the same way as other guilds, by

invitation and contract, and by organization of Lodges in new towns.

When St. Boniface went to Germany as a missionary, Pope Gregory II gave “him credentials, instructions, etc., and sent with him a large following of monks, versed in the art of building, and of lay brethren who were also architects, to assist them.” Italian chroniclers say that when the monk Augustine was sent in A.D. 598 as a missionary to convert the British, Pope Gregory sent along several Masons with him, and that Augustine later on sent back for more men capable of building churches, oratories and monasteries. Leader Scott believes that in both these instances the workmen sent were Comacine masters and bases her contention on the evidence of building methods and styles employed. Similarly, she traces the Comacines into Sicily, Normandy, and into all the large centers of Southern, Italy, in this way explaining how, by a gradual circling outward, the Comacine fraternity of builders came at last to work in nearly all parts of Europe and Britain.

On page 159 of her book Leader Scott gives a valuable summary of the history of the Comacines, basing it largely, one may suppose, on Merzario's *I Maestri Comacini*, Vol. I, a treatise that should by all means be translated and published in this country.

“Let us restate the argument briefly-

- “1. When Italy was overrun by the barbarians, Roman Collegia were everywhere suppressed.
- “2. The architectural college of Rome is said to have removed from that city to the republic of Comum.
- “3. In early medieval times, one of the most important Masonic guilds in Europe was the Society of Comacine masters, which in its constitution, methods and work was essentially Roman, and seems to have been the survival of this Roman college.
- “4. Italian chroniclers assert that architects and masons accompanied Augustine to land, and later Italian continental writers of repute adopted that view.
- “5. Whether this is proved or not, it was customary for missionaries to take in their train persons experienced in building, and if Augustine did not do so, his practice was an exception to what seems to have been a general rule. Besides, a band of forty monks would have been useless to him unless some of them could follow a secular calling useful to the mission, for they were unacquainted with the British language and could not act independently.
- “6. Masonic monks were not uncommon, and there were such monks associated with the Comacine body; so that qualified architects were easily found in the ranks of the religious orders.
- “7. From Bede's account of the settlement of Augustine's mission in Britain, it seems clear that he must have brought Masonic architects with him.
- “8. Gregory would be likely to choose architects for the mission from the Comacine Order, which held the old Roman traditions of building, rather than those of a Byzantine guild, and the record of their work in Britain proves that he did.
- “9. In Saxon as in the earlier Comacine carvings there are frequent representations of fabulous monsters, symbolical birds and beasts, the subjects of some of

these carvings being suggested, apparently, by the Physiologists, which had a Latin origin.

“10. In the writings of the Venerable Bede and Richard, Prior of Hagustald, we meet with phrases and words which are in the Edict of King Rotharis of 643, and in the Memoratorio of 713 of King Luitprand, which show that these writers were familiar with certain terms of art used by the Comacine masters.”

If this account be true it is of inestimable importance to us as giving an explanation of how the arts of civilization, long supposed to have become extinct during the Dark Ages, were never extinct at all but were continued in preservation by the workmen and artists in the Comacine guilds. Those men were more than builders, for they were skilled in many other crafts beside, and understood sculpture, painting, Cosmati work or mosaic, wood work and carving, and also, it may well be, literature and music, along with many other accomplishments belonging; to the civil arts. Like one ship crossing a stormy sea into which all its sister vessels had sunk, the organization of the Comacine masters preserved the ark of civilization until such time as the hurricane cleared from Europe and the seething barbarian tribes themselves became ready for peace and communal life. If there is any unbroken continuity in the history of architecture, if builder guilds of a more modern period can trace any of their arts, traditions and customs back to ancient times, it is through the Comacines that the chain was kept unbroken in the Dark Ages.

It must not be supposed that all this has as yet been solidly established; the Comacine Theory continues to be a theory. Rivoira, who is always so careful, is cautious against accepting too much. He says that we know little about their manner of organization, or about the terms connected with them, schola, loggia, etc. But even so he attributes to them great histories importance, not only as serving as a link with the ancient collegia, but also as paving the way for the magnificent renaissance of art and civilization which as seen in our first chapter in this series, burst into flower in Gothic architecture. His following words bear witness to that.

“Whatever may have been the organization of the Comacine or Lombard guilds, and however these may have been affected by outward events, they did not cease to exist in consequence by of the fall of the Lombard kingdom. With the first breath of municipal freedom, and with the rise of the new brotherhoods of artisans, they, too, perhaps, may have reformed themselves like the latter who were nothing but the continuation of the 'collegium' of Roman times preserving its existence through the barbarian ages, and transformed little by little into the medieval corporation. The members may have found themselves constrained to enter into a more perfect unity of thought and sentiment, to bind themselves into a more compact body, and thus put themselves in a condition to maintain their ancient supremacy in carrying out the most important building works in Italy. But we cannot say anything more. And even putting aside all tradition, the monuments themselves are t here to confirm what we have said.”

Merzario, not quite as cautious as Rivoira, bears witness in the same manner:

“In this darkness which extended over all Italy, only one small lamp remained alight, making a bright spark in the vast Italian necropolis. It was from the Magistri Comacini. Their respective names are unknown, their individual works unspecialized, but the breath of their spirit might be felt all through those centuries, and their name

collectively is legion. We may safely say that of all the works of art between A.D. 800 and 1000, the greater and better part are due to that brotherhood - always faithful and often secret - of the Magistri Comacini. The authority and judgment of learned men justify the assertion.”

Signor Agostino Segredio is similarly convinced, and so expresses himself in a passage quoted on page 56 of Ravenscroft's *The Comacines*:

“While we are speaking of the Masonic Companies and their jealous secrecy we must not forget the most grand and potent guild of the Middle Ages, that of the Freemasons; originating most probably from the builders of Como (Magistri Comacini). it spread beyond the Alps. Popes gave them their benediction, monarchs protected them, and the most powerful thought it an honor to be inscribed in their ranks. They with the utmost jealousy practiced all the arts connected with building, and by severe laws and penalties (perhaps also with bloodshed) prohibited others from the practice of building important edifices. Long and hard were the initiations to aspirants, and mysterious were the meetings and the teaching, and to enable themselves they dated their origin from Solomon's Temple.”

And so also Leader Scott, who Sums up the matter in a sentence:

“Thus, though there is no certain proof that the Comacines were the veritable stock from which the pseudo-Freemasonry of the present day sprang, we may at least admit that they were a link between the classic Collegia and all other art and trade guilds of the Middle Ages.”

Brother Joseph Fort Newton accepts this interpretation in *The Builder's*, where, on page 86, he writes:

“With the breaking up of the College of Architects and their expulsion from Rome, we come upon a period in which it is hard to follow their path. Happily the task has been made less baffling by recent research, and if we are unable to trace them all the way much light has been let into the darkness. Hitherto there has been a hiatus also in the history of architecture between the classic art of Rome, which is said to have died when the empire fell to pieces, and the rise of Gothic art. Just so, in the story the builders one finds a gap of like length, between the Collegia of Rome and the cathedral artists. While the gap cannot, as yet be perfectly bridged, much has been done to that end by Leader Scott in *The Cathedral Builders; The Story of a Great Masonic Guild* - a book itself a work of art as well as of fine scholarship. Her thesis is that the missing link is to be found in the Magistri Comacini, a guild of architects who, on the break-up of the Roman Empire, fled to Comacina, a fortified island in Lake Como, and there kept alive the traditions of classic art during the Dark Ages; that from them were developed in direct descent the various styles of Italian architecture; and that, finally, they carried the knowledge and practice of architecture and sculpture into France, Spain, Germany and England. Such a thesis is difficult, and from its nature not susceptible of absolute proof, but the writer makes it as certain as anything can well be.”

On the other side are authorities who deny the existence of any such fraternity as the Comacines, or else give them a minor place in the history of medieval architecture. R.F. Gould, in the original edition of his *Conche History*, page 105, speaks his mind clearly:

“At the present day the idea of there having been, in the early part of the thirteenth century, Colleges of Masons in every country of Europe, which received the blessing of the Holy See, under an injunction of dedicating their skill to the erection of ecclesiastical buildings, may be dismissed chimerical. Though I must not forget that, according to the well-known and highly imaginative Historical Essay on Architecture (1835) of Mr. Hope - who greatly expands the meaning of two passages in the works of Muratori - a body of traveling architects, who wandered over Europe during the Middle Ages, received the appellation of Magistri Comacini, or Masters of Como, a title which became generic to all those of the profession. The idea has been revived by a recent writer, who believes that these Magistri Comacini were a survival of the Roman Collegia, that they settled in Como and were afterwards employed by the Lombard kings, under whose patronage they developed a powerful and highly organized guild, with a dominant influence on the whole architecture of the Middle Ages (The Cathedral Builders). But, even if such a theory had any probability, it would be far from clearing up certain obscurities in the history of medieval architecture, as the author suggests would be the case. Interchanges of influence were not uncommon, but the works of local schools present far too marked an individuality to render it possible that they could owe much (if anything) to the influence of any central guild.”

On page 175 of the same work Gould refers to George Edmund Street as saying that such a theory as that of the Comacines “seems to me to be altogether erroneous”; Wyatt Papworth as saying that “I believe they never existed”; and on the preceding pages prints a long excerpt from Dr. Milman to the same effect.

It appears to me that this opposition is a reaction to an exaggeration of the Comacine argument. Leader Scott does not claim for them that they themselves laid out European civilization, or founded Gothic architecture (as Dr. Newton appears to do, and which is most certainly an error), or that the founding of all the medieval architectural styles was their work; she holds merely that in and around Lake Como there long existed a guild of architects, and to this guild traced many influences; their influence in various lands she suggests by way of cautious tentative theories, and never wearies of warning her reader that she is feeling her way through the dark; and she believes that the history of this Comacine guild may be traced back to very ancient days, and may be very probably linked on to the history of the Roman collegia.

II. THE COMACINES AND FREEMASONRY

We Masons have long ceased to be moved by the vulgar desire to claim for our Fraternity an impossible antiquity, as if it had been organized by Adam in the Garden of Eden, or was, as one old worthy expressed it, diffused through space before God created the world. Freemasonry is old enough as it is, and honorable enough, not to require that we embellish it by a fabulous lineage. We know that it came into existence gradually, like everything else in our human world, here a little and there a little, and that it was no more miraculous in the past than it is now. At the same time we are interested to observe the rise and prosperity of organizations similar to it, or prophetic of it, wherever or whenever they may have come into existence. The use of cooperation and of fraternity, the employment of the device of secrecy and loyalty to aims above the present moment, the contemplation of such endeavors by our striving fellow men, toiling in the dim twilights

of life, is always an inspiration, and helps to set a glow the ideals of our own Masonry hidden away in the recesses of our souls. It is from such a point of view, I believe, that we should look upon the story of the Comacines; I have not been able to persuade myself that they were in any accurate use of the word Freemasons, or that our own Fraternity has had any but the most tenuous and general historic connections with the Lodges of those old Masters. The story of our Craft is intertwined with the history of architecture, so that any new light on the latter helps us the better to understand the evolution of the former; in this sense, and in the sense defined just above, the story of the Comacines is of value to us, but not as comprising a chapter in the known veridical history of Masonry. The Comacine guild was in many respects similar to the Masonic guilds that came after, and which served as the roots from which Symbolical Masonry ultimately developed, but to see in the Comacine guild the immediate parent of the Masonic guild is not possible, it seems to me, unless we are to trust too much to imagination or are willing to stretch the word "Freemasonry" to mean more than it should.

My own theory, which will be elaborated step by step as these chapters proceed, is that Freemasonry strictly so-called originated in England and in England only that it had its gradual rise among the guilds that grew up with Gothic architecture; that a germ of moralism, religion and ceremonialism in those guilds, chancing to find itself in a favoring environment, out-grew the operative element until in the seventeenth century Lodges began to become wholly speculative; that in this time of transition new elements were introduced from certain occult sources; and that this evolution culminated at last in 1717 with the founding of the Mother Grand Lodge at London, from which all modern Freemasonry has been subsequently derived. I have not been able to satisfy myself, though I have had the will to try, that our Masonry was given to us by the Comacine masters.

Leader Scott herself, whose knowledge of Freemasonry was even less than her opinion of it, was very careful not to confuse the Freemasonry of today with what she rather loosely (too loosely, one may think) calls the "Freemasonry" of the Comacine guild. The passage in which she expresses herself is almost always quoted only in part; I shall give it in full, not only as showing her own theory of the historical connections between the two, but also as revealing her unfortunate lack of knowledge of Masonry as it exists today. The passage quoted begins on page 16 of her book:

"Since I began writing this chapter a curious chance has brought into my hands an old Italian book on the institutions, rites and ceremonies of the Order of Freemasons. Of course the anonymous writer begins with Adoniram, the architect of Solomon's Temple, who had so very many workmen to pay that, not being able to distinguish them by name, he divided them into three different classes, novices, operatori and magistri, and to; each class gave a secret set of signs and passwords, so that from these their fees could be easily fixed and imposture avoided. It is interesting to know that precisely the same divisions and classes existed in the Roman Collegium and the Comacine Guild - and that, as in Solomon's time, the great symbols of the Order were the endless knot or Solomon's knot, and the 'Lion of Judah.'

"Our author goes on to tell of the second revival of Freemasonry, in its present entirely spiritual significance, and he gives Oliver Cromwell, of all people, the credit of this revival! The rites and ceremonies he describes are the greatest tissue of medieval superstition, child's play, blood-curdling oaths and mysterious secrecy with nothing to

conceal that can be imagined. All the signs of Masonry without a figment of reality; every moral thing masquerades under an architectural aspect, and that 'Temple made without hands' which is figured by a Freemason's Lodge in these days. But the significant point is that all these names and Masonic emblems point to something real which existed at some long-past time, and, as far as regards the organization and nomenclature, we find the whole thing in its vital and actual working form in the Comacine guild. Our nameless Italian who reveals all the Masonic secrets, tells us that every Lodge has three divisions, one for the novices, one for the operatori or working brethren, and one for the masters. Now wherever we find the Comacines at work we find the threefold organization of schola or school for the novices, laborerium for the operatori, and the Opera or Fabbrica for the Masters of Administration.

“The anonymous one tells us that there is a Gran Maestro or Arch-magister at the head of the whole Order, a Capo Maestro or chief master at the head of each Lodge. Every Lodge must besides be provided with two or four Soprastanti, a treasurer and a secretary-general, besides accountants. This is precisely what we find in the organization of the Comacine lodges. As we follow them through the centuries we shall see it appearing in city after city, at first fully revealed by the books of the treasurers and Soprastanti themselves, in Siena, Florence and Milan.

“Thus, though there is no certain proof that the Comacines were the veritable stock from which the pseudo-Masonry of the present day sprang, we may at least admit that they were a link between the classic Collegia and all other art and trade Guilds of the Middle Ages.”

The analogies between the two briefly referred to in this quoted passage, might be expanded. The Comacines had lodges, Grand Masters, secrets (they kept a secret book called L'Arcano Magistero), wore aprons, kept a chest, dispensed charity, possessed means of identification, and employed much symbolism of which some items are familiar to us, as King Solomon's knot the Lion of Judah, the two Great Pillars “J” and “B”; square, compasses, mosaic pavement, etc. Also there was a certain gradation among them, similar to our degrees, though I have failed to discover any evidence of an initiation.

Brother Ravenscroft, with whom one is loathe ever to disagree and who continues his researches in this field, may be right in thinking that some ancient Masonic traditions, particularly such as had to do with Solomon's Temple, were preserved and transmitted to us out of antiquity by the Comacines. It is a fascinating theory to which future discoveries may bring more convincing proof; it would seem to me, if I may again express a private opinion, that two facts tell heavily against such a theory; one is that these traditions, most of them at least, have always been preserved in the Scriptures and therefore available at any time; and, what is more important, there was no known connection between the Comacine guild, which did its own work in Italy where Gothic never became established, and the guilds among which Gothic grew up.

The whole Comacine question, so far as speculative Freemasonry is concerned, it thus appears, remains in the air, or, if one prefers the figure, on the knees of the gods. This means that there is much work remaining to be done by students of today, who will find themselves, if they will turn their attention to medieval architecture and its history, in an enchanted realm.

REFERENCES:

- Cathedral Builders, Leader Scott (Mrs. Lucy Baxter).
The Comacines, W. Ravenscroft.
A New Encyclopedia of Freemasonry, Vol. I, A. E. Waite.
A Concise History of Freemasonry, R. F. Gould.
A Critical Inquiry Into the Condition of the Conventual Builders and Their Relation to Secular Guilds, George F. Fort.
From Schola to Cathedral, G. Baldwin Brown.
Lombardic Architecture: Its Origin, Development and Derivatives, G. T. Rivoira.
History of Italian Architecture, Ricci.
I Maestri Comacine, Prof. Merzario. Handbook of Architecture, James Fergusson.
Historical Essay on Architecture, Thomas Hope.
Sacred and Legendary Art, Mrs. Jameson.
Renaissance of Art: Fine Arts, John Addington Symonds,
A History of Latin Christianity, Milman, A.Q.C. V. p. 229, A.Q.C. XII, p. 124,
Mackey's Revised History of Freemasonry, Clegg, ch. 60.
Guilds of Florence, Staley.
Memorials of German Gothic Architecture, Moller.
Medieval Architecture, Porter.
Ecclesiastical History, Ancient and Modern, J. L. Mosheim.
Dictionary of Architecture, C. L. Stieglitz.
Encyclopedia of Freemasonry, Mackey, Vol. I, p.161.
A History of Architecture in Italy, C. A. Cummings.

FREEMASONRY AND THE DOCTRINE OF REINCARNATION

[author unknown]

[source unknown - date unknown]

Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment Ö for this corruptible must put on incorruption and this mortal must put on immortality Ö then shall be brought to pass the saying that is written, Death is swallowed up in victory.” - 1 Corinthians, XV, 50-4.

It is a somewhat saddening reflection that in spite of the presumable millions of years of human life on this planet, there is no general belief as to whence we come and whither we go, or indeed as to why there is any coming or going at all. The meaning and purpose of life are still beyond the scope of physical science; they are matters of faith at best and not infrequently of despair. The pain of the world, the transparent ruthlessness of Nature, the amazing inequalities of human existence, the seeming grave injustices in the lives of the majority, are, as far as our reason goes, as great enigmas to us today in the twentieth century as they have ever been so long as we have any trace of human history. In such a state of affairs we cannot afford to cast aside without hearing any theory that attempts

seriously to throw light on the darkness.

The general hypothesis of pre-existence (under which the special doctrine of reincarnation falls) does not, it is true, solve the fundamental problems but it pushes back some of the initial difficulties. It furnishes an ampler ground for the development of the individual than the cribbed, cabined, and confined area of one short earth-life, and by providing a stage or series of stages for the acts and scenes of the age-long drama of the man-soul prior to the present existence, permits us to entertain the notion of a law of moral causation conditioning our present relation to circumstances in a way that does not clash with our innate sense of justice. As a fact susceptible of scientific demonstration reincarnation is incapable either of proof or disproof. Such evidence of it as exists is but circumstantial and tending to a probability. However, if we care to accept - what it is imprudent to ignore - the authority of the past, we find the Scriptures and traditions of Oriental races with a great spiritual and philosophic record emphatic in their inculcation of the doctrine. So, too, are the Pythagorean and Platonist systems. Outside the Greek philosophical and mystical schools the European mind has been unacquainted with the dogma, but nothing hangs upon the ignorance of it by the peoples of a continent whose civilization is of quite recent growth and whose populace was barbarian long after Egypt and the Far and Middle East had declined from their high positions as centers of religious and philosophic wisdom. The history of civilized Europe synchronizes virtually with that of the Christian Church, which has held (or withheld) the keys of information upon arcane matters, and since that Church was silent upon reincarnation, no means existed by which the idea could be propagated in the West until it became introduced by the "Theosophical" movement towards the close of the nineteenth century. Its acceptance was then facilitated by two causes; first, by the translation and popularization among us of the sacred and philosophic literature of the East, where the doctrine is universal; and secondly, by the recognition by Western science of an evolutionary process at work in Nature, a process suggesting that all life advances by gradations and through a succession of ascending morphological changes. The mind can hardly be otherwise than gratified at observing a gradual perfecting process involving a sequence of births and deaths, and at contemplating life sleeping in the mineral, dreaming in the plant, waking in the animal, attaining self-consciousness and freedom of action in man, with the added prospect of further spiritualization and advancement as time goes on. What the mystical mind of the East has intuitively discerned and ever held as true, the practical intellect of the West has at last hit upon by scientific inductive research, the results of which suggest that all life advances to more and more perfect consciousness, by slow patient gradation and through countless modes and forms. That one of the most powerful arguments in favor of preexistence and reincarnation is furnished by our general conception of Divine Creative Power, and by the analogy between psychological and biological evolution. If higher biological types have appeared successively and not simultaneously with the lower species - if God, refraining from supernatural intervention, derives the species from each other in a natural succession, then it seems also likely that higher psychological types within the same biological species should not be suddenly created, but produced as the result of a natural development of lower types. The true conception of Divine Creative Power, such as we know it from biology, leads to the conclusion that what strikes us as genius or sanctity must have been prepared by conscious endeavors of a free human will, and not suddenly created by God without any connection with the general evolution of

spiritual life. Indeed, such a sudden creation of higher types who have done nothing to deserve that higher level would be unfair towards those who rise slowly to higher levels by conscious endeavor and effort. Why should others surpass us immediately from the beginning without having done anything to attain the goal of our own aspirations? Though every striving spirit knows the wonderful action of Divine grace within, even this experience shows us God as acting upon a living soul, lifting that already existing soul to higher levels, and not as suddenly introducing into human life angelic perfection without spontaneous effort or previous experience. We know this working of our Creator in us always as an addition to something that depends upon our own free will, and this is at least one meaning of the Gospel saying: "To him that hath shall be given, and he shall have abundance." God acts according to His general laws, which man is able to discover and to apply. These laws do not limit Divine omnipotence; they are only a reflection of that omnipotence in human minds. To perceive a Divine law is simply to give human expression (according to the capacities of human intelligence) to a Divine reality which in God has not the shape of any human formula. With that restriction we may treat clearly conceived formulas as laws of existence and of life, and as there is a law of gravity which explains the fall of a stone, and a law of movement which explains the flight of a bird - so we gather from experience an equally universal law of the spirit, according to which within our earthly experience higher stages of intellectual or moral power are attained by effort, training, renunciation, and voluntary mortification. The mere existence of a higher stage implies, therefore, preceding efforts, and if in our actual life there has been no room for them, we are justified in admitting that the necessary efforts were made in the forgotten past of each higher spirit, and, in the case of human spirits, they could have been made only in past human incarnations, implying, as they do, a knowledge and an experience of human conditions which could be acquired in that way alone. The efforts of each individual spirit are supported by Divine grace, but only those who have attained something by themselves can expect Divine help to achieve more beyond their own deserving. The analogy between the evolution of organisms and the growth of a soul shows the necessity of many human incarnations for each individual spirit, so that the greatness manifested in a brief lifetime may be considered as having developed in the course of numerous preceding lifetimes.

Now evolution, although today freely admitted to be a universal process in Nature, is still generally supposed to be a modern discovery. This view however, is incorrect because the Ancient Wisdom, which forms the philosophical background of our modern Freemasonry, knew and acted upon it ages before scientists accepted the theory in the nineteenth century. The Ancient Wisdom teaching recognized that in all the Universe there is but One Life broken up and differentiated into innumerable forms, and evolving through these forms from less to greater degrees of perfection. In Masonic metaphor, Nature was seen to be the vast general quarry and forest out of which individual lives have been hewn like so many stones and timber, which when duly perfected are destined to be fitted together and built into a new and higher synthesis, a majestic Temple worthy of the Divine indwelling, and of which the Temple of Solomon was a type. The Ancient Wisdom affirmed that all life has issued from out of the "East" (the Great World of infinite Spirit), and has journeyed to the "West" (the Little World of finite form and embodiment), whence, when finally perfected by experience in restricted conditions, it is ordained to return to the "East." Life, then, was seen to be broken up and distributed into

innumerable individualized lives or souls, and to be passing from one bodily form to another in a perpetual progression. These individualized souls were called “stones,” and all down the stream of history is to be found this similitude of the human soul to a stone, together with directions for working it from a crude to a perfect state. Expressed in the language of modern Freemasonry, the lineal descendant of the Ancient Wisdom, these “stones” are designated “rough ashlar” or “perfect ashlar,” accordingly as they exist in the rough or have been squared, worked upon, and polished. The bodily form with which the soul becomes invested upon entering this world, was seen to be transient, variable, perishable, and of small moment when compared with the life or soul animating it; yet it has regarded as being of the greatest importance in another way, since it provided a fulcrum or point of resistance for the soul’s education and development. For this reason it was known as, and in Freemasonry we still term it so, “the tomb of transgression”; the “grave” into which the soul has descended for the purpose of working out its own salvation, for transforming and improving itself, and out of which it ascends the stronger and wiser for the experience. To enable us to grasp clearly the Ancient Wisdom teaching, it is essential to bear in mind the distinction which is made between the individuality and the personality, between life and form, spirit and body. The Secret Doctrine presupposes that man is a spiritual Being or Ego, with the triple powers of WILL, WISDOM and CREATIVE INTELLIGENCE, and that he enters into relationship with matter in order to shape for himself a succession of bodies which constitute his successive personalities, and by means of which he gains the experiences that are essential for mental, moral and spiritual growth, until gradually his real nature shines out in all its Wisdom, Strength and Beauty. Accordingly, the personality is deemed to include the soul (as this is understood in our modern terminology) as well as the body, or, stated alternatively; the personality embraces expression as well as the form. The soul, then, being the reflection of the three-fold nature of the Spirit necessarily has also three attributes (modes of expression), and these are the familiar thoughts, feelings and actions of the human personal consciousness. Hence, the soul requires, for the full expression of its triple nature, three bodies or vehicles:-

1. MENTAL BODY - vehicle for thought.
2. EMOTIONAL BODY - vehicle for sensation and emotion.
3. PHYSICAL BODY - vehicle for action.

Finally, the Ancient Wisdom proclaims that the “center” of Being is the Spiritual Intelligence, which is the Higher or real Self of man, and the doctrine teaches that if man would find that Self, he must learn how to retreat inwards beyond the soul consciousness.

An important part of the curriculum of the Ancient Mysteries was instruction in Cosmology, or the science of the Universe, and the intention of this instruction was to disclose to Candidates the physical and the metaphysical constitution of the world, together with the place and destiny of man in it. By this means Candidates learned of the continual flux of matter, of the transiency of bodily forms, and of the abiding permanence of the One Life or Spirit which has descended and embodied itself in matter. There was also demonstrated to them the dual cosmic method of Involution and Evolution, by which the universally diffused Life-force involves and circumscribes itself within material limitations and physical conditions, and thence evolves and arises out of them, enriched by the experience. They were further given instruction concerning the different levels and

graduations of the Universe, some of them material and some ethereal, the planes and sub-planes, upon which the great scheme is being carried out; which levels and planes, all progressively linked together, constitute one vast ladder of many rounds, staves, or rungs, a veritable "Ladder of Life." Candidates thus came to understand that the Universe consists of embodied consciousness, and that these embodied consciousness exist in a practically infinite gradation of varying degrees of perfection - a real "Ladder of Life" or "Stair of Life," stretching endlessly in either direction, for our imagination can conceive no limits except a hierarchical one; and such hierarchical limitation is but spatial, and not actual, qualitative and formal. They were shown that the "Ladder of Life" is marked at certain intervals by landing places, so to speak, which the Mysteries called "planes of being" (different spheres of consciousness, to express the idea in alternative terms). Candidates in the old systems were given instruction in these matters before being admitted to. Initiation, and the knowledge gained served to explain to them their own nature and constitution, and their place in the World-system. Today, Freemasonry, perpetuating the ancient teaching, exhibits to the Brethren a simple ladder, a symbol which when properly interpreted is calculated to open widely the eyes of their imagination. It is true that the ladder portrayed on the T.B. of the First Degree is given a moral significance in the Instruction lecture, but, as students of Hebrew mysticism are well aware, "Jacob's Ladder" is also a symbol of the Universe with its succession of step-like planes reaching from the heights to the depths. Indeed, we learn from the V. of the S.L., that the Fathers House has many mansions, many levels and resting places for His creatures in their different conditions and degrees of progress; and it is these levels, these planes and sub-planes, that are denoted by the rungs and staves of the symbolic ladder. Of these planes there are, for us in our present state of evolutionary unfoldment, three principal ones: -

1. Physical Plane
2. Plane Of Desire And Emotion
3. Mental Plane.

These three levels of the world are reproduced in man; the first (physical plane) corresponds with his material physique, his sense-body; the second (plane of desire and emotion) with his desire and emotional nature; and the third (mental plane), with his mentality, which forms the link between his physical nature and his spiritual being. The Universe and man himself are therefore constructed ladder-wise and the ladder with its three principal staves may be seen everywhere in Nature. It appears in the septenary scale of musical sound with its three dominants; in the prismatic scale of light with its three primary colors; in the septenary physiological changes in our bodily organism, and in the similar periodicities known to physics and every branch of science. The Ancient Wisdom teaches that the one universal substance composing the differentiated parts the Universe "descends" from a state of the utmost etheriality, by successive steps of increasing densification, until gross materialization is reached, and thence, "ascends" through a similarly ordered gradation of planes to its original place, but enriched by the experience gained by its activities during the process. In like manner, we ourselves, have each descended into this world (the nadir of materiality), and we have each to ascend from it by the same steps of "Jacob's Ladder," "which reaches to the heavens" (the zenith - "an ethereal mansion veiled from mortal eyes by the starry firmament"). In some Masonic diagrams and Tracing Boards there is exhibited upon the ladder a small cross, in a tilted

unstable position, as if ascending it; that cross represents all who are engaged in mounting the ladder to the heights, and who, in the words of the poem:-

“Rise by stepping-stones From their dead selves to higher things.”

Indeed, each of us carries his own cross (cruciform body) as he ascends; the material vesture whose tendencies are ever at cross-purposes with the desire of his spirit and militate against the ascent. Nevertheless, thus weighted, each must climb, and climb alone; yet reaching out (as the secret tradition teaches and the arms of the tilted cross signify) one hand to invisible helpers above, and the other to assist the ascent of feebler Brethren below, for as the sides and the separate rungs of the ladder constitute a unity, so all life and all lives are fundamentally one, and none lives to himself alone. Masonic students who recognize that every reference in Speculative Freemasonry is figurative and carries a symbolic significance behind the literal sense of the words, will dismiss from their minds any suggestion that the allusion to the familiar biblical episode in the Fourth Section of the First Lecture (see Genesis, Chapter 28), was intended by the compilers of our system to indicate a subject capable only of a moral interpretation. We may be well assured that the Founders of our Order had a much deeper purpose in view than that of merely reminding us of the Pauline triad of theological virtues (Faith, Hope and Charity), excellent as these may be. Admittedly, the moral interpretation is both warranted and salutary, but none the less it is far from being exhaustive, while it also conceals rather than reveals the meaning of the Scriptural reference and what the symbol of the Ladder is meant to convey to discerning minds. Now, if we would correctly interpret the Scriptural account of “Jacob's Ladder” as given in the Instruction-lecture, we must of necessity have recourse to an ancient Hebrew mystical doctrine with which Freemasonry is closely allied - the KABBALAH. The Kabbalah accords a prominent place to what are called the seven kings of EDOM, and the student will find that these kings are represented in the Book of Genesis as seven ancient royalties preceding the establishment of the Kingdom of Israel; but the Kabbalah further explains that they are descriptive images of seven worlds created prior to that inhabited by man, worlds which are incapable of permanent endurance as the Divine Image is not assumed in them. The humanity which assumes the Divine Image (i.e. man perfected) is termed Israel, and the seven kings or kingdoms of Edom are shown to be seven stations or planetary worlds through which the soul must pass in order to attain perfection. Such a state of perfection is attained only when by the full restoration and exaltation of the soul to oneness with the Spirit, the masculine and feminine principles are in perfect balance with each other. These principles (masculine and feminine) are called the King and Queen, and are respectively the Archetypal Idea (Adam Kadmon), who subsists prior to creation, and this Idea realized in creation. And, as declared in the Kabbalistic “Book of Occultations”:

“Until the balance is established, and while yet the King and Queen look not face to face upon each other, the seven worlds of Edom have no continuance. But when the Queen appears upon her throne, then all the seven kingdoms of Edom shall be resumed in Israel and re-born under other names, For all that is not, all that is, and that shall be; are borne on the balance of the King and Queen looking face to face upon each other.”

A careful perusal of this passage from the “Book of Occultations” discloses that the condition signified is precisely that also described by St. Paul in his Epistle to the Corinthians, when he says “But when that which is perfect is come, then that which is in

part shall be done away; for now we see through a glass darkly, but then face to face.." (1, Corinthians, 13, 10 - 12). It is, then, apparent that the kings of Edom (i.e. Adam or earth), are an occult figure of the seven progressive dominions, spheres, planets or stages, through which the soul passes on the way to the heavenly royalty within and beyond the earthly plane, to where man perfected becomes "a Prince and Ruler in Israel." Hence, the evanescence of the seven kingdoms of Edom; they represent rudimentary and embryonic stages in the "making" (perfecting) of man. Hence also the Apocalyptic declaration: "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever," (Revelation, 11, 15). Further, it is important, to enable the student to comprehend the meaning of the cryptic reference to Esau in the Instruction-lecture, to keep in mind that the V. of the S.L., informs us that, "Essau is Edom, and the father of the kings thereof" (Genesis, chapter 36). Now, Esau is the brother of Jacob, and as it is the dynasty of Jacob which succeeds that of Edom, it follows that Esau is a figure of corporeal nature, while Jacob is a figure of spiritual life. Here is the link with our symbol of "Jacob's Ladder," for we can discern that the seven staves of the ladder are also the seven temporary kingdoms of Esau, whose dominion Jacob is destined, by surmounting the ladder, to supplant and supersede; doing this, and attaining the summit (the place of the Lord), Jacob becomes ISRAEL, or "Prince with God." Attention is particularly directed to Genesis, 28, verse 12: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Interpreting this passage, the Kabbalah explains that the angels on the Ladder denote souls descending into incarnation, to the lowest degree of the Universe (matter at its nethermost point), and ascending again into Heaven. At the foot of the Ladder at night Jacob (the pilgrim soul) lies asleep, having for pillow a stone, and as the material world is the place of the greatest darkness and division from God, the place of the vision is called Luz.(or Luza), signifying "separation." Nevertheless, the soul knows that the nethermost point is also the turning-point of the pilgrimage, and that hence forth the journey is upwards and "eastwards." This is the stage in which the soul perceives that even in the lowest abyss of matter there is no real separation from the Divine presence and life; and that in the very Valley of the Shadow of Death, the "Rod and Staff" (i.e. the Trees of Life and of Knowledge - symbolized in the Craft by the Square, a variant of the Cross) comfort it - see Psalm 23, verse 4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me." Hence, the exclamation of Jacob on awaking, "Surely the Lord is in this place; and I know it not," (Genesis 28, 16), and the consequent re-naming of the place, BETH-EL (i.e. House of God) - verse 18. The Kabbalistic version of Jacob's dream is the Hebrew expression of the Secret Doctrine upon which, from the beginning, all the great religions of East and West have been built, namely the doctrine of the "Gilgal Neschamoth," or the transmigration and progression of souls.

In many of the Ancient Mystery systems a Ladder, having seven steps or gates, was used in order to demonstrate the seven stages of the soul's progress through the world of materiality. The Greek Mysteries, for instance, represented existence by the river Styx, the "daughter" of Oceanus (water of eternity), and by some called "mother" of Persephone (the soul), as the vehicle whereby she is borne down into the under-world and carried from mansion to mansion of the dark abodes. Seven circuits are made by the Styx,

each of which includes and forms a world or station. During these rounds of planetary evolution, Styx becomes the mother of four Children, who denote respectively the four divisions of man's nature the emotional, the volitional, the intellectual, and the-psychic. These children have for father the giant Pallas (elemental force), for her victory over whom the goddess Athene was called Pallas (i.e. Pallas Athena). The word Styx means literally "hateful," and signifies the imperfect nature of existence as compared with pure being; this "River of Existence" is also variously called the "Astral Fluid," the "Serpent," and "Lucifer." The seven stages of existence constitute what is known as a planetary chain, the term "planetary" denoting "wandering" (i.e. pilgrimage), and they are classified as follow:-

1. Ethereal.
2. Elemental
3. Gaseous.
4. Mineral.
5. Vegetable.
6. Animal
7. Human

It must be borne in mind that those stages are not localities, but conditions, and that in the soul's passage none is left behind, all are taken up into man, one being put on (as it were) after another, and the whole being comprised in the perfected individual. Each of the seven stages has a part in the evolution of the consciousness, which, it should be noted is single until the lowest stage (the mineral) is reached; the mineral stage is the "nethermost" point and lies at the foot of the "Ladder of Life." Here occurs the "deep sleep" of Adam (as also of Jacob), the consciousness single and not involving self-consciousness, having in this the grossest mode of matter attained its minimum. From this point there commences the process of re-duplication, or reflection of the consciousness, by means of which the soul gradually passes into the consciousness of Self and of God. The consciousness being single until the fourth or lowest stage of existence is reached (the world of mineral nature), the commencement of reduplication takes place in the fifth station (the world of vegetable nature), and it is at this stage that the soul becomes gathered up and formulated into a distant individuality. In the sixth station the capacity for "sin" originates through the awakening of a sympathetic consciousness; at this stage, "sin" first becomes possible, because so long as the individual has only the simple consciousness of rudimentary nature, he knows no will but the Divine Will expressed in natural law, and there is for him no better or worse - all is "good." Stated in alternative terms: Adam while yet alone, cannot be tempted, cannot sin, for mere mind cannot sin; only the soul can win. It is by the advent or manifestation of "EVE" (the soul, "the woman") that there comes the "knowledge of good and evil"; and it is to her, not Adam, that the tempter, when at length he makes his appearance, addresses his beguilements. The "sin" of Eve is not in the eating of "the fruit of the tree" herself, but in the giving of it to Adam (see Genesis 3, 12), since this constitutes a retrogression on the path of evolution, in that it refers the polaric point (i.e. the One Life which is centered in the soul), backward and downward to the lower reason; for "sin" consists in a voluntary retrogression from the higher to the lower. The "serpent" which tempts to "sin" is the astral or magnetia self, which, recognizing matter only, mistakes the illusory for the

substantial. Yielding to the "tempter," the soul falls under the power of the lower nature ("Adam") see Genesis 4, 16 - "and thy desire shall be to thy husband, and he shall rule over thee"; like Lot's wife she (Eve; - the soul) has looked back, and forthwith becomes a "Pillar of salt" the Alchemic synonym for matter. In this subjection of the "woman" to the "man," and the dire results engendered of it, consists the "Fall," and the fact that it entails these results demonstrates that such subjection is not according to the Divine order, but is an inversion of that order. The soul should ever seek upwards to the Divine Will (of the Spirit); and instead of seeking downwards to the mind, should draw the mind up with her. Thus it comes to be that in the sixth station (the world of animal nature), which corresponds to the sixth creative "day" of Genesis, man is still in the making, and in order to attain to the "measure stature of the Christ," and from man potential become man actual and perfect, he must enter upon the seventh and last world of Kabbalistic evolution, the topmost round of the Ladder of Jacob, which is the vary threshold of the Divine. The seventh station (the world of human nature) is the world of the demigods and heroes of Greek myth, of the Saints of Christendom; and of the Buddhas of the Orient. Here man is no more merely a superior animal, for the nature of the beast is expunged, and new and more subtle senses replace the old; Divine illumination and transcendent knowledge have closed the avenues of passion and sin - this is the first Nirvana, or Resurrection. But one step more, and the second Nirvana is reached, and "Regina and Rex look face to face upon each other" (the Idea and the Realization are poised face to face); for the plane of earth and of time is wholly transcended, the indissoluble, a selfhood and life eternal are gained - the manhood is taken into God. Thus is celebrated the mystic marriage of the Immaculate Virgin (the Soul) with her spouse the Holy spirit; the yoke of bondage to Adam is broken, and for ever the curse is reversed by the Ave Maria of Regeneration. The Greek Mysteries dealt with two subjects only, the first being the drama of the "rape" and restoration of Persephone, and the second, that of the incarnation, martyrdom, and resuscitation of Dionysos; by Persephone was intended the Soul, and by Dionysos, the Spirit. The myth of Demeter and her daughter Persephone told how the maiden strayed away from Arcadia (heaven) and from her mother, to pluck flowers in the meads of Enna, and how the soil there opened and caused her to fall through into the lower dark world of Hades, ruled over by Pluto. The despair of her mother at the loss reached Zeus, the chief of the Gods, with the result that he relieved the position by ordaining that, if the girl had not eaten of the fruit of Hades, she should forthwith be restored to her mother for ever, but that if she had so eaten she must abide a third of each year with Pluto and return to Demeter for the other two thirds. It proved that Persephone had unfortunately eaten a Pomegranate in the lower world, so that her restoration to her mother could not be permanent, but only periodic. This myth, and the importance once attached to it, can be appreciated only upon understanding its interpretation. It is the story of the soul, and is of the same nature as the Mosaic myth of Adam-and Eve; Persephone is the human soul, and her straying from her heavenly home and heavenly mother in quest of flowers (symbol of fresh experiences) in the fields of Enna (signifying darkness and bitterness), corresponds with the same promptness of desire that led to Adam's disobedience in Eden and his fall thence to this outer world. The eating of the fruit of Hades, alludes to the further degradation of the soul by lusting after the inferior pleasures of this lower plane, which, as symbolized by the pomegranate, is filled with the seeds of illusion and vanity. Therefore, until these false tendencies are eradicated and the desires of the heart are utterly weaned from external delights, it is decreed that there can be no permanent

restoration of the soul to its source, but merely periodic respite and refreshment (“from labor to refreshment”) that death brings when it with-draws the soul from the realm of Pluto to the heaven-world; to be followed again and again by periodic descents into material limitations and reascents into discarnate conditions, until the soul becomes finally purged and perfected. By means of this great myth, instruction was imparted concerning the history of the soul, its destiny and prospects, and the doctrine of reincarnation was also given emphasis.

The great drama of the Greek Mysteries enunciates, as well as veils, two cardinal verities: the Fall, and Redemption from that Fall. Thus from the sad and woeful state into which Persephone falls she is finally rescued and restored to the supernal abodes; but not until the coming of the Savior, represented in the Hermetic parable under the name of Osiris (“the risen from the tomb”)- the Man Regenerate. This Redeemer, himself of divine origin; is in other allegories represented under other names, but the idea is always defined, and the intention obvious. Indeed, Osiris is the Jesus of our Christian doctrine, the supreme Initiate or “Captain of Salvation”; He is the reflection and counterpart in Man of the supreme Lord of the Universe (Greek - Dionysos, Hebrew - Adonai), the ideal type of humanity. He is represented as in all things “instructed” and directed by Hermes; famed as the celestial conductor of souls from the “dark abodes”; the wise and ubiquitous God in whom the student recognizes the Genius of the Understanding, or Divine Reason, the “nous” of Platonic doctrine - and the mystic “Spirit of Christ.” As the understanding of holy things and the faculty of their interpretation are the gift of Hermes, the name of this God is given to all science and revelation of an occult and divine nature. Hermes was therefore regarded as the Messenger or Angel of the Gods, descending alike to the depths of the Hadean world to bring up souls from thence, and ascending up beyond all heavens that he might fill all things. Lactantius, (a Christian apologist of the early part of the fourth century), in his “Divine Institutions,” says: “Hermes affirms that those who know God are safe from the attacks of the demon, and that they are not even subjected to Fate.” Now, the powers of Fate reside in the stars - that is, in the “astral” sphere, whether Cosmic or micro-Cosmic - and the astral power was in Greek fable, typified by Argos (the hundred-eyed genius of the starry zone), “Panoptes,” the all-seeing giant, whom it was the glory of Hermes to have outwitted and slain. The meaning of this allegory is, that they who have the Hermetic secret are not subject to Fate, but have passed beyond the thrall of metempsychosis and have freed themselves from “ceaseless whirling on the wheel” of Destiny. The spheres of delusion, dominated by the sevenfold astral Powers, lie between the soul and God; beyond those spheres are the celestial “Nine Abodes” wherein, say the Mysteries Demeter vainly sought the lost Persephone. For from these abodes Persephone had lapsed into a mundane and material state, and thereby had fallen under the power of the planetary rulers; that is, of Fate, personified by Hekate. On the tenth day the Divine Drama shows Demeter meeting the Goddess of Doom and Retribution, the terrible Hekate Triformis (personification of “Karma”) by whom she is told of Persephone's abduction and detention in the Hadean world; thereafter Hekate becomes the constant attendant upon Persephone. All this is, of course, pregnant with the deepest significance; until the Soul falls into Matter, she has no Fate or Karma, for Fate is the appanage and result of Time and Manifestation. In the sevenfold astral spheres the Moon is representative of Fate, and presents two aspects, the benign and the malignant. Under the benign aspect the Moon is Artemis, reflecting to the soul the divine light of Phoebus;

under the malignant aspect she is Hekate the Avenger, dark of countenance and three-headed, being swift as a horse, sure as a dog, and as implacable as a lion. The Tree of Good and Evil, says the Kabbalah, has its roots in Malkuth - the Moon. It is sometimes asserted that the doctrine of Karma is peculiar to Hindu theology, but on the contrary it is clearly exhibited alike in the Hebrew, Hellenic, and Christian Mysteries; the Greeks called it Fate, and the Christians know it as Original Sin.

Modern Freemasonry, in the line of succession from the Ancient Mysteries, follows the traditional method of imparting instruction by means of myths, and its canon of teaching in the Craft degrees contains two; one, the building of King Solomon's Temple; the other, the death and burial of Hiram Abiff. The story of the building of the Temple is a myth enshrining philosophic truths, garbed in quasi-historical form, and relating to the structure of the human soul, the Temple of the collective soul of Humanity. This "magnificent structure" has now been destroyed and thrown down from its primitive eminence and grandeur; Humanity instead of being a collective united organic whole, has become shattered into innumerable fragmentary parts, not one stone standing upon another of its ruined building. It has lost consciousness of the genuine secrets of its own origin and nature, and has now to be content with the spurious substituted knowledge it picks up from sense-impressions in this outer world. (See Paper, "The Mystical Quest in Freemasonry"). The Masonic myth of the martyrdom of Hiram Abiff affords us one of the profoundest mysteries open to contemplation. Students of the mysteries will discern that the true purpose of the central legend of our Craft is not to recount the temporal event of the death-agony of a murdered Master, but to narrate the parable of a cosmic and universal loss. We are here dealing with no tragedy that occurred during the erection of a building in an eastern city, but with a moral disaster to universal humanity. Hiram Abiff is slain. The high light and wisdom ordained to guide and enlighten humanity are wanting to us, and the want of plans and designs to regulate the disorders of individual and social life indicates to us all that some heavy calamity has befallen us as a race. Indeed, the absence of clear and guiding principle in the world's life forcibly reminds us of the utter confusion into which the loss of that Supreme Wisdom, personified as Hiram, has thrown us all; and causes every reflective mind to attribute to some fatal catastrophe his mysterious disappearance. We all long for that light and wisdom which have become lost to us. Like the craftsmen in search of the body, we go our different ways in search of what is lost, and many of us make no discovery of importance throughout the length of our days. We seek it in pleasure, in work, in all the varied occupations and diversions of our lives; we seek it in intellectual pursuits, in Freemasonry, and those who search farthest and deepest are those who become most conscious of the loss and who are compelled to confess, in the words of the Christian Scriptures: "They have taken away my Lord, and I know not where they have laid him." Where is Hiram buried? We are taught that the Wisdom of the Most High - personified as King Solomon - ordered him to be interred in a fitting sepulcher outside the Holy City. He is buried "outside the Holy City," in the same sense that the posterity of Adam have all been placed outside the walls of Paradise, for, "nothing unclean can enter into the holy place" which elsewhere in Scripture is called the Kingdom of Heaven. Our ritual in cryptic terms indicates that the grave of Hiram is ourselves; each of us is the sepulcher in which the smitten Master is interred. At the center of ourselves lies buried the "vital and immortal principle" that affiliates us to the Divine Center of all life, and that is never extinguished however imperfect our lives may be. In other words,

Hiram Abiff represents the Christ-principle immanent in every soul; crucified, dead and buried in all who are not alive to its presence, but resident in all as a saving force; to quote St. Paul - "Christ in you, the hope of glory." Thus the temple of the human soul; primordially constituted of the three principles WISDOM, STRENGTH and BEAUTY, in due balance and proportion, and divinely pronounced to be "very good," has deflected from that state. Of the three pillars that should support it, WISDOM (Gnosis) has fallen and become replaced by a flexible and shifting prop of speculative opinion; STRENGTH (divine dynamic energy) has become exchanged for the frailty of the perishing flesh; and BEAUTY, the God-like radiant form that should adorn and liken man to his Divine Creator, has become superseded by every ugliness of imperfection. Man, then severed from conscious intercourse with his Vital and Immortal Principle, is now a prisoner in captivity to himself and his lower temporal nature. It remains for him to retrace his steps and rebuild his temple; to continue no longer a bondsman to his self-made illusions and the attractions of "worldly possessions," but to become a free man and Mason, engaged in shaping himself into a living stone, for the cosmic temple of a regenerate Humanity. Hence, to be installed in the chair of King Solomon, means in its true sense the re-attainment of a Wisdom we have lost and the revival in ourselves of the Divine Life-Essence which is the basis of our being. With the reattainment of that wisdom all that is comprised in the terms Strength and Beauty will be re-attained also, for the three pillars stand in eternal association and balance. On the other hand, not to re-attain-it, not to revive the Divine Life-Essence, during our sojourn in this world, is to miss the opportunity which life in physical conditions provides, since the after-death state, as the Ancient Mysteries taught, is not one of labor at this work, but of refreshment and rest, when no real progress, is possible. Labor, understood in the sense here defined, and Refreshment after it, constitute a rhythm of activity and passivity: a rhythm similar to that which we daily experience in respect of waking and sleeping, working and resting. To speak of Refreshment, however, in the deeper sense implied in Freemasonry is even more difficult than to speak of the philosophic Labor; for it involves a subject to which few devote deep thought - the subjective side of the soul's life as distinct from the objective side which, for most men, is the only one at present known to them. But to the wise, the study of the subjective half of life is as important as that of the objective half, and without it he cannot make the circle of his self-knowledge complete. Even the observant Masonic student is made aware by the formula used at Lodge-closing, that by some great Warden of life and death each soul is called into this objective world to labor upon itself, and is in due course summoned from it to rest from its labors and enter into subjective celestial refreshment, until once again it is recalled to labor. For each the "day," the opportunity for work at self-perfecting, is duly given; for each the "night" cometh when no man can work at that task; which morning and evening constitute but one creative day of the soul's life, each portion of that day being a necessary complement to the other. Perfect man has to unify these opposites in himself; so that for him, as for his Maker, the darkness and the light become both alike. The world-old secret teaching upon this subject, common to the whole of the East, to Egypt, the Pythagoreans and Platonists, and every College of the Mysteries, is to be found summed up as clearly as one could wish in the "Phaedo" of Plato, to which the student is referred as one of the most instructive of treatises upon the deeper side of the science. It testifies to the great rhythm of life and death above spoken of, and demonstrates how that the soul in the course of its career weaves and wears out many bodies and is continually migrating between objective and subjective conditions,

passing from labor to refreshment and back again many times in its great task of self-fulfillment. And if Plato was, as was once truly said of him, but Moses speaking Attic Greek, we shall not be surprised at finding the same initiate-teaching disclosed in the words of Moses himself. Does not the familiar Psalm of Moses declare that man is continually "brought to destruction," that subsequently a voice goes forth saying "Come again, ye children of men!" and that the subjective spiritual world is his refuge from one objective manifestation to another? What else than a paraphrase of this great word of comfort is the Masonic pronouncement that, in the course of its task of self-perfecting, the soul is periodically summoned to alternating periods of labor and refreshment? It must be labor, and it must rest from its labors; its works will follow it, and in the subjective world every Brother's soul will receive its due for its work in the objective one, until such time as its work is completed and it is made "a pillar in the House of God and no more goes out" as a journeyman-builder into this sublunary workshop.

"Pray for the peace of Jerusalem! they shall prosper that love it. Peace is within her walls and plenteousness within her palaces. For my brethren and companions' sake I will say, Peace be within thee."

- Psalm CXXII

FREEMASONRY AND THE FUTURE - IS THERE A FUTURE FOR WHAT WE CALL FREEMASONRY ?

by Jerry Marsengill, FPS

The Philalethes - February 1992

In a little more than eleven years we will enter the 21st Century. In that year, 2001, Freemasonry, as we traditionally believe, will be approximately 283 years old. How much longer can we reasonably expect the Fraternity to last after that point?

When I was initiated into Freemasonry, the institution had reached its peak in membership. In Iowa - not one of the larger jurisdictions in the United States - we had more than 96,000 members. The number of members, not only in Iowa, but throughout the entire country, has gradually dwindled until at this time we have a little less than 46,000 members in our state. That is a loss of more than 50% of the entire membership in only thirty-one years. Think about it. More than half of the organization lost in thirty-one years!

This situation has not gone unnoticed. Most of the Grand Lodges have attempted to stop this erosion of membership. Various studies have been made, formulas tried, and attempts instituted, to reverse this headlong rush to oblivion. Nothing has helped to any great extent. Although some scattered pockets of candidates are apparent, the overall trend is continuing to be a bad loss of membership. In my own experience, we have attempted to lower the age of initiation. It did not help. We are quartering the number of questions for proficiency. It will take a few years to evaluate this idea. We have talked of dropping the penalties from our ritual. I am personally convinced that none of these is the answer. We have tried advertising, both television and print media. This was intended to increase awareness of the Fraternity. We can't yet evaluate the long term effect of this advertising.

I feel that most of the attempts made throughout the Masonic world are attempts to treat

the symptoms while ignoring the root cause of the disease. We are using modern marketing techniques to promote a product which, by present day standards, is nearly obsolete. We are advertising a Model T Ford by methods that should be used to sell a Porsche.

In my opinion, the problem that faces the Fraternity today is that we are not relevant to present day society. Young people, at this time, want to belong to organizations with clearly defined goals and objectives. They also want to be a part of the organization, and perhaps to play a major role in making the decisions that govern the future of any organization of which they are a part.

Some of the recent surveys state that the best pool for potential Masons is men from 35 to 50 years of age. For some reason we are not attracting these men as we should be. I am not qualified or able to give any answer as to why these men are not petitioning, but I do know that they are not. I certainly can't speak for a number of young men. I am far too old for that; I am nearly sixty years old. And before someone comes up with the usual idea, "Oh, you're still a young man," let me say that if sixty years of age is a young man, no hope of any kind exists for the Fraternity.

As Secretary of my own Lodge (of more than 400 members), I have averaged the age of membership. Our average age was slightly more than sixty-eight years. Think about that for just a minute. Sixty-eight is the average age! It would take a large number of younger men to drop our age to any extent. Also, each of us keeps getting older every year, and the average gets higher. We need a large influx of young men just to stay even with the natural aging process.

I finally decided that I would go out and interview a number of young men. I did this. Some of them were members of the Fraternity, some were not. Others had, at one time, been Masons, but for one or another reason had dropped their membership. Almost all of them were happy to talk to me, and to allow me to tape our conversations. I asked a few questions, but the main portion of the tapes was merely the words of these men, telling why they had not joined, or, if they had, why they had turned their backs on the Fraternity. A few of them told how they had joined, and what they had found in the Order. Unfortunately, those who found little, and left the institution, far outnumbered those who remained as members.

This is not intended as any kind of scientific study. My methods were empirical and my presentation of the findings is anecdotal. No attempt at balance has been made, and no statistics have been compiled. (Needless to say, a scientific study should be made. A statistical analysis of our Order should be compiled. This should be done by some firm which specializes in such studies. Although the Masonic Order should fund such a study, and fund it liberally, no Mason nor Masonic-related group should have any part in performing such a study. In this way, we might perhaps get a picture of why the Fraternity continues to shrink, and find some means by which we can make the necessary changes while there is yet time.) These anecdotes are not arranged in any particular order. All of the names used are fictitious. All of the instances related are, unfortunately, true.

John joined the Masonic Order twenty years ago. His grandfather, his father and his uncle were all Masons. As soon as he was twenty-one he asked for a petition, filled it out, and within two months he was raised. Being a college teacher, he had little trouble with the

rote memorization. Seeing that the Fraternity was losing approximately 1,000 members a year in the state, he attempted to use his expertise to try to help stem that trend. John says, "I noticed that the Grand Lodge had a public relations committee. Since I had a Ph.D. in Mass Communications with an emphasis on journalism, I thought that perhaps the Grand Lodge could use my abilities. I was teaching Public Relations at the time, and had worked for one of the larger practitioners in Chicago, and just wanted to help. I went to the Grand Master, introduced myself, spoke about my background and education, and asked him if he would be able to use me somewhere in public relations. He looked at me as if I were something that had just crawled from under a rock and said, 'We pick the people we want for our committees.' I found that later he had gone to all of the others in the Grand Lodge line and told them not to use me for anything, that I was just trying to get something. I quit going to Lodge. I quit trying to give any assistance. I later found that his public relations committee consisted of a postal worker, a policeman and one small-town newspaper publisher. Why didn't he use me? I don't know. I think I had something to contribute, but we'll never know now. "

Dick was a Ph.D. candidate in the field of history. His ambition was to study and to write the history of Freemasonry in the Midwest. When he approached the Master of his Lodge with his ideas, the Master informed him that, before he could get active in any work of the Lodge, he would first have to memorize some ritual. The Master stated, "You'll never get anything out of Masonry if you don't take some part in the work. " Dick told him that he had no ambition to become a ritualist nor to be a Lodge officer, he merely wanted to study and write history. The Master stated that there wasn't much place in the Lodge for any man who didn't want to do part of the work. According to this Master, the only purpose for a Masonic Lodge was to confer degrees, and anyone who didn't confer degrees was useless to the Fraternity. Dick still pays dues, still wears a Masonic pin, but he never attends Lodge. He has never studied nor written any Masonic history. (In my own experience, this Master is not out of line with a number of other Masons. They do not understand that Freemasonry does not begin and end with the ritual. As Bill Stemper once said, "Freemasonry is the only church where every member of the congregation is expected to be a member of the clergy.")

In one state they promoted a Masonic booth at the state fair. The Lodge, the York and Scottish Rites, and the Shrine, were all involved. The Grand Master appointed a Brother to take charge of the Lodge portion of the work. One of his duties was to select the Brethren who would work in the booth. He chose most of them from men of his own acquaintance. He was sixty-five years of age, and so were most of his workers. When one of the young Lodge officers from a neighboring Lodge stated that he would like to work in the booth, he was told that he wasn't the type that the Lodge wanted to represent Freemasonry before the public. Three others were also curtly dismissed and informed that they weren't needed. They now refer to each other as second class Masons, but have resigned their Lodge Offices and quit attending the Lodges that showed them they were not wanted.

Lou was elected Master of his Lodge. After only five years as a member of the Fraternity, he was very proud to be allowed to represent his Lodge at Grand Lodge, and he looked forward to his first trip there. He asked a few questions of some of the Lodge officers, and of the Grand officers. When he was questioned about his impressions of Grand Lodge he

stated that most of the men in attendance appeared to be nearly seventy years old, and that the incoming Grand Master was much older than that. He asked how progressive thought could be a part of an organization whose only qualification appeared to be longevity. He received a letter from the Grand Secretary warning him about his opinions. This was, more or less, a cease-and-desist order.

Of course there are a number of younger men who are favorably impressed by our Order. Jim is a young lawyer, a Lodge officer, and a Grand Lodge committeeman, at the age of thirty-seven. His principal reason for staying active in the Fraternity is to associate with people that he would not meet in his daily life. He says, 'Where else can I be friends with a garbage man, a postal worker, a policeman, some retired railway workers, and a number of college students? The Fraternity's main value is, so far as I can see, to give us an opportunity to meet other people and get to know them.'

Jack and Bill are both enthusiastic Masons. They joined the Lodge at the age of twenty-one. They are raising families, and have little time to spend in learning ritual, or in sitting through business meetings. When they do go to any Masonic function, it is usually a Scottish Rite reunion or a Shrine party. However, if their enthusiasm continues, they should become Lodge officers as soon as their children are grown.

Bob started out just like Jack and Bill did. He was highly impressed with the Masonic ceremonies, and especially with the lessons of Brotherhood he was taught. He noticed, however, that his own Lodge had no black members, and when he tried to find out if the state had any, a Past Grand Master informed him that "They have their Lodges and we have ours. We both stay in our places." When he talked in his own Lodge about it, one of the members told him that we had it in our code that Negroes couldn't join. Fortunately, we found out about it, and got to him before he quit the Fraternity. We introduced him to some black members, and we told him that he would see more of this in the future. He is still disillusioned about the Brotherhood we swear, and the Brotherhood we practice.

Is there a future for Freemasonry? I don't know. I do know one thing. We must become relevant to present-day society. We must try to cure our illness, not grab on to each miracle cure with which some Masonic Moses tries to lead us out of the wilderness. History is replete with examples of organizations that refused to change with the times. The Redmen are gone. The knights of Pythias are nearly gone. The Oddfellows are rapidly dwindling.

Is there a future for what we call Freemasonry? There can be if we will try to drag the Fraternity into the present day. If we do not, then we will be the last of the dinosaurs, sinking into the primeval ooze while our last haunting cry echoes from the hilltops: "But we've always done it that way!"

FREEMASONRY AND THE HERMETIC TRADITION

by R. A. Gilbert, Gnosis #6

[source unknown - date unknown]

If, as is stated categorically by the United Grand Lodge of England (1), Freemasonry "is not a Secret Society" and is "not a religion or a substitute for religion," then what is it? And why should students of the occult be concerned with the history, symbolism and

rituals of this “peculiar system of morality, veiled in allegory and illustrated by symbols,” which is defined officially as, “one of the world's oldest secular fraternal societies Ö a society of men concerned with spiritual values. Its members are taught its precepts by a series of ritual dramas, which follow ancient forms and use stonemasons' customs and tools as allegorical guides. The essential qualification for admission and continuing membership is a belief in a Supreme Being. Membership is open to men of any race or religion who can fulfill this essential qualification and are of good repute?” (2)

Perhaps the occultist, who sees in Freemasonry the survival of ancient, pagan mystery religions, sees something that, like beauty, is in the eye of the beholder, for what he sees is clearly invisible both to the governing body of the Craft and to the bulk of its members.

Freemasonry does have a traditional history (around which its rituals are constructed) that places its origin at the time of the building of King Solomon's Temple, but in the material world we can trace its history from 1717 A.D. when the first Grand Lodge in the world - the Grand Lodge of England - was founded at London. From that time on Freemasonry has expanded, undergoing many vicissitudes along the way - schisms, reconciliations, quarrels over jurisdiction and quarrels over essential beliefs - until today it is firmly established in most countries of the world (the exceptions being countries of the Communist bloc, and those countries that suffer under Islamic fundamentalism).

Regular Freemasonry - which, among other things demands from its members a belief in God, forbids the discussion of religion and politics in its Lodges, and forbids also the admission of women to membership - is strongest in the English-speaking world, and it is a curious paradox that England, where the Craft is most conservative, should have produced not only the foremost Masonic historians, but also the most adventurous (and most widely read) speculative interpreters of Masonic symbolism and philosophy.

These latter have been invariably influenced by the Masonic traditions of continental Europe, where “higher” degrees and exotic Rites have proliferated since the middle of the eighteenth century. (At this point it would be well to emphasize that all “higher” or “additional” degrees and grades are later inventions than the three Craft degrees of Entered Apprentice, Fellowcraft, and Master Mason, including “the Supreme Order of the Holy Royal Arch” - declared in 1813 by the United Grand Lodge of England to be the only degrees of “pure Antient Masonry”; and further, that the governing bodies of the “higher” degrees have no control whatsoever over the Craft degrees.)

The complex phenomenon of European Freemasonry was significantly different from its counterpart in eighteenth century England. The essential Masonic tenets of tolerance and benevolence were overlain from an early date with layers of metaphysical speculation, while the simple Craft rituals were extended into elaborate ceremonies for a multiplicity of degrees, grades and Orders, all of which involved extravagant traditional histories and hierarchical ruling bodies that became increasingly divorced from reality. To some extent such Rites represented a way of escape from the political oppression of illiberal regimes and the spiritual oppression of the Roman Catholic Church, which had been implacably hostile to Freemasonry from the beginning, (3) but they inevitably drifted away from “pure Antient Masonry” to become either politicized or steered into overtly esoteric channels.

Given their nature, it is scarcely surprising that it has been from these esoteric Rites

within and around Masonry - The Elus Cohens, the Strict Observance, the Illuminati, Cagliostro's Egyptian Masonry, and the thousand-and-one self-styled Templar Orders and Chivalric degrees - rather than from Craft Masonry, that occultists and esoterically inclined Freemasons alike have drawn, and continue to draw, their inspiration for Orders of their own, and their plethora of false notions about the Craft and its origins.

It is unfortunate that there can be no authoritative, official refutation of these false notions, but there can be no definitive pronouncement about the origins of Freemasonry for the simple reason that there is no certainty as to what those origins are. It is undeniable that Masonic ritual, in its essentials, is based upon the presumed customs and the working tools of medieval stonemasons, but there is little and no evidence to support the popular theory of a regular progression from operative masonry to the speculative Craft via a hypothetical "transitional" period during the seventeenth century, in which non-working members were gradually accepted into Masonic Lodges until they constituted a majority.

A more probable theory of origin - but still, it must be stressed, only a theory - is that which suggests that Freemasonry arose during the seventeenth century from the efforts of a group of enthusiasts who sought to establish tolerance in religion and the general improvement of society in an era in which intolerance prevailed. They protected themselves by adopting the myth of the building of King Solomon's Temple as an allegory of their aims and by utilizing the wholly appropriate structure of extant building guilds. An eminently sensible theory, but for occultists wholly inadequate.

There must be, for their purposes, both a strictly esoteric content in Masonry and an ultimately Gnostic source: tolerance is too prosaic, and the medieval building guilds unsatisfactory by virtue of their uncomfortably orthodox profession of Christian faith. Either the Knights Templar or the Rosicrucians, or both, offer a more satisfying explanation of the emergence of Freemasonry in its speculative form. That there is no shred of historical evidence linking the Templars with Masonry, nor any certainty that the Rosicrucians as an organized body ever existed, does not matter, since for occultists - and for esoteric Freemasons - Freemasonry exists primarily to perpetuate the teachings of the ancient Mystery Schools, and there is thus necessarily a definite, if hidden, connection between Freemasonry and its supposed forerunners.

To the conclusive demonstration of such links Masonic writers of esoteric inclination have devoted their literary careers, only to have their work rejected as unsound by more prosaic Masonic scholars. "Esoteric" Masons, however, have been, and still are, mightily impressed by the apparent scholarship of authors such as the Rev. F. de P. Castells, who considered that he had proved beyond doubt the link with the Rosicrucians, and maintained that "Freemasonry originated with certain Hebrew mystics associated with the Temple of Jerusalem, and that they are represented by the Kabbalists of historic times." (Our Ancient Brethren the Originators of Freemasonry, 1932, p. 24)

Castells wrote during the 1920s and '30s, and although he was far from being the first Masonic "historian" on whom occultists had drawn, he was among the most impressive, for he united his historical studies with a critical analysis of Masonic rituals and their symbolism. And it is Masonic symbolism that has proven always more irresistible to the occultist even than Masonic history.

The rituals of the Craft degrees represent the progress of the apprentice towards the

mastery of the Craft, illustrated by the building of the Temple, and accompanied by the inculcation of moral precepts, culminating in the symbolic reenactment of the death of the architect Hiram Abiff, who preferred to die rather than betray the secrets of his Order.

In the First Degree the three “Great Lights” (the Volume of the Sacred Law, the Square and Compasses) and the three “Lesser Lights” (the Sun, the Moon and the Master of the Lodge) of Masonry are explained to the candidate in symbolic form, while in each of the three degrees the appropriate “Working Tools” are similarly explained (the gavel, plumb-rule, level, etc.). There is also an elaborate emblematic diagram, or Tracing Board, for each degree, the symbolism of which - variously architectural, biblical and numerical, - is explained in detail.

While such a wealth of symbolism has a very specific meaning within Freemasonry, its very richness has left it vulnerable to the most wild and extravagant interpretations on the part of occultists and of “esoteric” Masons who ought to know better. Nor is the unreason of such interpretations lessened by the invariable insistence of the interpreters on seeing the Third Degree as a rite of death and resurrection - which it is not. It may suit the purposes of the occultist to see it in this light, but it is simply and solely a representation of the death of Hiram and his subsequent exhumation for decent reburial.

Speculation on the meaning of Masonic symbols began in the eighteenth century, but serious attempts to relate those symbols to ancient resurrection myths and to the mainstream of the Western Hermetic Tradition did not begin until the Occult Revival of the late nineteenth century. At the same time, amateur historians of occultism began to seek esoteric origins for Freemasonry itself. When these two paths of research merged, the results were curious indeed.

H. P. Blavatsky, who was effectively the principal architect of the Occult Revival, had little interest in Freemasonry, but she utilized - and believed - much of the information amassed by Kenneth Mackenzie in his *Royal Masonic Cyclopaedia* (1877), and thus through her own writing acted as a channel for its dissemination throughout the Theosophical world and far beyond the confines of Masonry itself. To what extent Mackenzie (who, surprisingly, did not accept that Freemasonry had its roots in Rosicrucianism) believed his own statements is unclear, but he and his colleagues (F. G. Irwin, John Yarker, Dr. Woodman et al) consciously attempted to emulate the eighteenth century proliferation of grandiose Masonic degrees and esoteric Orders - with considerable success, for it was from this background of exotic Rites that William Wynn Westcott gained the inspiration for his immortal brain-child, the Hermetic Order of the Golden Dawn. That amazing creation, which came into being in 1888, owed its success in part to the increasing familiarity with Masonic symbolism (via the works of Madame Blavatsky) on the part of both male and female occultists. It is surprising enough that English Freemasonry should have given rise, however indirectly, to an androgynous Order; that it should have provided the administrative structure, the framework of its rituals and no small part of its eclectic symbolism is even more surprising, given that the proportion of English Freemasons interested in and informed about occultism was (and is) minute.

Of those Freemasons who were inclined towards occultism at the close of the last century, the majority were deeply involved in the Theosophical Society, or at least in the teachings

that it propagated; they absorbed from it the notion of the great antiquity of Eastern religions and the superiority of Eastern philosophy over Western thought. From their subsequent mental confusion arose most of the books that have propagated original and bizarre ideas about the history and meaning of Freemasonry. But however reliable their “histories” may be, and however unsound their conclusions, their influence among fellow occultists has been so widespread and so pervasive that the student of the Hermetic Tradition and its history cannot ignore them if he wishes to separate fact from fantasy and to understand how the present syncretistic structure of occultism has come about.

During his lifetime the most influential of these “alternative” Masonic historians was John Yarker, whose monumental work on the Arcane Schools (1909) is really a prehistory of Freemasonry, which he saw progressing from the Egyptian and Greek Mysteries via Mithraism, Gnosticism and Alchemy, with a brief conclusion on its history in modern times. Yarker controlled or influenced numerous quasi-Masonic Rites and through these he effectively directed the thinking of many of his esoteric contemporaries - not least those who were members of the co-Masonic Order, whose activities he supported while wisely refraining from joining.

Universal co-Freemasonry (which admits both men and women) was founded in France in 1893 and spread to England in 1902 by way of the Theosophical Society, collecting Annie Besant and her coterie en route. Once Mrs. Besant was established, in 1907, as President of the T. S., her support, coupled with that of C. W. Leadbeater, led to a rapid expansion of co-Masonry among theosophists, taking in even those who had previously been bitter opponents of Freemasonry. (4) The Order was, however, susceptible to the wider teachings of Theosophy, as Leadbeater made clear in his utterly uncritical *Glimpses of Masonic History* (1926): “With the advent of Dr. Annie Besant to the leadership of the Order in the British Empire, the direct link between Masonry and the Great White Lodge which has ever stood behind it (though all unknown to the majority of the Brethren) was once again reopened” (p.328).

Other occultists saw Freemasonry as deriving from sources not quite so far East. For Max Heindel (who was not a Freemason) it was “rooted in hoary antiquity,” its very name was Egyptian (Phree messen = Children of Light), and the progress of “Mystic Masonry” would ultimately hasten “the Second Advent of Christ” (Freemasonry and Catholicism, 1931, pp. 86 & 98). This was admittedly an extreme interpretation: esoteric Masons were generally more cautious in their imaginings - although Manly Palmer Hall could claim that “Masonry came to Northern Africa and Asia Minor from the lost continent of Atlantis, not under its present name but rather under the general designation Sun and Fire Worship” (*The Secret Teachings of All Ages*, 1936, p. 176). (5) He further maintained that “within the Freemasonic Mysteries lie hidden the long-lost arcana sought by all peoples since the genesis of human reason” (*ibid.* p. 176), and while this is strictly a personal opinion, Hall's arguments are presented as authoritative, and the influence of his books (which have remained continuously in print) has been so widespread among American occultists over the last sixty years that those who read nothing else on Masonry have tended to treat his opinions as facts.

In England other speculative Masons have been equally influential. J. S. M. Ward saw Masonic symbolism in the initiation rites of virtually every human culture, past and present, and Freemasonry was for him “the survivor of the ancient mysteries - nay, we

may go further, and call it the guardian of the mysteries” (Freemasonry and the Ancient Gods, 1926, 2nd ed., p. 341). Ward's symbolist approach to Masonic history ought to have appealed to occultists, but they are often unaware of him, for his work has been confined almost exclusively to Masonic circles - unlike that of Dr. Westcott for whom the reverse was true. As befitted the Supreme Magus, or head, of the Masonic Rosicrucian Society, Westcott believed firmly in the development of Freemasonry out of Rosicrucianism, and he argued forcefully that Masonic ritual was deeply tinged with Kabbalistic ideas. And yet for all the flaws in his scholarship Westcott appreciated the value of historical research, and he thus rejected as unfounded the claims of Yarker, Ward and others for a descent of Freemasonry from Mithraism or from the Essenes (see *Ars Quatuor Coronatorum*, Vols. 1, 28, 29).

But while Westcott's purely occult works have remained popular, his Masonic writings are virtually unknown, and in attempting to bring Freemasonry to the notice of the occult world he was less successful than his younger and more mystical contemporaries, W. L. Wilmshurst and A. E. Waite, both of whom wrote for a wider audience than a purely Masonic one. They presented their respective visions of Freemasonry as a part only of a more comprehensive and continuing spiritual tradition: and more importantly, the works of both men are still available - reaching and influencing an infinitely greater number of readers than either the works of Westcott or those of their little-known critics who wrote to protest against their errors of fact (Waite especially was prone to treating historical data in a very cavalier manner).

And this is the paradox of the hermetic misunderstanding of Freemasonry. The ideas of its motley crew of apologists are propagated in books that survive when the lives of their authors (and their opponents) are long forgotten, for there is a common thread that binds them all together. Credulous oddities such as Heindel and Leadbeater; earnest, if unsound, scholars like Ward and Westcott; and such luminous mystics as Wilmshurst and Waite, all shared a passionate conviction that Freemasonry holds a key - indeed, the key - which will unlock the ancient mysteries, the Secret Tradition, or whatever one chooses to call that subtle alternative to mundane history and orthodox thought.

In the last analysis, that is what matters. It is of little consequence whether or not Freemasonry is descended from the mystery religions of antiquity: the important thing is that influential figures in the recent history of the Hermetic Tradition believed that it did; and this belief colored their perception of Hermeticism as a whole and determined the manner in which they gave those perceptions practical expression. Without an appreciation of their idea of Freemasonry, however distorted and inaccurate it may have been, we cannot fully understand their role in the development of the Hermetic Tradition in the modern era.

Nor is this all. We must also be aware of the true nature of Freemasonry itself, of its relationship with esoteric systems of thought during the period of its creation, and of the more esoteric theories of its origin. It may be that none of these theories is correct, that the occultists were right, after all, in assuming a vast antiquity for the Craft; but even if it proves to have been nothing more than a curious social club, its presence, however passive, lay behind almost all of the esoteric Orders of the last two centuries - Orders whose creators believed in Freemasonry as the supreme vehicle for the transmission of a superior traditional wisdom. Unless we acknowledge the influence of the idea of

Freemasonry and attempt to understand its nature, both as it is and as it was believed to be, our understanding of Hermeticism will be impoverished. We shall be like the candidate for Masonic initiation: in a State of Darkness.

NOTES

1. The U.G.L.E. is the governing body of English Freemasonry; the quotations are taken from a leaflet issued by their Board of General Purposes, entitled What is Freemasonry? Although I refer throughout the text to English Freemasonry, the arguments hold for the Ancient & Accepted Scottish Rite in the U. S. A. and for Regular Freemasonry throughout the world.
2. Quoted from What is Freemasonry?, as reproduced in John Hamill, The Craft: A History of English Freemasonry, Crucible Books (1986) p. 12.
3. The first papal pronouncement against Freemasonry was the Encyclical, In Eminente, issued in 1738.
4. e.g. F. D. Harrison of Bardford who became Grand Secretary of Universal Co-Freemasonry in England, although he had left the Horus Temple of the Golden Dawn because he disliked its Masonic ethos.
5. This is the title by which it is commonly known. The correct title is An Encyclopedic Outline of Masonic, Hermetic, Qabalistic and Rosicrucian Symbolical Philosophy.

FREEMASONRY AND THE JEWS

by Sidney Kase, MPS

The Philalethes - August, 1989

I recently read a review of a book published in the U.S.S.R., intended for consumption in Communist countries and elsewhere, to the effect that Freemasonry is a Jewish creation advocating a conspiracy aimed at world-wide conquest; that Zionism is a part of this conspiracy, and cautioning Soviet citizens against the insidious and evil fraternal system. This aroused my curiosity that the subject would even be considered inasmuch that there are no Masonic Lodges in Russia or any of its satellites, nor have they been tolerated for well over 100 years.

In our own times, in the Germany of the 1930's almost concomitantly with the persecution of the Jews by the Nazis and their cohorts, we saw the elimination of the Freemasons. The same occurred in the fascist-allied countries of Italy, Spain, and Japan. Of course, the Communists beat them to it by several decades, and we have witnessed similar persecutions and destructions in Iran by the Ayatollah Khomeini, in Liberia, in several Central American countries (except Costa Rica, Cuba, and Panama). Masonry has been assaulted by the radical right, left, and center. Indeed, Freemasonry has been and shall continue to be anathema to any political system that cannot tolerate the rights of free-men, specifically freedoms of thought, speech, assemble, and religion.

In many countries it is considered prudent to conceal Masonic membership because of possible reprisal. We, in the U.S., and other free countries are sheltered from such fearful actions as a matter of law, by constitutional guarantees. We thank God for such blessing. We would be aghast at the very thought of not being able to wear our Masonic pins, buckles, etc. We display our logo clearly and with pride. We label our buildings, we advertise our meetings, public installations, funerals, and cornerstone ceremonies. Our books and literature are readily available to Mason and non-Mason alike.

We appreciate and enjoy our Masonic precepts of Brotherly Love, Relief, and Truth. We preach morality, and value our friendships. Yet, as great as our Fraternity is - and it is the greatest in the world, we have not achieved perfection, nor are we ever likely to do so in this world, although our teachings tell us we must continually strive for it. Realistically, we live in a world still infected by the moral disease of hatred, bigotry, prejudice, and occasionally violence. Man's inhumanity to man seems to be part of the human condition. Xenophobia smolders and occasionally erupts. The blessings of peace somehow continue to elude us.

Albeit, at least in the U.S., it reflects the attitude of only a small minority, a tiny fraction of that minority exists in our beloved Fraternity of Freemasons, like a cancer waiting to erupt, if and when the proper conditions allow. Of course, this is contrary to the spirit and teachings of Masonry. If discovered, it should be instantly excised. 'It must not be tolerated any more than a festering abscess or malignancy.' If it is tolerated, it can kill the organization as much as the diseases cited. Intolerance is a disease of civilization and is self-destructive.

In recent years, we have been deluged by anti-Masonic attacks, frequently originating

from those who reason dictates should be our allies. If they only knew the truth they certainly would be. We have an effective weapon against such external anti-Masonry, namely the truth. Truth is capable of withstanding such assaults, it is very durable, and it is our ultimate weapon! Masonry will never be destroyed from without, but it is vulnerable from within. We do have a "Fifth Column," they are often rather inconspicuous, and for that very reason are the most dangerous! They constitute a festering sore, parasitic barnacles on the "Ship of Masonry" and that "Ship" would certainly sail better if they were occasionally "scraped off." But Masonry has more often been on the receiving end of persecution, than the source of it. To better understand the anti-Masonry of today and the evils of bigotry and prejudice that occasionally beset us, we need to understand the past. As a famous philosopher once said, those who ignore history are destined to repeat it. Civilization has made great strides, but there have been numerous set-backs. Freemasonry is dedicated to making good men better, but unfortunately, it cannot make a bad man into a good one. That is the purpose of Masonic investigations, and occasionally the process fails.

Freemasonry began as a guild of operative Masons who worked mainly during the medieval ages for the Nobility, building castles, or for the Church, building cathedrals. After those needs were fulfilled, the need for operative Masons waned and the Fraternity gradually changed from an operative one to a speculative. The speculative Fraternity retained the name of "Freemason" and converted the tools of the trade to symbols used in allegory to teach moral lessons. The membership was composed of philosophers, nobility, statesmen, intellectuals, clergy - the privileged classes, with a tiny remnant of operatives, as is the case nowadays. Initially, it was definitely Christian in nature, since all of its members were of that religion. Early on, there was only one kind of Christianity, Catholic. However, after the revolt of Martin Luther, and the subsequent reformation there were two basic kinds of Christianity, Catholic and Protestant, and frequently they were at each other's throat. Much conflict has occurred over the years, in the name of religion. Along with the changes in religious thought, came changes in political thought. For example challenges to "The divine right of Kings," the authority of the Pope, and other issues.

The American Revolution and the French Revolution were fostered by the "Age of Enlightenment," "The Age of Reason." That age was partly a reaction to the power wielded by the Roman Catholic Church, both ecclesiastical and temporal. Those were the times that produced men such as Voltaire, John Locke, Thomas Paine. The motto of the French Revolution was "Liberty, Equality, Fraternity." Those ideas became popular, and they spread to England, and to the New World.

In England, the newly-formed Grand Lodge had in 1717 commissioned James Anderson, a Scottish Presbyterian Minister, and John Theophilus Desaguilliers, a French Huguenot refugee and like Anderson a Protestant Minister, to organize and compile all the then-known ancient charges, customs, and regulations from the available manuscripts and other sources into what we know now as "Anderson's Constitutions," and this was done initially in 1723. (A reproduction of these may be found in the back of the Washington Masonic Code.) A quote of which follows:

The Charges of a Free Mason

1. Concerning God and Religion A Mason is oblig'd by his tenure, to obey the moral law; and if he rightly understand the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient times Masons were charg'd in every country to be of the religion of that country or nation, whatsoever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be 'good men and true' or men of honour and honesty, by whatever denominations or persuasions they may be distinguish'd; whereby Masonry becomes the 'Center of Union', and the means of conciliating true friendship among persons that must else have remain'd at a perpetual distance.

What had originally been a Christian Fraternity was changed to a universalistic one. Instead of a basis for exclusion, inclusion was now possible. The handful of Jews who had fled the persecutions in Europe possibly felt an affinity with the Huguenots, Puritans, Quakers and other Christians who, like themselves, had been hounded and tortured by the Inquisition of the Roman Catholic church. It may have been for social, economic, or other reasons, but they were attracted to Freemasonry and glad to be accepted into such a respectable and prestigious society.

The churches did not appreciate this liberal attitude and it did give rise to some anti-Masonic activity. One of the most vehement oppositions came from Pope Clement XII who issued a Papal Bull on April 28, 1738 forbidding Catholics to join Masons on pain of excommunication. This may have been the motivation for some to promulgate some of the "higher degrees" which would be restricted to Christians. Since 1738, there have been many confirmational orders issued by the Popes, including the present Pope Paul.

Perhaps this was the motive which prompted the changes in the original charge written by Anderson in 1723 in which the liberal stance was modified to be somewhat less "Universal" by reading: "A Mason is obliged by his Tenure to observe the Moral Law, as a true 'Noachida', and if he rightly understands the Craft, he will never be a Stupid Atheist, nor an irreligious Libertine, nor act against conscience. This change implied that henceforth a Mason should be a Christian. Four year later, French Masons thought it prudent to publish "An Apology For The Masonic Order," which announced that only Christians would be permitted to join the Fraternity in France. Jews found it virtually impossible to be accepted by any Lodge in France or Germany.

Noachidae were expected to observe "The Precepts of Noah" which were: 1. Renounce all Idols. 2. Worship the only true God. 3. Commit no murder. 4. Be not defiled by incest. 5. Do not steal. 6. Be just. 7. Eat no flesh with blood in it.

These would seem to be an abbreviated "Ten Commandments," with Item No. 2 obliquely referring to Jesus Christ. Peculiarly, item No. 7 would appear to be advocating Kashruth or Kosher, which is observed by both Jews and Moslems.

In spite of these churning and machinations the idea of Universal Brotherhood was viable enough and powerful enough to appeal to men of good will everywhere, as Freemasonry continued and spread over all the world. It may be presumed that most of the readers or hearers of this article would be supporters of the idea of the Brotherhood of Man under the Fatherhood of God. Most, yes. Unanimous, without exception, no! There are a few "Masons" who would redefine Masonry in their own image, so that they would

be included (and hopefully in control) to the exclusion of those who were “Inferior.”

There are many organizations which are patterned after the Masonic Fraternity, but there is at least one characteristic that makes us unique. Masonry supplies the means, the common denominator for men of different origins, sects, and opinions to meet together in harmony. A sort of type of that utopia, paradise, Kingdom of God—however you may wish to phrase it where men of good will and morals can enjoy each others fellowship, a meeting of minds, a place of unity out of diversity, of order out of chaos.

The detractors of Masonry accuse us of many false charges. These can be refuted with the truth. However, we are guilty of one thing, of which we can be proud indeed, the “Sin” of toleration (if that be a sin?).

How does all this relate to the Jews? The Jews are indeed a peculiar people, or are they? They have been called many things: a people, a race, a nation, a religion, people of “the Book.” Certainly they are a mystery, an enigma wrapped in a puzzle. They share their Semitic origin with the Arabs via the common patriarch, Abraham. The Jews have also been called “The Chosen People.” Why He (God) chose one of the smallest, and weakest of nations of Biblical times, and of these times, is known only to God. Supposedly, He chose them to be his witnesses and examples to the rest of the world. That decision might be questioned when one reads about their infidelity to God's commandments. Certainly they have suffered exemplary punishments since their inception. By all reason, they should have disappeared off the face of the globe centuries ago. Yet they have persisted in spite of Hitler's holocaust and centuries of homeless wandering. They have also been called: “The wandering Jew.” They have been abused, tortured, persecuted—every imaginable and unimaginable indignity put to them. Restricted into ghettos, restricted in economic opportunity, treated as inferiors, sub-humans. How could they possibly have survived as a distinct entity? That is a miracle. The play, “Fiddler on the Roof” credits this to “Tradition.” However, I do not believe that alone is sufficient reason. The sordid details of their tortuous, persecuted suffering is available in the history books, you may learn more there. Many of us are fairly familiar with the story of the Nazi persecution, of the six million who perished in the Holocaust, men, women, and children. Innocent people who had committed no crime other than being Jewish. Some of us know personally survivors of these horrors. We were there, we witnessed it in the communications media. Yet few, if any, protested or did anything about it. Apathy was the norm.

Perhaps, however, you may know less about the more recent sufferings of these pitiful people. Do you know about the Pogroms of the Russian Czars, of the Cossacks in Russia, Poland, and Eastern Europe? Had you heard that a conscript for the Czar's army had to serve three years, unless the conscript was a Jew? His term of service was twenty-five years. The Jews were called the “Czar's Jews” as if they were so many cattle. No wonder the mass immigrations of the 1870s and 1880s, for those lucky enough to scrape up the fare for steerage passage, and hardy enough to survive the journey. Where other people sought wealth, power or whatever, the Jew longed only to become a person, to be treated as a human being.

The Puritans came to the New World to escape religious persecution in England. A few years later the persecuted had become persecutors. Roger Williams founded Rhode Island

as a haven of religious freedom. The Negroes were sold into slavery often by their own people. They have a 400 year old history of persecution. They're amateurs compared to the two thousand plus years of persecution which the Jews have endured. If you include their slavery of four hundred years in Egypt and 70 years in Babylon, we could push that date back to four thousand years of travail. There is no logical reason they have persisted these many centuries, and yet been able to retain their identity. Even this very day, the venom of anti-Semitism plagues the Jew. There are those who still seek their destruction. The Arabs, if they could, would drive them into the sea. Not very friendly cousins, are they? Here in the U.S. they must defend themselves against the likes of the Ku Klux Klan, the Neo-Nazis, the Aryan Nation, etc. They have yet to enjoy God's promise in Micah 4:3,4:Ö”And rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.”

To examine the subject further, let's look at Masonry in three countries: England, America, and Germany:

Masonry in England

In 1290, King Edward I drove out of England the few Jews that were there, confiscating all their property. This anti-Semitic attitude lasted many centuries, but gradually abated, and in 1698 parliament formally sanctioned freedom of worship and the abolition of ghettos. The first mention of a Jew being a Freemason was in 1716, Francis Francia, also known as the “Jacobite Jew.” (Jacobites were supporters of James II, who converted to Catholicism)

The inquisition sought to seek out and destroy all heretics or enemies of the church, including Freemasons, Jews, or anyone else who questioned their authority. This may have been a factor in accepting Jews as allies, since they shared a common tormentor. 1492 not only signifies the discovery of the new world by Columbus, but it marks the expulsion of Jews en masse from Spain and Portugal. In a desperate attempt for survival some Jews openly converted to Catholicism, while secretly retaining their Judaism. These people were called Marranos. Some went to Holland, and from there to England. Two famous examples of such were John Coustos and Hippolito DaCosta. (Details about them appear in *Ars Quatuor Coronatorum*. Wallace McLeod has written and spoken about them.) Both these individuals were, at different times, apprehended by the inquisition and charged with being Freemasons (Coustos in 1740 and DaCosta in 1811.)

The slanderous joining of the Jews and Freemasons is thus noted very early on, at least in the early 1700s. The Freemasons were harassed primarily by the Roman Catholic Church, the Jews by Catholics and Protestants alike. As elsewhere, they were severely restricted as to where they could live, and what type of work they could engage in. They were ostracized socially, economically, and politically.

Providentially, one of the strongest supporters for political emancipation of the Jews was H.R.H. the Duke of Sussex, sixth son of George III, and the first Grand Master of the United Grand Lodge of England from 1813 until his death in 1843. No one could vote or hold political office without taking a Christian oath, thus effectively excluding Jews or

other non-Christians. Jews did not obtain the voting franchise until 1835, when the oath requirement was abolished.

The formation of the First Grand Lodge and Anderson's Constitutions of 1723, effectually opened the doors of Masonry to all good men, without restriction. There have been a great many Jews who have been prominent English Freemasons, including Rabbis. Perhaps, they have appreciated the Masonic Fraternity more than the average man, because of their sad history. The English Mason best known to Americans is probably the late Harry Carr because of his lectures and writings. Oh yes, he was Jewish. His library was purchased in total by the Grand Lodge of Texas.

Masonry in America

We all know that the first settlers of New England were the Puritans, religious refugees from England. They observed the Sabbath on the seventh day, and believed the American Indians to be part of the descendants of the Ten Lost Tribes of Israel.

Jews were rare in the thirteen colonies. By 1776, there were only about 3000 of them, less than 0.1% of the entire population. They were particularly welcomed in Roger Williams' colony of Rhode Island. Of course, Williams was himself a religious refugee from Massachusetts. The first Masonic meeting of record in the New World was held in 1658 at the home of Mordecai Campanelli, (later changed to Campanal) in Newport, R. I. Campanelli was the first Jewish Rabbi (I know of no other kind) in the New World. Moses Nunis was the first Jew initiated into Freemasonry in Georgia in 1733, 34. He died in 1787 and was buried with Masonic Rites. although things were better in the New World than they'd been in the old, the Jews were still often regarded as inferiors. True, over the centuries they have achieved liberation and equality, but they cannot entirely escape a smoldering residual anti-Semitism. If you doubt this, talk to some of your Jewish friends. Many have first-hand experiences that they can relate.

During the American revolution. Jews were well represented in the ranks of Washington's army. Many Jews also took part in the Civil War, serving on both the Confederate and Union sides. One of the most prominent during the American Revolution was Haym Salomon, reputed to have been the first Polish Jew in America. He was an expert linguist and almost single-handedly supervised the financing of the American Revolution. He was captured by the British and imprisoned as a spy, but managed to escape. He played a tremendous role in the war for independence, but died in bankruptcy, having exhausted his personal fortune. He did indeed give his life, his honor, and his fortune for the cause of freedom. The high regard in which he was held by Washington, and the other contemporary patriots undoubtedly hastened the abolition of the religious test oath previously required of all political candidates. Haym Salomon, unfortunately, did not live long enough to see it, as it was passed in 1785, five years after his death.

The liberality of Freemasonry has always attracted Jews to Freemasonry. The Short Talk Bulletin of March, 1967 lists 36 Grand Masters in 20 jurisdictions from 1788 until 1967. The first Jewish Grand Master was Moses M. Hayes of the Independent Grand Lodge of Massachusetts in 1788. The most recent named in that Short Talk Bulletin were Jacob Stoll New, G.M. in Maryland, and Harry Ostner, G.M. in New York, both in 1964. There have been many more Grand Masters and other notable Masons since then.

Sen. Barry Goldwater's father, Morris Goldwater was Grand Master in Arizona in 1888. I personally have met two Grand Masters of U.S. Jurisdictions who are Jewish: David L. Corlett, G.M., A.F. & A.M. of Colorado in 1982, and M.W. Bro. Robert C. Singer, G.M. of F. & A.M. of New York, who presided over the Grand Masters' conference held in Cedar Rapids, Iowa, February 1988. I also recently met an "Immediate Past Master, F. & A.M. of California at the Western Masonic Conference held in Seattle March 5, 6, 1988, M.W. Bro. Jack Leavitt. I found them all to be outstanding, dedicated Masons.

Masonry in Germany

The story is somewhat different in Germany. Jews were a despised and persecuted group, considered an inferior, sub-human race. In the history of the Grand Lodge of Massachusetts I found a decision which criticized another Grand Lodge, much to their credit. "Resolved: That we have learnt with deep regret, that by the regulations of some of the Grand Lodges of Germany, Jews are prohibited from admission into our Fraternity, on account of their religious belief" Resolved: That in the opinion of this Grand Lodge the exclusion of any class of men from the privileges of Masonry, who believe in the existence and moral government of the Supreme Being, evinces a spirit adverse to the genius of our institution, and that it is an assumption of power not sanctioned by the ancient usages of the Craft." (1826, pg. 667) This resolution was unanimously passed. I cite it to illustrate the point that the intolerance demonstrated in Germany regarding Masonic matters was not shared nor condoned by the Masonic Jurisdictions in America or the British Isles.

Such was the condition of "Masonry" in Germany and also in France. These two countries were dominated by a state religion. Roman Catholicism, then stringently intolerant. Their prejudice was shared in Germany by the Lutherans who apparently wanted to show that they were more zealous "Christians" than the Catholics, by being more intolerant and cruel than the Catholics, but both groups were repressively anti-Semitic as well as anti-Masonic.

Along came Brother Gottfried Ephraim Lessing who was made a Master Mason in Germany in 1770. He almost single-handedly attempted to correct these abuses, when he became aware of them. He was quite a Master Mason, he took his obligations seriously. He discovered the situation when he happened to mention it to his close personal friend and confidant. Moses Mendelsohn (grandfather of the composer, Felix Mendelsohn). Moses was appalled by it, and when he disclosed the sordid details to Lessing, so was he. This was not the Masonry he thought that he had joined. Lessing determined to do something about it. Lessing did not share the rampant anti-Semitic attitudes about which Mendelsohn informed him.

Although Masonic Lodges were springing up all over Germany, especially in the North, none would accept a Jew for membership. They insisted on the applicant being a Christian, and taking a Christian oath. In the event that a regular Mason from England, who happened to be a Jew, desired to visit a Lodge in Germany, that visitation would be denied. Lessing was appalled at such un-Masonic conduct and further resolved to rectify those wrongs if at all possible. Gottfried Lessing happened to be employed as Librarian by the Duke of Braunschweig, whose brother was Frederick the Great, the Grand Master of Germany.

Lessing had written an essay, "Masonic Dialogues." In this he discussed matters of religion, politics, and ethics in Freemasonry. He showed that Freemasonry had four dogmas: belief in God; belief in revelation (the Bible); belief in reward and punishment; and belief in immortality. He also showed how Masonry had, in that age of enlightenment, moved out of its Christian confines into a universal attitude. He urged that Freemasonry must admit to Universalism and Deism, and these were not inherently bad labels. He urged moderation and toleration. His employer, the Duke of Braunschweig forbade him to publish any more religious articles of a controversial nature. Lessing found a way to circumvent that prohibition. He wrote two plays: "Ernst and Falk," which was about Freemasonry and "Nathan the Wise," a drama known world-wide as his plea for religious tolerance.

In this play, a wise Jewish merchant is summoned to the palace of the Sultan Saladin who intends to trap the hapless man into making a choice between the three major religions of the world: Christian, Mohammedan, and Jewish. Death awaits a wrong answer, Nathan tells his "parable of the Three Rings." A father once had a fabulous ring that made its wearer loved in the sight of God and men, and he wanted to hand this ring down to his descendants. However, he had three sons whom he loved equally. What to do? A famous goldsmith received instructions to make two copies of the original ring, and return all three to the father. The father could not tell which one was the original ring. Each son believed he had received the true original ring, but forgot what the ring was supposed to do. They began to quarrel and bicker, finally coming to court. The Judge, acting as a true Master Mason, could not make a choice. Aware that it would be contrary to his Masonic principles, the Judge said: "I understand that the owner of the true ring is loved by his fellow men. Which one of you three do the others love best? The sons looked at each other with shame because they realized that each loved himself better than his brothers. Therefore, their ring must be the false one. The Judge then instructed them to go out and show through their noble acts devoted to helping mankind that they wore the original ring.

This play made Masons aware of their obligations, and must have been a benevolent influence of the German Lodges. The Jewish Ban was eventually dropped in the Symbolic Lodges. Of course, pressure from the British and American Lodges helped a great deal. German anti-Semitism, however, never completely disappeared. Bismarck spewed forth vitriolic attacks on the Jews of his day. They were such a convenient scapegoat for the nation's troubles. In spite of this, many Jews fought valiantly for Germany in World War I; they had always tried to be good citizens of the countries wherein they happened to be born or reside. In the 1920s and 1930s, General von Ludendorf spoke and wrote inflammatory accusations against the Jews of Germany (and the world) and did much to contribute to the anti-Semitism that resulted in the holocaust. The Jews have lived under the threat of anti-Semitism all of recorded history.

Anti-Semitism attempts to justify itself with the fact that Jesus was betrayed by one of the Disciples He had chosen, Judas Iscariot. It emphasizes the point that Iscariot was a Jew, and therefore all Jews are unworthy of trust. That some Jews contributed to the death of Jesus cannot be denied. Is it fair, therefore, to lay the blame on the entire group? Why are not the Romans indicted, after all they executed the crucifixion. Hate sees only that which it wants to see. Reason and logic do not enter into it. Bigotry chooses to ignore the

weightier evidence of the innocence of a Jewish majority. It ignores all the following evidence: of the twelve Disciples, eleven were Jews that remained loyal to Christ. After his ascension, they spread over the then known world preaching Christ's gospel, and willingly died martyr's deaths in the effort. That Jesus Christ Himself was a Jew, indeed a Rabbi, and that He adhered to the teachings of the Old Testament Bible, and the Old Testament Prophets - all of whom were Jew. That the New Testament was written almost entirely by Jews, that the first Christian church was composed of Jews, that the most zealous of the Apostles, Paul of Tarsus, was a Jew, and a student of Rabbi Gamaliel.

How ironic, therefore, that what began as a Jewish Sect grew into a religion of giant proportions (about 1 billion today) many of whose adherents have perverted the teachings of Christ and its Jewish origins to persecute the descendants thereof, the Jews. Yet such was the practice of the Church of Rome, followed by the Protestants until a modicum of relief which accompanied the Age of Enlightenment, the Age of Reason. As people became more educated, as their own social and economic condition improved, the need for a "scapegoat" diminished. A need which the Jew conveniently, although unwillingly fulfilled. Whenever economic, social, or political conditions worsened, it was the Jews who were blamed.

Perhaps the most vicious and notorious of anti-Semitic and anti-Masonic documents is the "Protocols of the Elders of Zion." This infamous publication, and variations of it, are utilized nowadays by Arab terrorists who would gladly exterminate all Jews, as well as the State of Israel. This, too, is ironical since the Arabs are themselves Semites, ethnic cousins of the Jews, descendants of Ishmael (Father-Abraham) and Esau (Father-Isaac). Although they (protocols) have been proven to be forgeries, this has not deterred the merchants of hate from exploiting them.

The Protocols of the Elders of Zion, this bizarre fabrication, was the invention of anti-Semitic Russian officers and a slightly (?) mad monk, Sergei Nilus, first appeared in Kishinev, in a Russian newspaper. It was serialized as a program to conquer the world. Its nine articles purported to be the actual wording of a stolen record of the First Zionist Congress in Basle, Switzerland in 1897. At these clandestine gatherings, "The chiefs of the twelve tribes of Israel" allegedly devised plans whereby Jews, Liberals, and Freemasons, working together, would overthrow all existing governments and seize power for themselves. This was to have been done "by the corruption of European women," by the use of "strong liquor to befuddle the leaders of European opinion," by stirring up economic distress, and finally by blowing up the various capitols of the world. On the ruins would then be created a world state run by 'Jews and Freemasons.' It spread all over Europe and the world, and was used to support anti-Semitic activity.

After the Russian revolution, a search of the files of Czar Nicholas II gave the first clues to how and why the forgery had been committed. The Czar, desiring material that would both damn the Jews and tend to justify the Russian pogroms, had ordered a court functionary, Rachkovsky, to produce it. Unable to discover any actual evidence that might have satisfied the Czar, Rachkovsky decided to concoct some. Using a satirical play, of the era off Napoleon III in France, "Dialogue aux Enfers" in which no Jews were involved, he distorted it into a document about "A Jewish Program To Conquer The World." This fiction was then widely published as fact.

In 1921 the 'Times' of London exposed the Protocols as a “cruel and vicious forgery,” and told how, why, and by whom they had been fabricated. But that expose failed to stop the circulation of the poisonous material, although it did destroy their credibility in responsible circles.

During World War II, after Hitler's aides had developed the technique of the “Big Lie,” the “Protocols” were revived and republished in all the countries the Nazis were trying to subvert. Even in the U.S. the forgery became, again, the sacred book of anti-Semitic and pro-Nazi literature. In 1942 a committee composed of leading American historians, headed by John C. Curtiss, published “An Appraisal of the Protocols of Zion” in which they agreed that the document had no claim whatsoever to authenticity. Nevertheless, men of malice, or mere stupidity, continue to utilize the Protocols for their nefarious purposes.

The entire concept of anti-Semitism is absolutely sense-less. It has no basis in fact, reason, or logic. It preys on people's fears, emotions, and inferiorities to bolster their own self-image. To say they do it in the name of God, or for His sake must be an abomination to Him. Perhaps He regrets giving man freedom of will or conscience. In too many conscience appears to be lacking, modern technology would say, “It does not compute!”

In Genesis 12:3 we read: Now the Lord said unto Abram: “And I will bless them that bless thee, and curse his that curseth thee: and in thee shall all families of the earth be blessed.”

You and I, and every other creature and species on earth, had no choice whatever in the place of our birth, our race, our color, etc. Usually, even our religious persuasion is a bequest from their parents. No choice at all - it was decreed by God, a manifestation of “His will”. It is, therefore, presumptuous on the part of anyone to boast of himself, his race, color, physical or mental qualities. In every instance 'circumstance has influenced his condition'. Who, then, has any right to question God's judgment? Not a one of us can create the light of day, the natural resources, the air we breath, the water we drink, the food we eat. In the final analysis they are the creations of God, and we, as His creatures, ought to respect His creations, including our fellow creatures. The next time someone is tempted to deprecate anyone he regards as inferior, let him recall that, “But for the grace of God, there go I.”

Thus to be intolerant stigmatizes the bigot as the one who is the inferior, not his target.

Anti-Semitism may have contributed to anti-Masonry because it accepted Jews and was thus “Guilty by association.” After all, the ritual of Freemasonry is based on the building of King Solomon's temple; it is dedicated to the Holy Sts. John, its extension, the Royal Arch refers to Jeshua, Haggai, and Zerrubabel, its reference to the Ark of the Covenant, all these were Jews. That Freemasonry uses it allegorically is of no account. Have they overlooked the fact the Hiram of Tyre was not Jewish, or that Hiram Abif was only half-Jewish? No matter, they do not wish to be confused by facts. Truth is too simple for them to comprehend anyhow.

After all, the first assault on Hiram Abif was one across his throat: this symbolizes those who would restrain or deny freedom of speech. The second assault was across his breast. That symbolizes the seat of man's soul, his emotions, his beliefs, his religion. The final

and fatal blow was to his head, symbolizing the assault on man's intellect, his freedom of thought. If we fail to teach people to think for themselves, others will think for them. This is why Freemasonry and tyrannies, of the Right or Left, cannot tolerate each other. They are incompatible.

I have stated on several occasions that we Masons should never take ourselves seriously, and that is true—but we should always take Freemasonry, and all that it stands for very seriously. Freemasonry, today, as always, finds itself engaged in combat with the forces of evil. Those forces that would enslave men, the ongoing battle for men's minds and souls. Masonry leaves the battle for souls to others, but it is of necessity in the forefront of the battle for the mind and conscience, Truth shall prevail, as shall Freemasonry

FREEMASONRY AND THE ROMAN COLLEGIA

by H. L. Haywood

The Builder - June 1923

THE ORIGIN OF MODERN Freemasonry has been traced by means of documents and other historical records to guilds of builders in the Middle Ages. These guilds in turn were derived from yet earlier forms of organized endeavor (as has already been noted in the chapter on the Cathedral Builders) therefore Masonic historians have found it necessary to try to push their way back behind them in an attempt to learn how they came into existence. Nearly all these historians have fastened their attention on the Roman collegia (plural form of collegium) as furnishing the most probable ancestry for the guilds from which Freemasonry sprang, therefore it is necessary for a Masonic student to know something about those societies of ancient Rome.

A collegium was an association of persons, never less than three, for some chosen object, usually of a trade, social, or religious character, organized according to law. It had its own regulations and usually its own meeting place. In the majority of cases these collegia were dealt with by law as having what is known in lawyer parlance as “a legal personality,” that is to say, they could own property and they could be held accountable through their officials for their acts. The collegiate organizations reached their perfection and became most popular in Rome, therefore they are generally known as Roman collegia, but they were also popular in many other countries as well.

I. - COLLEGIA WERE ORGANIZED AMONG GREEKS, EGYPTIANS, ETC.

The great majority of Greek Collegia were organized about the worship of some god or hero. Religion was a public activity controlled by the state and consequently was formal in its character; many men and women, feeling the need for something more emotional, organized themselves into cults for the private worship of their favorite gods, and these organizations were often collegiate in form. It is believed that the famous Orphic mysteries, so often described by Masonic writers, were begun in this manner. Collegia of worshippers of Bacchus existed in the second century; there is a record of such a collegium dated 186 B.C. These and other Greek collegia were called by various names, thiassoi, hetairai, etc.

Political activity among the Greeks sometimes assumed the collegiate form, especially among the lower classes and among colonies of resident aliens, the latter of whom usually

settled at or near some seaport. There were political collegia at Athens in the time of Pericles, and they caused much trouble. In 413 B.C. a group of them conspired to overthrow the democratic government. Such Greek associations, however, were not very numerous or powerful, and never reached anything like the state of development as that attained in Rome.

Collegia became more or less common in Egypt in the first century B.C., especially among the worshippers of Isis. Apuleius mentions one such organization under date of 79 B.C., and there is reason to believe that they had existed much earlier. In many cases they took the form of burial clubs, about which more anon. Records of the existence of such associations in the famous region of the Fayum have been found, bearing date of 67 B.C. In Asia Minor, also, traces of collegia have been unearthed, and it is believed that Thyatira had a larger number than any other city in Asia; its college of smiths became known throughout the world.

II - COLLEGIA BECAME VERY COMMON IN THE ROMAN EMPIRE

Among the Romans collegiate associations were so old that legend attributed their founding to Numa, the second of the traditional Roman kings, and there is a mention of collegia in the Twelve Tables. These organizations flourished unhampered until after the beginning of the first century B.C., during which time some opposition began to develop among Roman law makers. In 64 B.C. they were forbidden for a while, with the exception of a few of a religious character, but in 58 a Clodian law once again permitted them. This law was set aside only two years afterwards. Julius Caesar in his turn forbade them all, except Jewish associations of worship, on the ground that they dabbled too much in politics. When Augustus became emperor he espoused the cause of the collegia and caused to be adopted an imperial statute that came to stand as the foundation of all jurisprudence having to do with them and with similar organizations. The Emperor Marcus Aurelius was the greatest friend the collegia ever had.

Except for these general statutes the collegia were left very much to themselves until Nero became emperor, when he caused to be adopted a series of regulations controlling the associations in Italian towns. These regulations were extended to include provincial towns by Trajan, and from his regime until the end one emperor after another assumed such increasing control of the collegia that there came a time when they were merely cogs in the great machinery of state. Membership was made hereditary; transfer of a man from one collegium to another was forbidden; and freedom to work or not to work was everywhere denied. Industry became in effect a state controlled monopoly, and workmen were as restricted as soldiers in an army. The imperial system in its last centuries was supported by the power it extorted from the collegia, so that the organizations of trades, the organizations of politics, and the organizations of military forces became three great pillars underneath the empire.

In spite of the great mass of regulations and restrictive laws, and of the severe penalties hedging them all about, a great many collegia came into existence under conditions and for purposes that violated the statutes. These were known as collegia illicita, and gave the officials just such trouble as bootleggers give nowadays. Some of these unlawful associations were of a religious character, others were hatching places for political intrigues. When apprehended they were severely dealt with through the person of their

president, who was compelled to pay a heavy fine or else go to jail. It is amazing to discover how many collegia there were. More than twenty-five hundred inscriptions are in existence, and these have emanated from some four hundred and seventy-five towns and villages of the empire. In the city of Rome itself more than eighty different trades were organized, and it is believed that if the memorials were more complete the number would be considerably increased. It is a great misfortune that we are so dependent on inscriptions and similar records, because time has not dealt kindly with such things, but this is the case and because the classic writers almost always scorned to speak of them owing to their plebeian character. Like our own literary historians the old Latin writers loved to tell about lords and ladies and other notables, their fortunes, their intrigues, and their wars: the numberless masses of common folk lay outside their range of vision. An attempt to discover what the historians of the Roman Empire have had to say about the collegia will bring this home to a man; in all the histories that I was able to consult I did not find any reference worth reading except in one or two of the thick volumes of Duruy, the Frenchman. Gibbon raises his eyebrows; Ferrers has nothing to say; Mommsen forgets all about it, though in 1870 he published a tome in Latin on the matter, which, so far as one may discover, has never been translated into English; and so it goes. One is driven back on the archaeologists.

A great many collegia were organized solely for the purpose of guaranteeing a member a decent sepulcher; they were known as *teuorum collegia*, or burial clubs. Each club of this kind built or leased a hall, and held regular meetings upon which occasions poems were read about the deceased, or a feast was held to commemorate a brother on his birthday anniversary. Each of these pathetic little societies owned, or had access to, a columbarium. A columbarium, God save the mark, was a kind of nickname, and meant literally dovecote, which was a name suggested by the fact that it so much resembled the little buildings in which aristocrats housed their doves. In a dark room, half underground, were galleries of niches, each large enough to contain an urn; every member of the collegium was entitled to his niche and his urn, and there were provisions for a vase of flowers, perhaps, or even an inscription.

Death was a thing of horror to the Roman, especially if he had the misfortune to be poor, because his creeds taught him that a man illy buried would turn out an unhappy ghost, or even would wander unhoused about the winds, a forlorn and shivering spirit in an agony of loneliness. Accordingly, every man strained his resources to see to it that his own soul was protected against such a fate. The rich could build their own monuments - every Roman highway of any importance was lined by such things - but the slaves and the poor were hard put to stave off neglect after death. They resorted to the expedient of pooling their resources, and the burial club was the result.

It is impossible for us moderns to realize how much such a thing meant to a Roman with little or no means. The public custom of disposing of the uncared for dead was repellent beyond description. Great pits were kept half open near the centers of population and into these, without any ceremony, the corpses of the poor were dumped. To escape such a horror a man was willing to make almost any sacrifice.

Owing to this feeling about burial the Romans were always patient with any attempt at securing decorous funeral lights, therefore the collegia having such matters in charge were dealt with patiently and often with lenience. It is supposed by such authorities as Sir

William Ramsey that many of the early Christian churches were first organized as burial clubs in order to escape the wrath of the officials, especially when all private religious associations were under the ban, as happened several times. It is believed by some that the early church was often persecuted, not because of the theological doctrines it taught, but because officialdom deemed associations of private persons a menace to the state.

The great majority of collegia came into existence for more mundane purposes. Almost every profession, art, and trade had its own organization made in due form, and according to imperial statute. Sometimes the division of function among these crafts was carried to an extreme as when the garbage collectors had their own collegium, the slipper makers theirs, the vendors of fish theirs, the wig makers theirs, etc. The oldest known inscription refers to a collegium of cooks, 200 B.C. It has been alleged by many Masonic writers that collegia of masons, or builders and architects, occupied a distinctive place and enjoyed special honors and privileges. It is true that Cicero remarks of the honorableness of architecture, and that a few other of the Latins mention that calling as having a peculiar usefulness, but other than this I have never been able to discover any grounds for the assertions so freely made by our own historians, though I have searched with loving care, seeing that I have wished to find such evidence.

There were no collegia in Roman Africa, and there were not many in the Eastern Empire, but elsewhere they were thickly scattered through Roman civilization. Every regiment of soldiers carried with it its own collegia of engineers, carpenters, and such craftsmen, and, as Coote remarks, "it was as easy to imagine a Roman without a city as to conceive his existence without collegia."

III - HOW THE COLLEGIA WERE ORGANIZED

Each collegium aspired to control or own a hall or meeting place, which it called schola, or in some cases, curia. For officials it had a kind of president called by different names, magistri, curitarius, quinquennales, perfecti praesides, and so on. Decuriones were a kind of warden, and there were factors or quaestors to manage the business affairs. Each society had its own laws, called lex college, and its house rules or by-laws, and these regulations were based, as already explained, on the imperial statutes. Fees and dues went into a common chest, called the arca. It has been alleged by some writers that the funds thus accumulated were used for charitable purposes but the best informed archaeologists dissent from this opinion, and say that the income was employed to defray necessary expenses for the upkeep of headquarters, and for memorial banquets. Oftentimes some well-to-do member or friend left behind a legacy, usually with the direction that it be used for memorial banquets, but sometimes for the benefits of the membership as a whole. Most collegia besought the graces of a patron, often a woman, who, in return for signal honors, helped defray the expenses of the little group. It is supposed by a few chroniclers that these patrons, who often belonged to the upper classes, were more or less useful in controlling the activities of the collegia in the interests of the established order.

The social system of Rome, with its semi-caste form, was reflected inside the collegium where the differences of rank were anxiously observed, and the member from some noble house always received special honors. Slaves were often admitted, if they came with the consent of their masters, and there were many freedmen, who were in many cases wealthy men. For the most part, the technical organization of the body, with its officials, its ranks,

and its parish outlines, was modeled on the lay-out of the typical Roman city which was to a Roman the ne plus ultra of political organization.

IV. - THE COLLEGIA AND FREEMASONRY

To the student of the evolution of Freemasonry from its first crude traces until its present state of affluence and power, the story of the collegia is of considerable importance. The enthusiastic notion that those ancient associations were Masonic Lodges in the literal sense, and that through them our Fraternity as it now exists can trace its history back to 1000 B.C. or beyond, must be abandoned except in a sense so broad as almost to rob the idea of any meaning at all. Nevertheless the collegiate organization may justly be considered as one item in a long chain of general as sociational development, the last link of which is our modern Fraternity.

There are three or four theories which hold that one may trace a certain tenuous continuity between the Roman collegia and modern Freemasonry.

One of these is the Dionysiac Artificers theory. This hypothesis was given the shape with which we are now familiar by Hyppolito Joseph Da Costa in his Sketch for the History of the Dionysian Artificers (published complete in installment form in *The Montana Mason* beginning with November, 1921), and he was followed, and his arguments repeated, by *The History of Freemasonry*, drawn from authentic source of information; with an account of the Grand Lodge of Scotland, from its Institution in 1736 to the present time, compiled from the Records; and an Appendix of Original Papers, a famous old volume long attributed to Alexander Lawrie but now generally believed to have been written by Sir David Brewster. The essence of this theory is that these Artificers were employed - lodges of them, that is - in the building of King Solomon's Temple, and that they preserved the secrets of architecture until at last they transmitted them to such of the Roman collegia as practiced that art.

At this juncture the equally well known Comacine theory comes in. According to this reading of the matter, as we may learn from *Cathedral Builders*, by "Leader Scott," and from Brother Ravenscroft's codicils to the same in his *Comacines - Their Predecessors and Their Successors*, a few of the Roman builders' collegia (*collegia fabrorum*) took refuge from the Barbarian invasions on or near Lake Como in Northern Italy and there kept alive a knowledge of building until such time as conditions had stabilized themselves and Europe had become ready for another civilization. When the barbarian peoples began to build their own cities and to lay out their highways these Comacini, so the theory has it, went here and there to teach the people the arts of building. They established schools, and acted as missionaries in general throughout the various countries of Europe, England included, all of which will be described in more adequate manner in a chapter to come.

The third of the theories that would connect the collegia with early Masonic guilds is that which Gould elaborates at some length in the first volume of his *History*, but without committing himself one way or the other. According to this theory, collegia entered Britain with the Roman army of conquest and were responsible for the cities, highways, dikes and churches, some remains of which are still in existence. When the Angles, Saxons and Danes made an end of the Roman civilization in the islands, the collegia continued to exist among them in a somewhat changed form, known as guilds. Among

these guilds were those devoted to building and its allied arts, and out of these guilds there emerged in time those organizations of Masons who gave us Freemasonry. Some of the greatest historians in the world deny all this in toto - Freeman among them - while others accept it. A layman must make up his mind to suit himself.

Still another theory is that which connects the medieval guilds of Europe with the collegia that lingered late in and about Constantinople, or, as it was called, Byzantium. It is supposed that as these organizations of Byzantine builders came more and more into demand they moved gradually across Italy and on up into central Europe where they served as the seed out of which came the Teutonic guilds. According to the theory, it was from these Teutonic guilds that the Masonic guilds of England came, and it was out of the English guilds that Freemasonry emerged.

Until such time as more evidence is forthcoming these, and other theories that could be described if space permitted, will all hang more or less in the air. For my own part I do not accept any of them as proved. None of them have a sufficient bottom of known facts. It appears to me that we should hold judgment in suspense.

Nevertheless and in spite of this uncertainty, the collegia will ever continue to be of importance to us Masons because they give us one of the best examples in the world of how and why it is that such a thing as Freemasonry grows up out of human nature. In the days of the Roman Empire life became hard and it grew complex, so that the individual found himself helpless to battle the world alone. He discovered that if he would combine his own puny individual forces with the resources of his neighbors and friends that what he alone could not do he might do through cooperation. Through pooling their money, their knowledge, their influence, and their good will the dim multitudes of common people learned to hold their own in a great hard world.

It is so today. The Lodge is a means whereby the solitary individual may escape from his helplessness by linking his own life onto the lives of his fellows. In its utmost essence that is what Freemasonry does. It goes down into the depths of a man's nature until it finds what is most permanent and universal in him and links that onto the inmost nature of many others. Held together by such a Mystic Tie Brethren work and live together and they who might in our large centers lead lonely lives as strangers or even as enemies are able to rescue from the welter of modern life the sweet amenities of friendship, Brotherly Love, relief, mutual tolerance, and kindness. What the collegium was to the men of ancient Rome, the Masonic Lodge is to men of today.

WORKS CONSULTED IN PREPARING THIS ARTICLE

Livy, *Metamorphosis*, XI, 30.

Kennedy, *St. Paul and the Mystery Religions*, 72, etc.

Poland, *History of the Greeks*.

Waltzing, *Historical Studies of the Professional Corporations of the Romans*.

Pauly, *Realencyclopädie*, article by Kornemann on Collegium.

Hastings, *Dictionary of the Bible*, vol. V, 132. *A Companion to Latin Studies*, see. 202. Find complete Latin bibliography in sec. 563.

Hasting, *Encyclopedia of Religion and Ethics*, vol. VI, 218.

Hatch, *The Organization of Early Christian Churches*.

Encyclopedia Britannica, eleventh edition, vol. VI, 564.
 Mommsen, *De Collegiis et Sodalitiis Romanorum Kiliae*, 1870.
 Grote, *History of Greece*, vol. V,
 Greenidge, *Handbook of Greek Constitutional History*, 208 ff.
 Davis, *The Influence of Wealth in Imperial Rome*, section on Guilds.
 Pliny, *Epistle X*, 97, 98.
 Abbott, *The Common People of Ancient Rome*, 205.
Corpus Inscriptionum Latinarum, XI, 5047; V, 7906; III, 953; VIII, 14683; III, 3583;
 XIV, 2112; XIV, 3 26.
 Friedlander, *Roman Life and Manners*, I, 146.
 Fowler, *The Religious Experience of the Roman People*, ch. beginning p. 270.
 Barnes, *Early Church in the Light of the Monuments*, 53.
 De Rossi, *Roma Soterranea*, 58. *Bulletino di Arch. Crist.*
 Ramsey, *The Church in the Roman Empire*, 213.
 Hatch, *Bampton Lectures*, 152.
 Le Blant, *Actes*, 282.
 Dill, *Roman Life From Nero to Marcus Aurelius*.
 Plutarch, *Numa*.
 Duruy, *History of Rome*, several chapters; consult index.
 Cobern, *The New Archaeological Discoveries and the New Testament*.
 Pelham, *Essays on Roman History*, 701 ff.
Ars Quatuor Coronatorum, XI, 170.
 Scott, *The Cathedral Builders*, book II, ch. 3. Clegg,
 Mackey's *History of Freemasonry*, ch. 46 ff.
 Gould, *The History of Freemasonry*, vol. I, 36. See bibliographical notes in entire
 chapter.
 Coote, *The Romans of Britain*.
 Fort, *Early History and Antiquities of Masonry*.
 Hope, *Historical Essay on Architecture*.
 Newton, *The Builders*, part I, ch 5.
 Armitage, *A Short Masonic History*, vol. I ch 7.
 Gould, *The Concise History of Freemasonry*, (Crowe's Revision), 10.
 Ward, *Freemasonry and the Ancient Gods*, part 1, ch. 17.
 Spence, *Encyclopedia of Occultism*, article on Freemasonry.
Corpus Juris Civilis, Dig. XLVII, 22.
 Brown, *From Schola to Cathedral*.
 Mackey's *Encyclopedia - (Revised Edition)*:
 Ancient Mysteries, 497;
 Builder, 123;
 Collegium, 158.

Comacine Masters, 161;
Egyptian Mysteries, 232;
Freemasons of the Church, 150;
Guilds, 296;
Initiations of the Egyptian Priests, 234; Isis, 358;
Mysteries of Osiris, 540;
Oath of the Gild, 524;
Orphic Mysteries, 539; Osiris, 540;
Roman Colleges of Artificers, 630;
Stone-Masons of the Middle Ages, 718.

FREEMASONRY , CHANGE ?

by Charles A. Jacobi, MPS

The Philalethes - February 1992

Because God created all existences-the physical and metaphysical-and because God's laws are love and spiritual realization; and because you and I are drawn toward His Great Light; and because Masonry is a majestic institution inspired and directed by the Great Architect to enlighten the spiritual aspirant; and because Masonic teachings are eternal; and because eternity has no beginning, nor end; Masonry, therefore, always was, and is and will forever be. "How old is Masonry? As old as spiritual longing and as new as spiritual awakening." (1)

As a result of our declining membership, we are often subjected to the question, "What is Wrong With Masonry Today?" "I say nothing is wrong with Freemasonry today or at any time in the past, nor shall it be in the future! Rather, we should ask, "What is Wrong With Us Today?" that we would think Freemasonry needs to change?

"Heraclitus, the Greek philosopher, observed that nothing is permanent except change. Some things change at an alarming rate, others so slowly a time-lapse camera cannot record the action. We are not conscious of change as we live in the present. And we can only suppose that there will be change in the future. But when we look back, we come to realize that change is irrevocable, benign, devastating or beneficial, as the case may be.

"Freemasonry seems changeless. That it is slow and deliberate in conforming to changing conditions may, in many ways, account for its stability and longevity. Its Ancient Landmarks have been impervious to transformation. Even the process of adjusting to changing social customs and conventions is slow. Masons have never hastened to change the order of things. The final approval of the admission of the physically handicapped to membership is typical.

"But change, unhurried and gradual, is now in evidence. The Duke of Kent, Grand Master of the Grand Lodge of England, not only suggests that Lodges contribute to non-Masonic charities, but that Masonry become more visible publicly. The Grand Lodge of Pennsylvania, as well as England, is considering the removal or modification of the penalties of the obligations. Mississippi, Kansas and other Grand Lodges are studying the

shortening of the memory work to signs, grips and obligations. Membership proposal is being examined.(2) “Change is unerring. It is a continuing process. And as Disraeli wrote, 'Change is inevitable in a progressive country. ' “ If we are reluctant to accept its inevitability, we may find assurances in the words of Francis Bacon, 'It is sufficiently clear that all things are changed, and nothing really perishes, and that the sum of matter remains absolutely the same. ' So will the sum of Freemasonry remain the same. “

Modern Speculative (Symbolic) Freemasonry began in 1717, A. D. Obviously, times were remarkably different then than now. Our Nation began officially with the Declaration of Independence July 4, 1776, and its Constitution (actually, a Masonic Document) was ratified by the 13 States (Rhode Island being the last) May 29, 1790; the first 10 Amendments (Bill of Rights) were ratified March 1, 1792. Though each of these events occurred in the same (18th) Century, conditions were different than in 1717; the people had changed!

In this last decade of the 20th Century our way of life in these United States is remarkably different than was that of its citizens of the latter 18th Century. Today's world requires different uses of our talents, our time, ourselves, and the ways in which we are family members, and either we change and adapt ourselves to these changing times or we (as a Fraternity) die. Why then, can we not, in our changed way of living, recognize the necessity of altering our viewpoint of Freemasonry without trying that which has been eminently enduring since its origin(s)? Actually, can we, mere mortals, even attempt to change that which has been with us forever?

As Masons we are quite familiar with allegorical teachings, and we employ additional allegories to continue our education. If one travels by personal auto from Portland, OR to Portland, ME in the summer, selection of I-84, I-80, I-90 and I-95 is a good choice of routes. However, if one makes this trip in winter, it will be far better to choose a combination of highways that avoid the very cold weather with its accompanying snow, ice and potential blizzard conditions. We will have arrived in Portland, ME just the same! Stating this “allegory” differently, why should anyone suggest that we change this content and style that has existed for nearly three centuries; i.e., Modern, Speculative Freemasonry and its Rituals? Rather, we should change our approach (our route) to, and visible exemplification of, that which is good.

“The principles (of Freemasonry) are transmitted unimpaired, but the vehicle through which they are expressed changes as the years go on. “ (3)

Assume that Freemasonry is the peak of a mountain which forms the border between any two countries. Is it not true that a citizen from each country can reach the summit of this mountain by traveling a trail (from his country) to the summit? Then can we not, also, assume that each country's citizen can become a Mason through traveling his country's Masonic Ritual? Each man has adapted his modus operandi to fit his needs in reaching the summit of the mountain, or of receiving the teachings of Freemasonry. We need to continue to change our modus operandi of imparting the teachings of Freemasonry to those who will seek them, and in so doing, it is within the limits of probability we will find new ways to attract worthy and well-qualified young men to petition our Fraternity.

Aside from the LANDMARKS OF FREEMASONRY, about which there is considerable confusion as to the meanings (even the authenticity), a most excellent reason for not '

proselytizing' young men into our ancient Fraternity is that we must choose only the best as we plan our future. With this in mind, pray tell me what is wrong with suggesting to any upstanding man, regardless of his age, that men of his character have always sought each others companionship in our Fraternity; that he would be the better for being a Mason and that Freemasonry will benefit from his mental and moral convictions and contributions. After-all, do we not seek to make good men better?

How many of us, each day, attempt to impress our youth with the qualities of ourselves that exemplify Freemasonry? Do you always identify yourself as being a Freemason? Do you? When any person thanks you for something you have personally done or enabled to be done for that person, do you indicate, in your own way, that you are a Freemason and that this is the way we Masons live and believe? A great number of my students, throughout the 32-plus years of my professional teaching career, have expressed their thanks and appreciation for 'helping them on the way' (and there have been many more than a few), my usual response was: "Just remember that what benefit you may have received from me, you received from a Freemason, and that is our way of living. " We can never repay those who have befriended us in the past, we can only do for others in the future what has been done for us in the past.

Freemasonry, change? No, what changes are necessary will come about and we will probably not recognize the change nor be aware of it; BUT we Freemasons need to change, and we need to change radically and quickly. We need to be the KNOWN, RECOGNIZED LEADERS in assisting in and with the very necessary changes in our public school curricula, and we need to be known equally well for our forward-looking stand on public-school-finance. We can no longer tolerate our own young people being denied education at any level from first through sixteenth grade (or a comparable grade in technical, vocational or trade school).

It is not enough to sit back on our laurels, knowing how many dollars each day are given by the Masonic and affiliate bodies; we need to make ourselves visible in ways more comprehensible to our youth.

When we recognize and admit our general apathy toward educational offerings and to the stumbling blocks placed in the way of our youth in its efforts to gain an education, and when we "lead" the drive to remedy the problems with curricula and financing, then we have made ourselves as Freemasons, very visible to our youth, and we have shown ourselves to be examples of leaders with which our youth will desire to become associated-no longer will we have declining membership.

BIBLIOGRAPHY

1. The Scottish Rite Journal Vol. XCVIII, #4, page 48
2. The California Freemason, Vol. 133, #2, March 1, 1986.
3. The Craft and its Symbols, Allen E. Roberts (J. Hugo Tatsch), page 11. Feb. 1992

FREEMASONRY Ö FROM CRAFT TO TOLERANCE

by M. B. S. Higham, Grand Secretary, UGLE

MSA Short Talk Bulletin - May 1988

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 buildings 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 neighboring 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 Councilor 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.

FIDELITY. FIDELITY ? FIDELITY ! Ö ARITHMETICAL AND PHILOSOPHICAL PERCEPTIONS OF FIDELITY

by A. G. B. Gibbs, PDDGM, Fiat Lux Lodge of Research, Alberta

[source unknown - date unknown]

In my search for a more meaningful understanding of the oft-spoken term, "Fidelity," I have found a wonderful introduction in an excellent paper written by a Bro. J. L. Humphrey of Nanaimo Lodge, #110 G.R.B.C., entitled "Fidelity." He states:

"Our ritual is studded with many beautiful words, verbal gems, that sparkle in a kindly firmament, that twinkle, or that shine simply with a calm lustrousness, beneficent, reassuring and serene. It would be a most interesting benefit to select those words and have them explained by a Brother well alive to their charms. But the least of us can appreciate some of them." He continues: "One of the most beautiful to me is "fidelity," Ö spoken thrice Ö (in our ritual), so that we regard it as a gentle prompting to be strong in the pursuit of right and kindly, and in the application of that right in daily life."

Further, he states that "Fidelity," is a word of strength, strong in beauty and simple kindness, prompting us to love and duty, in the quiet of the tyled recess." (1)

Brother Humphrey's paper was certainly an inspiration for my researches for more light, and I appreciate the risk-taking that accompanies such personal exposure of his perceptions, for it is one's perceptions, especially when written, the leave one open to personal introspection, as well as to the circumspection of our Brethren. Both introspection and circumspection may bring varying degrees of emotional distress and pain, during the process of perceiving and growing in Masonic awareness.

For the longest time, I have often wondered why we, as Masons, closed our Lodges with "Fidelity, Fidelity, Fidelity," (2) and why three times? Of course, one may retort that "it is in The Work,(3) when we" Ö lock up the secrets of Freemasonry in the safe and sacred repository of our hearts with, Fidelity, Fidelity, Fidelity" in the 3rd degree York Rite closing, and "uniting with Fidelity, Fidelity, Fidelity; and may God be with us," in the Canadian Rite (4) closing in the 1st degree. It is in the York Rite that we receive further instruction that "all Officers and Brethren join in repeating the last three words, placing the right hand on the heart each time the word is said,"(5) again, three times. Of course, the use of the number three has a rich arithmetical significance in our Lodges; briefly summarized it can be seen as recurring constantly in connection with

- (a) Our organization
- (b) The appointment of the Lodge,
- (c) The Traditional History, and
- (d) The actual Mysteries or secret ritual acts." (6)

(a) In our organization:

- Our Order stands on three grand principles, which are Brotherly Love, Relief, and Truth.
- There are three degrees, each with its respective signs, tokens, and words.
- There are three regular steps to mark the three degrees.
- There are three principal and three assistant officers, with the three principal ones

occupying three different quarters of the globe (E., S. & W.).

- The distinguishing characteristics of a good Freemason are three: Virtue, Honor, and Mercy.
- There are three main lines of duty: to God, to our neighbor and ourselves: three sacred dictates: of Truth, of Honor, and of Virtue; three foremost excellencies of character: secrecy, fidelity, and obedience: three lowest staves in the mystic ladder, which are said to be emblematic of the three graces: Faith, Hope, and Charity; also, there are three most celebrated orders of architecture: the Ionic, the Doric, and the Corinthian.'

(b) In the appointment of the Lodge:

- There are three sets of tools for each degree, that is, a different set of three tools for each of the three classes of workman.
- There are three Masonic reasons why the L. should be situated E. and W.
- The interior of a F.M.'s Lodge is composed of 'ornaments, furniture and jewels'; the ornaments are three in number, viz. the Mosaic Pavement, the Blazing Star, and the Indented or Tessellated Border; the furniture, too, comprises three articles, which are" the V. of the S.L., the Square and the C., while the jewels are six, three movable, and three immovable.
- Similarly, the M.M.'s Lodge is said to be distinguished by three ornaments: the Porch, the Dormer, and the Square Pavement.
- The Emblems of Mortality are three: the coffin, the skull, and the cross-bones.
- There are (we are told), three pillars supporting the L.: Wisdom, Strength, and Beauty; there are also three greater lights and three lesser ones.

(c) In the traditional history:

- The first Lodge is said to have been consecrated with three grand offerings.
- The Chapters of the Pillars, B and J., are described as enriched with three varieties of ornamentation, viz. network, lily work, and pomegranates; and these are said to symbolize Unity, Peace, and Plenty.
- The E.A.'s employed in K.T.S. received a weekly allowance of corn, wine, and oil, which may be said to answer what the present-day laborer regards as three necessaries of life: Bread, Beer, and Butter.
- At the time of the great conspiracy, there were but three men who possessed the secrets of the M.M.
- There were three Grand Masters who 'bore sway at the building of the first temple at Jerusalem.'
- The secrets of the Master could only be imparted the consent and by the joint action of three.
- The trusty F.C.'s divided themselves into three Companies or Lodges.
- Our M., H.A., was slain with three blows, struck by three different men, on three parts of the body, with three different tools, at three points of exit of K.S.T., situated on three different sides of the building.

(d) in the mysteries:

- The L. opens and closes with three K.K.K., and every candidate gains admission by three K.K.K., which are given differently in each degree.
- In every degree the candidate seeks the privileges corresponding to it by a threefold plea; the help of God, being free, and of good report; or (2) by the help of God, the assistance of the s.. and the benefit of the password; or (3) by the help of God, the united aid of the s Ö and c.. as well as the benefit of the password;
- On the opening of Lodge, we pray for three things: Order, Peace, and Harmony.
- Every initiate is made to strike the pedestal of the J. and S.W. with three K.K.K., he is made to advance to the Altar by three steps: he has to answer three searching questions of the W.M.; he is told of the three dangers; the three reasons for soliciting his charity; the three aspects of his character which are: 'as a citizen of the world, an individual, and as a F.M.'; also the threefold way of dividing the 24 hours of the day, viz. some for 'prayer to Almighty God', some for 'labor and refreshment', and some for 'serving a friend or Brother.'
- In the second degree, the sign is threefold.
- In order to raise the candidate to the sublime degree of a M.M., three methods are tried, in which only the third can succeed.
- In closing the F.C. Lodge, the dismissal formula, recited by the J.W. alone, is of a threefold nature.
- The M.M., when raised, is asked to make his S.O. binding for as long as he shall live by s Ö g it with his I Ö s, three times on the V. of the S.L.
- He also makes a threefold perambulation of the Lodge corresponding to the three Degrees or stages of Initiation.”

This list does not exhaust all the references to the symbolic number three found in the ritual, but it should suffice to show the important part the number plays in it. Thus, it must be of some significance that we Masons touch our hearts not once, not twice, but three times. Of course, when this passage is repeated in song, the words “and may God be with us all,” are added in both rites. However, there is nothing in either ritual of the Work to indicate this is acceptable to Grand Lodge, except by custom. Perhaps this might be a good question for the Committee on the Work.

The use of the term “Fidelity” appears a number of times in both rites within the “Work,” such as in the closing charge of the Ancient York Rite, which states in part Ö by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable institution. (7) In addition, the use of the word “fidelity” appears in the Constitution, (8) “Ö as excellencies of character, to which your attention may be peculiarly and forcibly directed: among the foremost of these are secrecy, fidelity and obedience.” Herein, the newly-initiated candidate is specifically charged that:

“Your fidelity must be exemplified by a strict observance of the Constitution of the Fraternity by adhering to the ancient landmarks of the Order; by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong ground to believe that by a similar fidelity, he will ultimately reflect honor on our choice.”

To most initiates, a meaningful perception of the uses of the foregoing charge, without individual research and study to follow them up, will be quite shallow, at best. For one

thing, we assume, somewhat erroneously, that all Brethren are as literate as our Brethren of years gone by, who wrote in the beautifully rich language of the day. I am not talking "stupid," or "unintelligent" here. I am making an observation that perhaps may Brethren cannot equate their present-day vocabulary to those of our Brethren of generations past. At least, that is, without Masonic Mentors, Masonic Tutors and Masonic Investigators to really imbue and inculcate in every candidate an awareness and perception of the ritual. For example, being aware of the term "Fidelity" as it is found in our rituals is one thing-to perceive their meanings and to apply them to our daily lives as Masons is quite another.

In the philosophical sense, the term "Fidelity" has become for each of us, and all Master Masons, a perceptual problem. The new Mason, as well as the more experienced Mason, each may perceive an understanding of "Fidelity" in quite different ways. We may each look at the same subject and each of us in varying degrees will generally perceive a general picture we can all agree upon. Some will just not be able to perceive what others can. Some will take longer to see or understand (to perceive), than others-even though we are looking at the same thing. Some will never perceive what to most is readily apparent. Permit me to give you an example of what I mean, referring to the example illustration below, can you see a young woman? Can you see an old woman? For those who can't see a young woman, will you make an effort to see the old woman? Conversely, some may be able to see the old woman, but not the young woman, and must then make a conscious effort to see both, or visa-versa.

You see, my Brethren, herein lies a lesson for all of us. Those who have minded the teachings of their Masonic Mentors, have had to search for the meanings of Masonic symbols and philosophies, and have found that it is the searching that has been beneficial-not necessarily the answers. Perhaps we feel that we know too little, and that those who are many years our Masonic senior, should assist us in our researches. Perhaps they should, but maybe they don't know! Maybe they won't assist because it will show their own lack of Masonic perception, although I should like to think that most senior Brethren would assist you in your researches. I am reminded of a quote from Busset (11) that sometimes clarifies for me the reticence of a Brother of senior rank to explain or clarify a inquiry. Busset states: "My mind is not so timid that I deny the existence of mysteries. But I am wary of those who profess to live by them, who with their fingers to their lips proclaim themselves God's elect, and keep the uninitiated in ignorance." However, it is my belief that each of us cannot assume that we will be informed, but that to be informed requires a constant search to capture and perceive the essence of Masonic "Fidelity."

For me, my researches into an understanding of the term, "Fidelity" began with a variety of reference materials, dictionaries, thesaurus, and Masonic encyclopedia, which I will list in my Bibliography. Suffice to say, that such an exercise was most rewarding for me, as it was through the initial examination of these commonly-found resources that I was able to become aware of the vast range of perceptions that each author attributed to the definition of the term "Fidelity," let alone its application(s), which, in a Masonic sense, greets all Brethren willing to take the risks involved when seeking further knowledge in Freemasonry. To me, this form of risk-taking is fraught with doubts and fears. (The fear or doubt of assuming an incorrect interpretation, the fear of ridicule, the fear of exposing my weaknesses, both to myself and to others, the fear of realizing my own ignorance

many fears.)

However, I found that once my definitive orientation to the term “Fidelity” was begun, the definitions themselves took on a new meaning for me. “Fidelity” I found was defined generally in three major ways,” (13),(14) as:

1. Faithfulness: careful and exact observance of duty, or performance of obligations; good faith. “The best security for the fidelity of men, is to make interest coincide with duty.-Hamilton.”
2. Firm adherence to a person or party with which one is united, or to which one is bound; loyalty; as, the fidelity of subjects to their king or government; the fidelity of a servant to his master.
3. Honesty; veracity; adherence to the truth; absolute conformity to fact; as, the fidelity of a witness; the fidelity of a portrait.

I was then able to examine instances of historical significance and partial glimpses into aspects of some of our Masonic forebears. In turn, this allowed me to develop a more perceptual awareness of the Masonic application of the term 'fidelity,' and to develop an even more personal Masonic philosophy for myself.

For example, I found that the “emblems of fidelity” are most illuminating. Bernard Jones in his *Freemason's Guide and Compendium*, states that “universally, (the color) blue denotes immortality, eternity, chastity, and Fidelity” (15), and that the use of salt sprinkled during the consecration and constituting of a new Lodge is symbolic representation of Fidelity and Friendship.”(16) Also, “the burning candle at the medieval shrine carried with it the idea of consecration, of the making and keeping of vows, of gratitude of mercies which had been vouchsafed.” (17) Bernard Jones further states that, “A Freemason would hardly expect to find any association of the candle with secrecy, but the old and curious metaphor, 'Tace is Latin for candle', met in old-fashioned literature, means literally, 'it is discreet to be silent.' The arms of the United Grand Lodge of England bear the motto, Audi, Vide, Tace-'hear, see, be silent.'(18)

A further reference that Bernard Jones makes to the historical use of the term “Fidelity” is found in his explanation of the significance of the use of the wand. He states that: “The wand has had its place in all ceremonial rites throughout the ages and has been carried by kings and others in authority, or importance. History shows that a person's power or right to act is by virtue of his holding or carrying the wand or rod, and from this the Lodge officer-be he Director of Ceremonies, Deacon, or Steward entrusted with temporary office-learns that he too, derives his authority from the actual carrying of the wand which was placed in his hands by the Master of the Lodge. His wand is an emblem of power, dignity, and significance deriving from the ancient days.”(19) Further, “in the old days, tenants who held their land 'by the verge' (carrying of a rod or staff-a virger), were required, when they came to their lord to make or renew their tenancy, to approach him holding in their hands a rod as a token of their Fidelity. (20)

In the *Lexicon and History of Freemasonry*, I found that “Fidelity was generally represented in the ancient times by two right hands joined, or by two human figures holding each other by the right hand.” (Think of that the next time you greet a Brother!). “Horace calls incorruptible Fidelity, the sister of Justice, and Cicero makes them identical. Those principles of Justice, says he, which when exercised towards God, are

termed Religion, and towards our parent, Piety, in matters of trust are called Fidelity. (*Justitia erga Deos religio, erga parentes,-creditus in rebus fides nominatur.-Orat. 78.(21)

Even the rough ashlar is associated with Fidelity, for “The initiate in some early Lodges, is believed to have placed his right foot on the rough ashlar at some part of the ceremony, a custom which might well have reference to the folklore beliefs associating the virtue of fidelity with certain stones.(22) Jones further states that in Ruth IV, 7-9, we learn that to unloose the shoe and give R to another person was a gesture of honest intention, a confirmation of a contract that has been made between two parties. The inference to be drawn from this is that the candidate's slipshod condition is, in itself, a token of fealty or fidelity.” (23)

It is interesting to note that our Masonic forebears were so aware of the implications of the term “Fidelity” that several Lodges were named “Fidelity,” although it was “chance that gave the 'Antients' the honor of making their Grand Master's Lodge, founded in 1759, #1 on the new combined list (during unification). Consequently, the Lodge Antiquity, first on the 'Moderns' list, became #2, Lodge of Fidelity (Antients) became #3.(24) By the way, they prohibited smoking in Lodge in 1802.(25) There is also Southwold Lodge of Fidelity #289, under the Grand Lodge of England, as well as Fidelity Lodge #14, in Portugal. It is interesting to note that Alberta Brethren have also named a Lodge “Fidelity”-that is, Fidelity Lodge #76, at Bashaw, Alberta. It was instituted on March 4, 1913, and constituted on July 18, 1914.(26) Unfortunately, a fire destroyed its records, and the reasons for choosing that particular name have been lost in its ashes.

As I have stated before, it is the search for understanding that to me, has been beneficial. Each of us has his own, personal perception(s) of “Fidelity” as it relates to Craft Masonry, and indeed, to our own lives as Masons. It is enough to affirm our own personal Fidelity to the Craft when we make the effort to understand as much of each facet of Freemasonry as we can, provided that it stimulates in us a lifelong pursuit for Truth.

To be faithful that is, to manifest a perceptual awareness of the Craft, requires from each of us a daily commitment of the practice of the fundamental tenets of Freemasonry. Fidelity to the Craft, is caring about your commitment to the Craft, thereupon discovering the real unique Mason-you. Indeed, it is the seer -actualization of a Freemason.

In closing, I am reminded of Dr. Leo Buscaglia's perceptions, unabashedly revealed in his wonderful book Living, Loving and Learning. He says, “I think those of us who are in helping professions,” (and aren't all Masons in a helping profession?), “know more than anyone else, how hard it is to be able to stand up and say not 'I am', but that 'I am becoming.’” (27)

Further, he paints a beautiful thought that I find especially analogous to Masons who will search for Truth; he says: “A child learns, more through trial than error, more through pleasure than pain, more through experience than suggestion, and more through suggestion than direction.”(28)

Thus we, my Brethren, learn a fealty to our Craft through a labor of study, developing an awareness of why Fidelity to the Craft is central to our main goal of “being happy ourselves and communicating that happiness to others.(29) By the constancy and fidelity

in your Masonic friendships, every Brother will be able to perceive genuine affection through Brotherhood, through the development of the mentor's patience, and through a perceptual awareness of what the term "Fidelity" means to each of us.

M.W. Bro. Dr. Phil Kendall, echoed these sentiments in a talk concerning the winding staircase, which I feel is appropriate here. He stated that "The progress of an inquiring mind, With the toil and labors of intellectual cultivation and study Leads us to build a spiritual house in which we must live, Such a spiritual house which everyone in this room must Build."(30)

And so, my Brethren, in the future, when you attend the closure your Lodge, think of the quiet reinstatement, of affirmation, of your perceptions of Masonic responsibility, when you gently touch your heart thrice with Fidelity, Fidelity, Fidelity.

I leave you with the words of William Shakespeare:

This above all; to thine own self be true and it must follow, as the night the day, thou canst not be false to any man.(31)

FOOTNOTES

1. J. L. Humphries, *Fidelity*, p. 5.
2. *The Work*, Ancient York Rite, G.R.A., p. 16.
3. *Ibid.*, p. 16.
4. *The Work*, Canadian Rite, G.R.A., p. 32.
5. *The Work*, (ANR), op. cot., p. 16.
6. F. de P. Castells, *Arithmetic of Masonry*, pp. 27-33.
7. *The Work*, (AYR), op. cit., pp. 12, 13.
8. *The Book of Constitution*, G.R.A., p. 111.
9. *Ibid.*, p. 111.
10. (a) Pat Hatfield, The University of Calgary, Non-titled.
(b) Dr. Robert Leeper, Ambiguous ground-effects, unknown source of illustration.
11. Jacques de Bourbon-Busset, *Moi Ce'sar*, Vol. 2, p. 1411.
12. Thorndike, Barnhart. *Comprehensive Desk Dictionary*, p. 308.
13. Meriam-Webster, *Webster's New Collegiate Dictionary*, p. 308.
14. *Roget's Pocket Thesaurus*, pp. 13, 494, 543, 743 7 939.
15. Bernard Jones, *Freemason's Guide and Compendium*, p. 471.
16. *Ibid.*, p. 347.
17. *Ibid.*, p. 359.
18. *Ibid.*, p. 360.
19. *Ibid*, p. 380.
20. *Ibid.*, p. 381.
21. A. G. Mackey, *Lexicon and History of Freemasonry*, p. 153.
22. Jones., op. cit., p. 41 1.
23. *Ibid.*, p. 269.
24. *Ibid.*, p. 223.

25. Ibid., p. 224
26. W. J. Collet, *History of the Grand Lodge of Alberta*, p. 38.
27. L. Buscaglia, *Living, Loving, and Learning*, p. 143.
28. Ibid., p. 153.
29. *Ceremony for Investing the Officers of a Lodge, G.R.A.*, p.33.
30. Dr. P. J. Kendall, *Inter-Provincial Conference, Banff, Alberta, circa, 1966*.
31. William Shakespeare, *Hamlet Act 1, Scene 3*.

BIBLIOGRAPHY

- Alberta, Grand Lodge of, *Constitution*. Calgary: Published by Order of Grand Lodge, 1983. 153 pp.
- Ceremony for Investing the Officers of a Lodge*, Calgary: Grand Lodge of Alberta. 1983, 36 pp.
- The Work, Canadian Rite*, 1981. 192 pp.
- The Work, Ancient York Rite*, 1970. 194 pp.
- Buscaglia, Leo, Ph.D., *Living, Loving and Learning*. New York: Holt, Rinehart and Wilson, 1982. 264 pp.
- Castells, Rev. F de P., *Arithmetic of Freemasonry*. London: A. Lewis (Masonic Publishers) Ltd., 1955. 83 PP.
- Collett, W. J., *History of the Grand Lodge of Alberta 1905-1980*. Calgary: Grand Lodge of Alberta, 1980/ 134 pp.
- de Bourbon-Bussett, *Moi Ce'sar*. Paris: Grande Dictionnaire Encyclopedique, Vol. 2, p. 1411. 1959.
- Hatfield, Pat, (10a) *Ambiguous Figure-Ground Effects*, Faculty of Continuing Education, University of Calgary, Non-titled Illustration; and (10b) by Dr. Robert Leeper, (source of illustration unknown.)
- Humphries, J. L. *Fidelity*. British Columbia: "Masonic Bulletin, Vol. IX, No. 1." Grand Lodge of British Columbia.
- Jones, Bernard E., *Freemason's Guide and Compendium*. London, England: George G. Harruo and Company, 1956/75. 604 pp.
- Mackey, Albert G., *MD Lexicon and History of Freemasonry*. Philadelphia, Penna.: 1910. 570 pp.
- Meriam-Webster, *Webster's New Collegiate Dictionary*. Toronto, Ontario: Thomas Allen, Limited. 1961. 11 74 pp.
- Roget, Peter M., *Roget's Pocket Thesaurus*. New York: Pocket Books and T. Y. Cromwell Company, 1946. 484 pp.
- Thorndike. Barnhart, *Comprehensive Desk Dictionary* Garden City, New York: Doubleday & Company, Inc., 1953. 896 pp.
- Shakespeare, William. *Hamlet. Act /, Scene 3*. "Home Book of Quotations," 10th Edition. New York: Dodd Mead & Company, 1967. 2058 pp.

FREEMASONRY Ö HOW, WHENCE AND WHITHER ?

[author unknown]

Dormer Masonic Study Circle - [date unknown]

Freemasonry made its first appearance as a Society, i.e. as a distinct organization, in the year 1717. Four Lodges then existing in London combined on St. John's Day of that year to form a Grand Lodge, "as a center of concord and harmony," and within a very few years there had developed from this modest foundation an intellectual and spiritual movement of an extent that seems almost incredible.

The Grand Lodge of 1717 was certainly not the beginning of speculative Freemasonry, but nevertheless its inauguration clearly marks a re-beginning on a new foundation. When Masonic students learn today that the formation of the first Grand Lodge is accepted as the real starting-point of the history of the modern Order, they are inclined to take it for granted that there is nothing more likely to be beyond question than the circumstances under which Speculative Freemasonry originated. This view, however, is fallacious. To delve into so-called Masonic history is like trying to find one's way through a labyrinth, or, rather, through an innumerable succession of labyrinths; for although works on the subject are numerous, the theories propounded by some of the authors are frequently in direct contradiction to those of others. The reason for this is easily explained: the origin of Speculative Freemasonry is shrouded in mystery.

We know approximately what happened in 1717. We know what was then fundamentally decided, but we know nothing whatever of the men who assembled on that 24th day of June which has become so significant. Solely from the fact that the Founders of the first Grand Lodge were corporations or Lodges and not individuals, it is clear that something more or less in obscurity preceded the organization which made its fact public at the date in question.

But, in the course of more than two hundred years of research this "something" has never been properly determined.

The beginnings of Speculative Freemasonry are lost in obscurity, an obscurity that is all the greater because the Brethren of 1717 evidently made no attempt to throw even the faintest ray of light upon it. Quite the contrary is the case. The author of the first and fundamental Constitutions of 1723, Dr. James Anderson, who was also the first Masonic historian, has indeed bequeathed us an extensive history; but what he wrote can only be regarded as legend, dictated by the desire to make the newly created Society appear as venerable as possible. In the Book of Constitutions of 1723 Anderson made very few references to the events which took place in 1717 and the succeeding years. The only direct allusion occurs at the end of the historical portion, and is as follows:-

"And now the Freeborn British Nations, disentangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort, and reviv'd the drooping Lodges of London, this fair Metropolis flourisheth, as well as other Parts, with several worthy particular Lodges, that have a quarterly Communication and an annual grand Assemble, wherein the Forms and Usages of the most ancient and worshipful Fraternity are wisely propagated, and the Royal Art duly cultivated, and the Cement of Brotherhood

preserv'd; so that the whole Body resembles a well built Arch."

In the light of the foregoing it is quite in order to place on record that modern Speculative Freemasonry had a beginning in the early years of the eighteenth century, but this statement is only valid in the sense that in the year 1717 there originated that which afterwards developed into, and now subsists as, the English Masonic Constitution. Masonry itself, however, existed long before that time, and in two distinct forms:

(1)..EXOTERIC: In the Operative Building Guilds connected with the practical building trade.

(2)..ESOTERIC: In a variety of secret communities consisting of mystics and occultists, having no relation to the practical building trade, but using builder's terminology for symbolical purposes of their own.

The advent of modern Speculative Freemasonry proclaimed to the world that henceforth both these forms of Masonry were "cemented" in one "grand design," and their affinity for the purpose contemplated by the now organization was demonstrated in "a peculiar system of morality, veiled in allegory and illustrated by symbols," when it became apparent that the Art and Craft of Masonry which was Operative in an old order of things had emerged Figurative in a new. How this transformation was effected, and under whose direction, are two problems which still remain to be solved to the satisfaction of the large majority of Masonic students. There seems little doubt, however, that in the Middle Ages there existed in this country a school of philosophical thought which practiced a form of the Ancient Mysteries suitable to those times and conditions. At the close of the 15th century a decision appears to have been come to by some of those far-seeing men to put forward the old mystical tradition in a simple form and to attempt to interest a small section of the public in it. Some of the members of this advanced school therefore became incorporated with surviving Lodges of the Guild and Fellowship of Operative Masonry, from whom we probably derive our First and Second Degrees, with their Operative symbols and moral instruction; thereby combining and preserving a form of the ancient moral dramas, of which our system is a mystical descendant and legitimate exponent. It is admitted that this suggestion is incapable of rigorous proof, and will not, perhaps, commend itself to the academic mind, but notwithstanding its rejection on these grounds, we find, about the year 1600 and onwards, the first small signs of a movement that has eventuated in the vast modern Masonic Craft.

The "Mary's Chapel" Lodge in Edinburgh preserves as its most valued treasure the oldest existing Masonic minute book, the entries in which go back to the year 1598. As early as the "aucht day of Janij the zeir of 'God 1600 yeirs," the registration of the first non-operative - John Boswell, Laird of Auchinlook - took place. Operative Lodges were at that time becoming obsolete and defunct, and by 1620 we find that in London Operative Masonry had become entirely superseded by Speculative, the members of the former no longer working in Guilds but striving to keep alive their old form of fellowship. In the year 1641 Sir Robert Moray, Quartermaster-General of the Scottish Army, was initiated in Newcastle, i.e., on English soil, by the Edinburgh Lodge, at a meeting convened specially for his reception almost on the field of battle. This distinguished soldier and philosopher was a Founder and the first President of the Royal Society. Five years later one of the greatest scholars of the seventeenth century, the Rosicrucian

philosopher Elias Ashmole (founder of the Ashmolean museum at Oxford) was “made a Freemason” at Warrington, on the 16th October, 1646. In 1665 Randle Holm (to whom we are indebted for a copy of the “Antient Charges,” the so-called Harleian Manuscript), described himself as a Freemason. Accretions to the ranks of the Craft proceeded to be made, but were at first few and gradual, owing to disturbed political conditions. In 1717 four Old London Lodges were prompted to combine in order to constitute a new nucleus. From them the first Grand Lodge was formed and thus modern Speculative Freemasonry was born, at an inn, The Apple Tree Tavern, in Lincoln's Inn Fields, In 1721 Dr. Anderson was entrusted by Grand Lodge with the task of drawing up the Constitutions of the new community, and these were published in 1723 when the Society announced its existence to the popular world.

The purpose of this study so far has been to formulate briefly, for the benefit, for the benefit of students, certain facts that illustrate that both historical research and other considerations point to the conclusion that we owe the inception of Speculative Freemasonry to group of Initiates who devised and projected the general design in the 16th and 17th centuries to keep alive the universal tradition of the Divine Mysteries at the critical period when the modern mechanical and industrial age was about to set in. In the words of a leading Masonic authority (W. Bro. A. E. Waite), they “made an experiment upon the mind of the age” by restoring to the modern world the traditional mystic wisdom and science formerly taught in the Mysteries, but which during the sway of the Roman Empire, had been withdrawn from the knowledge of the public, although it had been perpetuated in secret. It was they who inspired the movement which has now grown into our vast Masonic system; they grafted the elementary principles of the secret science upon the organizations of the then decaying Building Guilds and left it heavily veiled and crypticized, with the sure knowledge that the seed planted therein would come to fruition in due season. All great movements towards human betterment - and we must certainly number Freemasonry among them - will be found to have come to birth in circumstances of obscurity, and to have been Founded by wise men who are usually unknown as historical personalities. Such movements also pass through an evolutionary progress, from a rudimentary, to an ultimately advanced condition, the extent of the advance being in proportion to the force and vitality of the truth looked up in them which serves as their motive power. Of this nature has been the evolutional history of the Craft hitherto, but its evolution is still far from complete. The dynamic energies implanted in the Craft by its Founders have now expanded into a vast framework. This process of expansion has been essential, because before the true spirit and inward content of Freemasonry could be appreciated upon a scale sufficiently wide to constitute the Order a real spiritual power in the social body, it has been necessary to build up a vigorous physical organization as a vehicle in which that spirit may eventually manifest. The growth of an institution is a slow growth, proceeding from material apparently unpromising, and involving continual selection, before it becomes finally forged into an efficient instrument. So with the Masonic Order; as a physical vehicle, a material organization, it is as complete, as elaborated and as efficiently controlled, as it can ever be expected to be. It now stands waiting illumination, and that illumination must come from within itself, even as the Divine Presence is represented as manifesting within the symbolic Temple of Solomon. The Order awaits the liberation and realization of its own inner consciousness, hitherto dormant, and this fact is amply demonstrated in that no sooner is the deeper and true

nature of the Masonic design revealed to the Brethren than they leap to the recognition of it and desire to realize it; and, for such, there can be no going back to the old ways and old outlooks. In this manner, then, will the Craft throughout the world become gradually regenerated in its understanding, so fulfilling the destiny planned for it by those who inspired its formation three centuries ago.

The coming change must, and will, disclose that the Masonic creed is essentially spiritual, and that all its articles relate to interior conditions, principle and processes. It will be found to be based upon experimental knowledge, not on authority, and its central figures are to be regarded in the light of attributes, qualities and sacraments (mysteries), not persons, nor events, however great or remarkable. For persons and events belong to time and to the phenomenal, while principles and processes are eternal and noumenal. Freemasons, therefore, are called upon to reflect that history and individual entities must ever be regarded as constituting the accidental, and not the essential element in a system which aims at repairing the errors of the past fifteen centuries, by reconstructing the Mysteries on a scientific and intelligent basis. Further, one important reparation must, and will, be made as the direct result of enlightenment. Today by a tacit and quite unwarranted convention members of the Craft avoid mention in Lodge of the Christian Master, and confine scriptural readings and references almost exclusively to the Old Testament, the motive being to observe the injunction as to refraining from religious discussion and to prevent offense on the part of Brethren who may not be of the Christian faith. This motive is an entirely misguided one and is, of course, negated by the fact that the "Greater Light" upon which every Candidate is obligated, and to which his earnest attention is recommended from the moment of his admission to the Order, is not only the Old Testament, but the Volume of the Sacred Law in its entirety. Freemasons will come to recognize that the New Testament is as essential as the Old, not merely on account of its moral teaching, but in virtue of its constituting the record of the Mysteries in their supreme form and historic culmination. It will be perceived that the Gospels, like the Masonic Degrees, are a record of preparation and illumination, leading up to the ordeal of death, followed by a raising from the dead and the attainment of Mastership, and they exhibit the process of initiation carried to the highest conceivable degree of attainment. Thus the Craft will learn that the Grand Master and Exemplar of Freemasonry, Hiram Abiff, is but a figure of the Great Master, and Savior of the world, the divine Architect by whom all things were made, and without Whom is nothing that hath been made. Neither the Ancient Mysteries, nor Modern Freemasonry, their descendant, can be rightly viewed without reference to their relation to the Christian evangel, into which the pro-Christian schools became assumed. Hence we find that St. Augustine affirms (Retractationer, 1, 13, 3), "the identical thing that we now call the Christian religion existed among the ancients, and has not been lacking from the beginnings of the human race." A study of Patristic literature makes it quite clear that the primitive method of the Christian Church was not the one which now obtains, under which the religious offices and teaching are administered to the whole public alike and in a manner implying a common level of doctrine for all and uniform power of comprehension by every member of the congregation. It was, on the contrary, a graduated method of instruction and identical with the Masonic system of Degrees conferred by reason of advancing merit and ability. Admission to the early Church was by three ceremonial degrees exactly corresponding with those of Freemasonry, as the following quotation from one of the most instructive of

the early Christian treatises proves conclusively:

“The most holy initiation of the Mystic Rites has as its first Godly purpose the holy cleansing of the initiated; and as second, the enlightening instruction of the purified; and finally and as the completion of the former, the perfecting of those instructed in the science of their appropriate instructions.” (Dionysius: On the Ecclesiastical Hierarchy).

Originally, therefore, membership of the Christian Church involved a sequence of three initiatory rites, and the names give to those who had qualified in those Rites, together with their modern equivalents in the Craft today, are respectively:-

FIRST DEGREE: APPRENTICES.	CATECHUMENS.	ENTERED
SECOND DEGREE:	LEITURGOI.	FELLOWCRAFTS.
THIRD DEGREE:	PRESBYTERS.	MASTER MASONS.

Their first degree signified re-birth and purification of the heart; the second was concerned with the illumination of the intelligence; and the third related to a total death unto sin (self-centered individuality) and a new birth unto righteousness, in which the Candidate died with Christ on the Cross, as in our modern Order he is made to imitate the death of Hiram, and was raised to that higher order of life (organic integration - resurrection in Christ, the Universal Manhood) which is Mastership. When Christianity became a state-religion and the Church a world-power, the materialization of its doctrine proceeded apace and has only increased with the centuries. For this reason the science of regeneration has long been, and still is, outside the scope of orthodox religion. But despite inhibition on the part of official orthodoxy the wisdom and the traditional methods of the Mysteries have never been without living witnesses in the world, and since their suppression in the sixth century the tradition and teaching have been continued in secret and under various concealments; and to this continuation, our present Masonic system is due. Like the light of a Master Mason which never becomes wholly extinguished, so in the world's darkest days the light of the Mysteries never goes out entirely, and, if, in comparison with other witnesses, Freemasonry is shown to be but a glimmering ray, it is none the less a true ray from the world's central altar- flame. Hence, the attention of the modern Craft may be directed to the words of the well known hymn, “Lead Kindly Light,” for indeed it is sufficient to lead us on amid the encircling gloom, until the now day shall dawn; Light is granted to us in proportion to the desire of our hearts, and have we not affirmed that, “Light is the predominant wish of our hearts?”

The Masonic system was devised at a time of general unrest and change when spiritual life was running extremely low and the modern intellectual, mechanical and industrial era was about to commence. In such circumstances something had to be done in order to preserve the universal mystical tradition, and this “something” had to be of such a nature that it would at the same time provide an introduction to the root principles and methods of the Secret Doctrine of Initiation for the benefit of any who could discern and profit by them during the period of spiritual obsouration. As we have seen, following upon the decision come to by certain Illuminates calling themselves members of the “Invisible Society,” Speculative Freemasonry emerged in the year 1723 as a system of morality presented in the form of Ritual. From that time to the present the process of development has gone steadily forward, and however misunderstood and misapplied have been the

rites and ceremonies, it at last may be affirmed that the soul and consciousness of every voluntary participant in them, stands imperishably impressed with the memory of them. The familiar axiom, "Once a Mason always a Mason" expresses an occult truth not realized by those who are unaware of the subjective value and persistence of deliberated actions. Let it therefore be clearly understood that the incorporation of each Candidate in the "body of Freemasonry" means also an addition to the aggregate volume of the group Masonic consciousness, and that following this incorporation reactions and consequences ensue of a nature too abstruse to dilate upon here. Meanwhile, tinctured and affected by this metaphysical influence from the subjective world, the work of the Craft proceeds within this bourne of time and place; beginning, as we have ample evidence to show, with tendencies of the natural order and following along the line of the law of orderly development as propounded in the dictum of St. Paul, recorded in the First Epistle to the Corinthians, Chapter 15, verse 46, "Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." Operative Masonry preceded and became spiritualized into Speculative, and the crude beginnings of the latter are now becoming sublimated into a more subtle conception and tending towards a scientific mysticism, at once theoretic and practical. We may, then with confidence, look forward to the gradual spiritualization of the Craft and to its becoming - when time and circumstances permit - the porchway or entrance to a still more advanced expression of the Sacred Mysteries. But, at the same time we must never forget that the Craft will only become what its individual members make it, and if they continue to see in it only a ceremonial procedure, at such it will remain. Let us then strive, each one of us, to realize and make our own the living spirit and intention which lies behind the outward rites, and enter into the Mystical Quest for that "which is lost," when we ourselves find we shall be able to communicate to our fellow seekers, until the Craft is justified of all its Brethren and becomes - as it was intended to become - a great light in a dark world.

Finally, the future of the Order cannot be appraised without reference to the general social life surrounding it; for it is not something apart and detached from that life but an integral element of it, and between the two there is perpetual interaction and reaction. It follows, therefore, that in the fleeting glimpses of the revival of the Masonic philosophy which are even now discernible as taking place within the Craft, may be seen at once the token and the agent of the world's deliverance. For, Brethren of the Craft, it means the supersession of a period of obsouration by one of illumination, in which men can once more rise from the appreciation of the Form to that of the Substance, of the Letter to that of the Spirit, and thus discern the meaning of the Divine Word, whether written or enacted. This recognition of the ideal will signify the reconstruction of the religious life upon a scientific basis, and of science upon a religious basis. So long as Masonry continues to build upon the mere facts of phenomena and history, she builds upon a sand bank, on which the still advancing tide of scientific and academic criticism is ever encroaching, and which sooner or later must be swept away with all that is founded upon it. But, when She (Masonry - intuitional understanding) learns the secret of the HIRAMIC, that is the Esoteric interpretation, then, and then only, does She build upon a Rock or Foundation, which shall never be shaken. Such is the import of the name HIRAM (As the Spirit of Understanding, the name HIRAM or HERMES signifies both ROCK and INTERPRETER) the Foundation of the Masonic Temple, and it is on this Hermetic Rock of inward illumination and spiritual life, called the Mount of Regeneration, that the great

Mystics of all time have ever taken their stand. Hereon were founded the Pythagorean and Neoplatonic Schools, the system of the Alexandrian Gnostics, and the various Lodges of semi-oriental philosophy of Egypt and Asia Minor in the centuries immediately preceding the Christian era. And in later days the self same illumination formulated itself by the lips of and pens of the Initiates of the thirteenth and following centuries - the epoch of St. Bernard, of Eckhart, Tauler, Ruysbroeck. In the early eighteenth century Speculative Freemasonry emerged, heavily veiled and crypticized, but proclaiming itself in the direct line of succession of the Ancient Wisdom. It is true that in our day, even as the Old Teacher declares, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4, 7), and this counsel may well be commended to the Masonic Fraternity, which at present so little understands its own system. But, understanding depends upon the gift of the Supernal Light, and this gift in turn depends upon the ardor of our desire for it. If Wisdom today is widowed, let us not forget that all Freemasons are actually or potentially the Widow's sons, and she will be justified of those of her children who labor for her and thus obey the injunction, "Exalt her, and she shall promote thee" (Proverbs 4, 8). Brethren of the Craft, "now is the time to perform our allotted task"!

"EST IN MERCURIO QUICQUID QUOERUNT SAPIENTES" (All is in the understanding that the wise seek). Hermetic Motto.

SO NOTE IT BE.

FREEMASONRY IN CANADA BEFORE 1750

by Reginald V. Harris

[source unknown - date unknown]

The story of Freemasonry in Canada begins almost with the first conquest in 1710 by the British of that portion popularly known as the Atlantic Provinces of Canada (comprising Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland). Until about seventy-five years ago, their Masonic histories were more or less closely interwoven. In what is now Quebec, Freemasonry came upon the scene simultaneously with the Conquest in 1759 and spread westward along the shores of the St. Lawrence.

Eastern Canada, the cradle of Canadian social and political institutions, is likewise the cradle of the Craft in Canada.

It may now be stated with considerable confidence that;

1. The first Masonic activity on Canadian soil, perhaps in North America, took place in Annapolis Royal some time between 1721 and 1723, where it is claimed, on very plausible evidence that a Masonic Lodge existed in the year 1721-23. (See Beginnings of Freemasonry by M. M. Johnson p. 51, 81).
2. The first Provincial Grand Masters for any part of Canada (1737-38) were Captain Robert Comyns, "Provincial Grand Master for Cape Breton and Louisberg," appointed by the Earl of Darnley, Grand Master of England, and Major Erasmus James Philipps, Provincial Grand Master for Nova Scotia, appointed by Henry Price, Provincial Grand Master of New England, and later of North America.
3. The first duly constituted Lodge established on Canadian soil was formed at Annapolis Royal in June 1738, under authority from Henry Price of Massachusetts.
4. The first military Lodge to function in America was Lodge #85 (Irish) in Frampton's (30th) Foot, in garrison at Louisbourg 1746.
5. The first warrant granted for a Lodge in Newfoundland was granted by Thomas Oxnard, Provincial Grand Master, Massachusetts, December 24, 1746 for a Lodge probably at Placentia.
6. The oldest Craft Lodge in the British Commonwealth Overseas is St. Andrew's Lodge #1, G.R.N.S., Halifax, established by Hon. Edward Cornwallis, July 19, 1750, as the First Lodge, Halifax, under authority from Major E. J. Philipps, Provincial Grand Master, and later #4 on the Provincial Register 1757; #155 on the English Register (Ancients) 1768, and continuing without dormancy to the present day.
7. The first Masonic Church service held in Canada was held in St. Paul's Church, Halifax, June 24, 1751.
8. The first Provincial Grand Lodge established by the "Ancients" in any part of the world was warranted for Nova Scotia December 27, 1757.
9. The first subordinate Lodges established by the "Ancients" outside of England were Nos. 66 and 67 at Halifax December 27, 1757; #65
10. There was undoubtedly Masonic activity in Wolfe's Army at Louisbourg, where in 1758 there were eleven Lodges in nine of the fourteen regiments of Foot.

11. The first Masonic activity in Prince Edward Island was probably in the expedition of Lord Rollo, sent in August 1758 to take possession of the Island.
12. The first Masonic meeting held in Quebec was held by the Lodges with Wolfe's armies on November 28, 1759.
13. The first military Lodge chartered by the "Ancients" of England was that in the 40th Regiment of Foot #42, while quartered at Louisbourg and Quebec 1758 and 1759.
14. The first sea Lodge was held in H. M. S. "Vanguard" at Quebec, under warrant #254 granted to Thomas Dunckerley, by the Premier Grand Lodge of England, January 16, 1760.
15. The first Royal Arch degrees conferred in Canada were conferred at Halifax in 1757 and Quebec in 1760.

TRADITION AND SURMISE (1604-1710)

Canada has an intensely interesting Masonic history dating from 1737, or previously. Some writers profess to have discovered evidence of earlier Masonic activity and it will be of interest to refer to several of these accounts.

THE MASONIC STONE OF 1606

The reader will recall that in 1605 Champlain, the French explorer, established the settlement of Port Royal on the west side of Annapolis Basin. This settlement was the predecessor of the more noted Port Royal and Annapolis Royal, built some miles to the northward, the scene of many sieges and history making events, including the organization of the first Masonic Lodge on Canadian soil.

On this first site was discovered in 1827, what some Masonic students and historians have regarded as the earliest trace of the existence of Freemasonry on this continent, namely certain marks on a stone found on the site of this early settlement.

There are two accounts of the finding of this stone. The first, from the pen of the Hon. Thomas Chandler Haliburton (the famous author of "Sam Slick the Clock maker") was written in the year of the finding of the stone or very shortly afterward, and is to be found in his History of Nova Scotia, published in 1829.

The stone is described by Haliburton as "about two feet and a half long and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the center, in large and deep Arabic figures, the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface."

"The date is distinctly visible, and although the figure 0 is worn down to one-half of its original depth and the upper part of the figure 6 nearly as much, yet no part of them is obliterated - they are plainly discernible to the eye and easily traced by the finger."

The other account of the finding of the stone is from the pen of Dr. Charles T. Jackson of Boston, the celebrated chemist and geologist, and was written in June 1856.

"When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827 we discovered upon the shore of Goat Island, in Annapolis Basin, a gravestone partly

covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and the figures 1606 cut in it.

“Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved.”

About 1887 the stone was given by Robert Grant Haliburton (son of Judge T. C. Haliburton) to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of the building then being erected for the Institute.

Sir Sanford Fleming wrote that he received the stone from Mr. R. G. Haliburton in order that it might be properly cared for. There is an entry respecting it in the minutes of the Institute, acknowledging its arrival and receipt.

“When the building was erected on the northwest corner of Richmond and Bertie Streets, Toronto, instructions were given by Dr. Scadding to build it into the wall with the inscription exposed; but, very stupidly, it is said the plasterer covered it over with plaster, and even the spot cannot now be traced, although the plaster has been removed at several places to look for it.” ***

I further offered a reward of \$1,000 for the stone if it could be found, but it was all to no purpose. ***

If ever the present building be taken down, diligent search should be made for the historic store, perhaps, the oldest inscription stone in America.”

The theory that the stone might commemorate the establishment of a Lodge of Freemasons has virtually nothing to support it, though there are some who profess to see such a Lodge in the famous “Ordre de Bon Temps,” established there by Champlain in the winter of 1606-7.

The theory that the stone marked the last resting place of one of the settlers would seem to have more to support it than any other. It was apparently found in or near the burying ground shown on Champlain's map of the settlement, and we know, too, that at least one of the colonists died in the year 1606 and Champlain gives the date of his decease, November 14, 1606.

THE HABITATION

In the spring of that year (1606) Poutrincourt, who had gone home with DeMonts in the autumn of 1605, induced Marc Lescarbot, an advocate of Paris, to join the colony. They reached Port Royal on July 27th, where they remained until August 28th, when Poutrincourt started on an exploratory voyage down the American coast, as far as Cape Code leaving Lescarbot behind in charge of the colony. We learn from Lescarbot's “New Fiance” that among the settlers were “numerous joiners, carpenters, treasons, stone cutters, locksmiths, workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades.”

In a battle with the Indians at Cape Cod, one of the settlers was wounded. He was brought back to Port Royal and died on November 14, 1606.

At this time the carpenters of France had their own mystery or trade guild, worked on

lines somewhat akin to operative Masonry and using the square and compasses as their emblem.

It would seem that the stone marked the grave of a member of a French trade, or craft guild, who died in 1606, and to this extent the stone may be regarded as the earliest known trace of Freemasonry in the New World.

THE SCOTTISH COLONY (1628-1632)

After the destruction of Port Royal by Argall of Virginia in 1614, the inhabitants returned, rebuilt their houses and continued there until the advent of Sir William Alexander of Menstrie and his Scotch colony about 1628.

Alexander became the proprietor and grantee of the colony under a patent from James I (James VI of Scotland) in 1621. His powers and privileges were virtually regal over the territory now comprising the Maritime Provinces and parts of Maine and Quebec, and designated in the patent as "Nova Scotia." Associated with Sir William as "undertakers" were Sir Alexander Strachan of Thorntoun, Sir Anthony Alexander, his son, and William, Earl Marshal. After exploratory expeditions and financial difficulties which threatened to frustrate the venture, Sir William sent out his son, also known as Sir William, with four vessels containing 72 settlers, who took possession of the old French fort in the spring of 1628. After two years of struggle, Sir William, the younger, returned to Scotland, leaving Sir George Home, in charge of the colony. With the Peace of St. Germain-en-Laye in 1632, the whole of Nova Scotia was restored to France and the majority of the settlers returned to Scotland, though some joined the Puritan colony in Boston, Massachusetts Bay, and others are said to have gone to the French settlement at LaHeve, in Nova Scotia. As partial compensation for his losses, the older Sir William was created Viscount Stirling and Viscount Canada. The son thereupon assumed the honorary title of Lord Alexander.

MINUTES OF A LODGE OF EDINBURGH

Invitation of Alexander

This bit of history is given by way of introduction to the statement that in the minutes of the Lodge of Edinburgh is found the record, that on "the 3rd day off Joulay, 1634" Lord Alexander, the younger, Sir Alexander Strachan of Thorntoun, and Sir Anthony Alexander, who was at the time "Master of the Work" to Charles 1, were "admitted fellows off the Craft." As no other record of Lord Alexander's Masonic career has been found, it has been suggested that he may have been initiated in his Nova Scotia colony. These same craftsmen later took a most active interest in the affairs of the Lodge.

Exhaustive search and inquiry in Scotland has failed to discover a list of the settlers as the basis for further investigation. In support of this theory, however, it should be stated that during the reign of James VI, we find a recognized connection between the sovereign and the Craft, appointment to the office of Master of the Works, being made by the King's authority. The "Schaw Statutes" of 1599 required that E. A.'s should serve four years before being admitted F.C.'s,

Other than this the theory of Lord Alexander's initiation in Nova Scotia has nothing to support it, and is dismissed by most writers who refer to it as mythical.

THE QUEBEC LODGE OF 1721

Dr. Emmanuel Rebold, last Deputy of the Grand Orient of France, in his "General History of Freemasonry" published in 1860, asserts that, "The activity of the three Grand Lodges of Great Britain, and, above all, of that of London, was not confined to the establishment of Lodges in Europe between 1727 and 1740; they had already transplanted Masonry to Bengal, to Bombay, the Cape of Good Hope, New South Wales, New Zealand and Java, and as early as 1721, Lodges of Masons were established in Canada." Apart from Bengal, where Masonry had a beginning in 1728, nothing has been found to support the statement.

By "Canada," Rebold undoubtedly meant the present Province of Quebec and Ontario constituting the former Province of "Canada." It is a curious fact that in 1851 nine years before the publication of Rebold's work, Albion Lodge #17, Quebec, received a letter from LaLoge Clemente Amitie of Paris, France, which begins with the statement "You have one of the most ancient Temples of Freemasonry, since its erection dates from 1721."

Quebec in 1721 was in the hands of the French. It is of course possible that Freemasonry may have been transplanted into New France by military officers, or the governing or merchant class of whom there was a large number at the time in Old Quebec. If there is any substratum of fact in the 1721 tradition, the proof must be found in the archives of the Grand Orient of France where rest the unsorted and unclassified records of scores of Lodges, civil and military, existing prior to the formation of the Grand Orient. Until an exhaustive examination of these records has been made, the Quebec Lodge of 1721 must remain a tradition.

In the same category must be placed the statement of Jean d'Ebrie who, writing in 1883 on "Freemasonry in the Province of Quebec" stated that a Lodge of Masons was in existence in Quebec 1755. Nothing to support this statement has since been found.

ANNAPOLIS ROYAL AND EARLY MASONRY

Between 1710 when Port Royal (renamed Annapolis Royal) fell to the besieging forces from New England under Col. Francis Nicholson until the American Revolution, there was the closest sort of intercourse, military, civil, commercial and social, between Annapolis Royal and Boston.

In 1717 Col. Richard Philipps of South Wales was appointed Governor of Nova Scotia and of Placentia in Newfoundland, continuing to hold office until 1749, although for most of that period he resided out of the Province, governing the country by means of lieutenant-governors.

At the time of Philipps' appointments in 1717, Annapolis Royal was garrisoned by four independent companies of Foot. These companies with four others at Placentia and two additional companies were in that year organized as one regiment under the command of Col. Philipps, and later known as the Fortieth Foot, the first of several British regiments organized in Canada. The regiment continued in the service in Nova Scotia until 1758, when it formed part of the expedition against Louisbourg. In the intervening years it garrisoned Annapolis Royal, Canso and Placentia.

In 1720 Col. Philipps organized the first Council for the Province of Nova Scotia

composed almost entirely of Boston men and it is a curious fact that these Boston men were all closely identified with King's Chapel, and it is the writers theory, after exhaustive investigation, that there was a Masonic Lodge, or at least Masonic activity, at Annapolis Royal between 1721 and 1725, owing its origin to men from Boston such as John Adams, Paul Mascarene, Edward How, Arthur Savage, Captain Cyprian Southack and Hibbert Newton, who along with Rev. John Harrison and his successor, Rev. Robert Cuthbert were, all to some degree, and several, very intimately, associated with King's Chapel, Boston, where tradition says Masonic meetings were held in the same period.

In the "Concise account of the Rise and Progress of Freemasonry in the Province of Nova Scotia, 1786," it is stated that "it is certain that as soon as the English took possession of the colony they took care to encourage this charitable institution." There is a sort of corroboration of this in the statement of M. W. Bro. Major-General J. Wimburn Laurie, Grand Master of Nova Scotia, in his address to the Grand Lodge of Nova Scotia in 1884, who after referring to the receipt by him of a photographic copy of the ledger of St. John's Lodge, Philadelphia, dated 1731, forwarded as evidence that it was the first Masonic Lodge organized in America during the colonial period, proceeded;

"From circumstances that have come to my knowledge, I believe it to be quite within the bounds of possibility that evidence will in due time be forthcoming, that a Masonic Lodge regularly met and transacted Masonic business at a much earlier date than 1731 in our own Province. I have been for some time promised the documents by a gentleman who is not a member of the Craft, and I trust his disinterested efforts to obtain them will be successful. I may be disappointed either in obtaining the documents or their authenticity, so hesitate to say more."

Bro. Laurie had previously made a similar statement when addressing the Grand Lodge of Massachusetts in 1883 when he stated that "certain antiquarians** had recently discovered what they were inclined to believe were the vestiges of a Masonic Lodge which had existed in Nova Scotia very early in the eighteenth century."

Any Masonic activity prior to 1731 in Nova Scotia must have been either at Annapolis Royal (then the capital) or possibly at Canso, where during the fishing season some 2,000 New Englanders made their base of operations.

ERASMUS JAMES PHILIPPS

Among the officers of Philipps' Regiment at Annapolis Royal in 1726, was Ensign Erasmus James Philipps (born April 23rd, 1705) a nephew of Col. Richard Philipps, being the son of his brother Erasmus.

In August 1737 he was a Commissioner along with Dr. William Skene and Otho Hamilton of H. M. Council of Nova Scotia, and four others from Rhode Island, to mark out and settle the boundaries between the province of Massachusetts Bay and the colony of Rhode Island. Philipps was in Boston from August 1737 to June 1738.

The records of "The First Lodge" Boston show that on Nov. 14, 1737, Major Philipps was made a Mason in that Lodge and that accompanying him was Bro. Wm. Sheriff who affiliated with the Lodge on this occasion. As Sheriff had been a continuous resident of Annapolis Royal from 1716 until 1737, it is evident that he must have been made a Mason in Annapolis Royal.

In the Boston Gazette of March 13, 1738, we find the following paragraph;

“We are inform'd, That Major Philipps is Appointed Provincial Grand Master over the Free and Accepted Masons, in the Province of Nova Scotia, and that a Deputation is getting ready for that purpose.”

THE FIRST LODGE FORMED

On returning to Annapolis in June 1738, Philipps took with him a deputation from Henry Price to form a Lodge at Annapolis Royal with himself designated as the first Master. The record reads that Mr. Price granted a Deputation at Ye Petition of sundry Brethren at Annapolis in Nova Scotia to hold a Lodge there. This Petition was undoubtedly signed not only by Philipps and Shirreff, but by Col. Otho Hamilton and Dr. Wm. Skene both Masons and residents of Annapolis Royal for many years. The Lodge established in 1738 was the first Lodge established in what is now the Dominion of Canada, and was the fifth in order of precedence of Lodges chartered from Massachusetts.

SOME OF ITS MEMBERS

Although a list of members of the Lodge is not obtainable, yet among the residents of Annapolis in the period 1738-55, were a considerable number who, we believe on most convincing evidence, were Masons.

WILLIAM SHIRREFF already mentioned, an officer in the garrison sometime previously to 1715, was a member of the Council from 1720 until 1742. He removed to Boston, dying there in May, 1768. He is said to have been a descendant of James, Marquis of Hamilton.

His son, CAPT. WILLIAM SHIRREFF, of the 47th Regiment, Deputy Quartermaster-General of the Forces in America and aide-de-camp to General Gage, is mentioned as being present at a meeting of the Grand Lodge, Boston, in 1763.

OTHO HAMILTON of Philipps' Regiment from 1727, was Secretary of the Council and a member from 1731. He was Lieut.-Col. of the 59th Regiment in which from 1754 to 1797, there was a Masonic Lodge,

His son OTHO HAMILTON, JR. also an officer in the 40th, was wounded at Quebec 1759. He succeeded to the command of the Regiment in 1770,

JOHN, HAMILTON, a brother, was Lieut. in the 40th in 1734, in which year he was also appointed “naval officer” for the port of Annapolis. In 1752 he was Captain-Lieutenant in the 40th.

DR. WILLIAM SKENE, a member of the Aberdeen family prominent in the records of the Aberdeen Lodge of Aberdeen #1 ter, was attached to the garrison at Annapolis as surgeon, as early as 1715. He became a member of the Council in 1720, and along with John Adams and Shirreff, was a member of the first Court of Justice in 1727.

GEORGE AND SAMUEL COTTNAM were lieutenants in the 40th in 1752. George was later a magistrate at Louisbourg.

HIBBERT NEWTON, son of Thomas Newton, Attorney General of Massachusetts and member of the First Lodge, Boston, was a member of Council and Collector of Customs

at Annapolis in 1720.

CHARLES MORRIS, a native of New England, made a survey of the whole Province in 1745-6. He commanded a company at Grand Pre under Col. Arthur Noble in 1746-7, distinguishing himself before the enemy. In 1749 he helped to lay out the Town of Halifax. Appointed Councilor in 1755 he was the first surveyor-general of the Province, and a judge of the Supreme Court in the time of Chief Justice Belcher.

JOHN ADAMS who came from Boston with Sir Charles Hobby's Regiment to the capture of Annapolis in 1710, was for thirty years a conspicuous figure. His daughters married Hibbert Newton, Dr. William Skene, and Major Otto Hamilton. Adams was a trader between Annapolis and Boston between 1710 and 1720, and a resident councilor at Annapolis between 1720 and 1740.

PAUL MASCARENE, born at Castras, France, in 1684, of Huguenot parents, joined Nicholson's forces against Port Royal in 1710, commanding the grenadiers of Col. Waldo's New Hampshire Regiment. He commanded the garrison at Placentia in 1720. He was a member of Philipps' Council from 1720. During this period he made frequent trips to Boston, where he was closely associated with King's Chapel. In 1749 he came to Halifax as senior member of Cornwallis' Council. He retired from active service about 1750; was gazetteer Major-Gen'l in 1758, and resided in Boston from that date until his death in January 1760.

COL. JOHN GORHAM of Gorham's Indian Rangers, was Lieut.-Col. of his father's regiment in the expedition against Louisbourg in 1745, and on the death of his father at Louisbourg was promoted Colonel. He commanded the Boston troops at Minas with Col. Noble. He was a member of Cornwallis' first Council July 31st, 1749. It is probable that he returned home to New England about 1752.

WILLIAM WINNIETT "the most considerable merchant and one of the first inhabitants of this place and eminent in his zeal for His Majesty's service," came with Nicholson in 1710, and remained as a trader. His daughters married Lt. Col. Alex Cosby, Capt. John Handfield and Edward How. He died in 1741.

JOHN DYSON, Sergeant in the 40th Reg., later Lieut. in the Royal Artillery and Storekeeper, whose daughter Ann married Erasmus James Philipps.

EDWARD HOW, a member of the Council at Annapolis in 1736, was severely wounded at the Grand Pre affair in 1747. He was frequently employed in difficult negotiations with the Indians and French authorities, and was treacherously murdered by Indians near Beausejour in 1751. He married the daughter of William Winniett.

EDWARD AMHURST, an officer in the 40th, became a member of the Council in 1736. He was in England in 1749 and came out with Cornwallis. He was Governor at Placentia in Newfoundland.

ALEX COSBY was a Major in Philipps' Regt. on its organization in 1717, and was for a time Lieut-Gov. under Governor Richard Philipps, who married his sister. Cosby married An, daughter of William Winniett. He became a member of the Council in 1727, and was Lieut-Col. of the 40th from 1739 until his death Dec. 27, 1742. Cosby was the ancestor of the Cosby Family of Queens County, N.Y., and brother of Brig-Gen'l Wm. Cosby,

Governor of New York.

JOHN HANDFIELD, an officer of Philipps' Regiment from 1720 to 1750, was a member of Gov. Armstrong's Council in 1736. He assisted in the deportation of the Acadians in 1755 and became Lieut Col. of the 40th in March 1758. He married Elizabeth, daughter of William Winniett, merchant of Annapolis, and his daughter married Lieut. John Hamilton of the 40th.

JOHN BRADSTREET appointed Lieutenant in the 40th in 1735, served as a Colonel in the Louisberg expedition of 1745. In 1746 he was made Governor of St. John's, Newfoundland. In 1755 he was Adjutant-Gen'l under General Shirley, and in 1758 took part in the attack on Fort Ticonderoga. A few months later he led the expedition which captured Fort Frontenac, and still later a relief expedition to Detroit during the investment of that place by Pontiac. Promoted Major-General, he died in New York in 1774.

Three other members of the Lodge whose names have come down to us are John Easson "made" in 1738; Isaac DeCoster later the first Master of St. Andrew's Lodge, Boston, also "made" in 1738, and Francis Barclay LeCain "made" in 1751; all Master Artificers in the employ of the Board of Ordnance.

As the Lodge was practically a regimental Lodge it is not surprising to find the Brethren of Philipps' Regiment applying to the Grand Lodge of England ("Ancients") in 1758 for a warrant, which was numbered 42. Apart from this fact, however, no other information is obtainable from the English Grand Lodge records, but it would seem clear that the warrant was merely the re-chartering of the old Lodge which has been established in 1738 by Philipps, and which was undoubtedly being carried on under his watchful eye.

The Lodge continued to be mentioned in the minutes of St. John's Grand Lodge, Boston, between 1738 and 1767.

In 1751 the Regiment was designated as the 40th Foot, and was familiarly known as the "Fighting Fortieth." Detachments from the Regiment served at the capture of Fort Beausejour in 1755, and in Loudoun's abortive expedition against Louisbourg in Cape Breton in 1757. The 40th marched to Halifax in 1758 and proceeded under the command of Major-General P.T. Hopson with the expedition to Louisbourg under Boscawen and Amherst. After the capture of that fortress the regiment wintered there; in 1758 the grenadier company participated in the siege of Quebec along with other similar companies from the garrison.

After service in the West Indies the Regiment served from 1775-8 in the American War, when it was again transferred to the West Indies, returning to Halifax in 1782. The Lodge apparently became dormant before 1810 as in that year we find the Brethren (engaged at that time in the Peninsular War in Spain) applying for an Irish warrant, #204. In 1811, the Regiment, then known as the 2nd Somersetshire Regiment, was amalgamated with the 82nd Prince of Wales Volunteers as the line battalions of the South Lancashire Regiment.

PHILIPS' LATER HISTORY

Philipps returned to his duties as boundary commissioner in the spring of 1739, and we find him present at a meeting of the First Lodge in Boston on April 11, 1739, when he appears as "Rt. Wpfull. Bro.. Erasmus Jas. Philipps, G.M. De Nov. Scot." He was again

present on May 9th, Nov. 28, and Dec. 26, 1739.

A second boundary commission issued to Philipps and others in 1740, convened at Providence in April 1741 and the records of the First Lodge for August 12th, 1741, show the following entry;

“Bro. E. Philipps pd 20 Quarterage
Bro. Sheriff pd 20 as memrs.”

Here it may be noted that in 1734, Benjamin Franklin, printer, statesman and philosopher, published in Philadelphia, a reprint of the “Book of Constitutions” first published by Anderson in 1723. Until 1886 the present day Lodge at Annapolis Royal had in its archives a copy of Franklin's reprint, on the fly-leaf of which were the words, “Presented to the old Lodge by Grand Master, E. J. Philipps.” The book was lost in the fire which destroyed the Lodge building in 1886.

PHILIPPS' LATER HISTORY

On June 12, 1750, the Hon. Edward Cornwallis and others at Halifax petitioned Philipps and received a deputation for a Lodge at Halifax, and a copy of this petition in Philipps' handwriting is in the Library of the Grand Lodge of Massachusetts.

On Dec. 27, 1757, a warrant for a Provincial Grand Lodge, signed by the Earl of Blesinton, G. M. of the “Ancients,” was issued to Philipps constituting him “Provincial Grand Master of Nova Scotia and the territories thereunto belonging.”

In 1759, Major Philipps was chosen a representative in the House of Assembly, for Annapolis County, Colonel Jonathan Hoar being his colleague, but his legislative career was of short duration, as he died suddenly of apoplexy at Halifax, September 26, 1760, while on a visit to that town, and was buried in St. Paul's Cemetery, Halifax.

By the death of Major Philipps, Nova Scotia Freemasonry lost its founder and first great figure. While Masonry cannot be said to have flourished under his regime we must remember the period and times in which he lived, days when the province was struggling into existence as a British colony. When the difficulties of these early pioneer times are considered we may wonder that Masonry was ever thought of. The flame lighted during the twenty or more years of his Provincial Grand Mastership has never since gone out.

LOUISBURG AND CANSO

After the Treaty of Utrecht in 1713, the French at once took possession of Cape Breton Island, renamed it Isle Royale, removed a number of families from Placentia, Newfoundland, (which had been ceded to Great Britain) to Havre a l'Anglais, renaming it Louisbourg, and took steps to fortify it.

For the next twenty-five years or more they expended huge sums of money on fortifications, rendering it one of the greatest military strongholds in the world “The Dunkirk of America.” During the period of construction a very considerable commerce developed and vast quantities of supplies were imported from French Canada, the Island of St. John (now Prince Edward Island) the French West Indies, and from Boston and New England.

In this period, Canso became an important settlement and besides New Englanders and

Frenchmen who fished with Canso as their base, West of England people also came every spring for purposes of fishing, "with many ships," and we are told that very large numbers of fishing vessels were seen every summer anchored in the Strait of Canso. The fortifying of Canso began under Governor Philipps in 1720, but these fortifications seem never to have progressed very far.

In June 1728 Governor Philipps arrived at Canso in H.M.S. "Rose" and found 250 vessels and from 1500 to 2000 men, employed catching and loading fish, for Spain, Portugal and Gibraltar in British and New England vessels. In 1730 Philipps writes "Canso which is the envy and rival of Cape Breton (the French headquarters) in the fisheries, will be the first attacked in case of war with France." He repeatedly urged its increased protection, and even proposed to make it the capital of the Province. In 1734 there were four companies of Philipps' regiment stationed here for its defense.

CAPT. ROBERT COMYNS

Among the New England traders to Louisbourg and Canso we find Capt. Robert Comyns, and it is significant that in the register of the Grand Lodge of England for 1737 we find his appointment by the Earl of Darnley, G.M., as "Provincial Grand Master for Cape Breton and Louisbourg." The entry is repeated under the date 1738, with the words "excepting such places where a Provincial Grand Master is already appointed," possibly referring to the recent appointment of Major Philipps. As there were probably no Masonic Lodges among the French in Cape Breton at this time, the appointment must have been for the benefit of the hundreds of New Englanders who frequented both Louisbourg and Canso, at which latter place at least a nucleus for a Masonic meeting,

existing among the officers of Philipps' Regiment.

MASONIC INCIDENT

On March 15, 1744, war was declared by France against Great Britain, and the news was sent forthwith by a fast sailing vessel to the Governor at Louisbourg, who immediately organized an expedition for the capture of Canso. The little garrison surrendered on May 24, 1744, and were taken as prisoners of war to Louisbourg. Among the vessels engaged in this expedition was the "Succes" commanded by Louis Delorobratz (or Delabraz) 94 men. After the capture, Delorobratz proceeded along the coast of New England in search of enemy commerce. In course of time, he encountered Captain Edward Tyng in the "Prince of Orange" Massachusetts "man-of-war," and after a spirited running fight from 9 o'clock in the morning until 2 o'clock the following morning, Tyng overhauled the Frenchman, compelling him to lower his colors, and brought him into Boston as a prize of war.

Delorobratz, while in Boston, was allowed considerable liberty, and although a prisoner of war, was on Oct. 10th, 1744, proposed as a candidate for Masonry by Bro. Henry Price in the First Lodge. Bro. Price

"acquainted the Lodge that he (Delorobratz) was a gentleman, who being a prisoner of war, was thereby reduced but as he might be serviceable (when at Home) to any Brother who Providence might cast in his way, it was desired he might be excused the expense of his making, provided each Bro. would contribute his clothing, which the Rt. Worsh'l Mas'r was pleas'd to put to vote when it was carried in affirmative by

dispensation from the Rt. W. Master & Wardens. Upon Acct. of his leaving the Province very soon, he was balloted in, introduced and made a Mason in due form. Bro. P. Pelham moved that the Sec'r grant Bro. Delabraz a letter of recommendation."

THE FIRST SIEGE OF LOUISBOURG

The raid on Canso, and an attack on Annapolis the same year, aroused the most intense feeling against France in the New England colonies, where the accounts brought by traders and others had already excited considerable alarm. The New Englanders under Governor Shirley at once adopted the bold course of making an effort to reduce the great stronghold.

A force of some 4300 men was raised in Massachusetts, Rhode Island, New Hampshire and Connecticut, and placed under the command of Col. William Pepperrell; the enterprise was to be undertaken in cooperation with a British squadron under Commodore Peter Warren.

The transports left New England in March, and gathered at Canso where a junction was made with the squadron under Warren. Leaving there on April 29th the force arrived at Louisbourg on the following day, where a landing was made some miles from the city. The French made an attempt to prevent the landing by sending a small detachment under the command of one, Antholly de la Boularderie, the son of the grantee of Boularderie Island, and a former lieutenant in the Regiment of Richelieu. Boularderie had taken part in the Canso expedition in May 1744, and on hearing of this attack on Louisbourg, had offered his services to the Governor Duchambon. The French party was hopelessly outnumbered, ten to one, lost six killed, and after exchanging a few shot turned and fled, leaving behind them six or seven prisoners, including Boularderie.

The gallant officer and his comrades, being prisoners of war, were removed in due time to Boston, where they were allowed considerable liberty, and where they made a good impression on the authorities and people. On August 14th, 1745, Anthony de la Boularderie and Peter Philip Charles St. Paul were made Masons in St. John's Lodge. The record reads;

"Wednesday, August: 14th: 1845, being Lodge Night, Bro. Price propos'd Mr. P. P. S. Paul and Bro. Audibert propos'd Mr. Anton: D. Laboulerdree as Candidates & were balloted in, and by reason the Candidates were but sojourners they were made Masons in due form."

Bro. Boularderie was subsequently sent to France with a certificate from many Boston citizens that he had behaved like a gentleman and had been of great service to the other prisoners of war placed in his charge.

A MASONIC ARMY

In the besieging forces before Louisbourg were scores of Freemasons who rendered noteworthy service to their country and the Craft. In the Massachusetts forces were Captains Peter Prescott, Samuel Rhodes, Estes Hatch and Benjamin Ives, all made Masons in the First Lodge, Boston.

Capt. John Osborne of the same Lodge held many public offices in Boston and was a partner of Thos. Oxnard, the Provincial Grand Master.

Capt. Joshua Loring was a founder and the first secretary of Massachusetts Lodge, Boston. He was sent by Governor Shirley with letters to the Admiralty, asking for assistance, arrived in London March 16th, 1745, performed his duty and left the same day for home.

In the Connecticut forces, known as Gen. Roger Wolcott's Regiment and commanded by Col. Andrew Burr, were two distinguished officers, Ensign David Wooster and Nathan Whiting. After the capture of the fortress, Wooster was sent to England with war booty and prisoners. On his return to Connecticut, he and Whiting established Freemasonry in that colony, and on Aug. 12th, 1750, the Grand Lodge at Boston, "At Ye Petition of sundry Brothers (including Whiting) at Newhaven in Connecticut" the charter for the present day "Hiram Lodge #1" was granted, naming David Wooster as first W.M.

Both Wooster and Whiting served in the campaigns of 1755-63, against the French, including Quebec. The former took a leading part in the Revolution, was a Major General in the American Army, and fell mortally wounded while leading an attack in 1777.

In the New Hampshire forces we find the names of Capt. Henry Sherburne, the Treasurer of the Lodge at Portsmouth, N.H.; Capt. Joseph Sherburne; Ensign Thomas Newmarch; Lieut. Nathaniel Fellows; Ensign John Loggin; Capt. John Tufton Mason, and Adj. John Eyre, of the same Lodge.

Special mention should be made of Lieut. Col. Richard Gridley, of the Train of Artillery, who was made a Mason in the First Lodge, Boston, in 1746, and was its Master in 1757. He was entrusted by Pepperrell with the engineering works for the reduction of Louisbourg, erecting all the batteries required and winning his first military laurels. In 1756 he joined the Crown Point expedition and planned the fortifications around Lake George. He took part in the second siege of Louisbourg, 1758, and commanded the Provincial Artillery at the siege of Quebec 1759. It was Gridley's corps that dragged up to the Plains of Abraham the only two field pieces used in the battle on the British side.

On the outbreak of the Revolution he joined the Patriot army. He laid out the defenses on Breed's Hill, which were the chief artillery support in the battle of Bunker's Hill, 1775. In the same year he was promoted to Major General in the American Army. He died at Canton, Mass. in June 1796, aged 86 years.

From 1768 to 1787 he was Deputy Grand Master of the Grand Lodge. On numerous occasions we find him constituting Lodges under special commissions.

LOUISBOURG GARRISON

Louisbourg fell to the besieging forces on June 17, 1745, and for the next three years nearly 4000 troops were kept in garrison. The New Englanders were gradually sent home, their places being taken by British regiments; Fuller's (29); three companies of Frampton's (30th); and Warburton's (45th) arrived in 1746; and by Shirley's (50th) and Pepperrell's (66th), formed from the New England troops which had previously served in the capture of the fortress. Frampton's (30th) Regiment had at the time an active Lodge, #85, on the Irish Registry, formed in 1738. During the period of occupation there was much coming and going between Louisbourg and Boston and the names of many of those on duty in Nova Scotia appear among those present as visitors or candidates in the First and the Masters' Lodges, Boston.

The appointment of Capt. Robert Comyns as Provincial Grand Master for Cape Breton and Louisbourg, was renewed by Lord Cranstoun, Grand Master of England, and on Jan. 14th, 1746, we find him affiliating with the First, or St. John's Lodge, Boston; all of which tends to show undoubtedly the existence of Masonic activity at Louisbourg during the period under review.

By the Peace of Aix-la-Chapelle in October 1748, Louisbourg and Cape Breton were ceded to France; and in July 1749, Shirley's and Pepperrell's regiments were disbanded and Hopson's (29th) and Warburton's (45th) transferred to the new settlement of Halifax.

NEWFOUNDLAND

PLACENTIA

Mention should be made here of the beginnings of Freemasonry in Newfoundland. As already stated, Placentia in Newfoundland, was garrisoned during this period by part of Philipps' (40th) Regiment.

In the Massachusetts records we find that "At the Petition of sundry Brethren Residing at ----- in Newfoundland" the Grand Master of Massachusetts, Thos. Oxnard "Granted a Constitution for a Lodge to be held there," Dec. 24th, 1746, The Lodge appears in the St. John's (Boston) Grand Lodge records for the next 21 years, as "not represented" at meetings of Grand Lodge. On July 25, 1766, a second Lodge appeared on the lists as "St. John's, Newfoundland, Lodge." It would appear most probable that the first-named Lodge was at Placentia, where part of the 40th Regiment was in garrison.

HALIFAX, 1749-1752

In 1748, the British Government resolved upon the establishment of a fortified settlement in Nova Scotia under the leadership of Hon. Edward Cornwallis as Captain-General and Governor. Here on the shores of Chebucto Bay, the present city of Halifax was laid out and nearly 1200 settlers with their families, settled in 1749. The story of the growth and development of Halifax during the past 200 years is one of great interest, full of the thrill and romance associated with the development of the Empire but one to which only incidental reference can be made in these pages.

THE FIRST LODGE, HALIFAX

In the "History of Freemasonry in Nova Scotia" 1786, it is stated that "as early as the year 1750 which was as soon almost as there were any houses erected at Halifax, we find a number of the Brethren met together with Governor Cornwallis at their head, "deeming it," as they expressed it, "for the good of the Fraternity, that Masonry should be propagated in the Province, and that there was a necessity of encouraging it in this place."

"Erasmus James Philipps, Esq., of Annapolis Royal was Provincial Grand Master at that time, and they agreed to petition him for a warrant to hold a Lodge at Halifax, and that His Excellency might be Master of it."

The first reference to the Lodge occurs in the minutes of St. John's Grand Lodge, Boston, compiled sometime prior to April 13, 1750. Immediately following the date, Dec. 24th, 1750 the Secretary has inserted the following; "Omitted in place, that Our Rt. Worsh'l Grand Master, Mr. Price, granted a Deputation at Ye Petition of sundry Brethren at

Annapolis in Nova Scotia to hold a Lodge there, and appointed Major Erasmus James Philipps, D.G.M., who has since at Ye Request of sundry Brethren at Halifax granted a constitution to hold a Lodge there and appointed the Rt. Worsh'l His Excellency Edward Cornwallis, Esq., their First Master.”

Under the date April 13th, 1750-”For the Lodges at Annapolis and Halifax nobody appeared.” This would indicate an application by Cornwallis and others early in 1750 to St. John's Grand Lodge at Boston for a “deputation.” Apparently this request was referred to Philipps, Provincial Grand Master for Nova Scotia, and to him the applicants presented their petition. A copy of their petition, in the handwriting of Philipps, is to be found in the archives of the Grand Lodge of Massachusetts, and reads as follows:

COPY OF PETITION

Halifax, the 12th June 1750

Sir:

At a meeting of true and Lawfull Brothers and Master Masons Assembled at Halifax in order to Consult on proper measures for holding and Establishing a Lodge at this place. It was unanimously resolved on that a Petition should be sent to you who we are informed is Grand Master for the Province of Nova Scotia in order to obtain your Warrant or Deputation to hold and Establish a Lodge at this place according to the Antient Laws & Customs of Masonry & that said petition should be signed by any five of the Brethren then Assembled.

We therefore the undernamed Subscribers pursuant to the above resolution do most humbly Crave and desire Your Warrant to hold and Establish a Lodge as aforesaid according to the Antient Laws and Customs of Masonry as practiced among true and Lawfull Brethren and this we Crave with the utmost dispatch and beg leave to subscribe our selves Your true and Loving Brethren.

ED. CORNWALLIS,
WM. STEELE,
ROBERT CAMPBELL,
WILLM NESBITT,
DAVID HALDANE.

Copy Eras. Jas. Philipps, P. G. M.

THE FOUNDERS

The men who signed this historic document deserve some notice.

To the military and Masonic career of the Hon. Edward Cornwallis, a chapter might very well be devoted. The fifth son of Charles, third Baron Cornwallis and Lady Charlotte Butler, daughter of Richard, Earl of Arran. Born Feb. 22nd, 1713. Served as a Major in Bligh's (20th) Reg't in the Flanders campaign of 1744-5; commanded his regiment after Fontenoy; served under the Duke of Cumberland at Culloden in 1746; elected Member of Parliament for Eye 1749, and shortly afterward sailed for Nova Scotia in charge of the colonizing expedition, becoming the founder of Halifax in June of that year. He was appointed Colonel of the 24th Foot in Feb. 1752, and of the 40th (Philipps') then at Annapolis Royal, a month later. He remained in Halifax until August, 1752, when he

returned to England and was elected M.P. for the City of Westminster. He married the same year a daughter of the late Lord Townshend, but left no family. In 1759 he was made a Major General; was Governor of Gibraltar 1762-72, and died at Bird's Place, Herts, in 1776, aged 63 years.

He was three times the founder of a Lodge; first, in Dec. 1748, in the 20th Foot, #63, Registry of Ireland, afterwards known as "Minden" Lodge, in commemoration of the famous battle in which the regiment played such a glorious part. It is generally believed that it was in this Lodge that James Wolfe, the future hero of Louisbourg and Quebec, was made a Mason. The second occasion was the founding of the First Lodge in Halifax. The third Lodge founded by Cornwallis was established during his term as Governor of Gibraltar, namely, Lodge #426, Eng. Reg. in the 24th Reg't of Foot.

The other petitioners were William Steele, a brewer by trade, a member of Governor Cornwallis' first Council in 1749;

Robert Campbell, a Scotchman, who previously to 1749 had been a lieutenant in an Independent Company of Foot. He was a member of the first House of Assembly convened in 1758. His business was on "the Beach," now Water St.;

David Haldane was a lieutenant in Col. Murray's Reg't.

William Nesbitt, one of the Governor's clerks, performed the duties of the Secretary's office for several years. He practiced as a solicitor and was for a time Clerk of the General Court. He succeeded Otis Little as Attorney-General and held that office for more than twenty-five years. He was elected a member of the first House of Assembly 1758 for the County of Halifax, and was Speaker from 1759 to 1783. He declined a seat in the Council in 1763.

He was Deputy Master of the First Lodge under Governor Lawrence who succeeded Cornwallis as Master. Nesbitt was also Dep. G. M. of the Provincial Grand Lodge organized in 1757-8.

THE LODGE BEGINS

The History (1786) above referred to goes on to say that "this warrant was received on the 19th of July; and on the same evening Lord Colville and a number of Navy Gentlemen were entered apprentices of the Lodge. It had also the honor of making many of the principal inhabitants and most of the Gentlemen holding considerable offices in the Province; and it was in this Lodge that our present Senior Grand Warden, the Right Worshipful and Honorable Richard Bulkeley, Esq., was made a Master Mason.

"Governor Cornwallis, indeed, while he resided in the Province, was Master of this Lodge and governed it by a Deputy, according to the custom prevailing in Scotland. He was succeeded in the government and in the chair by Governor Lawrence, who enjoyed both till his death."

The "Navy Gentlemen" initiated along with Lord Colville were probably Thomas Allen, Surgeon, and James Thomson, Purser of H.M.S. "Success." They were later made F.C.'s in St. John's Lodge, Boston.

The Right Hon. Alexander, 4th Lord Colville, was a man of great distinction. He

commanded the "Northumberland," 70 guns, at Louisbourg 1758, and at Quebec 1759. Commodore at the recapture of Newfoundland in 1763; Rear Admiral of the White and Commander-in-Chief in North America, 1762-68.

He was voted a member of the First Lodge, Boston, in Oct. 1750, and was "raised" in the Master's Lodge in November, 1750. Master of the Second Lodge, Boston, 1751-2. On St. John's Day, June 24, 1752, as Deputy Grand Master of North America, he "summoned the Brethren to attend him at the Grey Hound Tavern in Roxbury, where he held a Grand Lodge and the Day was celebrated as usual."

On his departure in September 1752 for England, he presented the Second Lodge, Boston, with a copy of Field's Bible, printed in Cambridge, Eng. in 1683, still carefully preserved in the archives of St. John's Lodge.

LATER HISTORY OF FIRST LODGE

The Hon. Charles Lawrence came of a family long distinguished for its naval and military record. At 18 he was gazetted Ensign in Montague's (11th) Foot, and in 1729 was transferred to North America and saw much service in New York, Virginia, and Massachusetts on outpost duty against the Indians. From 1733 to 1737 he served with his regiment in the West Indies. In 1745 he took part in the Flanders campaign, being wounded at Fontenoy. During this campaign Lawrence and Cornwallis met and formed a friendship which later brought them together in the new settlement of Halifax.

He was on garrison duty with the 45th Reg't at Louisbourg, 1746, and came with it to Halifax in July 1749. Cornwallis immediately appointed him as a member of his Council. In 1750 he became Lieut-Col. of the 40th Regt. During 1750 and 1751 he was engaged against the French at Beaubassin (Chignecto), and in 1752 assisted in the settlement of the German colony at Lunenburg.

In 1753 Lawrence became administrator of the Province, Lieut-Governor in 1754 and Governor-in-Chief in 1756. The expulsion of the Acadians from the Province in 1755 was conducted under his direction, and through his exertions the western and middle countries were settled by emigrants from the older New England colonies. At the second siege of Louisbourg in 1758, he was Colonel of the 3rd Battalion of the 60th (Royal Americans) and commanded a brigade under Gen. Amherst. On Oct. 2nd of the same year, he summoned the first Legislative Assembly (the first in Canada). He died Oct. 19th, 1760, after a short illness.

He succeeded Cornwallis as Master of the First Lodge in 1752, holding it until his death, and is recorded as present in Boston, Jan. 31, 1757, on the occasion of a dinner to the Earl of Loudoun under the auspices of the St. John's Grand Lodge.

The Hon. Richard Bulkeley, who came with Cornwallis in 1749, was a man of great prominence until his death in 1800, at which date he was Provincial Grand Master.

Other Freemasons who came with the first settlers included;

Capt. Benjamin Ives of the Massachusetts Regiment who had served at Louisbourg in 1745;

Lieut. Thomas Newton of Boston, who served at Louisbourg in Col. Waldo's Regiment

and later in the battle of Grand Pre.

Major Leonard Lochman, made a Mason in the First Lodge, Boston, was a German by birth and in early life practiced medicine. He was buried beneath the German (Dutch) Church on Brunswick St., where his monument is still to be seen. Lochman St., now part of Barrington St., was named after him.

Col. Paul Mascarene, Capt. Edward Amhurst, Capt. Charles Morris, Capt. John Gorham, Capt. Joseph Gorham and Edward How, previously mentioned, were other members of the Craft in Halifax in 1749-50.

THE SECOND LODGE

“The History of Freemasonry in Nova Scotia” (1786) goes on to say; “On March the 18th, 1751, the Second Lodge was formed in Halifax. On this occasion Brother Murray acted as Deputy Grand Master and Brother Nesbitt, the late Attorney General, as Senior Grand Warden, in installing the officers.”

This Lodge may have been short-lived for there is no record of it in the proceedings of either the Grand Lodge of England or the St. John's Grand Lodge, Boston, and it did not join with the First Lodge in 1754 in the petition for the appointment of a Grand Master for the American colonies.

Capt. Alexander Murray came to Halifax from Louisbourg in July, 1749, with the 45th (Warburton's) Reg't. From 1754-5 he commanded at Fort Edward, Piziquid, (now Windsor), and was in charge of the expulsion of the Acadians at that point. He took part in the second siege of Louisbourg in 1758 and, as Lt.-Col., commanded the Grenadier companies of the 22nd, 40th, and 45th Reg'ts at the siege of Quebec in 1759. He commanded the 48th Reg't at Martinique under Rodney and died there in 1762.

THE FIRST MASONIC SERVICE

“The next St. John's Day,” says the History, “they resolved to celebrate the Festival with the usual pomp, to walk in procession to the Governor's House (on the site of the present Province House), and from thence to (St. Paul's) Church to hear prayers. But receiving the melancholy news of the death (on March 20, 1751) of our Brother (Frederick) the late Prince of Wales, they resolved to appear in mourning as a mark of respect to his memory.”

This is the first Masonic service in Canada of which we have any record; June 24th, 1751, at St. Paul's Church, Halifax.

FREEMASONRY IN FRANCE

by George W. Baird, PGM, District of Columbia

The Builder - April 1918

There are two "Obediences" in France, and three in Germany. They are as separate and distinct as is the Grand Lodge of the ' District of Columbia and the Negro Grand Lodge of the District of Columbia, but it is not easy to make all of our people understand this.

The Grand Orient (1) is the older of the French bodies: The Grand Lodge of France separated from the Scottish Rite in 1804 but its Lodges still meet in the same building with the A.A.S.R. and the personnel in the Rites is almost identical. We have always been on terms of intimacy with the A.A.S.R. in France and in all South American countries, and with them the Scottish Rite is often mentioned as "Universal Masonry," though the writer knows of no friction between the Scottish Rite and Symbolic Masonry in any part of the world. Symbolic Lodges have separated from the A.A.S.R. in order to conform to the English and American system for the purpose of securing fraternal intercourse.

Formerly (and properly) a Mason who could prove himself, was a welcome visitor in any Lodge in any part of the world, unless the jurisdiction from whence he came had been interdicted and any change from this plan is modern and is an innovation.

The writer was made a Mason in a Lodge in Portugal, in 1867, in the French Rite, and in the French language. The obligation was taken on a Holy Bible of the King James edition, the Bible which was translated out of the original tongues. This Bible is used by Protestants, Jews and Mohammedans, and being from the original tongues it is reasonable to believe it has less errors and less changes than the Douay edition which is translated out of the Latin vulgate. The personnel of the Lodge that gave us light was made up of nominal Roman Catholics, about 70 per cent; Jews about 20 per cent and Protestants about 10 per cent. When asked what our religion was, we replied "The Constitution of the United States and the Ten Commandments" which seemed to satisfy the Lodge. They were liberal, tolerant men.

The Lodge books recorded no living man's name, as in all other priest-ridden countries each man was required to take a sobriquet, or a nom-de-guerre as they said, for the reason that it was a penal offense to be a member of the Masonic Fraternity in Portugal and when the priests finally did discover the Lodge and caused its destruction, there was not the name of a living man on any record. The members went to and from that Lodge singly or in pairs, each lighting himself up the long flights of stairs with his wax taper (a rolino).

It is not generally known that the Mohammedans believe in and read our Bible. Mohammed himself believed in Jesus Christ and all his followers do. One of the most bigoted sects of Islam is the "followers of Jesus," and its see is on the north coast of Africa. The Musselman believes more in the Koran than in the Bible and it has the advantage or recommendation of containing no words which would shock the mind of a child. The Koran is in the Arabic, and there has never been a translation except an English edition, but neither Arabs, nor Turks nor Egyptians ever read that edition; if they cannot read Arabic they are dependent on others to read for them.

In English Lodges a Mohammedan is obligated on the Koran and a Christian on the Holy Bible. The purpose of the obligation is to bind the postulant and for this reason he is

obligated on what he believes to be most binding. This is recognized generally, but where we know only one book of sacred literature we are too apt to believe there should be no other. We are taught that the Holy Bible is the divine revelation of the mind and will of God to man but others differ with us in that, but if we can impose an obligation that will bind any and all, our principal purpose will have been accomplished.

Freemasonry has been defined as “a system of morals, veiled in allegory and illustrated by symbols.” It has never been claimed to be a religion, though the priests call it a “sect.” In the Entered Apprentice degree we are taught that Masonry unites men of every country, sect and opinion and conciliates true friendship among those who might have remained at a perpetual distance. This, the French believe, is the acme of tolerance and they take it literally. We claim no “apostolic succession” nor do we essay to administer extreme unction, give absolution nor offer any assurance of admission to the Holy of Holies above, but we do strive to make better men of our members.

We have no idea of the slings and arrows hurled constantly at Masons, in priest-ridden countries until we have been there. The long years of peace and harmony we have enjoyed have spoiled us and unfitted us for sympathy with our stricken Brethren abroad. Lodges in Italy and France have been raided. The Lodge was interrupted by police at Voltaire's funeral. The writer was once detained at Mentone, on the border between Italy and Monaco, and witnessed the seizure of a Bible which an English-speaking woman was carrying into Italy. The guard acting under orders, would not permit it to be carried into the country, but held the Bible for her until she should pass out of Italy.

There have come to us from abroad many appeals for a more intimate fraternalism. An invitation to an International Masonic Congress was sent to more than two hundred “Masonic Powers” about 1901, including the Grand Lodge, Grand Chapter, etc., of the District of Columbia, and the writer moved in Grand Lodge that a delegate be sent but there was not even a second to the motion, so lightly did they regard it.

“Masonic Powers” with European Masons means all Masonic organizations, as Grand Lodges, Grand Chapters, Grand Commanderies, Consistories, etc., and these invitations went to all the addresses the Swiss Masonic Bureau could obtain. It was stated it was a congress, not a conclave; so that the doors were not tiled nor were the esoteric sections to be discussed as the writer understood it and as it turned out to be. The proceedings of that Congress were printed, and to my surprise (and maybe amusement) I found the following report of what took place at the banquet.

“Dr. Watts, (Washington)-W. President and Brethren: I have the honor of presenting to this distinguished body of Freemasons in Congress assembled, greeting from the Most Worshipful Grand Master and Brethren of the Grand Lodge of the District of Columbia, United States of America.

“I have to say that the Grand Master is full of sympathy with the object of the Congress as outlined in the several explanatory circulars received from Monsieur Paul-Emile Bonjour, the Grand Secretary.

“Permit me further to say that we are of the opinion that any movement in keeping with the sublime principles of the Order and that does not in the least degree conflict with the ancient landmarks, has our approval and fraternal cooperation.

“Thanking the projectors for their kind invitation to participate in the deliberations of

this present Congress, I beg leave also personally to express my appreciation for the courteous attention I have received during the time I have been in the city.

“On behalf of my Grand Lodge we wish the Congress success and desire that beneficial results may follow its labor- which shall prove a blessing to all - especially the Brethren.”

Had I not written very soon after this an essay on Negro Masonry for the International Bulletin (2) the delegates who heard that very creditable address would have supposed that the Grand Lodge of the District of Columbia had sent that Negro delegate.

The speech of Dr. Watts was in English but the others were in French. The writer made a full report on the above, which was printed in the 1902 report of the Grand Lodge of the District of Columbia and may be found on page 339 et seq.

And now we come to the Grand Lodge of France! Why should we not at once accord it recognition? It may be asked what French Masons have done to merit this. Their Masonry was received from England and the writer believes the French are now working more in accord with the first constitution of the Grand Lodge of England (Anderson's) than are many American Lodges, which should be sufficient.

Owing to the espionage of the “Holy Fathers” the French history of Masonry has been greatly abridged and often suppressed, so that we have not the volumes to draw on that we would wish but there are enough for this purpose.

During the War for American Independence, called “The Revolution,” there existed in Paris a Lodge “Les Neuf Soeurs” of which the American Commissioner, Benjamin Franklin, John Paul Jones, the peerless Naval Captain, Houdon, the unmatched sculptor, Voltaire, the fearless, the great Helvidius and many other eminent men were members. At that time there were atrocious oppressions of the people not only by the rich and influential, but by the priests.

In the Lodge Neuf Soeurs there was Elie Dumont, a young lawyer, with a score of followers who took up the people's cause against oppression. For a verification we beg leave to invite reference to *Les Memoires Secretes*, Vol. XXI, and to Ed. Tachereau, Vol. XXI, and *Besuchet Precis Historique*, Vol. II.

One example is that of Jean Calas, a Huguenot who had been sentenced to punishment “on the wheel” by the tribunal of Toulouse, and he was thus executed. His offense was that he had assaulted his son who had been perverted to Romanism. His widow and his children were despoiled of their property and belongings by confiscation and they finally took refuge in Geneva and were sheltered by Voltaire. Their cause was espoused by Voltaire who advocated it by printed memorials, which he widely distributed. Elie Dumont defended the Calas family in the French Courts without fee or reward and after three years of labor, succeeded in having the judgment arrested and the widow's property returned to her.

In the same tribunal in 1746, a man and his wife named Siren, were condemned to death for an assault on their son who had been perverted to Romanism and who had forbidden the son from continuing his acquaintance with the men who had proselytized him. The rest of the family took refuge in Geneva and their case was appealed by Elie Dumont,

who, after five years succeeded in having the judgment reversed, so far as the confiscation went, and the family of Siren was permitted to return to France and take possession of their property. We could multiply these examples indefinitely if it were needed, but it is not.

That Masonic Lodge became the target for Romish persecution and accusation. It was charged with atheism. Masonry was branded as a society of atheists in general but Voltaire was the central figure of their atrocious attack. Dumont and his followers persisted in the defense of the inherent rights of the people and lighted a fire of indignation, which kindled in the people a consciousness of their inherent rights and was closely interwoven in the French Revolution which followed and which history has so vividly recorded. Voltaire was obliged to leave Paris to escape assassination. He took up his home in Ferney, near Geneva in Switzerland, where he was held in high esteem. Napoleon I, who was a Mason, had held the Pope of Rome a prisoner and this added to the anger of the priests who believed and still believe that the Pope is the "Father of Princes, the ruler of the Christian world and the Vicar of Jesus Christ" and that there can be no proper government without his sanction.

If a man goes on the street and cries "mad dog, mad dog," he will jeopardize the life of every dog in sight, though there may be no mad dog at all. And if a mob, believing a priest carries the keys of Heaven and Hell in his girdle, hears his cries and accusations, they will give respectful and obedient attention to his utterances without further consideration. This is practically the condition which existed in Paris when the priests began to denounce Freemasonry in general, and Voltaire in particular. As they made Voltaire the central figure of attack it may be proper to examine his case. Take the twenty-four volumes of Voltaire which have been printed in English and there cannot be found in them a word to justify the accusation that he was atheistic. He was without doubt, a Deist. In the little town of Ferney a chapel was built by Voltaire for his neighbors to worship in. A marble tablet over the door has engraved on it these words:

DEO EREXIT VOLTAIRE. MDCCLVIII

which is, "Erected to God, by Voltaire, 1758." When asked why he dedicated his chapel to God he replied: "In London they erected their Temple to Saint Paul, in Paris to Saint Genevieve, but I erect mine to God."

When dying he said "I die worshipping God, loving my friends, not hating my enemies, but despising superstition." (Vide Appleton's New American Cyclopaedia.) His accusers were the priests and the same frocked fraternity is still accusing Masonry.

The Anti-Masonic Congress which was convened at Trent in 1896, was attended by more than 200 Bishops of the Romish Church and many times that number of priests and zealous laymen. That Congress was

"Called together with the concurrence and favor of Pope Leo XIII who in a special brief, bestowed his benediction and approval on its aims and purposes. Twenty-two influential Cardinals, over two hundred Bishops, the most important clerical associations, the whole of the clerical press, sent their adhesions to this Tridentine Council. Over five hundred ecclesiastics from the highest to the lowest were present and all European States, England, France, Germany, Austria, Switzerland, Spain, Portugal, Italy, the United States of America, the South American Republics were

more or less numerously and influentially represented.”

“General and particular aim: To wage war on Masonry as an institution; on Masons as individuals; in all countries and places where the Order exists; to wage war on Masonry as a body by collecting supposed documents and facts; assertions of perjured Masons as evidence and thus bring to light, or rather coin, by means of the press or special publications all the misdeeds of the fatal institution; all the demoralizing influences it exercises; through obscene or sacrilegious rites, corruption and occult conspiracies on man and civilization; to wage war on individual Masons by opposing them in every phase of their existence, in their individual homes, in their industries, in their commerce, in their professional avocations, in all their endeavors to participate in public life, local or general, etc.”

A French reporter, Mr. Leo Taxil, had been employed to ferret out and report on the vagaries of Masonry, and in his report he gave them an account of a smithy in a cave under the Rock of Gibraltar where iron tools were fashioned for use in devil worship.

The speeches of the “Holy Fathers” on that occasion were drastic, atrocious and anything but Christian-like. This Congress was as late as 1896, and must still be fresh in the memories of Masonic students. And from it, we draw the lesson that the purpose of those people has not changed with time. So it is but fair to ask shall we accept the testimony of these prejudiced, fanatical sorcerers against the French Freemasons?

The Grand Orient of France by giving countenance to a spurious body of Scottish Rite Masons in Louisiana, in 1858, caused English-speaking Masons, generally to suspend relations with that Orient, one after another until such time as the Orient should revoke its sanction of that spurious body. (Vide Report of Grand Lodge of D. C. for 1870, pages 6 and 7.) It was not an interdiction, but a tentative suspension of relations which the Orient was at liberty to automatically heal by the revocation of its sanction of that spurious A.A.S.R. body of New Orleans.

That spurious body has long since gone out of existence but the Grand Orient has never made any overtures to the Grand Lodge of District of Columbia nor any other American Grand Lodge so far as the writer has been able to discover.

But in 1878, the Report of the Grand Lodge of District of Columbia (p. 20) says:

“The action of the Grand Orient of France in expunging from its constitution the necessity for a firm belief in Deity and the immortality of the soul was called up as unfinished business and on motion, it was ordered that the resolutions accompanying the report be considered separately.

“Resolved, That the action of the Grand Orient of France in ignoring the foundation principles of Masonry—that of a firm belief in God and in the immortality of the soul-meets with unqualified disapproval of this Grand Lodge.”

This is the last entry we can find in our reports of the Grand Orient.

Now (as the priests say) “let us consider this beautiful mystery.” It is certainly not an interdiction. There is no intimation of clandestinism, nor of irregularity nor threat of permanent breaking off of relations.

We Protestants disapprove of their failure to exact a firm belief in the existence of God

and of the immortality of the soul, more I think because we are Christians than for any other reason. We believe even more we teach the “resurrection of the body through faith in the merits of the Lion of the Tribe of Judah,” though the Jews among us cannot agree with that, but it is there, and it cannot be found in the Anderson Constitutions, under which the Grand Lodge of France is working today. We are perhaps unconsciously, gradually blending our Christian faith with Freemasonry, while we believe or teach that the latter unites men of every Nation, sect and opinion and conciliates friendship among those who might otherwise have remained at a perpetual distance.

The writer happens to know that there is a Lodge in Swansea, Wales, under the obedience of the Grand Orient of France which has the Bible on its Altar on which it obligates. The Deputy Grand Master of the Grand Orient assured us that they dedicate their Lodges to the Great Architect of the Universe, and that they permit the sacred writings to be kept on the Altar of any and every Lodge that wants it. And this they regard as becoming tolerance.

The Grand Lodge of France, however, has never offended us in any way. It has not been even charged of having committed the infractions which have strained our relations with the Grand Orient.

The Grand Lodge of France is a separate, distinct and sovereign body recognized as such by the Supreme Grand Council from which it was separated. It is in fraternal amity with many sovereign Grand Lodges and has never, until now, asked formal recognition of any American Grand Lodge. At the beginning of this European war the Grand Lodge of France started a line of auto-ambulances, opened soup-houses and lunch rooms, and equipped a hospital for the use of wounded soldiers and for the aid of the indigent and needy of all nations without regard to “race, creed, or previous condition of servitude.”

We are now sending about 30,000 soldiers a month to Europe, most of whom go to France; among these are many Masons. They naturally want to visit and as our relations are strained with the Orient we should make it possible for them to visit the Lodges of the Grand Lodge of France.

Personally we have advised our soldier-Masons of the District of Columbia that they are at liberty to visit the Lodges of the Grand Lodge of France, but as relations are strained with the Grand Orient we have advised that its Lodges be not, at present, visited.

FOOTNOTES

- 1) Orient means East
- 2) Printed in three languages.

FREEMASONRY IN HUNGARY

by Joseph Ferencz, 33^o, Grand Master of Hungary, and George G^otai, 33^o
Scottish Rite Journal - [date unknown]

Hungarian Freemasonry is not understandable without knowledge of some geopolitical and historical facts. Hungary is a continental country situated in the southeastern part of Central Europe. Its geographical position has two fundamental consequences. First, because of limited connections and the lack of sea routes, the conditions for cultural and economic development are generally unfavorable. Second, Hungary is located on the border of three cultures and thus torn between three competing poles of influence. In the west is Germany; in the east are the Slavic Orthodox Christian countries of Czechoslovakia, Poland, and Russia; and in the south is the Islamic culture of Turkey.

In regard to the latter, the medieval Hungarian Kingdom was defeated in the sixteenth century by the Turks attacking western Christian countries through Hungary. The fighting and the Turkish occupation of Hungary lasted for 150 years. Following that, the victorious Hapsburg Empire remained in Hungary as an occupational power to the end of the nineteenth century.

The essence of Hungarian history in the last four centuries is a fight for survival and independence amidst the conflicts and devastations of the great powers. These turmoils have only increased national feeling and the progress of general humane ideas. One can measure the actual state of the country through Masonry which has been an integral part of Hungary's democratic spirit and desire for independence. Since its establishment in Hungary 250 years ago, Freemasonry, like Hungary itself, has had a tumultuous history. In fact, the Craft has been legally sanctioned for a total of only 85 years, and even these years were accompanied by interruptions caused by the animosity and suspicion of the authorities.

The foundation of the first Hungarian Lodges was the consequence of the eighteenth century Age of Reason. It influenced Hungary's sovereigns and ruling classes to adopt what has been called enlightened absolutism. As well, it shaped bourgeois liberalism. The founders of the Lodges and distributors of the Masonic ideas were those who had connection with the new intellectual movement.

In particular, German-speaking merchants, in about 1749, and Hungarian noblemen, in about 1770, enlisted in the Emperor's service and joined military Lodges. The spiritual freedom and the spread of Masonic thought, however, were short-lived within the multinational Hapsburg Empire. Two decades were enough to defeat the tender beginnings of liberalism and liberty. On the outside were the American War of Independence and the French Revolution. On the inside of Hungary, the liberal movement was suppressed, Masonic activity was limited to the capital in 1783, and prohibited altogether in 1795.

In the greater part of the nineteenth century the absolute monarchy, which became gradually more and more outmoded, tried to maintain its position against growing civil unrest. The Hungarian War of Independence was defeated by Russian armies in alliance with Austria in 1848-49. Many of the independence movement's generals and its leader, Louis Kossuth, were Masons, Kossuth being initiated in exile in Cincinnati, Ohio. He

remains one of the greatest heroes and Masons of our history.

Because of the unification of Italy and the rise of Prussia, both on Austria's borders, the Hapsburg Monarchy reached a state of decay and had to make compromises with the Hungarians. The Austro-Hungarian Monarchy was established with Hungary managing its own internal affairs in 1867. The next period, up to the World War I, was a boom for the country and for Freemasonry. The number of Lodges increased to 83 and the Brethren to 7,000. The Craft Lodges and Scottish Rite joined in a unified body and established the Symbolic Grand Lodge of Hungary which has represented Freemasonry since that time. Besides its charities and philanthropic foundations, it has helped to develop a modern society, and Hungarian Brethren were hosts to Austrian Masons when the Craft was banned in Austria.

The history of Hungarian Masonry after the World War I up to the present is instructive on one side and tragicomical on the other. It proves the irreconcilability of Masonry with any form of dictatorship and intolerance.

Following the end of the war a communist “proletarian dictatorship” was established in Hungary in 1919. Its first acts were the dissolution of Freemasonry for its bourgeois nature and the occupation of the Budapest Temple (see photo below) which was one of the most splendid Masonic Halls in Europe.

After the overthrow of the “Reds,” their opposite, the nationalists, came into power. This government accused Freemasonry of being responsible for the loss of the war, the unjust peace treaty, and the communist terror. One of the first steps of the new regime was to ban Masonry “forever” and to confiscate all Masonic property. The occupants of the Masonic Temple changed from “Red” guards to nationalist officers.

Freemasonry remained officially illegal until the end of the World War II. In this period Brethren arranged covert meetings, kept up limited connections abroad, and visited with Austrian and Czechoslovakian Lodges until the occupation of these countries by Hitler's army. In the last year of World War II, Hungary, as an unwilling ally of Germany, was occupied and became for a year the battlefield of the devastating Russian-

German fighting of 1944-1945.

There was still street fighting in Budapest, capital of Hungary, when a couple of the 300 surviving Brethren, after the war, began the reorganization of Freemasonry in the hope of a lasting peace and freedom. The elected multiparty government restored Masonry to its rights and gave back its properties. The ruined Temple was renovated with the support of foreign Brethren, first by the Americans, and Freemasonry developed again dramatically to 1,500 members working in 19 Lodges by 1949.

Then, backed by the Soviet army, the Hungarian communist party came into power via fraud and violence and established a one-party tyranny called, ironically, a “people's democracy.” Freemasonry was suppressed and, again, all its property nationalized. The Temple was occupied by the secret police in 1950 because, allegedly, “it had become the meeting place of enemies of the people's republic, capitalists and supporters of western imperialism.” This regime lasted for 40 years until the disintegration of the Soviet Union. In this period, Hungarian Masonry was supported by different sources, first by Austrian, American, and German Lodges, then by Hungarian Brethren who had emigrated after

World War II and after the unsuccessful revolution in 1956. Within the framework of the general right of public meeting, the administration permitted Freemasonry but, unlike the past rehabilitations, without giving back any of Hungarian Freemasonry's properties. Finally, Masonic Light returned to Hungary on December 27, 1989.

On May 25, 1990, just five short months after the Grand Lodge of Hungary was reconstituted, a joint Conferral of the First Degree took place with all four active Hungarian Lodges present: Arpad, Deak, Egyenloseg, and Galilei.

Arpad Lodge performed the work, and six candidates from the participating Lodges became Entered Apprentices. Brethren and Masters of each Hungarian Lodge and GM Dr. Istavan Galambos, were present along with many distinguished Masonic dignitaries from countries throughout Europe. Bro. Gabor E. EscÓdi, 32, Treasurer of Zum Wiedergebauten Tempel der Bruderliebe Lodge, Worms, Germany, summarized the momentous event saying: "This is an historic day in the life of the Symbolic Grand Lodge of Hungary. If this initiation is anything to judge by as far as enthusiasm, participation and work standards go, then this Grand Jurisdiction has a bright future."

The present Symbolic Grand Lodge of Hungary, recognized throughout the world, consists of four Lodges with steadily increasing membership in spite of hard conditions and, consequently, limited social opportunity. The rebirth of Hungarian Freemasonry could not have been achieved without the help from our Austrian, American, and German Brethren. To restore the Scottish Rite to Hungary, several Hungarian Master Masons were initiated in Vienna. Then in October of 1991, five of these Masters received the Thirty-third Degree in Washington from Sovereign Grand Commander C. Fred Kleinknecht, 33∞.

Our Masonic duties have become even more important because of the ethnic, economic, and political turmoil of the whole region once it was delivered from Soviet oppression. Intolerance, poverty, and strident nationalism now prevail and hang ominously over our future. Yet our Masonic mission in Hungary remains what it has always been, to help our fellowmen to the path of Brotherly Love and humanity. In the present storm, we staunch few remain responsible for and the guardians of our beloved Masonic Fraternity.

FREEMASONRY - ITS HIDDEN MEANING

by George Steinmetz

[source unknown - date unknown]

PREFACE

“The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error” (1)

In the present era, when indeed, “the times are of joint,” Freemasonry should eagerly embrace the sacred opportunity of awakening the torpid consciousness of the leaders of the masses to the real truths of Masonic Wisdom. This is my prayer and my hope; and this desire has inspired me to present in this treatise the elucidation of those Masonic truths as I have been given the light to see them.

FOREWORD

“A younger Brother shall be instructed in working, to prevent spoiling the material, for want of judgment, and for increasing and continuing of Brotherly Love.”

A good man and true makes known to a friend his desire to become a Mason. He is given a petition for the degrees of Masonry, which he fills out and presents to the Lodge. It is received; a committee of investigation is appointed and functions, efficiently or otherwise, and if elected, the degrees are conferred in due course. The newly-made Master Mason sits among the Brethren, is present at the conferring of a few degrees, becomes wearied of the same routine repeated over and over again and soon fails to attend Lodge, except, perhaps, on some special occasion such as a Past Master's night, a banquet, or possibly not at all.

Over twenty-five years of experience in Masonry has forced the conclusion that this lack of interest of Masons in Masonry is largely due to failure on the part of the Lodge to teach the science and philosophy of Masonry, especially to the younger members, at the time when their curiosity is aroused and their interest is flaming. Masonry has been defined as a “system of morals, veiled in allegory and illustrated by symbols.” The ritual nowhere adequately explains these symbols and allegories, and not only conceals the true explanations but also often actually misleads. To transform rough ashlar into perfect ashlar, reading, study and instruction are required. It should not be forgotten that only stones capable of being fashioned should be admitted to our Venerable Institution, and that the INTERNAL QUALIFICATIONS should be carefully scrutinized.

Masters of Lodges, officers and coaches are continually being asked questions by those of inquiring minds which they are all too often unable to answer. The necessary information can be obtained only from the continual and persistent study of the writings of those Masonic students who have placed their thoughts and researches upon the written page, thus conforming to the admonition to the “well informed Brethren” to impart knowledge to the lesser informed.

In this book Brother Steinmetz has created an elementary textbook and guide for the study and understanding of the esoteric meanings of Masonry. He is eminently well

qualified to undertake this task, being well versed in the Mysteries, a student of Hebrew, a clear, logical thinker, realizing the necessity for continued Masonic education. Since it is intended for the use of the beginner rather than for the advanced Masonic Scholar there are many quotations from the monitorial work to facilitate its use. Some students of Masonry may not agree entirely with the interpretations herein set forth. Even these, however, will benefit as they will need arrive logically at a better explanation, and in so doing advance themselves.

A careful study of this book will implement the student with proper and plausible explanations of many of the symbols and allegories contained in the three degrees, and will stimulate him further to pursue the study of the deeper esoteric meanings of our exceedingly rich ritual. It must not be forgotten that although the Grand Lodge system dates from the year 1717, Masonry or the thing called "Masonry" has existed from the beginning of man.

This instructive, thought-provoking book should be in the hands of every English speaking Mason. The study and possession of the knowledge contained in it will bring about greater understanding, fellowship and Brotherhood among those who are privileged to be members of this Honorable Institution.

- Herbert H. Schultz MD., P.M., 32^o

"Most holy and glorious Lord God, the Great Architect of the Universe, giver of all good gifts and graces; in Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Masonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign for ever before Thy throne."

- Masonic Manual of Missouri

CHAPTER I - BY WAY OF INTRODUCTION

"Myself when young did eagerly frequent Doctor and Saint, and heard great argument About it and about: but evermore Came out by the same door wherein I went."

This quotation from the Rubaiyat of Omar Khayyam is "veiled in allegory," as is Freemasonry, and is an excellent description of my mental state, when first I started meditating upon the deeper aspects of life.

The quotation appealed to me, for, as the Poet, I too had eagerly frequented both "Doctor and Saint." Doctor, learned in things material; Saint, supposedly learned in spiritual matters. Like Khayyam, I "came out by the same door wherein I went" - not satisfied nor enlightened by the answers given me.

It is inherent in man to seek a religious belief to which he can subscribe with wholehearted faith. I was seeking such faith and was sincere in my desire to find a religious belief. But intellect demanded it be consistent with such knowledge as I possessed of natural history and material science.

In this search I studied every religion with which I came in contact. As a singer in various churches, I was afforded opportunities to hear the creeds of the principal faiths expounded. I did not exclude Roman Catholicism or Buddhism. Both contain much to

commend, particularly the latter in its esoteric form. The study was far from time wasted.

None of these creeds provided a satisfying meaning of life; the answer to “WHY AM I HERE?” which, at some time, every individual asks from the depth of his being. The answer, to my entire satisfaction, finally came with a fuller understanding of Freemasonry.

Most of the truly great Masonic writers have deplored the lack of esoteric Masonic knowledge among the Craft in general. Mackey speaks of the “Parrot Mason,” describing him as: “One who commits to memory questions and answers of the catechetical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the institution; called a Parrot Mason because he repeats what he has learned without any conception of its true meaning.” He also ironically describes as “Bright Masons” those who are letter-perfect in the ritual and continues: “but the progress of Masonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic Scholar.”

Long ago J. D. Buck stated: “In its ritualism and monitorial lessons Masonry teaches nothing in morals, in science, in religion, or in any other department of human knowledge or human interest, not taught elsewhere in current forms of thought, or by the sages of the past. In these directions it has no secrets of any kind. It is in the ancient symbols of Freemasonry that its real secrets lie concealed, and these are as densely veiled to the Mason as to any other, unless he has studied the science of symbolism in general, and Masonic symbols in particular.

THE MOST PROFOUND SECRETS OF MASONRY ARE NOT REVEALED IN THE LODGE AT ALL. THEY BELONG ONLY TO THE FEW.”

Buck also made the statement, which is as true today as when he first uttered it, years ago: “There was never a greater need than at the present time; never so great an opportunity as now for Masonry to assume its true place among the institutions of man and force recognition by the simple power of Brotherly Love, Relief, and Truth, based upon philosophy, as nowhere else exists outside of its ancient symbols. If the majority of Masons do not realize the true significance and value of their possessions there is all the more need for those who do to speak out, in the face of discouragement and detraction, and do their utmost to demonstrate the truth.”

Albert Pike writes in *Morals and Dogma*: “A few rudimentary lessons in architecture; a few universally admitted maxims of morality; a few unimportant traditions whose real meaning is unknown or misunderstood, will no longer satisfy the earnest inquirer after Masonic truth.”

In Pike's *Legend 4 o to 14 o Scottish Rite*, he states: “In the United States, the Blue Degrees teach morality only, refuse to meddle with questions political or religious, and require only a belief in God, and, faintly, in the immortality of the soul; except so far as they declare the Holy Bible to be the rule and guide of man's conduct, and the inspired word of God; which, if it were not evaded in practice, by the admission of Hebrews, would make the Masonry of the United States a strictly Christian association. In the early part of the 18th century, Freemasonry was, for many of its initiates, the teaching of the Hermetic philosophy.”

In one of his most vehement bursts of sarcasm, of which Pike was a master when he deemed the occasion demanded, he refers to the Blue Lodge lectures in these words: "It has been objected to us, that in our lectures we undervalue that which is absurdly called 'Symbolic Masonry,' as if any Masonry could be not symbolic. It is quite true that we should not value it, if we saw nothing in the symbols of the Blue Lodge beyond the imbecile pretenses of interpretation of them contained in the ordinary sterile instruction which we owe to Webb and his predecessors."

There is truth in all these charges. The average Mason is lamentably ignorant of the real meaning of Masonic Symbology and knows as little of its esoteric teaching. On the other hand one must admit the existence of mitigating circumstances. This is a busy world and few are blessed with the time, even though they have the inclination, to acquire such knowledge. There is no one source where a general knowledge may be acquired, as most writers deal with specific phases of Masonry. Frankly speaking, Pike, Mackey and even Waite, are too recondite for the average Mason to gain much enlightenment from their writing. Unless he approaches their work with a considerable background of metaphysical and philosophical knowledge, they will profit him little.

It is to place as much of this teaching AS IS SEEMINGLY ADVISABLE in a more accessible form that this book has been undertaken. The writer has earnestly endeavored to write as simply as the profundity of the subject itself permits. The reader is asked to be mindful of the fact that in a work of this nature there is included the no small handicap of being forced to allude but vaguely, at times, to those things which cannot be committed to writing. I have taken the various printed manuals as my precederick assuring no objection can be offered for printing herein such ritual as the Grand Lodges have authorized to be printed in these manuals. Where it seems advantageous I have therefore taken the liberty of quoting freely therefrom.

The only motive for this book is the fulfillment of the writer's obligations, both moral and Masonic, to assist others to such light as he has been so generously allowed to attain. The reader is asked to approach the subject matter with the words of Herbert Spencer as his guide: "There is a principle which is a bar against all information and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation before investigation."

When I petitioned the Masonic Order I believed in a Supreme Being, therefore my application was not a misrepresentation insofar as claiming a belief in a "one living and true God." My principal reason for seeking admission was that many of my associates were members of the Order; observation satisfied me that most of the better class of business men I contacted were Masons, and my superior in the organization with which I was connected, and whom I greatly admired, was "high in the Order."

These, I confess, are not the most worthy of motives, but are probably on a level with those of most persons seeking membership in the Masonic Lodge.

In retrospect I realize that at first I obtained very little benefit from Freemasonry; nor does one become a swimmer after the first few times in the water. It takes constant practice to attain proficiency in either art. Later I was requested to organize a Lodge quartet and as a member thereof I was called upon to attend and assist in initiations. Hearing the degrees repeatedly conferred, many of the beautiful phrases of the ritual

impressed themselves on my mind. It was but natural that I should ponder over their meaning.

Because of an inquisitive disposition I attained whatever progress I have made in Masonry. The first serious thinking I recall devoting to Masonry was stimulated by the instructions to the candidate at a certain time to pray for himself, coupled with the reminder that previously the Lodge had prayed for him. This appeared to be significant, as it was the first time the candidate was not prompted to give a specific reply, or told precisely what to do.

The obvious answer occurring to one is that if prayer is to be most effective one should pray for oneself, but that seemed too apparent and not entirely satisfying. The answer to this question is the *raison d'être* of Masonry. However, like all of Masonry's secret lessons the reason is so concealed that only he who sincerely seeks will ever discover it.

When the truth of this lesson has been realized one discovers the most important facts of existence itself; then, too, he learns that Masonry is religion as well.

CHAPTER II - MASONRY - RELIGION

“Religion must be as graduated as evolution else it fails in its object. Ö If a religion does not reach and master the intelligence, if it does not purify and inspire the emotions, it has failed in its object, so far as the person addressed is concerned.”

- Annie Besant

The Order has at all times been careful to explain that Masonry is NOT a religion. It has denied the fact over and over again, and insisted that it was a Lodge or Brotherhood, and in no way did, nor was it intended to, take the place of the church in a man's life. It is claimed that Masonry is universal, its tenets such that they can be subscribed to by Christian, Jew, Mohammedan and Buddhist alike, and all may meet in Brotherhood at its altars.

Has Masonry been too careful in its explanations? Too vehement in its denials? Has it so loudly proclaimed it is not a religion that its followers have been misled into thinking it is not RELIGIOUS? Has it been fearful of inadvertently stepping on the figurative toes of some creed, mistaking a creed for religion?

A creed is defined as: “a formally phrased confession of faith; a brief authoritative summarizing statement of religious belief.” As such, certainly Masonry is not a “creed,” but also a “creed” is not “religion.” What is religion? The dictionary defines it as: “The recognition of man's relation to a divine superhuman power to whom obedience and reverence are due; the outward acts and practices of life by which men indicate their recognition of such relationship; conformity to the teachings of the Bible, effort of man to attain the goodness of God.”

What is Freemasonry? The Masonic Manual of Missouri contains this definition: “Freemasonry is a beautiful system of morals, veiled in allegory and illustrated by symbols. Its tenets are Brotherly Love, Relief, and Truth. Its Cardinal Virtues are Temperance, Fortitude, Prudence and Justice. Its religion, if religion it may be called, is an unfeigned belief in the one living and true God.”

In *Morals and Dogma* Pike offers the following definition: "Freemasonry is the subjugation of the Human that is in man by the Divine; the conquest of the appetites and passions by the Moral Sense and the Reason; a continual struggle, effort and warfare of the spiritual against the material and sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear his well-earned laurels, is the true HOLY EMPIRE."

The time has arrived for Masonry to make its position clear, to not only admit, but rather to declare, that it is religious, even though it may well explain it is NOT A RELIGION in the commonly accepted misuse of the word "religion." An attitude to the contrary may have been excusable in the past, as the vast majority of Masons, ignorant of the esoteric teachings, were equally ignorant of the fact that those teachings constitute religion. This has never been true of the Great Masonic Scholars of the past, all of whose writings show their recognition of the religion in Masonry. What is religion? "Religion is the recognition of man's relation to a divine superhuman power to whom obedience and reverence are due." The Masonic Manual states: "Freemasonry's religion, if religion it may be called, is an unfeigned belief in the ONE LIVING AND TRUE GOD." The definition of religion continues: "The outward acts and practices of life by which men indicate their recognition of such relationship." Paralleling this the Masonic Manual continues: "[Freemasonry's] tenets are Brotherly Love, Relief, and Truth." How more can one's "outward acts and practices" indicate recognition of the Supreme Architect of the Universe and the relationship to Him, than by the practice of Brotherly Love, Relief and Truth? Recognition of Him as Father of all necessitates the recognition of every fellow man as a Brother, demanding Brotherly Love which encompasses relief when needed, and above all else, truth.

"Conformity to the teaching of the Bible." Is there ever a time in the Masonic Lodge when the Bible is ignored? Is it not constantly open on the Altars of Freemasonry? Is not the attention of the newest Apprentice immediately directed to it? Is he not told: "The Holy Bible is given us as the rule and guide of our faith and practice?" Scripture is quoted in each degree, and the closing prayer is: "and with reverence study and obey the laws which Thou hast given us in Thy Holy Word." If "conformity to the teachings of the Bible" is the criterion on which to decide whether or not Masonry is religion, the case is already settled in the affirmative.

What of the last portion of the definition of religion: "Effort of man to attain the goodness of God?" "Freemasonry is the subjugation of the Human that is in man by the Divine; the conquest of the appetites and passions by the Moral Sense and the Reason." "Effort of man to attain the goodness of God." Who knows the "goodness of God?" How can it be measured by finite mind? It has been said, "man makes God in his own image." This is the utterance of the cynic, but strangely, in a different sense than the original remark was intended, it is true. The Book we are admonished to study "with reverence" informs us that man is made in God's image. That likewise is true. God first made man in His image and ever since, man has been making God in his own image. If one sits between two mirrors he sees his image reflected in the one glass while the other reflects the image of the image. Here the material analog must cease, for as man continues to "make God in his own image," and grows SPIRITUALLY to that first likeness to which he aspires, his conception broadens and he immediately makes God in the image of himself at his newly

attained spiritual level, and so on ad infinitum. At each step the “goodness of God” comes closer of attainment. Eventually man makes God in his image, and the image is indistinguishable from the object. Which has made which? What matters? Only that the ultimate has been reached.

The Master, Jesus, was once asked a question intended to put him in an embarrassing position with the Roman Authorities. “Is it lawful to give tribute to Caesar, or not? Ō Shew me the tribute money. And they brought him a penny. And he saith unto them, whose image and superscription is this? They say unto him Caesar's. Then saith he unto them, render unto Caesar the things which are Caesar's and unto God the things which are God's.” At the time it was the answer of a shrewd psychologist putting his questioner “on the spot” intended for himself, but like all his answers, it not only settled the question at the time but has come down through the ages, settling the questions of future generations.

What is the significance of this incident to our problem? Call the material things of life “Caesar,” and the spiritual “God.” Turn back to the definition of Masonry and read: “Its Cardinal Virtues are TEMPERANCE, FORTITUDE, PRUDENCE and JUSTICE.” Jesus did not advise to disregard Caesar, or the material, but to render unto it its just due, being careful to render unto God or the spiritual its due as well.

“TEMPERANCE” - temperateness, not prohibition of material things, but judicious use of them, restraint from over-indulgence. “Be ye temperate in ALL THINGS.” Temperate in what you eat, as well as what you drink. Temperate in your remarks and speech. Temperate in your judgment of your fellow man, that “due restraint upon our appetites and passions which render the body tame and governable, and frees the mind from the allurements of vices.” Again quoting from Morals and Dogma, temperance is the “conquest of the appetites and the passions by the Moral Sense and the Reason.” It is also the circumscribing of our desires and the keeping of our passions within due bounds, not with a Brother Mason alone, but WITH ALL MANKIND.

“FORTITUDE” - is an attitude of soul. According to the dictionary it is “spiritual strength to endure suffering and adversity with courage.” But could one endure adversity without faith? The only reason man manifests fortitude is his intuitive knowledge that fortitude is compensated on the spiritual side of life.

“PRUDENCE” - “Teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and discreetly determine on all things relative to our present as well as future happiness.”

“JUSTICE” - is the principle of dealing uprightly and fairly with others, regardless of the material relationship which exists between us. Justice renders unto each man his due, regardless of his station in life, without fear or favor. The just man is a righteous man, he cannot be otherwise. The more he “prudently” envisages what real justice is, the better will be his actions. The just man will be he to whom Buddha referred when he said: “He is the noble man who is himself what he believes other men should be.” It is the ultimate of justice not to expect anything of others we are not willing to do or BE ourselves.

By giving the material due consideration, and in justice rendering unto it the things which are the material's but giving it no more, by properly keeping our desires and passions between the extended points of the compasses, we have automatically rendered unto the

spiritual the things which are the spiritual's. Man is not a "division" but a "unity"- Body, Soul and Spirit - and when we render its due to any undivided part we have served the whole. Is this not religion as described as "an effort to attain t he goodness of God?"

Neither official denial nor confirmation can change facts. It is of small consequence whether or not Masonry is acknowledged to be religion. The important thing is HOW IT IS PRACTICED. Draw aside the veil of allegory from the "beautiful system of morals," thereby discovering the deeper spiritual truths of its meaning, while at the same time following the material admonitions.

"Illustrated by symbols" each symbol points a moral lesson and is used as an example for the material life, but there are always other interpretations which have reference to the spiritual. Until one "seeks and finds that deeper meaning and applies it spiritually Masonry is NOT religion. It becomes religion only to him who finds religion in it, to others it remains but ritual, and at best a system of morals. Yet there remains the promise contained in the "rule and guide of our faith and practice"- "SEEK, AND YE SHALL FIND."

CHAPTER III - MENTAL SCIENCE

"Be specific, be definite in your mental work. You are dealing with Intelligence, so deal with It intelligently."

- Ernest Holmes

MENTAL SCIENCE asks no one to accept any statements made in its behalf that cannot be proven. We should attempt to prove each statement as we build our premise, exactly as the investigator in any other science would proceed to prove his findings.

While all Freemasons necessarily profess a belief in a "one living and true God," else they could not be members of the Order, for the sake of consistency a scientific reason should be established for that belief.

This seemingly is a world of opposites. Negatives at first glance appear to be truths, but on analysis are not. Darkness, of itself, does not exist. It is merely the absence of light. Ignoring the negative side of the question but turning to the affirmative, let us build up a rational belief in a Supreme Being.

We exit The Universe exists. We are conscious of both our own existence and our surroundings. Consciousness is a degree of intelligence. That same intelligence which makes us aware of our own existence and the existence of the world in which we live forces us to admit the prior existence of some creative force which caused both the universe and ourselves.

This is not an attempt to advance an argument to the individual who says "we just happened." In fact he will not be reading these lines. Such a view is so inconsistent with nature that it requires no answer from the thinking person. Nothing in nature "just happens." There is always a reason for natural action if we but find it, and we cannot malign the Omni-present because the human mind cannot grasp the reason for some particular thing and say "there is no reason, no cause." We must ultimately come to the conclusion that we and the Universe are the result of definite, intelligent planning; in other words - THOUGHT.

The next step in an attempt to find a logical basis for belief is to ascertain HOW we were created. Man the finite cannot comprehend the INFINITE and, therefore, unaided, realize infinity, yet he must needs attempt that very thing. Fortunately, there is in every man that which impels him to seek the infinite, and by means of it apprehend sufficient of the concept of infinity to pursue the proper train of thought.

The universe is distinctly material and, being material, there must have been a time when it did not exist. Hence the Biblical statement: "In the beginning God created the heavens and the earth." This provides a good starting place, and, by applying the theory of negatives, can be restated; "until created the EARTH WAS NOT." The Bible carefully states "CREATED, not "BUILT." To "build" is to construct or rearrange out of existing material. To "create" is to materialize something out of apparent nothing.

There is some question, as to the correctness of the translation of the foregoing passage, the Hebrew word "ROSH" being involved. It is true that "rosh" may be translated "beginning" but the best Hebrew authorities seem to prefer "the head." Thus we are told that "ROSH HASHANA" means "the HEAD of the year." It is not phrased: "the BEGINNING of the year." In connection with this distinction of meaning it should be noted that "the head" carries the inference of knowledge or wisdom. It is the seat of wisdom. Thus this passage may well be translated: "IN WISDOM God created the heavens and the earth."

Returning to the Bible we read: "In the beginning the earth was without form, and void." That statement seems contradictory, for regardless of the SHAPE of a thing it cannot be without form. If it exists as material, whether round, flat or square, that is its form. From this one can only conclude that the earth did not exist as matter. How then did it exist, if in the beginning it was without form and void? Only as thought, an idea, WITHOUT (MATERIAL) FORM, in the Universal Mind.

The suggested translation lends itself to this line of reasoning. If we say "in wisdom" rather than "in the beginning," we immediately predicate a "mental creation" preceding the material manifestation in form and space. In another passage we read: "In the beginning was the Word, and the Word was with God, etc." "All things were made by Him, and without Him was not anything made that was made." Again we change not the sense, but give it actually more specific meaning if we translate: "In WISDOM was the word, etc."

Earth then, came into existence through the WISDOM of God and by the word of God. What is a word, but the vocalization of a thought? A "word" must be "THOUGHT" before it can be spoken. (We seek a "word," and the reason for our quest is that we, too, may create by means of this word.) A "word" being a spoken thought, we may now change the initial statement of the Bible to read: "In WISDOM God THOUGHT the world into being."

Everything in nature indicates the absolute consistency of the Great Universal Mind, hence we reason when we see the operation of physical laws, that spiritual laws work on the same basis. The Infinite Intelligence can arrive only at a perfect plan of operation, and that plan is absolute.

In studying nature's laws as a starting point in the "seen" we can conclude that the

operation of spiritual laws in the “unseen” is similar. Hence the conclusion can readily be reached that there is but one set of laws, or one great universal law. It can be likened to that portion of a spar seen above the water, because of which we know the portion under the water of necessity exists.

Wheat planted in the ground produces wheat, and wheat only. Cattle bred produce cattle, and cattle of the same type and breed. Man produces an offspring of like form and intellect. If the absolute immutability of this law could not be depended upon there could be no assurance of our own continued existence, or of the continuance of the universe.

If, in the wisdom of Universal Intelligence, the operation of this law in the material world is satisfactory, why not apply the same to the spiritual world? This is the dictate of reason, and we may strengthen our conclusion by the precept of the Bible, which the Mason is admonished to use as “the rule and guide of his faith and practice.”

The Great Teacher suggests the law of like producing like by several questions he asks, as well as by directly stating it to be so. “Do men gather grapes of thorns, or figs of thistles?” Also - “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” Again we are specifically told: “And God said, let us make man in our own image, after our likeness.” We have definitely concluded God is not material, but spirit - Mind. He could not have referred to man's physical body when he said “in our own image and likeness,” so this can only mean SPIRITUAL LIKENESS.

The Bible contains two separate and distinct accounts of the creation of man. One which may be called the birth of the idea, or ideal, of man in the Infinite Mind; the real spiritual “thought creation” as diared in the twenty-sixth and twenty-seventh verses of the first chapter of Genesis. In the second chapter of Genesis, seventh verse, is found the description of the physical creation, the actual making of the material body.

William James, writing on the theory of the secondary or subliminal consciousness, says: “In certain persons, at least, the total possible consciousness may be split into parts which coexist, but mutually ignore each other.” F. W. H. Myers suggests that the stream of consciousness in which we habitually live is not our only one. According to Bramwell, from whose book, *Hypnotism, its History, Practice and Theory*, we are here quoting, Myers termed the “self below the threshold of ordinary consciousness the subliminal consciousness, and the empirical self of common experience the supraliminal.”

Psychology teaches that we have two minds, or one mind capable of two distinct functions. It is immaterial for our present purpose which view we accept, but for the sake of clarity we will henceforth speak of two minds: the objective, or Myers' supraliminal, and the subjective, which he describes as the subliminal consciousness. The objective mind of man is the manifestation of the Universal Mind, which is subjective upon the objective plane.

The objective mind of man, with its ability to reason inductively, make choices of its own and distinguish between good and evil, is the highest work of all creation (in a material body) up to the present time. By culminating in man, with his objective mind, evolution has at last produced something which can go on of As own accord and volition.

While throughout the animal kingdom there is evidence of ability to reason, and particularly in the higher animals does this approach more nearly what man terms

reasoning, it is man alone who has attained to the eminence of being a free moral agent; free to make his own decisions, draw his own conclusions and have cognition of the existence of the very Universal Law which underlies the attainment of this stage of his development

With the objective mind man makes his conscious decisions. It is the seat of the ability to choose. **HE HAS THE POWER OF CHOICE.** It is the objective mind which recognizes the fact and says: "I AM!"

The subjective mind is described as being impersonal, passive, directed by the objective mind and having no will of its own. It faithfully follows the dictates of the objective mind. It is proven beyond argument that it is also the controller of bodily functions, as may be recognized when it is realized that we do not consciously, objectively, direct the heart beat or respiration. These other functions are not material to the present study, so we particularly note the **IMPERSONAL QUALITY** of the subjective mind for the present.

In a study of the characteristics of the subjective mind, its impersonal nature may be better understood by observing its action in hypnotism. Hypnotism is the displacement of the subject's objective mind by the objective mind of the hypnotist, in order that the hypnotist may directly make suggestions to the subjective mind of the subject.

Mental science teaches that the, subjective mind is impersonal, and this is readily proven by hypnotism. In Bramwell's book, previously quoted, he states relative to changes in personality: "Here the subject [while under hypnotism] assumes the role suggested [by the hypnotist], and speaks and acts in accordance with his conception of the part."

Another fact demonstrated through hypnotism is that the subjective mind reasons entirely deductively, and is incapable of reasoning inductively. In inductive reasoning conclusions are drawn from a number of known facts, whereas deductive reasoning assumes two or more facts to be true, without actual verification; but, if correct, then further conclusions must of necessity be true.

Given the initial suggestion by the hypnotist, the subject will follow through, **DEDUCTIVELY** even to the most minute detail, arriving at the correct conclusion with a display of intelligence at times far superior to the known ability of the objective mind of the individual. However, the hypnotized subject will neither show any tendency, nor evince any ability, to establish inductively the correctness of the original assumptions, no matter how false, or even ridiculous, they may appear to the objective mind of an observer.

Mental Science informs us that this subjective mind is the individual's undivided part of the great subjective mind of the universe, that creative force which brought us into being, and therefore we are like our Creator. Science thus establishes that we are **AS OUR CREATOR**, and enlightens us as to the real meaning of the Biblical statement that man is made in the image and likeness of God.

So much for the present of Mental Science. However we hope to subsequently establish the fact that Freemasonry and Mental Science are synonymous. Through its careful and secret teaching Freemasonry has preserved knowledge of Mental Science through the dark ages of ignorance, so that in our more enlightened day, when a man has the right to think for himself and express those thoughts openly, the great storehouse of knowledge is

found stocked with the fundamental ideas.

However, due to the necessity of secrecy in the past, this knowledge was concealed in allegory and illustrated only by symbols. The full import was unknown, even to some of those who zealously guarded it and were instrumental in its preservation. For this reason, even today, it is not an "open book" which may be read with ease. The knowledge IS ALL THERE, but it is still "veiled in allegory and illustrated by symbols," and is useless until laboriously dug out and exposed to the view of the intellect.

This knowledge is ours for the asking. All we need do is knock at the door of this storehouse of wisdom and "it will be opened unto us," but the door is not equipped with an electric eye which will swing it open as we pass. It takes a "distinct knock," and patience to gain this important privilege. It demands a well formed PERSONAL DESIRE to give the knock and patiently await a due time. We have encountered in the spiritual world the law of the material world, and are dealing with personal desire. We must first "form a favorable opinion" of this knowledge we seek, then request admission. That request must be "unbiased by the improper solicitations of friends, and uninfluenced by mercenary motives." It must be for a far more noble and glorious reason: "a desire for knowledge and a sincere desire of being serviceable to your fellow creatures." Finally, we must be able to truthfully answer: "it is," when asked: "Is this of your own free will and accord?"

CHAPTER IV - EVOLUTION

"Our starting point is that of a divinely ordained security from which we may quietly grow into that higher evolution which is the fulfillment of the law of our own being."
-Thomas Troward

WE ARE told that Masonry was originated by King Solomon at the building of his Temple. However, it is a well established fact that Masonry is an ancient esoteric philosophy of life, ancient even in King Solomon's day.

This philosophy has been traced back to the "Lost Continent of Atlantis." The Great Masters, the "Noahs," of the time, warned of the impending doom of the continent, assembled the "worthy and well qualified" of their followers and migrated to Africa. They took with them the truths of that philosophy and re-established it in their new dwelling place. There we find their ruined temples which, compared with our Lodge rooms, have similar floor plans, the same "dark north," and many of the same emblems.

In this connection the following quotation from James Churchward in Children of Mu may prove very enlightening. "Many Egyptologists find enigmas concerning the two Egyptian religious cults. These apparent enigmas are brushed aside when it is known in what way Egypt was first peopled and by whom. Ö Egypt was first colonized by two sets of people, commencing at two separate and distinct parts. One set coming to lower Egypt from the west, the other set coming to upper Egypt from the east. Ö Eventually the upper Egyptians met the lower Egyptians on the valley of the Nile. Ö A tablet found in Maycarne, Crete, by Schliemann says: 'The Egyptians descended from Misar. Misar was the child of Thoth, the God of history. Thoth was the emigrated son of a priest of Atlantis. He built the first temple at Sais and there taught the wisdom of his native land'."

Also, in South and Central America have been found ruins of Masonic significance.

Churchward advances some strong, if unusual, arguments to support his claims that all these civilizations emigrated from the continent of Mu in the Pacific Ocean.(2)

Modern archaeology has accomplished much in rediscovering the ruins of the ancient temples, but as yet has not succeeded in bringing to light the philosophy of the Incas and Mayans to the point where it can speak with authority. In Egypt more has been learned from the temple ruins and hieroglyphics found on other monuments and on the walls of tombs.

That knowledge has brought to light more Masonic allegory and symbolism, as evidenced in their beliefs and practices. Unquestionably our third degree derives from the Mysteries of Osiris, or from the still more ancient legend from which the Osirian myth itself originated. This notwithstanding that some Masons see in the third degree the “enactment of a tragedy” which occurred at a later date in history. It is of interest to note that some modern psychologists claim all these “tragedy” legends stem from the same ancient source. Historically true or false, it is a psychological necessity, and had there been no Osiris, no Hiram, no Christ, man's mind would have been compelled to fashion one.

He who does not wish to accept the “Atlantean” account will find himself on the threshold of an even more wonderful exhibition of the universality of Freemasonry if he will analyze the facts. He must seek elsewhere for an explanation: that at different places in the world temples of similar plan, undoubtedly used for similar rites and decorated with similar and, in some instances, identical emblems, were constructed. Why should these widely separated peoples, with no means of communication, arrive at the same conclusions regarding their origin and status in the universe? The only logical answer is contained in the teaching of Mental Science of an All Intelligent Universal Subjective Mind to which all human minds have access. From it they received the TRUTH, and there being only ONE TRUTH, necessarily, they arrived at the same conclusions.

To quote Francis Grant: “If miracles exist - does not one lie in this, that men far removed, at times simultaneously, should pronounce the same doctrine of Truth and the same path of human liberation? Apparently all men - whatever their race or creed - may pluck the same flowers in the Plane of High Heaven.” (3)

This digression from the statement that Masonry is even older than Masonic tradition claims is for the purpose of establishing more firmly in your minds the age and universality of its great philosophy. Masonry contains within its teaching the whole purpose of man's existence, and the method of attaining the end of Creative Spirit in personalizing Itself through man. Man being created in the “Image of God” possesses within himself the potential possibilities of infinite progress and evolution. Harmonizing the Biblical story of creation with the findings of modern science, evolution, when carefully considered, is not in any way contradictory to the Bible. Evolution strengthens our faith in the Bible's prophetic utterances as to man's glorious possibilities. Man's primitive beginnings, when compared with his present attainment, give us renewed faith in the Divine purpose of the Creator for man to attain even higher levels than he has already reached, by the attainment of MASTERSHIP!

Man is a complex being consisting of material, psychical, and spiritual nature, and material science alone does not completely satisfy our investigation. Therefore we must direct our attention to that element within him we call “spiritual,” and it is found that

man's "spiritual" nature makes for his highest attainment. The quality whereby he attains that high evolution is the POWER OF CHOICE!

The creative law of being, implanted in man by Divine Intelligence, gives man the "freedom of choice," whether to spiritually retrograde or progress. The choice, however, lies between these two; there is no standing still in this universe of motion. Natural evolution betters the entire race without regard for the individual. SPIRITUAL EVOLUTION betters the INDIVIDUAL THROUGH HIS OWN EFFORTS. The statement that: "previously the Lodge prayed for you" is, in effect, advising that: "before the LAW OF EVOLUTION ADVANCED YOU)); "NOW, You must (pray for) advance YOURSELF!"

In bringing the candidate to that part in the initiation where he must pray for himself, the Lodge has brought him to the same point as all others who have gone the way before him. From this point (level) individual desire is necessary to make further progress. It is a PERSONAL PROBLEM of "ASKING" - "SEEKING" "KNOCKING." This not only applies to that particular moment in the Lodge room but to any further progress in Masonry. In fact it is not too inclusive to add - ANY PROGRESS IN LIFE ITSELF!

Our quest is for the re-discovery of something lost. It is the knowledge of the two-fold principle in nature and specifically, knowledge of the modus operandi of the Constructive Principle. The loss of the knowledge of the Constructive Principle in nature brought into man's existence its opposite, the Destructive Principle.

Light is the symbol of knowledge, and knowledge properly used leads to wisdom and power. Therefore the Ancient High-Priest's breastplate had engraved thereon the two words: "URIM and THUMMIM" Ò Lights And Perfections!

CHAPTER V - THE SECRET DOCTRINE

"FREEMASONRY is a beautiful system of morals veiled in allegory and illustrated by symbols. Its tenets are Brotherly Love, Relief and Truth. Its Cardinal Virtues are TEMPERANCE, FORTITUDE, PRUDENCE, and JUSTICE.

"Its religion, if religion it may be called, is an unfeigned belief in the one living and true GOD."

-- Masonic Manual of Missouri

In addition to the definition of Freemasonry on the opposite page we repeat Pike's definition: "Freemasonry is the subjugation of the human that is in man by the Divine; the conquest of the appetites and the passions by the Moral Sense and the Reason; a continual effort, struggle, and warfare of the Spiritual against the Material and Sensual. That victory, when it has been achieved and secured, and the conqueror may rest upon his shield and wear his well-earned laurels, is the true HOLY EMPIRE."

These two definitions of Freemasonry are apparently similar, yet there is a difference. The latter informs us what Freemasonry is, and to a limited extent advises how to become a Master Mason through "the conquest of the appetites and the passions by the Moral Sense and the Reason." However, it contains thoughts different from those in the former definition and is more definite as to the "morals."

The definition from the Blue Lodge Manual very distinctly states that "this system of

morals” is “veiled in allegory and illustrated by symbols.” This statement will bear further investigation. If it is correct, it may be assumed there is something underlying the explanations given in the various lectures of the degrees. “Something” which is “veiled in allegory and illustrated by symbols.” This can be considered as an instruction where to look for further meaning. It is obvious that the “veil” must be parted and the hidden meaning of the “allegory” discovered. It is equally obvious that the usually accepted meaning of the symbols is not enough for our purpose, for then their meaning would be immediately apparent and such is not the case. This “system” which they “illustrate” then must be “illustrated” by a more recondite interpretation of their meaning than is apparent on the surface to the casual observer.

Analysis of the actual words in the quotation reveal a subtle significance not ordinarily attributed to them. MORALS - The common use is: “discrimination between right and wrong, chaste, just, ethical.” This word of Latin origin literally means “custom,” but a shaded meaning states: “verified by reason, logic or probability.”

ALLEGORY - “Description of one thing under the image of another. A narrative in which a teaching is conveyed symbolically. Presents a truth under the guise of fictitious narrative or description.”

SYMBOL - “Something that stands for, represents, or recalls something else, not by exact resemblance, but by suggestion or associations in thought; especially an object that represents something abstract, as an idea, quality or condition.”

If the definition of Freemasonry is reconstructed in the light of the words used in the previous definition it will read: “Freemasonry is a beautiful system of customs, or method of living, which, if followed, results in one's discriminating between right and wrong, being chaste, just and ethical. This custom is verified by reason and logic. However, it presents a truth under the guise of fictitious narrative, and is in reality describing one thing under the image of another, using actual objects to represent abstract ideas - “NOT BY EXACT RESEMBLANCE - BUT BY SUGGESTIONS OR ASSOCIATIONS IN THOUGHT!” There is the answer. The symbols are not used in the commonly accepted meaning. It is “NOT BY EXACT RESEMBLANCE”; there IS a more recondite interpretation, as we suspected; it is one of “SUGGESTIONS OR ASSOCIATIONS IN THOUGHT.”)

There is a SECRET DOCTRINE in Freemasonry. That secret doctrine is concealed, rather than revealed, by the very lectures which, we are told, offer a “rational explanation” of the ceremonies of initiation. If we were to accept these “rational explanations” as final, and seek no further, Freemasonry would be a farce. We should find ourselves on a “dead-end” street from which it would be impossible to make any progress.

Here it is necessary to digress that we may lay the foundation for our super-structure (as any Operative Mason would do) by inquiring into some of the actual history of Freemasonry, to discover its beginning and evolution.

Historically, we trace Freemasonry to a number of Operative Lodges in England. Extant records indicate that in the year 1717 four Lodges in London established themselves under the denomination of a Grand Lodge which they constituted at that time. One of the

oldest documents containing a written record of Operative Masonry is the Regius or Halliwell MS., circa 1390.

Many books have been written proposing various theories as to the origin of Freemasonry. The generally accepted theory is that our present Lodges are the outgrowth of the Operative Lodges, or Guilds, of the Middle Ages. There is no inclination to question the fact that our modern Lodge AS AN ORGANIZATION, owes its origin to these Operative Lodges, but what of its esoteric teaching?

Are we to believe that these craftsmen of the medieval guilds, most of whom were actually illiterate, conceived an entire philosophy such as Freemasonry, and then, with consummate cunning, concealed it beneath a complicated system of symbolism and allegory? For the rank and file, the symbols were used, if at all, for ethical analogies, and they were as ignorant of the underlying meanings, as are most Freemasons of today. They but served the purpose of being the preservers of its mysteries. As the reincarnating soul is said to choose the body and environment best suited for its growth and evolution, so may it be that these Operative Lodges were chosen to form the “body” for the spiritual teachings of the secret doctrine.

Let us investigate the term “free” as used in relation with “Mason.” Some authorities advance the theory that in ancient times “bonds-men” could not join the Operative Guilds, hence a Mason was a “free man” and, perforce, a “Free Mason.” Others attach significance to the word “free” in connection with the request for admission, it being of the applicant's “free” will and accord. Both theories find some support in the rituals of various Grand jurisdictions. In some jurisdictions the candidate recites his qualifications, at the door of the Lodge room, as being of “lawful age, FREE-BORN etc.” Here is predicated the theory of being a “free” man. All ritual supports the theory of its being of the candidate's “FREE-WILL” and accord. Enough theories have been advanced to fill volumes on the specific subject. Herein it is not possible to even comment on all of them. One of the more interesting is cited for the benefit of the reader, as it also contains the thought of the antiquity of Masonry.

Robert Hewitt Brown writes: “Long before the building of the Temple of King Solomon, masons were known as 'sons of light.' Masonry was practiced by the ancients under the name of Lux (light) or its equivalent, in various languages of antiquity. Ö We are informed by several distinguished writers that it (the word Masonry) is a corruption of the Greek word 'MESOURANEO' which signifies 'I am in the midst of heaven,' alluding to the sun, which, 'being in the midst of heaven,' is the great source of light. Others derive it directly from the ancient Egyptian 'PHRE,' the sun, and 'MAS, a child: 'PHRE MASSEN'-the children of the sun, or Sons of Light.”

Regardless of the origin of the modern Lodge, or of the name “Freemasons” we can, after freeing the symbolism of modern adaptations, discern in Freemasonry the outline of the teachings of the ancient mysteries of Egypt. ONE SUPREME BEING - IMMORTALITY OF THE SOUL - THE THREEFOLD COMPOSITION OF MAN, that is: body, soul, and spirit (more correctly expressed as physical, psychical, and spiritual). Three planes of being dealt with in three “grades” or levels of instruction.

Pythagoras said: “God formed two things in his own image: first the Universe itself, and second, man.” The Bible informs: “and God said, Let us make man in our own image,

after our own likeness.” The ancients postulated the complete man as the triune man composed of body, soul, and spirit. He was symbolized by the right angle triangle. The horizontal represents the physical or material, the perpendicular represents the psychical or mental, and the hypotenuse the spiritual. (The complete man symbolized by the right angle triangle should not be confused with the perfect or spiritual man, whose emblem is the equilateral triangle.)

The purpose of the mysteries was to teach the candidate the secret of making of himself the perfect man. Symbolically, it is the secret of progressing the right angle triangle to an equilateral triangle. As no “whole” can be complete and perfect except its parts be complete and perfect, their instructions were divided into three parts, or grades. The first dealt with the physical, the second with the psychical, and the third with the spiritual.

The body is the vehicle of the mind and the spirit; and to make it a fit habitation for them the Mysteries began their instruction with the purely physical aspect of man and his material relation to the Universe. This teaching was that a strong and obedient body was requisite for the development of a strong mind and, mind being the instrument of spirit, a strong and well developed mind was essential to spiritual development. Theirs was a rigorous and dangerous initiation, and a strong body was indispensable to the candidate if he were to survive the physical ordeals entailed by the actual initiation as well as the arduous studies necessary for his mental development. This occurred before he was even introduced to the spiritual. Also, it was necessary to understand the operation of material laws, for they subscribed to the ancient theory that the material laws are but the extension into the manifest universe of the spiritual laws. “As above, so below.”

The candidate was obliged to spend years, if necessary, in each of the grades preceding, before he was permitted to proceed in spiritual instruction. Under such a system it is obvious that it was highly essential to “make the necessary proficiency in the preceding (degrees) grades,” before he could be admitted to the next higher.

If Freemasonry is the actual descendant or, if one prefers the term, reincarnation of the Mysteries, back of its “veil of allegory,” then must be concealed a deeper truth than expounded in the various lectures of the degrees. Therefore, we should be able to discover a similarity in its degrees with these ancient grades. The first degree should concern itself with the physical or material; the second should deal with the psychical or mental; the third degree wholly with the spiritual. The ceremony of initiation in each degree should reveal a more recondite teaching than that which appears on the surface. It should be discovered that its symbology and allegory is as useful to CONCEAL that teaching from those who do not seek it out as to REVEAL it to him who, “of his own free will and accord,” earnestly and prayerfully attempts to pierce the veil of mystery.

If the symbols can be consistently interpreted in this manner, throughout the three degrees, we have confirmed Freemasonry to be the reincarnation of the Ancient Mysteries of Egypt; we have rediscovered some part of the ancient teaching and have removed the veil of allegory from the Great Truth of the Universe.

CHAPTER VI - ENTERED APPRENTICE

“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard;

that went down to the skirts of his garments;

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more.

- One hundred thirty third Psalm

What is the meaning of these words? It is not in a pedantic sense that I frequently refer to the dictionary for exact word definition, but in the interest of that harmony of mind so necessary between author and reader. Often, there is a subtle meaning in relation to some specific use which gives an entirely different conception of the word from the commonly accepted meaning.

“ENTER”: “to go into, as a room; to join, or become a member of; to begin or take up, as a business; to gain admission for, as, to enter a pupil in a school; TO MAKE A BEGINNING.”

“APPRENTICE”: “One bound by agreement to serve another a certain number of years in return FOR INSTRUCTION IN A TRADE OR CRAFT; a novice or one slightly versed in anything; ONE PUT UNDER THE CARE OF A MASTER FOR INSTRUCTION in a trade or craft.”

An “ENTERED APPRENTICE,” more clearly understood, is “one who has just been admitted to the Order; WHO IS MAKING A BEGINNING, and is bound to the Lodge BY AN OBLIGATION TO PERFORM CERTAIN DUTIES, in return for which he is PUT UNDER THE CARE OF A MASTER (THE MASTER?) FOR INSTRUCTION in Freemasonry.”

Every psychical phenomenon has a physical basis, therefore, the first degree of necessity must deal with the physical.

“Freemasonry regards no man for his worldly wealth or honors Ö it is the internal and not the external qualifications of a man which recommend him to Freemasons.” This statement in the ritual is idealistic. I fear it is like St. Paul's definition of faith: “the substance of things hoped for, the evidence of things not [yet] seen.” In actual practice the man with no “material” standing in the community would discover as much difficulty in obtaining admission into a Masonic Lodge as we are informed a “rich man” encounters gaining admission into heaven. Unfortunately for the welfare of the Order, far more concern is shown for the “external qualifications” than the “internal.” Masonry was never intended for the multitudes; it is not enough that an applicant be a “good man,” he should also possess the necessary, intellectual capacity to grasp more than the ethical lessons of the Craft. He should be capable of understanding its underlying philosophy.

The ritual intends to convey the thought that regardless of material station in life, social, business or financial, all enter the Lodge on an equal basis. The quotation from the ritual is a spiritual explanation of what is meant by being “worthy and well qualified.” What then is the spiritual meaning symbolized by the manner of being prepared? Even though “duly and truly prepared,” none enter on an equal basis, for some are blessed by nature with better physiques than others. The inner man, however, is not distinguished by raiment or body. All are Sons of God and equal, POTENTIALLY. Here is the true explanation.

We are told to have patience for a far more important reason than the one offered at the time. The real reason is to teach the method of operation of creative thought. Thought is creative. Nothing has ever been created in the universe except by thought. God is not material; He creates by thought; and man, in his image, must also create by thought. "The end of a work is in the thought in the beginning." A great book, a beautiful composition of music, a lovely painting - all are created in the mind of the artist by thought, and thought alone. Man, within certain limitations, creates conditions in the material world by his thinking. "As a man thinketh in his heart, so is he." This truth holds good whether man thinks good or evil; he is "as he thinketh."

Are not evil actions the culmination of evil thoughts? Likewise, it is necessary to "think" good deeds, acts of charity, kind services, ere they are effected; and thus it follows that, noting a man's good deeds we call him good. The evil man is called vile because of his evil actions. In each case is not the man then RECOGNIZED to be what he THOUGHT himself to be? This is direct working of impersonal law. The choice is entirely with man; the Law works out the results - "as a man thinketh" - CAUSE - "so is he" - resultant condition or EFFECT.

Let us further examine this statement that "as a man thinketh, so is he." It appears that in one respect we have no choice; we cannot change the Law of Creative Thought, but we can definitely control what we shall be, for the answer to that is also in the statement. We shall be what we THINK ourselves. Here we HAVE THE POWER OF CHOICE; we can choose what we THINK ourselves to be, and by so doing control what we shall be, even though we cannot control the law. You do not change the law, you change the application. It is the same in the material world. The iron ship floats by the same law by which the piece of iron sinks. Again it is application.

It is not the universal law of mind that an individual may at once become "as he thinketh." Spiritually, the effect is immediate, for on the spiritual plane there is no "time," and we are immediately what we think ourselves to be; but even after thinking the proper creative thought we have not complied with all the requirements. These are the same on the spiritual plane as on the material plane; if they were not, our material lessons would be useless to us.

These requirements are, first: "it must be of our own free will and accord." We must have the desire. That desire must be "unbiased by the improper solicitations of friends," and it must be "uninfluenced by mercenary motives." The only motive which will admit us is a "desire for knowledge," and even that must be "unselfish." But all this is not sufficient. We discover we must be "duly and truly prepared" as well as "worthy and well qualified." And we must ourselves give the "knock." This is not done for us. Even when the knock is heard and the door mat opened we are not immediately admitted. Other formalities are necessary within the Lodge, and we are forced to wait a time.

Here is where patience is essential. Patience is part of the preparation. Even those with pure motives, "worthy and well qualified," must acquire patience as a virtue. Should the candidate at the door of the Lodge become impatient and refuse to wait until the proper action takes place within the Lodge, of which he has no knowledge, he would never gain admission. just so in the spiritual realm. When we desire to materialize our thoughts into definite, specific action and become impatient for its manifestation in our material life it

never happens. We have turned away from the door before the affirmative answer has been returned. The analogy is exact, for the candidate never fails to gain admission when the law, of the Lodge is complied with. The same is true on the spiritual plane. Comply with the LAW of Creative Thought and it will never fail to respond in the affirmative.

There is a Universal Law of which we shall learn more as we advance, for Masonry is a progressive science. This law is founded on universal principles, among which is a negative as well as a positive result, not by action but rather by application. As an example, we have transmission gears in an automobile. To reverse the car we do not change the direction of the engine's rotation, but by applying the reverse gear we move the car backward with the same engine rotation with which we propel it forward. Universal Law is the same. It moves in only one direction, AFFIRMATIVELY. But, by misapplication, we do obtain negative results. This lesson may be learned from a sharp instrument. It has the potentiality of becoming an instrument of torture if so applied, but of itself it is impersonal, desiring neither to do good nor harm. The final result is dependent on the reaction to it of the person whom it confronts.

The teaching that one's faith is well founded when his trust is in God is not new, but it is one of the greatest lessons encountered in Masonry. And if the meaning is correctly understood, it gives a firm foundation on which to build the spiritual explanation of the entire ceremony of initiation. That theory can be applied without inconsistency to the entire Masonic structure. Thus interpreted, Freemasonry is Mental Science, demonstrating that God, the Infinite, is in all, through all, and IS all. This is the God in whom the Mason places his trust, the God to whom he kneels and prays.

When one arises from a kneeling position he raises his body to a higher level. When the arising is spiritual, or mental, he attains a higher level of consciousness. When this is applied to the mental process, with a real trust in God, he rises to a higher level of awareness, and his "conductor," conscience, or "that still small voice," becomes a guide on whom he can truly rely "with confidence." The higher the reach of this awareness, the more nearly in tune with the Infinite does that inner guidance become. Therefore, with a well founded faith, a conductor upon whom he can rely and who is able to "see man needs fear nothing. His consciousness is far above the material plane where any acts of man can harm. The candidate is not kept in this condition for long, neither is the individual whom he typifies. For when man attains the attitude of soul where he can declare his trust is in God - can arise, spiritually, and follow his conductor - he is quickly led from darkness into everlasting LIGHT.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." This Divine Fiat does not refer to the physical light of the heavenly bodies. In the story of creation it is definitely stated that they were created at a later time. This light, commanded to be, was the Great Light of which the ancients taught that the Sun was but a representation and a reflection.

On the physical plane it is light through the reflection of the Sun; on the intellectual plane it is enlightenment. Thus the candidate is first given material light in the ancient form practiced in the Lodge, then intellectual light by the interpretation of the symbols which

he is enabled to behold by the physical light given him. And as the Divine Fiat was the beginning of life in the Universe - the Great Lodge - so the Master's command is the beginning of life for the candidate in the earthly Lodge.

Just as the candidate's attention is directed to one group of lights which he is able to see with the aid of the "REPRESENTATIVES" of another group, we will here direct attention to the fact that, while there will be subsequent changes in the position of two of those of the first group, there will be no change in the Holy Bible. Comment on the significance of these two sets of lights will be reserved until later, when other subject matter better lends itself to their explanation. For the present no space need be given to discussing the spiritual aspect of the Bible. While it is far richer in its spiritual instruction, it also contains invaluable information for the living of a successful life on the material plane. The Entered Apprentice degree being material, it is these material admonitions which are of most interest to the Apprentice Mason.

Our next concern should be an investigation of the symbology of the Square and Compasses and an understanding of the meaning of the Square being placed above the Compasses. There is definite reason for this position.

We must not look with contempt upon the learning of the ancient world. The enlightened individual of those times apparently knew as much, or more, about the unnerve as do we. The popular conception, however was that the earth was flat and square, and the heavens enclosed it, extending above in a mighty dome.

A Square is an instrument whereby planes and surfaces are measured; the Compasses is an instrument for the measuring of spheres. Symbolically, the Square represents the earth, and the Compasses the heavens. The next logical step was to use the Square to symbolize all material things and, as the "heavens" and "spiritual" came to be used synonymously, it was but natural the Compasses was used generally to symbolize whatever pertained to the spiritual.

The "cube" was emblematic of man because, when unfolded, it becomes a cross, representing the physical body of man, standing erect with arms outstretched to the sides. As a "cube" viewed from one side appears a square, and, as a square was the symbol of the material or physical, it at times was also used to symbolize material man. The Compasses, symbolizing the spiritual, was used to represent spiritual man, differentiated from the material man. (4)

With this explanation is the materiality of the first degree demonstrated. The Square is emphasized by being placed above the Compasses," and the explanation of the use of the Square is offered before that of the Compasses, despite the fact that Masonically the Compasses is recognized as the more important symbol.

Both the Square and Compasses are symbolical of man. The Square, the material man, the Compasses, the spiritual man. And, as the Square is placed above the Compasses, we are to understand that in this degree the material dominates the spiritual. This could not be otherwise, for the candidate as yet knows nothing of the Truth of Freemasonry, and has not learned to circumscribe his desires and practice those virtues which will eventually enable the spiritual man to control the life of the individual. Because of ignorance and false thinking, man has traveled far from the spiritual, his starting point, and the material

man has taken full possession. This is where we now discover him, kneeling at the Altar, admitting he is in the darkness of ignorance, supplicating for guidance toward the light. He must retrace his steps from the material to the spiritual. He is but starting to do so; he is an ENTERED APPRENTICE.

Just as do we, the ancients postulated an Infinite Creator. Being the “first” complete figure which can geometrically be drawn - the triangle. We have come to regard the ancients as polytheists, and this is correct as applied to the masses, but the learned were monotheists. They believed in ONE Supreme Being with three aspects. As stated, a triangle was the logical symbol for such a deity, it being the first geometrical figure which can be formed, thereby indicating “FIRST CAUSE.” It is endless as a design, thereby signifying “that which has no beginning nor, ending” the ETERNAL. It is composed of three sides, and in the equilateral triangle each is of equal length, thus symbolizing the three equal attributes of God: The Creator, the Preserver, the Destroyer - Brahma, Vishnu, Siva of the Hindu; the Father, the Son and the Holy Ghost, or Great Three in One of Orthodox Christianity. Some confusion may develop in the mind of the reader unfamiliar with symbology, and this may be an opportune time to offer a clarifying explanation before we enter more fully into the subject. One great difficulty in the beginning of the study of symbology is our expectation of discovering immutable meaning. Such is not the case. The meaning of symbols, like words, is largely predicated by the specific use and association. If one says: “The Scotch are a thrifty RACE,” the word “race” is used in an entirely different sense than if he asks: “Which horse won the RACE?”

A right angle triangle is usually symbolic of the complete man (as referred to in the Bible, composed of Body, Soul and Spirit). It may also have almost any spiritual reference desired, dependent strictly on how used. An equilateral triangle with an angle pointing upward always symbolizes the PERFECT (spiritual) man, not to be confused with the complete man. The same equilateral triangle with an angle pointing downward is never symbolical of anything but Deity. With this explanation we may continue with a clearer concept of meanings.

On page 64, in connection with the pillar of that name, is found an explanation of the meaning of Boaz. In view of that explanation it is discovered that the word was not chosen at random, but has a fitting and peculiar meaning. As used in this degree, it has reference to the STRENGTH of the physical, in relation to the WISDOM of the psychical and the BEAUTY of the spiritual (this being the material degree of Masonry). It likewise should be a reminder to the Apprentice that his start in Freemasonry was strictly of his own PERSONAL CHOICE. All things in symbolism have meaning if we but discover the key. The best assurance of being on the right track is that our interpretations be separately reasonable and collectively consistent. Again, referring to the meaning of the names of the two columns, and applying that interpretation to a physical position well known to the Apprentice, we discover “Boaz,” the column on the LEFT, typifies “personal choice.” “Jachin,” the column on the RIGHT, signifies “LAW.” Thus it is disclosed that by “personal choice” certain “symbols” are “supported,” and are maintained in that position by “Universal Law.” To be more explicit would be a Masonic indiscretion. It is hoped the reader is familiar enough with the ceremony of initiation to benefit by this explanation, vague as it necessarily must be. A more material explanation is that one may grasp the great “enlightenments” which, for the first time, are offered. Thereafter it is a reminder to

one that he grasped the essentials of Freemasonry, for these three particular symbols are the very essentials of all Masonic teaching.

The flap of an apron turned up appears as a triangle surmounting a square, the square being the lower portion of the apron, In this position it symbolizes the “two” men separated. The square below is the material man with no spiritual part. The triangle above represents the spiritual, hovering over, but not yet having entered the material. In evolution it depicts the “brute-man” before the advent of the spiritual, which we term the dawn of conscience. The ancients' axiom: “As above, so below” is recalled. What is the counterpart “above” of this symbology? It is the story of creation. The triangle, or flap, is the Spirit of God, hovering above the waters (the material) from which He is about to manifest the material universe.

The working tools of an Entered Apprentice are: “The TWENTY-FOUR INCH GAUGE and the COMMON GAVEL. They are thus used: The TWENTY-FOUR INCH GAUGE is an instrument made use of by operative masons to measure and lay out their work; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of dividing our time. Being divided into twenty-four equal parts, it is emblematic of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy Brother, eight for our usual vocations and eight for refreshment and sleep.” The first two services are coupled, and the inference is plain that in assisting a worthy distressed Brother we are serving God. This is in complete harmony with the teaching of the Bible: “Inasmuch as ye have done it unto the least of these, ye have done it unto me.”

Another third of our time is to be devoted to “our usual vocations,” while the remaining third is “for refreshment and sleep.” This is rendering unto Caesar, or the material, the things which are Caesar's, and unto God, the spiritual, the things which are God's. We are to serve God and the worthy Brother, but we are also to “render” the proper time to our vocations or means of livelihood, and “render” to the body its just due by attending to its needs, “refreshment and deep.” On careful analysis it is discovered that to do the last two we also serve God, for again we are reminded that one cannot benefit an undivided portion of a thing without promoting the interests of the “whole.” Despite the beauty of this ethical teaching there is a greater underlying spiritual truth. Grasping the TWENTY-FOUR INCH GAUGE by the center portion we see it to be a horizontal, symbol of the material or physical. Turn the left-hand third upward, thereby forming a ninety degree angle, and we have not only formed a square but we have raised a perpendicular, symbol of the psychical, the soul with its intuitive “upward” aspirations. Move this third slightly to the right, bringing the right hand third up to meet it, and an equilateral triangle has been formed with an angle pointing upward, symbol of the PERFECT or DIVINE MAN. which the Apprentice aspires to become - in fact, the symbol of the ONLY GOAL he should have had in view if his original declarations were sincere. Here in this one instrument is the ENTIRE teaching of Masonry: the progress from the material man to the PERFECT DIVINE MAN, made in God's own image. Also, the method of achieving success is symbolized: give equal attention to each level of existence, the physical, psychical and spiritual, for each being one third, we are taught that each is, equally important to form the complete whole. “The COMMON GAVEL is an instrument made use of by operative masons to break off the corners of rough stones,

the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.”

This explanation involves a significant fact of mental science. We divest our HEARTS and CONSCIENCES of all the vices and superfluities of life, but we do not fit them (our hearts and consciences), to become anything. It is the MIND that we are told is being fitted to become a living stone, because the MIND is the image of God. The body's only claim to consideration is the fact that for the time being it is the house the MIND inhabits, while fitting itself for its greater destiny. Masonry has but one mission - to teach the truth of our being, which will fit the mind for its destined place in the Universe.

Here is a bold and unreserved statement of fact - the symbolical illustration is evident. There is no concealment behind a veil of allegory. Freed of poetic phrasing and expressed in every-day English, it informs us that “our minds” are all the “WE” that exists. They are to be transformed into stones of a building “not made with hands,” hence not material. Separate stones in any building retain their individuality even after being combined into one solid mass. Thus, the simile, carried to its logical conclusion, indicates the need of the Great Architect of the Universe for CERTAIN STONES for SPECIFIC PLACES in the finished Temple. It also draws aside the veil for a fleeting moment and hints at the continuing self consciousness of the individual ego.

That the mind takes its place in a “Temple eternal in the heavens” implies that it is eternally evolving toward abiding perfection. Infinity is not composed of past or future, but only an EVERLASTING PRESENT; it is an ETERNAL NOW!

Here is a real “being brought from darkness to light” - the discovery: “WHAT WE ARE,” “WHY WE ARE,” “WHAT WE ARE TO BE.” This discovery presents to doubting minds an intellectual foundation for hope. It reveals a REASON to our “finite intelligence” for “Infinite Intelligence” to have quarried us, as individuals, out of the unknown quarry of infinity. It furnishes a motive for the present shaping of our lives.

A “material lesson” is exemplified by a certain request made of the candidate, which is explained to him on that occasion. At one time it is said to have been the usage, after initiation in the first degree, to ask the candidate to write all he remembered of what had occurred “that it might be laid up in the archives of the Lodge, etc.” If the candidate started to write the pen was struck from his hand. This dramatization was the basis for a lecture on the proneness of man to lightly regard his “solemn obligations.” The incident was used to warn him that he must be constantly on guard if he hoped to accomplish that “subjugation of the human” which is the objective of every Mason.

Each of these rites of initiation springs from the ancient Mysteries, but are confusions of the original. The ancient philosophy taught four classifications of data:

“THINGS WE KNOW.” These are only things known to us through personal experience. We KNOW we exist. We KNOW other people exist. We KNOW steel is hard. We KNOW glass is brittle and will break.

“THINGS WE ASSUME TO KNOW.” The everyday facts we ASSUME to know, and

by them guide our actions. We ASSUME TO KNOW that a certain man is our father, a certain woman is our mother, but we cannot KNOW, in terms of personal knowledge. We ASSUME TO KNOW the earth is round, that it rotates on its axis, and revolves about the Sun, but few have demonstrated this so they may state they KNOW from personal experience.

“THINGS WE BELIEVE.” There are many things we believe, which we neither KNOW nor even ASSUME TO KNOW. Followers of certain religions have BELIEVED in a god or gods. Christians BELIEVE in Jesus Christ. It is claimed by many that they are inspired to believe, but none can claim to KNOW from personal experience, nor can they ASSUME TO KNOW because of the experience of others.

“THINGS OF WHICH WE ADMIT OUR IGNORANCE.” These things we do not KNOW, ASSUME TO KNOW, or profess to BELIEVE. Of the stars, we KNOW of their existence, we admit our ignorance of the number of stars in the heavens. We would not even speculate on the number of grains of sand on the sea shores, or where space begins and ends.

This is said to have been explained to the candidate in the Mysteries, and he was then requested to write those things of which he could say “I KNOW.” In those ancient days only the few were learned, knew of the Mysteries, and were “prompted to solicit the privileges of the Order by a favorable opinion conceived of the institution.” When a man who rightfully considered himself far above the average intelligence, in knowledge, was brought face to face with the actual fact of HOW LITTLE HE REALLY KNEW, he learned a valuable lesson. The vast disparity between what he REALLY KNEW and the tremendous store of knowledge yet to be acquired by him revealed to him “his destitute condition.”

If ever he entertained intellectual egotism, it turned to a deep sense of humility. If he were “worthy and well qualified” a great and sincere desire was born for “more light,” and thus, in humbleness and truth, he took up his quest. It also taught him that should he ever meet a Brother in like destitute condition he should administer to his needs. We too often envision lack of worldly possessions when we think of destitution. There is far worse poverty in which man finds himself; it is that destitution of mind and spirit - IGNORANCE. What more lasting benefaction can one confer upon a fellow man, “worthy and distressed” than en-LIGHT-enment?

It is the intention to discuss only those questions of the proficiency examination as will illuminate the Secret Doctrine. Being mindful of the fact that many allusions to these questions and answers must of themselves be veiled, the reader may gain more satisfaction from the following explanations if he refreshes his mind on the examination before proceeding further.

Consider the first question asked the Entered Apprentice. The Bible describes man as made in the image of God. Before his “temptation and fall,” allegorically narrated in the story of the Garden of Eden, he was perfect. It is to this original state of perfection the candidate alludes. It is obvious the answer is not literal, so it can only be allegorical. To understand the allegory it is necessary to understand the terminology used. The Bible refers to two “Jerusalems”: one the material city of that name, the other the symbolic “Holy City.” The meaning of the Hebrew word “Jerusalem,” as generally translated, is

given as a “place or city of perfect peace.” But the last syllables, “shalom,” do not convey their true Hebrew meaning when translated “peace.” They imply far more: “wholeness” - “completeness in all parts” - “complete, inferring perfection”; thus, “completeness of being.”

“John” from the Hebrew “Jochonan” or “Yochonan,” means “favored of God, or “favored by God.” “Lodge” is a very elastic word of many inferences. There is the “Masonic Lodge,” embracing all Masonry; the specific “Lodge,” meaning a room; also the specific “Lodge,” meaning a constituted membership, irrespective of where they may be; “the Lodge on High,” which refers, not to a place, but to a state of existence. A “Lodge of Jerusalem,” then, would be a “state of existence, in completeness of being, favored of God.” No reason is given why anyone should leave such a state of existence. For that answer one must refer to the story of the Garden of Eden. Suffice for our purposes that the answer indicates the candidate's familiarity with all these facts, and also a knowledge of the means of remedying his condition. Psychically, he desires to LEARN. From a material viewpoint, he wishes to subdue his passions. Spiritually, he desires to improve himself in Freemasonry. What then is this Freemasonry in which he desires to improve himself? Elsewhere it has been defined as the “subjugation of the human that is in man by the Divine.” It is through this subjugation that he eventually REGAINS his lost estate, his Divinity.

Subtly, it is brought out in the next question and answer that he has not yet regained his Divinity, even though he has attained to the degree of Entered Apprentice. In the question, which is in the form of an inquisitive statement, the word “PRESUME” is prominent. The candidate replies with no categorical statement, his answer concurs in the presumption.

Previously it was stated that the first degree dealt with the material, and this fact is emphasized by the manner in which an Apprentice claims he may be known. The Fellow-craft lecture states: “The five human senses are HEARING, SEEING, FEELING, SMELLING and TASTING; the first three of which are deemed peculiarly essential among Freemasons.” Added to these material means are the perfect points of entrance.

“Perfect” is defined as: “Without defect, lacking nothing. Fully skilled and accomplished.” Therefore the “perfect,” or “fully skilled and accomplished,” entrance into Freemasonry is illustrated by the four cardinal virtues of TEMPERANCE, FORTITUDE, PRUDENCE and JUSTICE. Here is the instruction that the TRUE MASON may be known by HIS CONDUCT. This is also one of the reasons why the statement is later made to the candidate that it is not known if he will ever become a Mason. On serious consideration the reasonableness of this statement becomes apparent. How can it be known if any individual will ever become a Master Mason, IN FACT? It cannot be known whether he will guide his life by the constructive principles outlined in Masonic teaching, and so conduct himself that he will reach his goal.

What makes a man a Mason? Is it the mere promise to “do certain things” and “refrain from doing certain other things” which we term an “obligation?” More correctly, this but binds him to the Fraternity, makes him a MEMBER of the material organization we call a “Lodge”; but it in nowise makes him a Mason. That which makes him a Mason is “THAT OBLIGATION” each individual owes to Deity.

Here we discover that all the truths of Freemasonry are not elucidated in exact chronological order, but are found scattered and hidden throughout the ritual and actual workings of the Lodge. In an unexpected place we discover more light on the nature of the “obligation.” It is contained in the prayer offered in the regular closing of the Lodge. The pertinent portion of that prayer is as follows: “Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection and blessing. MAKE US SENSIBLE OF THE RENEWED OBLIGATIONS WE ARE UNDER TO LOVE THEE; and as we are about to separate and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds that we may, each one of us, PRACTICE OUT OF THE LODGE THOSE GREAT MORAL DUTIES WHICH ARE INCULCATED IN IT, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word.”

Here is the “obligation” which makes a man a Mason: The “OBLIGATION WE ARE UNDER TO LOVE THEE”; the “obligation” to PRACTICE OUT OF THE LODGE THOSE GREAT MORAL DUTIES INCULCATED IN IT”; the “obligation” to “improve oneself in Freemasonry”; to grow from the potential to the Ideal Man. This development may be attained by the practice of the cardinal virtues and by conforming one's life to the plans of the Supreme Architect as it is given to understand them. Thus the candidate discovers that, IN A SENSE, his “obligation” has made him a Mason, not of itself, but through his recognition of his obligation.

A desire originating in the heart, in contradistinction to the cold logic of the objective mind, is an intuitive desire for spiritual advancement. THE REAL DESIRE to become a Mason is a “desire for knowledge,” an unselfish desire, and it cannot be actuated by any other motives. When the applicant sincerely subscribes to the lofty sentiment of his original declaration he may truthfully claim the desire originates in his heart.

The fact that this degree is material has been pointed out in a number of instances, and there remains further evidence of this thesis. One need but visualize the position of the candidate described as that “due form,” together with the symbolic import of the “square.” A custom of Operative Masonry will also substantiate this assertion.

In Operative Masonry it is customary to lay the cornerstone of a structure in the north-east corner. A corner-stone laying is generally made an occasion of ceremony, and is symbolical of the nominal starting point of the building. Thus, this custom of placing it in the north-east corner indicates that at that particular point the first step toward the actual construction of the edifice was commenced.

When thus placed, it is then and there that spiritual evolution begins; and that evolution is just as definitely in harmony with Universal Law as is material evolution. Material evolution advances the RACE to a relative level. ALL are placed in the north-east corner, upon the first step; ALL are given an EQUAL opportunity. Thenceforward the individual must do for himself what evolution (the Lodge) previously did for him, and his further advancement is strictly his INDIVIDUAL, PERSONAL RESPONSIBILITY.

CHAPTER VII - ENTERED APPRENTICE LECTURE

“There is no special law for anybody, but anybody can specialize the law by using it with a fuller understanding of how much can be got out of it.”

The third section of the first degree treats of a Lodge, its Form, Supports, Covering, Furniture, Ornaments, Lights and jewels: How situated and to whom dedicated." These are the introductory words of the Lecturer to the Candidate, following the explanation of the rite of initiation whereby he has just been inducted into the Lodge. As this lecture is usually printed in full in manuals of almost all jurisdictions the writer considers that fact sufficient criterion for him to quote as freely therefrom as see ms desirable.

"A Lodge is a certain number of Freemasons, duly assembled, with the Holy Bible, Square and Compasses, and a Charter from a Grand Lodge authorizing them to meet and work."

To "meet and work" means to assemble and "OPERATE" in Masonry. But as we are informed that the Holy Bible is the "Great Light" of Masonry and is given us "as the rule and guide of our faith and practice," it is apparent that it is a necessity in any regular Lodge. The "Square and Compasses" are emblematic of the dominion of the spiritual over the material, the achievement of which is the only true purpose of "meeting and working." While comparatively of modern origin, the "Charter from a Grand Lodge" is essential for the "material" subordinate Lodge to operate "LAWFULLY." A Lodge can be formed without a charter from a Grand Lodge, but it would be clandestine and not "recognized" by "regular Masons," and it will not prosper because it operates "illegally." From this we learn a lesson in the spiritual operation of Universal Law. Just as a "clandestine Lodge" can be formed, having all the outward appearances of a "regular Lodge," so certain spiritual and psychic forces may be invoked, having the appearance of the genuine, but not being in conformity with the Constructive Principle in nature, will react to the detriment of the individual. One need but turn to some of the more recent findings of modern psychology to verify this lesson.

"The form of a Lodge is Ö from east to west, between north and south, from the center to the circumference, and from earth to heaven." This is "said to denote the universality of Freemasonry and that a Freemason's charity should know no bounds." This is only the "rational explanation." This description of a Lodge is not that of the material Lodge but of the Universe itself. It extends from east to west, from north to south, from the center to the circumference and from earth to heaven. Figuratively, it extends from "earth to heaven." Scientifically, it extends or encompasses earth (material) and heaven (spiritual).

The spiritual man is a member of this "Lodge, meeting and working in that Great Lodge, the Universe. There he is to practice "those great moral virtues" which are inculcated in the (material) Lodge, and which will assist the Great Architect in the building of "that Temple" which He has planned and over which He presides as Master.

"The supports of a Lodge are three, denominated, Wisdom, Strength and Beauty; because there should be Wisdom to contrive, Strength to support and Beauty to adorn all great and important undertakings." This allegory, like many another, has two distinct meanings which may be more readily appreciated in the statement of Pythagoras that "God made two things in His image - the Universe itself, and man." It is a mathematical axiom "that things equal to the same thing are equal to each other." If both the Universe and Man are made in the image of God, Man is also in the image of the Universe; he is the Universe in miniature.

As symbolical of the Universe, these three columns represent the Wisdom of Universal Mind, the Strength of that Great Power, and the resultant Beauty and harmony which Infinite Wisdom, working through Infinite Power, has produced. As emblematic of man, we find the three sides of the triangle: the Wisdom of the psychical, supported by the Strength of the physical, resulting in the Beauty of the spiritual. Again in a different form, under different allegorical treatment, we are taught the same lesson of Masonry: Man is triune, and no man is perfect, nor can he attain to perfection without giving due consideration to each plane of being; all three must be blended in the perfect harmony, which is the Perfect Man.

“The covering of a Lodge is no less than the clouded canopy or star-decked heavens Ö” The “heavens” typifies the spiritual as “above the material” and is so used here. “Heaven” is not a place but a state of being. “We hope to at last arrive by the aid of that theological ladder which Jacob, in his vision, saw extending from earth to heaven Ö” The statement that this ladder had “three principal rounds” is not in conformity with ancient teaching, which attributes seven rounds to the ladder. The explanation of the seven rounds is occult and, as the lecture refers to three rounds, our explanation will attempt to cover the lecture rather than raise the question as to the correctness of its statements. If the reader will refer to page 120 where the “seven liberal arts and sciences” are discussed, further light on the “seven” is revealed, and it is directly in connection with these rounds of the ladder, although the ritual does not call attention to the connection.

That theological ladder which Jacob saw in his vision had “three principal rounds which are denominated Faith, Hope and Charity; which admonishes us to have Faith in God, Hope in Immortality and Charity to all mankind.” “The greatest of these is Charity; for Faith may be lost in sight; Hope end in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.” It is no coincidence that it is possible to substitute for “Faith, Hope and Charity,” IN THE SAME SEQUENCE: Physical, Psychical and Spiritual. This passage will then read: “THE GREATEST OF THESE IS SPIRITUAL; for the Physical may be lost in sight (death of the body); the Psychical end in fruition (the intellect may perceive the ultimate and have no more to learn); but the SPIRITUAL EXTENDS BEYOND THE GRAVE, through the boundless realms of eternity.” Thus the means of attaining “heaven” or perfection is pointed out to us. Again, the candidate has been told of man's trinity of being, and another symbol is made use of to light the way.

“The ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel and the Blazing Star. The Mosaic Pavement is emblematic of human life, checkered with good and evil.” That is the least that it typifies. Its real purpose is to furnish an insight into the working of the Great Universal Law of compensation. It is a repeated reminder that there is “darkness)) as well as “light,” an “ebb tide” as well as “flow.” It also contains a more subtle lesson. The “Mosaic Pavement” of Solomon's Temple was the floor across which the ancient Jew walked toward the Holy of Holies; thus, to arrive at that sacred place he must use the black squares as well as the white to walk upon. He learned that, as he progressed through life toward perfection, he should profit from the so-called “evil experiences,” the ills and misfortunes, encountered along the way, equally with the “good.” From this the ancient Jew was to formulate that philosophy which grew to be the dominant factor in his life, and which no doubt is largely responsible for his preservation

to this day. He discovered that, while one may not be able to change conditions and has little control over them, he can control HIS OWN ATTITUDE TOWARD THOSE CONDITIONS. He might not be able to escape stepping upon the black squares in the pavement, but he could use them as stepping stones to further his progress toward his desired goal!

Mackey gives a lengthy description in his Masonic Encyclopedia of the Indented Tessel, recites the varied names by which it has been called and supplies an exoteric explanation of its symbology. He neither gives, nor does he infer, any esoteric significance. The writer has been unable to discover any ancient symbology with which it may be connected. Pike disposes of it as having no symbolical meaning, "and if any is attached to it, it is fanciful and arbitrary."

The "Blazing Star" consists of two equilateral triangles - the shield of David, also sometimes known as the Seal of Solomon. The equilateral triangle with an apex pointing downward is emblematical of the Creator, the apex pointing toward the Universe, the Created. The equilateral triangle with an apex pointing upward is the symbol of the perfect man, made in His image, the apex pointing to God, the Creator. When intertwined as a six-pointed star they form a SINGLE FIGURE, symbol of the final unity of God and the perfect Divine Man. This is the symbol of AT-ONE-MENT. Likewise it is the symbol of the Buddhist's Nirvana, the misunderstood and, therefore, much maligned "absorption into the Universal" of the individual. Here within the symbol itself is the refutation that this "absorption" is annihilation, as ineptly interpreted by the Western Religionist. Study the six-pointed star produced by combining these two triangles. Note carefully that thus intertwined they form a SINGLE figure, yet each retains its own identity and the outline is clearly discernible. The star is emblematic of the complete harmonic relation between the positive and receptive forces of nature. It depicts the "action and reaction" of Oriental religions. To the Mason it may well demonstrate the Perfect Ashlar, placed in "that proper position," in "that house not made with hands, eternal in the heavens."

The "Rough Ashlar" is a stone as taken from the quarry in its rude and natural state. "The Perfect Ashlar" is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the Fellow-craft. By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar of the state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God."

The first thing that occurs to one in contemplating the Ashlars is the incorrect symbology in most of our modern Lodge rooms, where a Rough Ashlar and a Perfect Ashlar are exhibited, consisting of a rough stone and a polished stone. These stones are invariably oblong in shape. To carry out, properly, the intended symbology they should be perfect cubes.

"By the Rough Ashlar we are reminded of our rude and imperfect state by nature." This statement is a direct contradiction to the claim made by the Apprentice in answer to the first question asked him in his proficiency examination. Therein he claimed his "state by nature" was "one favored of God, in Completeness of being," far from being "rude and imperfect." It is also at variance with Sacred Scripture, which informs us that man's ORIGINAL STATE "by nature" was PERFECT, prior to man's fall from that high estate as depicted in the story of the Garden of Eden. As encountered in our daily lives, man's

state is admittedly “rude and imperfect.” By erroneous thinking, man applies the Universal Destructive Principle and brings himself to a state which may be correctly so described.

It is a universal truth that the negative is but the absence of the positive, and man's present state is evidence of this fact. It is also illuminating proof of the creative power of mind. Man's tendency to think limitations, illness, war and poverty, has created for him the things he visualizes, in STRICT ACCORDANCE WITH LAW, and brought him to his PRESENT “rude and imperfect state.”

The Perfect Ashlar is the same stone, “AFTER it has been made ready for the builder by the hands of the workmen.” The meaning is thinly veiled in allegory. Apparently the design was not to make this lesson too difficult of discernment. The “workman” is the subjective mind, breaking off the “rough corners)l at the prompting of the objective mind, “the better to fit us for the builder's use.” According to the quotation, three things are essential. First, acquire a “virtuous education”; second, it is “only by our own endeavors” and lastly, “by the blessing of God.” Again the “Ask, Seek, and Knock” is evident. We alone must do the “educating.” WE must do the “striving.” We cannot expect Universal Law to DO FOR US that which, by its very nature, it can only DO THROUGH US. Only after we have done our part, and of our own volition have helped ourselves, may we expect the “blessing of God” - the working of Universal Law. IT MUST BE OF OUR OWN FREE WILL AND ACCORD!

“A Lodge is situated due East and West Ö “ Peoples who worshipped the Sun faced the East, where the physical light first appeared each morning. This is the “rational explanation” of the Master rising in the East. However, the esoteric significance of this custom has its origin in occult philosophy. This philosophy is of the Great Masters of India, who are said to have first discerned and promulgated it. It teaches the essential truth of man's being, and this knowledge of the East traveled westward with man's migration to the West. Therefore the ancients “looked to the East” as the source of INTELLECTUAL and SPIRITUAL LIGHT, just as we look to the East or to the Master of the Lodge for Masonic enLIGHTenment. In passing, the writer cannot resist the opportunity to remark what glorious progress Freemasonry could enjoy if the Masters of our Lodges understood Masonic symbology, and fitted themselves to be IN FACT one of the “lesser lights” of the Lodge over which each presides. The Craft might not the n look to them in vain for enlightenment.

“Freemasons of the present day dedicate theirs [Lodges] to Saint John the Baptist and Saint John the Evangelist, the two eminent patrons of Masonry; and since their time there is represented in every regular and well governed Lodge a certain point within a circle bordered by two perpendicular lines, representing these two saints; and upon the vertex of the circle rests the Holy Bible. The point represents the individual Brother; the circle the boundary line of his duty, beyond which he is never to suffer his passions, prejudices, or interests to betray him. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Bible; and while a Freemason keeps himself circumscribed within their precepts, it is impossible that he should materially err.”

The point within a circle is an ancient Egyptian sign for the sun and Osiris. It originally had no connection with the two perpendicular lines, and most certainly not with the Holy

Bible upon the vertex. Neither was the point in anyway connected with an “individual.” On some ancient monuments a point within a circle is shown between two upright serpents, which were at times conventionalized into two straight lines; however, the ascribing of these lines to the Saints John is too far-fetched to be tenable. The sign is astrological; possibly the three points which are encountered in “going around the circle” have reference to the three positions of the sun described in the opening of a Lodge by the three principal officers. This is purely speculation on the part of the writer and I have no data to substantiate it.

Pike, commenting upon the symbology in *Morals and Dogma*, states: “It is said by some, with a nearer approach to interpretation, that the point within the circle represents God in the center of the Universe. Ö In the Kaballah the point is Yod, the creative energy, of God, irradiating with light the circular space which God, the universal light, left vacant, wherein to create the worlds, by withdrawing His substance of light back on all sides from one point.”

As the point is interpreted in some instances to represent Deity in the midst of His Universe, so may it symbolize His “image and likeness,” man, in the center of his universe, the vast expanse of which is the only “boundary” or “limitation” placed upon him. From this man may learn that the possibilities of human evolution are as boundless as infinity, the Universe itself. If we must account for the two parallel lines on either side of the circle, let them remind us that man's evolution must be between the two columns, Boaz and Jachin. This evolution, this progress, must be of PERSONAL CHOICE and it must conform to UNIVERSAL LAW.

This explanation purposely excludes the Holy Bible and the Saints John, separating them from a symbolism of which they have no part. The original introduction of the Saints John into Masonic symbology was astrological. Exactly how interpreted and how used has been obscured by time, lack of written records and ignorance of astrology on the part of those who have handed down the symbology. St. John's Day, celebrated December 27th, is near the winter solstice (December 22nd). Undoubtedly this has some connection with the material phenomenon of the sun at the furthestmost southern point, and the shortest day of the year.

A peculiar feature of Saint John's the Baptist Day is that it is claimed to be his actual birthday. Usually the “Saint's Day” of other saints is the day of their death, looked upon as the “day of birth” into a better life. It is most unlikely that any evidence exists for this date, and it appears as arbitrary. Such being the case, it cannot be termed coincidence that it is named as June 24th, or within two days of the summer solstice June 22nd. Attention is also directed to the fact that from that date (in the northern hemisphere) the length of the day decreases. In John 3:30, John the Baptist is quoted as saying: “He must increase but I must decrease.” Again the reader is reminded of the three positions of the sun described by the officers of the Lodge in the opening ceremonies. If taken in conjunction with the four (apparent) orbital positions of the sun a vast field of speculation is opened up. This, however, is beyond the province of the present work, and must be left to such further thought as the reader cares to devote to it.

Prior to the sixteenth century Saint John the Baptist was the only patron saint of Freemasonry, Saint John the Evangelist being introduced subsequent to that time. Dr.

Dalcho says: “The stern integrity of Saint John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproof of vice, and continued preaching of repentance; and virtue, make him a fit patron of the Masonic institution.” Mackey says of Saint John the Evangelist: “His constant admonition, in his epistles, to the cultivation of Brotherly Love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid him by the Craft.”

The closing paragraphs of this lecture: “Mother Earth alone of all the elements having never proved unfriendly to man,” deals with the material man and material conditions. It is appropriate that in the lecture of the MATERIAL DEGREE of Freemasonry the MOST MATERIAL OF THE FOUR ELEMENTS is stressed. The earth is spoken of as the “kindly provider” and “sustainer” and finally, “when at last he is called to pass through the 'dark valley of the shadow of death,' she once more receives him, and piously covers his remains within her bosom. This admonishes us that from Earth we came, and to Earth we must shortly return.”

This is a dissonant note, contributed by some “inexpert player” in the great orchestra which is Masonic Philosophy. It is entirely out of harmony with the profound teaching of the Mysteries, the true parent of Freemasonry. The Mysteries and, correctly interpreted, Freemasonry, teach the candidate concerning the physical and material, not with the view of impressing upon him “that from Earth he came and to Earth he must shortly return.” The object in teaching him of the material is that he shall make his body into a fitting habitation for the soul, that the material may serve as a solid foundation for his psychical and spiritual development.

According to the teaching of the Mysteries, insofar as we know them, physical death was but an incident in man's experience, no more important than any other physical incident. Alan's present attitude toward death is but further evidence of how far he has [strayed from] the truth regarding himself. The Mysteries' only interest in death of the physical body was to teach man that it was inevitable, and NOT TO BE FEARED. The profound lesson of the Mysteries was how man might live his IMMORTAL LIFE, of which this life IS A DEFINITE PART, in conformity with the Constructive Principle OF HIS OWN BEING.

CHAPTER VIII - FELLOW-CRAFT

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

- Amos VII; 7-8

As in the preceding degree, we should continue to carefully analyze words whereby we may arrive at the exact meaning intended. “FELLOW” - “Companion or associate; one of the same kind, or in the same position with others-an equal. “CRAFT” - in the sense used - is a contraction of “CRAFTSMAN,” who is defined as “one who practices a certain trade, especially a skilled and artistically inclined worker.”

In the light of the foregoing, a “FELLOWCRAFT” may be defined as “a companion or associate of others in the same position, practicing a certain trade, and being especially skilled and artistically inclined.”

One who has not learned the spiritual meaning of the degree of Entered Apprentice, and applied the knowledge in his daily life, has not attained to a level of spiritual consciousness where he may comprehend the lesson of the degree of “Fellow-craft” and benefit therefrom. In the language of the Lodge, he has “NOT made suitable proficiency in the preceding degree.”

In commenting on the Mysteries is discussed the emphasis which was placed on the necessity of “making suitable proficiency in the preceding degree” before the neophyte could advance. Here a similarity is discovered. In addition to the questions asked in the preceding degree, the interrogator demands to know if the candidate has made the necessary progress. In early times, when all business was transacted in the Entered Apprentice Lodge and Apprentices might attend those meetings, an Apprentice might remain in that degree for a year before being “passed.” Thus he learned the workings of the Lodge, became acquainted with its peculiar language and such of the symbology as he could understand. He truly made “suitable proficiency.” Our modern Lodge might well return to such practice. It is true that such procedure might result in less “MEMBERS” but, inversely, the Order might thereby make” more “MASONS,” which is the avowed intent.

The Scripture quoted in this degree was not taken from the Bible merely by chance because it mentions a plumb-line, one of the working tools of a Fellow-craft. As in all things Masonic, there is a definite reason for this particular passage of Scripture. It may be more understandable if we quote from another translation, rather than the King James version which is used in the Lodge.

In 1853 Rabbi Isaac Leeser, feeling the need for a direct translation of the Old Testament from the original Hebrew to English, for the benefit of the many Jews who no longer could read Hebrew, completed such a work. This passage is hereafter quoted from his translation, together with his comments on the meaning of the passage. “Thus he shewed me: and behold the Lord was standing upon a wall (made) by a plumb-line, and in his hand was a plumb-line. And the Lord said unto me, what dost thou see, Amos? And I said a plumb-line. Then said the Lord, behold, I will set a plumb-line in the midst of my people Israel; I will not farther indulge them anymore.”

Leeser's comments: “Meaning as a builder erects his wall straight by the plummet, so shall Israel be dealt with after the strict line of justice, with no longer indulgence for their crimes. No farther indulge them, more specific than pass by them anymore, or overlook their transgressions.”

The Entered Apprentice degree is material. Instructions on the psychical plane not having as yet been received, the Apprentice cannot be held wholly accountable for his conduct. He is granted a, certain amount of “indulgence,” and some of his errors of both commission and omission are “passed by” or overlooked. Now a definite change is to take place. He is given additional instruction and information, intellectual reasons which his mind can weigh and either accept or reject. He will be **PERSONALLY ACCOUNTABLE** for his future actions in the light of his newly acquired knowledge.

Therefore he will be dealt with by the “strict line of justice.” His sins will not be overlooked. “I will not again pass by them anymore.”

Even the preparation of the second degree is symbolical. While the first degree pertains to the development of the physical man, the second deals with a different side of his nature, the psychical. The candidate enters this degree, as far as the inner man is concerned, in the “same condition” as in the preceding degree. Not satisfied with the light, or knowledge, he has so far obtained, “of his own free will and accord,” he gives the “knock” which will cause the door to be opened for him to begin his journey for “further light” in Freemasonry. We have agreed that “Masonry is religion.” We have learned that religion is “the recognition of man's relation to a divine superhuman power to whom obedience and reverence is due,” as well as “effort of man to attain the goodness of God.” By emphasizing this definition of religion we impress our minds with what we are **ACTUALLY REQUESTING** when we say we wish “**LIGHT**.”

The candidate is received, as stated in the ritual, to symbolize the complete union of the physical with the psychical. The physical is typified by the “horizontal line” of the still incomplete triangle, whereas the psychical is symbolized by the “perpendicular.” When the horizontal is perfectly “level” and the perpendicular is “plumb,” the resultant meeting is a true “right-angle.” They meet upon the square.

Whenever one observes the “square and compasses” and discovers that one point of the compasses is elevated above the square, he should remember that Masonry is a progressive science. **MORE** is implied than is told. This position of the compasses indicates **NOT** so much the negative fact told the candidate as the positive fact that he **HAS** recovered partial light and the spiritual is actually coming to the fore, that he no longer is wholly concerned with the material.

The candidate is asked a question at a certain point in the initiation, and a specific reply is given for him. The real answer, concealed within that answer, is a desire to go from the material things pertaining to the Entered Apprentice to those things psychical to be learned in the degree of Fellow-craft.

As we are told in the Bible, Jachin is one of the pillars of the Temple of Solomon. It denotes Universal Law. No progress can be made on any plane of existence except it be in accordance with the Universal Law. The candidate is “entering the Temple.” As an Entered Apprentice he gained admission by “personal choice”; now he is confronted with the fact that “personal choice” is not enough, it must also be in conformity to **LAW**. It must be regular.

In the twelfth chapter of judges is related an historical happening which is also highly allegorical, and the word Shibboleth plays a prominent part in that allegory. In a deeper sense it is so used in this degree, but that explanation would entail Biblical interpretation and we are not here attempting such a pretentious work.

We have a modern expression used to indicate the utter lack of harmony between oneself and another when our thinking is so far apart that there is no common meeting ground. We say, “We do not speak the same language.” So it is with “Shibboleth.” It is more than a word; it is in one word the expression of an existing condition. One **NOT** a “Fellow-craft,” in the fullest meaning of the term, can immediately be detected for he

“cannot frame to pronounce it aright.” His thinking is so foreign that, to emphasize our meaning with the modern expression, “he does not speak the same language.”

The ancient Hebrew Priest in conferring the blessing, extended his right hand, palm downward, over the heads of the congregation. He held his left hand partially aloft. The left hand aloft signified he was RECEIVING the blessing from God, the right hand outstretched that he was PASSING the blessing on to the congregation. It must be taken into consideration that the Hebrew Priest, unlike the Roman Catholic Priest, was NEVER claimed to be THE REPRESENTATIVE OF GOD ON EARTH. He was only the intermediary between God and the Children of Israel, the “go-between.” When the locale of the Fellow-craft degree is recalled, it may be helpful to our explanation if we refer to the Priest as the MIDDLE-man.

This is the psychic degree. The ancients taught that mind was the result of the entrance of the spiritual into the material. The Scripture used in the Entered Apprentice degree states: “There the Lord commanded the blessing, even life for ever more.” This blessing was symbolically received by the one hand and conferred with the other. To have “life for ever more” necessitates knowledge, and the duty of the intellect is to gather and assay that knowledge.

Attention is especially directed to the consistency with which the candidate's position, the Square and Compasses, the apron and the working tools, all harmoniously reveal the one great Truth in this degree. The Square is of the utmost importance to the Fellow-craft and, IN ANY MANNER MADE USE OF WHATEVER, it signifies the same perfect union of the physical and psychical later discussed in connection with the working tools.

No longer “a bearer of burdens,” the Fellow-craft need not wear his apron to protect his clothing. He has departed from the material; he no longer need bear burdens. The candidate represents man rising, in the process of evolution, from the level where he was dependent on the brute-force of his physical body, to the use of his mind. Mind being creative, he may now, to the extent of his knowledge, create his own conditions. He wears his apron in a manner to symbolize this fact.

All aprons seen in Lodges are not properly made - some are slightly oblong. The correct specifications would call for a perfect square of approximately fourteen inches, surmounted by a triangle whose base is the exact length of one side of the apron and whose apex forms a ninety degree angle. When the flap is turned down it should appear as a triangle within a square. This symbolizes the spiritual within the material. Hereby man begins the evolution which will eventually end in his assuming the likeness of his Creator. Thus the symbology of the apron repeats and verifies that of the Square and Compasses.

Modern educators stress the fact that in teaching in the classroom the results are largely dependent upon “the approach to the subject.” They explain that different subjects must be approached in different manners. This is equally true in Masonry. The Apprentice degree is material, that of the Fellow-craft is mental. It is logical that the subjects should be approached differently. One does not approach the psychical in the same manner as he approaches the material; they are on two separate planes of existence. As we have seen, “one does not even speak the same language” on these two planes. Furthermore, just as the ancients claimed the left side of man was the weaker and the right side the stronger

and more important, so is the material of less import to man's life than his psychical existence.

Now for “a more noble and glorious” explanation of the working tools than is given in the “rational explanation”: Man is a triune being composed of Body, Soul and Spirit. The plumb typifies the Soul, and is used to “erect perpendiculars.” So it symbolizes the upward aspirations of the Soul toward God. The body is that “level” which “stretches along the level of time.” In the perfect man we are building the soul, or plumb, must be joined to the body, or level, by a right angle triangle, for the juncture of the two lines must form a “perfect square.”

Another emphasis regarding the working tools of a Fellow-craft in contradistinction to those of the Apprentice is that the latter are preparatory tools. The TWENTY-FOUR INCH GAUGE and the COMMON GAVEL are used by “operative masons” AT THE QUARRIES to PREPARE stones. “The Rough Ashlar is a stone as taken from the quarry in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workman to be adjusted by the working tools of the FELLOWCRAFT.” The “Rough Ashlar” is measured with the “twenty-four inch gauge”; its rough corners are broken off with blows from the “common gavel”; and as the “Perfect Ashlar” it is sent from the quarries to the building site of the Temple where the “Fellow-craft, with his tools, the “plumb, the square and the level, adjusts it into the structure.

Reviewing the discussion of the Apprentice's tools, we find the “common gavel” is used to “divest our hearts and consciences of all the vices and superfluities of life, thereby fitting our MINDS as living stones Ö” Thus is seen the “Rough Ashlar” in transition to the “Perfect Ashlar” - not two stones but one, and that stone is the individual.

In the proficiency examination the Fellow-craft is not asked if he is a Mason. This question is differently phrased, and his answer is significant. A square is an angle of ninety degrees or a “perfect angle,” and it is consistent that a Fellow-craft should refer to it. Since the second degree deals with the psychical, and as it is the purpose of the Fellow-craft to unite the physical with the psychical in the perfect union, the degree of his attainment may be measured, or he “may be tried,” by the perfect right angle. Hence the square is not only one of the principal working tools of his profession but is the logical instrument whereby to measure his progress.

As viewed from a material standpoint the symbology is exact. A ninety degree angle may be obtained by using a square. It may also be made with the two other tools of the Fellow-craft. Using the “level” to lay a horizontal, and the “plumb” to erect a perpendicular, a perfect angle is formed. Phenomena that are true can be demonstrated by trial and error; and the necessary tools to test and prove his findings are furnished the Fellow-craft in the “level” and the “plumb.” He may use them to demonstrate the truth of the “square.”

CHAPTER X - MIDDLE CHAMBER LECTURE

“We are always dealing with creative mind power. With infallible precision it becomes the shape of our mental patterns and the form of our habit-systems, and then, Oh most wonderful of all, it becomes character, conduct and experience on the visible plane of our practical lives. Ö I created my past; I create my today; I can read and I will create my

tomorrow with the tools of my mind as I work today in the workshop of creation which is within me.” -Harvey Hardman

The second section of this degree (Fellow-craft) has reference to the origin of the institution, and views Masonry under two denominations - OPERATIVE and SPECULATIVE. By Operative Masonry we allude to a proper application of useful rules of architecture, whence a structure will derive figure, strength and beauty. Ö It demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficent purposes. Ö By Speculative Masonry we learn to subdue the passions, ac t upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligations to pay rational homage to the Deity which at once constitutes our duty and our happiness. Ö WE WORK IN SPECULATIVE MASONRY, BUT OUR ANCIENT BRETHREN WROUGHT IN BOTH OPERATIVE AND SPECULATIVE.” The foregoing quotation from the lecture is the “rational explanation” of the difference between Operative and Speculative. Reference to “our ancient brethren” usually is construed to apply to those “ancient brethren” of the time of King Solomon. More correctly it refers to the early Lodge of England. There, history informs us that, for various reasons, Operative Lodges or guilds began the practice of admitting certain “Gentlemen” who were not craftsmen. These members were termed speculative in contradistinction to the craftsmen members who actually worked at their trade. Undoubtedly it is to these Speculative Masons we are indebted for the development of the ethical analogies of the working tools, as well as the introduction of the deeper philosophy of Freemasonry.

Webster defines “OPERATE”: “To perform a work of labor; TO PRODUCE AN EFFECT.” “SPECULATE”: “To contemplate, to see mentally; to ponder a subject in its different aspects and relations; mediate; ESPECIALLY TO THEORIZE WITHOUT SUFFICIENT EVIDENCE.” Within the definition of these two words are contained BOTH the exoteric and the esoteric explanations.

The “rational explanation” given in the lecture is the exoteric explanation. Namely, the Operative Mason “performs a work or labor.” The Speculative Mason “contemplates, sees mentally; ponders the subject in its different aspects and relations.”

Seemingly of purpose the ritual conceals the real difference. This is consistent with the practices of the ancient Mysteries, for the Mysteries established the concept that “knowledge is power,” and they veiled their wisdom in allegory and symbolism so power might not be acquired by those not “worthy and well qualified.” Freemasonry adopts this procedure in presenting its truths. They are carefully concealed behind a “veil of allegory” and are “illustrated by symbols.” They are not only veiled from the “cowan,” the outsider, but are so obscured from the Mason who is content to be a Mason by virtue of membership rather than a Mason “in fact,” by virtue of his KNOWLEDGE.

The esoteric distinction is that Modern Masonry “speculates” on the great truths and, because of lack of knowledge of the secret doctrine, “theorizes from conjectures WITHOUT SUFFICIENT EVIDENCE.” (The apron lecture of the first degree contains evidence of as much). To “operate” in Masonry one must know its philosophy and put it into practice. To “operate” is to “PRODUCE AN EFFECT,” and until he produces a RECOGNIZED EFFECT he remains but a “Speculative Mason.”

We are informed in the Bible that at the entrance to Solomon's Temple were two columns. The one on the right named "Jachin"; the one on the left, "Boaz." "Jachin" is said to mean: "He shall establish," presumably alluding to God's promise to David to establish his kingdom. "Boaz" is interpreted: "strength in it." Coupled, they are: "in strength shall He establish." This is but a perfunctory explanation.

Thomas Troward, in *Bible Mystery and Bible Meaning*, presents a more illuminating explanation of the meaning of these two Hebrew words. "The English 'J' often stands for the Oriental 'Y.' The name 'Jachin' is therefore 'Yahkin,' which is an intensified form of the word 'Yak' or 'one'; thus signifying first the principle of unity as the foundation of all things, and then the mathematical element throughout the universe, since all numbers are evolved from the ONE, and under certain methods of treatment will all ways resolve themselves again into it. But the mathematical element is the element of measurement, proportion, and relation. It is not the Living Life, but only the recognition of the proportional adjustments which the Life gives rise to. To balance the mathematical element we require the Vital element, and this element finds its most perfect expression in that wonderful complex of Thought, Feeling and Volition, which we call Personality. The pillar 'Jachin' is therefore balanced by the pillar 'Boaz,' a name connected with the root of the word 'awaz' or 'Voice.' Ö Speech is the distinguishing characteristic of Personality." Judge Troward points out that "ONE," or the "mathematical element," is LAW, while "Boaz" typifies "Personality" or "personal choice." Hence the two columns symbolize the Great Universal Law and Personal Choice.

These columns at the entrance of the Temple were not necessary, for any material support, but presented a symbolical truth. The Temple of Solomon was the house of God, and the only reason for entering that House was to come into His presence. It is discovered that the only way to enter the Temple is to pass between these two columns, the one "Jachin" - "LAW," the other "Boaz" "PERSONAL CHOICE." This is the truth the columns symbolize to the Fellowcraft. To enter the presence of God, it is not enough to recognize His existence; one must DESIRE to be in His presence, he must come of "his own free will and accord." Even this is not sufficient. When the objective mind realizes the urge to be in God's presence one is faced with the existence of the other column "Jachin," the constant reminder that IT MUST BE IN CONFORMITY WITH UNIVERSAL LAW!

Pike, in *Morals and Dogma* states: "It is customary, in Lodges of the York Rite, to see a celestial globe on one [column] and a terrestrial globe on the other; but these are not warranted, if the object be to imitate the original two columns of the Temple." In the light of judge Troward's explanation of the two columns, it is more than ever evident these globes have no place in the symbology of this degree.

The ritual mentions "three steps." It claims they symbolize the three degrees. There is also an explanation that the three steps refer to the three officers of the Lodge. There are many other "threes" prominent in Masonry: "three words of three syllables"; "Three Grand Masters;" "three raps"; two groups of lights, each containing "Three lights"; "Three gates to the Temple"; "Three sides of a triangle." All of these have peculiar significance in some specific applications, but all stem from the fundamental symbology of the three aspects of Deity, or the three planes of human existence: Physical, Psychical and Spiritual; and, regardless of their specific symbology in a given instance, can be

traced back to these original trinities: the one “above,” the other “below.”

The “five steps” represent the five orders of architecture and the five human senses. Note how the ritual stresses the fact that in each instance “three” are most important. Of the orders of architecture it is said: “The first three alone, however, show invention and particular character, and essentially differ from each other; the two others having nothing but what is borrowed, and differ only accidentally.” After naming the five human senses it continues: “The first THREE of which are deemed peculiarly essential among Freemasons Ö.” Again, we have the three component parts of the complete man, the physical, psychical and spiritual, represented by the “three columns, which were the principal supports of the Temple, as they are likewise the support of man. “WISDOM, STRENGTH and BEAUTY”: “Wisdom to contrive” (the mental); “Strength to support” (the physical); “Beauty to adorn” (the spiritual).

Ascending the “five steps” is “getting above” the five human senses, attaining the level beyond the material. When “our trust is in God, our faith is well founded”; we have spiritual guidance and need not rely on the material guidance of the five senses. With the three especially emphasized we may recognize a Brother, but the TRUE Fellow-craft has attained a level where he may dispense with these material assurances, and has discovered other means of recognition.

When we have surmounted these five steps “we are duly and truly prepared” to start the ascent of the remaining “seven steps.” The ritual alludes to them as symbolical of the “Seven Liberal Arts and Sciences.” Also the “seven steps” have a deep occult meaning which we will merely mention here. They are the vibrations producing color and sound. There are seven colors in the spectrum, of which “three” are called “primary.” There are seven notes in the musical scale, “three” of which compose the principal chord of the key. The musical scale completely bears out the creative process of evolution. When a scale is played we ascend to another higher scale, at a higher rate of vibration, and repeat (continue to do that which has been done). Herein may be hidden the significance for the lecture urging a “study of music.”

The “SEVEN LIBERAL ARTS AND SCIENCES,” in the order mentioned in the ritual (AND THAT ORDER ITSELF IS IMPORTANT), are: “GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, ASTRONOMY.)” These fall into two natural divisions of “THREE” and “FOUR.” When analyzed in the order given they appear to be “progressive.” A knowledge of grammar is necessary before we can even think intelligently. Rhetoric is essential if we wish to convey our thoughts to others, and, lastly, by logic, we present our thoughts in reasoned and systematic classification.

In the group of “four” we find, first, arithmetic as the basis of the other three, and the progression is evident when it is realized arithmetic is necessary to an understanding of geometry, and geometry is essential to any understanding of astronomy, Arithmetic is also the foundation of Rhythm, and rhythm, as applied to music, is regularity or flow of movement. The “notes” of written music are nothing but hieroglyphs indicating rate and duration of vibration. Therefore, without arithmetic the perpetuation of the great music of the world, by committing it to writing, would have been impossible.

The liberal arts and sciences as so designated in the ritual are modern and therefore misleading. Arithmetic and astronomy bring to mind specific sciences, and we are agreed

on their definition, but they were not so defined by the ancients, and therefore their modern definitions will give the wrong impression. We must view them in the same light as the ancients if we hope to arrive at their intended symbolical meaning.

Ancient Greek is referred to as a “dead language,” yet it is modern compared to the age of the Secret Doctrine. As “arithmetic” is a Greek word, this particular science, obviously, could not have been known by that name to those unfamiliar with the language. Webster defines arithmetic as: “the science of reckoning, the science of numbers, the art of computing or reckoning by figures.”

It is as “the science of numbers” that it holds Masonic significance. Before numbers were used, letters of the various alphabets of antiquity served the purpose. (Do not confuse numerical VALUE of a letter with its numerical POSITION in the alphabet.) As an example: with our Arabic numerals we write 311; by changing the position of the numerals we can write 113 or 131. In Hebrew, Aleph is 1i; Yod is 10; Shin is 300. If the Jew wished to write 311 he could not do so for he had no 11. He wrote which literally translated is “one” AND “ten” AND “three hundred.” (Hebrew is read from right to left.) Regardless of how transposed, these three letters always total three hundred eleven (311), for the value of each letter remains constant. The Hebrew numerical system must be kept in mind in any study of Masonic numerology. It also holds true of Biblical numerology, and accounts for the translation of numbers such as “three thousand and three hundred overseers of the work on the Temple” rather than thirty-three hundred, as it would be written in modern phraseology.

“ASTRONOMY” and “ASTROLOGY” were not differentiated by the ancients; they were one great science. The WORD “astronomy” is fairly modern and came into use about the fifteenth century. Thenceforth it has designated the science which treats of the celestial bodies, their magnitudes, motions and relationships one with another. “Astronomy” connotes none of the implications of the word “Astrology.” As we today understand the meaning of “Astrology” it is the science by which the effect of the celestial bodies up on human affairs is determined. Obviously it is “Astrology” and not “Astronomy” which is recommended to the Mason as a subject of study. I say “obviously” because ancient secret doctrine, which is concealed in Masonic allegory and symbolism, teaches EVOLUTION as surely as Darwin ever taught it; REINCARNATION and the LAW OF NECESSITY or KARMA, which are included in, and are a part of, the teaching of scientific astrology. Neither need the Christian Mason shudder on being told Masonry embraces such teaching. If he feels any repugnance at the thought it is because those who today profess those teachings, such as the Buddhist and the Hindu, have distorted these Divine truths as greatly as Christianity has the sublime teaching of the Master Jesus.

There is no NEW religion. There is but ONE RELIGION. The ancient Hebrew believed in evolution, reincarnation and karma, as well as astrology. That book we call the “Holy Bible” is still full of references to all three, in spite of the fact that much has been expurgated. Had it not suited the purposes of the Roman Church centuries ago to disregard that portion of the teaching of the Bible, the Christian religion today would doubtless teach these fundamentals; and, instead of being at variance with material science, the two would go forward hand in hand for the greater glory of God and the enlightenment of the human race. It was but to preserve these truths for “future

generations” that Masonry itself was perpetuated. Here again, however, one is faced with the difficulties of the English language as a vehicle for the expression of the desired thought, for the word “Astrology” is in bad repute. It is immediately associated in mind with “fortune telling” and is discredited as a science by that association. Before turning from the subject with disdain, however, one should be mindful of the ancient saying: “FOOLS DERIDE, PHILOSOPHERS INVESTIGATE.”

There are actually seven interpretations of Masonic symbolism, or more correctly, seven means of interpretation. They are based on the two divisions of “THREE” and “FOUR,” and all fall into one of the three classifications: PHYSICAL, PSYCHICAL or SPIRITUAL. By the use of the first three of the “Liberal Arts and Sciences” the teaching can be conveyed verbally or in writing.

1. By the actual words of the ritual and lectures.
2. By nomenclature, inasmuch as all words, passwords and names used in the ritual conceal hidden meaning.

By the use of the last four mentioned sciences the doctrine is demonstrated.

3. By arithmetic, that is by “numbers,” which we may define as Masonic numerology.
4. By geometry, that is by “signs,” which are described as right angles, horizontals and perpendiculars. By designs, the floor work, which if actually drawn upon a trestle-board will exhibit some very interesting facts.
5. By music, or more correctly, the science of vibration and harmony. Mozart exemplifies the three degrees in the opera *The Magic Flute*, and reputedly wrote the opera's score after having been a Mason for years. The setting is Egyptian, but the well-informed Mason cannot fail to recognize the Masonic implications.
6. By astronomy, or more correctly “ASTROLOGY.” Its great importance to Masonry is inferred when the form of a Lodge is discussed. The ritual recites: “IT IS SAID TO BE of so vast dimensions to denote that a Freemason's charity should know no bounds.” Note, that as usual, the wording is indefinite, the phrase “IT IS SAID TO BE” is used; it does not state, “IT IS.” The ancients believed that everything on the material plane was a counterpart of something on the spiritual plane, therefore they stated: “As above so below.” The Lodge below is like the Lodge above. This, too, has double meaning. There is the Spiritual Lodge spoken of as “the “Lodge on High,” but it also has reference to the actual physical heavens, as the geometry of the Lodge is that of the Astronomer. Only six methods of interpretation have been enumerated, and close observation reveals they are either physical or psychical. What of the seventh? All that has been recounted is but additional “rational explanation,” even though it may be more explicit and delve more deeply than the lectures of the Lodge room. These preliminary explanations are a “sort of” phrenic placing oneself “in that proper position” to perceive the seventh and Spiritual exposition of Freemasonry.

The Bible states: “In six days God created the heavens and the earth and rested on the seventh day.” The literal translation of the Hebrew text is “in six days God created the heavens and the earth and on the seventh day continued to do the work He had done.” In other words, “creation” is a continuous process of evolution.

The Biblical statement gives us evidence of the creative power of mind. The “three steps” are the material, mental and spiritual. We have seen that the five steps are the five human senses, which are of use only on the material plane. As we mount these “five steps” we ascend above the material to the mental plane, from which vantage point we begin the ascent of the remaining “seven steps.” These “seven steps” typify the creative process, (5) the six days of labor and the seventh when God continued to do that which He had done, which are abidingly continuous. Thought is God's creative process, hence man must create by that same power.

We have now arrived at a representation of the “MIDDLE CHAMBER OF KING SOLOMON'S TEMPLE.” We have also arrived at the most interesting and widely discussed feature of the entire Masonic structure, excepting only the allegorical story contained in the second section of the third degree. I term it the most interesting, with the one exception, because, like the story of the Ancient Master, it departs entirely from recorded historic fact and has no scriptural authority to substantiate it; most discussed, because it has been one of the subjects which has intrigued Masonic authorities of the past, and about which much has been written.

The winding stairs and the middle chamber are described in 1 Kings VI: 5, 6, 8. “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: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. Ö 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.” This is the sum total of the Biblical light which can be directed on the “middle chamber.”

In his Encyclopedia of Freemasonry Mackey quotes this same Biblical passage and adds: “These chambers, after the Temple was completed, served for the accommodation of the Priests, when upon duty; in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolical in its character, Ö “

In conjunction with his explanation of the “winding stairs” he states: “If we attempt to adopt it as a historical fact the absurdity of its details stare us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly, but offered it to us as a great philosophical myth; they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegorical as a historical narrative without meaning, and WHOLLY IRRECONCILABLE WITH THE RECORDS OF SCRIPTURE, AND OPPOSED BY ALL THE PRINCIPLES OF PROBABILITY. To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the Temple chambers is simply to suppose an absurdity.”

The origin of this allegory is obscured behind the veil of our ignorance of early Masonic history. As it stands it obviously is not handed down to us from the Mysteries, yet the symbolism it employs is the symbolism of the Mysteries. Apparently its authors, familiar with the meaning of the symbols, realizing the incompleteness of the Masonic teaching

without these symbols, arbitrarily added the myth to the actual Biblical account of the building of the Temple as the only logical means of bringing into play these symbols of reward.

Again quoting from Mackey relative to the winding stairs which was the means of gaining entrance to the middle chamber: "As a Fellow-craft, he has advanced another step, and as the degree is emblematic of youth, so it is here that the intellectual education of the candidate begins." This is not inconsistent with our contention that the second degree is psychical, but rather, strongly corroborates that claim, for Mackey emphasizes that "it is HERE that the intellectual education of the candidate begins."

Continuing Mackey: "And therefore, at the very spot which separates the porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding stair which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that here must commence Masonic labor - here he must enter upon those glorious though difficult researches, the end of which is to be the possession of divine truth. The winding stairs begin after the candidate has passed within the porch and between the pillars of strength and establishment [we have also discovered them to be "personal choice" and "law," which but adds strength to Mackey's exposition], as a significant symbol to teach him that as soon as he has passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still if he would be worthy of his vocation; his destiny as a n immortal being requires him to ascend, step by step, until the summit, where the treasures of knowledge await him."

The "material" is the "outer door." The "psychical" is the "inner door" which admits to the MENTAL PLANE OF BEING - the "MIDDLE CHAMBER." The MIND is the controller of the body, the physical; it is also the INSTRUMENT OF SPIRIT. Thus it is seen to be the INTERMEDIARY between the physical and the spiritual; it is truly the "middle chamber."

As much as is known of the Egyptian Mysteries indicates that their primary initiation, or "first degree," dealt with the physical. Only those proven worthy attained to the second degree, there being enrolled and actually accepted as neophytes. The reason for this appears to be that many became discouraged during the long and arduous physical ordeal of preparation and voluntarily resigned; others, unable to "make the necessary proficiency," were thereby debarred from the higher degrees. This was of no serious consequence, as none had as yet received any secret instruction whereby any of the real secrets of the Mysteries had been revealed. They were in a comparable position to an individual who might drop out of Masonry after receiving the first degree. True, he has some knowledge of Freemasonry, but he can enlighten the profane world very little as to the real secrets of Freemasonry. It is from such as these that the little information we have of the Mysteries has come down to us, coupled with veiled remarks of known Initiates such as Jesus, Saint Paul, Plato and Pythagoras.

Having once been accepted, the neophyte was "bound to the organization by a TWO-FOLD tie" and thenceforth received "wages" in the form of his actual sustenance and the "knowledge" imparted to him of a psychical and spiritual nature. These "wages" were referred to as "corn, wine and oil," and some knowledge of symbology is essential

to an understanding of their subtle significance. “CORN, WINE and OIL are the Masonic elements of consecration,” states Mackey, in his Encyclopedia of Freemasonry, and as he explains: “The adoption of these symbols is supported by the highest antiquity. Corn, wine and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. David enumerates them as among the great blessings that we enjoy, and speaks of them as 'wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.' Psalm CIV: 14.”

In that beautiful twenty-third Psalm, David again refers to corn, or nourishment, oil and wine: “Thou preparest a table before me in the midst of mine enemies: Thou anointest my head with oil, my cup runneth over.” To state that these three symbols denote “plenty,” “health,” and “peace” is the crassest kind of material explanation. In fact it might be considered misleading were we not accustomed to the Masonic fact that “within the Lodge” the Great Truths are not revealed, and that we must seek elsewhere for such light as is not therein revealed.

The ancients who worshipped the Sun as a god, or as a symbol of God, considered all things yellow, golden color, of the sun, as pertaining to it; hence gold, brass and corn or grain, because of their color, were deemed sacred. Corn was one of the principal foods; it was, to the devout, actually “nourishment from God,” a reward for obedience to His laws. In Oriental Philosophy Francis Grant refers to the ancient symbolical reference to wine, thus: “God was at once the Wine of life and the Wine Bearer.” Of the Great Sufi poet, Omar Khayyam, he says: “But few westerners have ever glimmered that Omar's wine was not the wine of men, but the ecstatic inflow of a religious mystic experience.” While the time of which Grant writes is a much later date than here discussed, the Sufi poets borrowed their symbology from the earlier times.

In the ancient ceremony of crowning a king, his head was anointed with oil by the officiating priest. This oil was contained in a flask, fashioned from the horn of a bull or ram, and carried in the priest's girdle. The Jew, of course, considered the one so anointed as ordained by Jehovah; the Pagan priest ordained in the name of Taurus or Aries, depending on the horn from which the oil was poured.

Here, then, is the true wage of the Fellow-craft: the corn which nourishes his physical body, provided by the all-wise beneficence of his Creator, truly a “gift from God”; oil, the refresher of his physical body, that which “makes his face to shine.” More mystically interpreted, the ointment which sets him apart from others, which makes him the “appointed” of God. And finally, wine, which, as Grant says, is “not the wine of men, but the ecstatic inflow of a religious mystic experience” the summation of his labors, the award for the arduous ascent of the three five and seven steps of the winding stairs.

The letter “G” is a modern adaptation. Its meaning is frequently confused with the “All-seeing eye” and “the point within a circle.” It does not represent the “initial letter of geometry,” for the obvious reason that the silence was so named by the Greeks. Mackey states he would regret the use of the letter “G” were it not for the fact that the letters G, O and D, are the initials of the Hebrew words, “GOMER,” “OZ,” “DABAR.” He points out that “it must be considered more than a coincidence that Gomer is 'Beauty,' Oz is 'STRENGTH' and Dabar is 'WISDOM'.” Even with such an explanation the use of “G” is

inconsistent with Masonic claims of universality. "G" is NOT the initial letter of "Deity" in French, Spanish or Italian, not to mention the Oriental languages, neither is it "interchangeable with the initial of geometry" in these languages. The Hebrew letter "YOD" is the only symbol which can consistently be used universally, and then not merely because it is the initial of Deity (Yavah) but for a far more recondite reason.

"YOD" is the number ten, and the Kabbalah says: "Ten is the most perfect number because it includes unity, which created everything, and zero, symbol of matter and chaos, whence everything emerged. In its figures it comprehends the created and the uncreated, the commencement and the end, power and force, life and annihilation. By the study of this number we find the relations of all things, the power of the Creator, the faculties of the creature, the Alpha and Omega of divine knowledge."

Following the advice to "study this number" perhaps a reason can be discovered for its suspension in the East. The number ten is composed Of 3 Plus 3 Plus 4. "Three," the triangle, symbol of Deity - "three," the triangle, symbol of man (that is the perfect man made in the image of his Creator). "Four," the square, symbol of material things in general, and in this instance, specifically, symbol of material man. Likewise ten is composed Of 7 Plus 3. "Seven" symbolizes the creative cycle; "three" denotes Deity. Thus ten is the symbol of Divine Creation. The ancient wise man expounded: "as above, so below." Below, "seven," still represents the creative cycle; "three," the triangle, symbol of the perfect man. Thus, we have the creative power of man depicted. When "YOD" is RESTORED to its proper place in the East instead of the "substitute" which is now there suspended, even the "rational explanation" of the lecture will convey meaningful lessons and will give the candidate both the "clue" and the "desire" to search "out of the Lodge" for that further light he has been informed cannot be conferred upon him therein.

Again in the charge to the candidate it is stressed that: "The internal, and not the external, qualifications of a man are what Freemasonry regards." It is to enhance those "internal qualifications" that the degree of Fellow-craft has been conferred upon him. It is to point the way to his "improving himself in Freemasonry" that the "study of the liberal arts and sciences is earnestly recommended to your consideration."

"Especially is the science of Geometry recommended, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the most important truths of morality." Change "morality" to "SPIRITUALITY" and the TRUE REASON for the study of geometry is discovered. "It is enriched with the most useful knowledge; while it proves the wonderful properties of nature, IT DEMONSTRATES THE MORE IMPORTANT TRUTHS OF SPIRITUALITY!"

CHAPTER X - MASTER MASON

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the

windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

- Ecclesiastes XII: 1, 7

The Entered Apprentice degree, dealing with the material, is preparatory; that of Fellowcraft is psychical, away FROM the material, toward the spiritual. The degree of Master Mason (if the assumption that Masonry stems from the Mysteries is correct) is the summit, wholly spiritual. Interrogation as to personal desire, preparation and worthiness is repeated. For a second time the necessity for proficiency in the preceding degree is emphasized: Patience is still a virtue. The spiritual is not forced upon any individual. One must reach a level where he is cognizant of it and, of his own volition, seek it. In the third degree the Candidate approaches the spiritual. He is to MAKE OF HIMSELF the complete man, the MASTER. He includes the physical, the psychical and the spiritual. The process is symbolized by the preparation which includes that of both preceding degrees.

Demanding proficiency in the preceding degrees is not an arbitrary ruling of the Lodge. It is for the Candidate's personal benefit. He who has not learned the lessons of the physical and psychical degrees has not attained a level where he can hope to achieve understanding of the spiritual. Knowing the true symbology of the compasses, a “more noble and glorious” explication than the “rational explanation” given in the Lodge is apparent. The compasses are emblematic of the spiritual; therefore on his first admission into a Lodge of Master Masons the Candidate is confronted with the fact that he has entered upon the spiritual degree of Freemasonry.

The Rite of Circumambulation is most ancient. It is the “Rite of purification” of him who is about to be initiated. The direction taken is to comply with the ancient saying: “if you would do reverence to the gods, you must turn on the right hand.” Masonically, there is additional significance: the “right is the stronger side of man”; it symbolizes the psychical side of his nature, also Universal Law - Jachin. Thus in reverencing the gods, the right hand and the right side are kept toward the Altar. This custom in turn has its origin in ancient Solar Worship, and exemplifies: “As the sun in his course moves round the world by way of the south, so do I follow that luminary, to obtain the benefit arising from a journey round the earth by way of the south.”

Rabbinical commentaries on the Scripture quoted (Ecclesiastes 12: 1-7) during the perambulation are of interest to all Masons. A literal translation from the Hebrew by Isaac Leeser better lends itself to this explanation; it is therefore quoted in full: “But remember also thy Creator in the days of thy youthful vigor, while the evil days are not yet come, nor those years draw nigh of which thou wilt say, I have no pleasure in them. While the sun, and the light, and the moon, and the stars are not yet darkened, and the clouds not return again after the rain. On the day when the watchmen of the house will tremble, and the men of might will bend themselves, and the grinders stand idle because they are become

few, and those be darkened that look through the windows. And when the two doors on the streets will be locked, while the sound of the mill becometh dull, and man riseth up at the voice of the bird, and all the daughters of song are brought low. Also when men will be afraid of every elevation, and are terrified on every way, and the almond tree will flourish and the locust will drag itself slowly along, and the desire will gainsay compliance. Because man goeth to his eternal home, and the mourners go about the streets. While the silver cord is not yet torn loose, and the golden bowl is not crushed, and the pitcher is not broken at the fountain, and the wheel is not crushed at the cistern. When the dust will return to the earth as it was, and the spirit will return to God who gave it.”

“Remember thy Creator” turn to God in thy “youthful vigor” before the calamities enumerated overtake thee - “while the evil days are not yet come.” Wait not until those years “draw nigh” when, having no more pleasure in life, one waits for but death; when failing sight makes all the luminaries of heaven appear “darkened.” The “watchman who tremble” are likened to the shaking hands of an old man, the “men of might who bend themselves,” the legs weakened by age. The “grinders,” the teeth, and those “who look through the windows,” the dimming eyes. The “two doors” are the lips; the “mill” by some is interpreted to be the mouth, but Rashi attributes the reference to the stomach. “And man riseth up at the voice of the bird” - the voice of the old man rises to shrillness like the voice of a bird. The “daughters of song,” Rashi interprets to mean “when the song of the singers appears dull in the ears.” Philipponson prefers: “when the several notes become unintelligible.” “Afraid of every elevation, and terrified on every way” - the terrors and forebodings of the aged. “And the almond tree will flourish - “will blossom” man's head will turn white like the almond tree covered with blossoms. “The Locust” is emblematic of the ease with which the strong man labors; whereas in age activity becomes less and less, as though the locust, otherwise so nimble, had to drag its light weight as a burden. By some Hebrew scholars the “loosening of the silver cord, crushing of the bowl etc.” is a description of the general dissolution of the body. Others suppose the silver cord to be the spinal marrow. The latter has support in occult teaching, where the “silver cord” is described as the connection between the spiritual and material bodies which is severed at death.

It was discovered the “approach” of the Entered Apprentice was material. The “approach” of the Fellow-craft, being psychical, was necessarily different. Herein it is reiterated that the spiritual combines the other two, for the “approach” of the Master Mason includes them both. Likewise does that “due form” in this degree partake of elements of the previous degrees. A study herein of the obligation would be Masonically improper. However, it pertains strictly to those duties assumed toward the Order, and because of them, to a Brother.

“What is the length of a cable-tow?” The answer to the oft-voiced query is contained in the remarks of the Master. The cable-tow is symbolic of the ties to the Fraternity. How “far” the individual Mason is “bound” by his obligation (beyond the recognized minimum) rest solely WITH HIS OWN CONSCIENCE; that alone is the determining factor of its length. Some cable-tows will scarcely reach out of the Lodge room; some, belonging to those Masons truly imbued with Brotherly Love, seemingly reach around the world. Attention is directed to the “three Great Lights” and the “representatives” of the “three Lesser Lights.” These latter are the “Sun, Moon, and Worshipful Master, Ö and

are thus explained: as the Sun rules the day and the Moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and justice.” This is an extremely poor analogy. The only thing “regular” about the Sun and Moon is their “irregularity,” for they rise and set at a different time each day. Neither do they, in the sense used here, “rule” or “govern” with “justice.” “For He maketh his sun to rise on the evil and on the good.” The three Lesser Lights are a group of symbols of two distinct meanings. In the ritual, however, these two meanings are confusingly combined into one explanation which lends itself to misinterpretation. The error is caused by comparing the Worshipful Master to the Sun and Moon.

Pythagoras was previously quoted as saying: “God formed two things in his own image; first the universe itself, and second man.” We conceive of a macrocosm and a microcosm. The underlying idea is a “Great Lodge” - the Universe, and a “Lesser Lodge” - the human institution.

The Lesser Lights are the Master, Senior and Junior Wardens. This is clearly exemplified in the English Lodge, where one light is placed at each officer's station, rather than grouping them as in most American Lodges.

The Candidate is informed that three inanimate objects, giving no material light, are the “Great Lights.” Reference is made to “representatives” of the Lesser Lights, but there are no “representatives” of the Great Lights. These are categorically stated to be the “Holy Bible, Square and Compasses.” The search for light is a search for knowledge. It is not light but enLIGHTenment that is desired. This great illumination that the Candidate may obtain by aid of “representatives of the three Lesser Lights” (the Master and Wardens) is that ENLIGHTENMENT to which these three officers may assist him, when they themselves are informed in Masonry.

Of the two meanings which have been combined, the deeper spiritual lesson intends to teach of the unity of the universe and God. In the “Great Lodge,” the universe, the Lesser Lights are the Sun, Moon and Stars. By their aid we are enabled to behold the “Three Great Lights of the Universe.” With the physical eye we behold the earth. In the seeing thereof we view God manifested, as He, the Great Light, materialized Himself in the world by means of the second Great Light, the “Word” or Universal Law. Thus, in viewing the world, we see also God and Law by which He created it, and actually behold the “THREE GREAT LIGHTS OF THE UNIVERSE.”

In the second degree the Candidate is informed that certain symbology teaches that “ours is a progressive science.” The progression continues in this degree, and he now observes a further change in these symbols. Accepting the material explanation, AND PROVIDED that was “but partial light,” he has every right to assume that he has now received ALL the light, but is informed that such is not the case. He has received ONLY SUCH LIGHT as can be conferred IN A LODGE.

In seeking the spiritual explanation illustrated by the square and compasses, the latter, emblematic of the spiritual, are observed elevated above the square, (typical of the material), which now serves only as a background for the spiritual. The true significance of the changing positions of these two Great Lights is thereby revealed. First the square dominated the compasses, progress was made, and they were next seen to be intertwined. Finally in the great exposition of the spiritual the compasses have come to the fore, they

now predominate. Thus is symbolized “THE SUBJUGATION OF THE HUMAN THAT IS IN MAN BY THE DIVINE.”

By the process of deductive reasoning it is evident that the position of the square and compasses, as now viewed, is not the logical conclusion of their progression, and that “something” is missing. Lost, in the sense that it has not yet been found. This reasoning is correct. There is another position of the square and compasses, but it will not be found on the Altar. It is on the floor of the Lodge. At some time in the past the blazing star was shorn of one of its points and changed into a five-pointed star. Apparently some ritualists, not familiar with the ancient significance of the six-pointed star, associated it with the “five points of fellowship” (with which it has no connection) and decided it should have five points. In my own studies I have failed to discover a place in Masonic Symbolology for a five-pointed star, and while some few authorities place it among the Masonic symbols, by so doing they deny its Masonic implication, for in its use they attribute a Christian reference, which immediately detracts from both the antiquity and universality of Freemasonry.

The compasses are always open to sixty degrees, and if a cross piece be placed from one to the same distance from the apex, on the other, an equilateral triangle is formed. All that can be produced by the same procedure with the square is a right-angle triangle, which is the symbol of the complete man.

Envisage the square on a quadrant. If it is progressed thirty degrees (which is one twelfth of a circle and a complete sign of the zodiac) to sixty degrees, then joined by a cross piece, an equilateral triangle is formed. The ancient symbol of Deity is an equilateral triangle with an angle pointing downward toward His creation. The perfect man is symbolized by an equilateral triangle with an angle pointing upward toward his Creator. Here is the SYMBOL of man, “in the image and likeness” of the SYMBOL of his Creator. When these two triangles are intertwined they form a six-pointed star, the shield of David, or seal of Solomon, as it is likewise known, which for ages has been the Grand Symbol of the perfect union of the Supreme Being with the Divine Man.

This is logically depicted by the blazing star in the center of the floor. It is properly placed in the floor rather than on the Altar, for the Candidate, having assumed all his obligations, will not again kneel at the Altar.

In ancient times the Hebrew Priest appeared before the congregation with the tallith (praying shawl) over his head, which he held uplifted from his face with both raised hands. His index fingers touched each other and the thumbs, extended below, likewise touched each other, thereby forming a triangle. The fingers of each hand divided into two by two, forming the Hebrew letter “Shin,” initial letter of “Shaddai, meaning “hovering over”; and carrying the inference that it was “Divine Presence” which was “hovering over.” In this manner the Priest uttered the “three-fold benediction,” repeating three times:

“May the Lord bless thee and keep thee. May the Lord let His countenance shine Upon thee and be gracious unto thee. May the Lord lift up His countenance Upon thee and give thee peace.”

This beautiful benediction suffers through translation; the English word “peace” does not

convey the fullness of meaning of the Hebrew word “Shalom,” which means “completeness of being.”

A certain sign is given the candidate, who is told to what it alludes. This explanation is entirely consistent with the meanings attributed to signs given him on two former occasions, under similar circumstances. However, in addition to the “rational explanation” given, the other two signs, as has been recounted, had definitely more recondite applications. The sign in question can have no other interpretation, IF IT IS CORRECTLY GIVEN in the ritual. Further it is inconsistent with a statement made later, when a certain word is declared lost, and it is inferred the sign likewise is lost. Later in the ceremony it is stated that in a certain manner both the substitute word and sign would be indicated. Subsequently the allegory narrates that the hands were placed in a described position, and offers a logical and quite natural reason for such a position being assumed. This then should logically be the sign, having a double “rational” meaning, and susceptible of an esoteric explanation as well. It is the writer's understanding that the G.H.S., as used in most American jurisdictions, is unknown in English Masonry where the sign just discussed answers the purpose.

It is highly possible that long usage and carelessness on the part of those using these signs throughout the centuries have corrupted them. Originally both signs were probably one, that is the hands were held in the same relationship to each other, but in the two different positions related to the body. They obviously bore some relationship (which the informed Mason will immediately discern) to the manner in which the Hebrew Priest conferred the benediction. Assuming a connection exists, what symbolism is conveyed by the position? The triangle, formed by the thumbs and fingers, symbolizes the spiritual. The letter “Shin,” formed by the fingers, typifies “Divine Presence hovering over.” The position of the hands has immemorially been associated with the three-fold benediction, bespeaking “completeness of being.” Therefore we have “illustrated by symbols” the TRUTH that the SPIRITUAL is COMPLETENESS OF BEING, which is attained through recognition of Divine Presence which is constantly hovering over.

Further evidence of the spirituality of this degree is amply at hand. The Biblical character Tubalcain is mentioned, but in some rituals proper emphasis on the esoteric meaning of this name is lacking. Therein it is merely stated that he was a “brother of Jubal, the eighth man from Adam, and the first known artificer in metals.” The Bible, however, is more specific. Genesis 4:22. “And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron.” This may seem to raise a sharp distinction but, if we are to understand the meaning of ancient symbols, sharp distinctions must be the rule rather than the exception. It is not sufficiently enlightening to know he worked “in metals,” the specific metals must be known. Later on is discussed the meaning of Hiram Abiff as “cunning in all works of brass.” The exact symbology applies in this instance in addition to which we are informed Tubalcain was likewise proficient in iron.

The reference to iron is better understood by referring to The Rosicrucian Cosmo-Conception, by Max Heindel. - “Iron is in reality the basis of separate existence. Without iron the red, heat-giving blood would be an impossibility, and the Ego could have no hold in the body. When red blood developed - in the latter part of the Lemurian Epoch - the body became upright and the time had come when the Ego could begin to dwell within the body and control it.” Hence it is apparent that “iron” symbolizes the

physical.

That Tubalcain was an “instructor” of every artificer implies greater skill and knowledge than that of a mere artificer.” Recognizing this emphatic distinction, we discern that Tubalcain was a highly skilled worker on both the spiritual and the material plane, CAPABLE OF INSTRUCTING OTHERS. The lofty aim of the Master Mason is to attain like proficiency, hence Tubalcain may well be held up as a fitting reminder to the Master Mason of his own goal.

The manner of wearing the apron in the preceding degrees is recapitulated. A certain manner is both described and demonstrated, and the Candidate is then informed that it is “obsolete” because of certain reasons, and that the apron should be worn as a Fellow-craft.

An apron folded diagonally not only DOES NOT FORM A SQUARE (as stated in several jurisdictions in America) but loses all resemblance thereto - it becomes a triangle. It is the emblem of the spiritual, and concurs in the symbology of the compasses elevated above the square. For the sake of consistency, in view of the fact that the apron and the square and compasses have repeated the same progressing symbology thus far, it may be asked if a further change in the apron is indicated. It is impossible to fold an apron, evenly, into an equilateral triangle; it therefore will not change to concur with the symbology of the six-pointed star. The apron is worn by the evolving man, up to and including his attainment of “completeness.” But the apron is a material thing, regardless of what it may symbolize; obviously it cannot be worn by the perfected man, who is a spiritual being, hence logically the progression of the apron ceases.

The working tools of a Master Mason are “all the implements of Masonry indiscriminately, ESPECIALLY THE TROWEL.” A survey of “All the implements” reveals but six. This is inconsistent with the numerology of the Lodge. It is symbolically necessary they total seven, and if the setting-maul is included the total is seven. Masonically it is regarded as an instrument of violent death. For that reason it possibly was removed from the working tools by some early ritualists who did not realize its symbolical significance. It should be reinstated for the same logical reasons which suggest it was originally included. Anyone who has watched a brick mason at work has noticed how he uses the handle of his trowel to tap the brick into proper position. A stone-mason performs the same task with a setting maul, as a stone is too massive to respond to the taps of a trowel handle. Thus the setting-maul is an essential tool of the operative mason.

The tools of the Apprentice are preparatory tools; those of the Fellow-craft, strictly speaking, are not “tools.” They are “instruments” with which to measure, to bring into manifestation in the material building those concepts, formed in the mind of the architect, of “plumb” uprights, “level” footings and “square” joinings. Again it is repeated and emphasized that the spiritual encompasses the other two planes of existence; they are necessary to it, yet it extends away and beyond the material and psychical, for in addition to employing the “tools” of the other planes it has “tools” peculiar to its own plane. True “Brotherly Love” is a spiritual attribute, and it is only the trowel which can spread the “cement of Brotherly Love and affection.”

The other implements of Masonry are all right angles, horizontals, and perpendiculars.

The trowel cannot be so described, for its point forms an acute angle. While operative trowels are varied in shape to adapt them to different purposes, the symbolic trowel of Masonry should be made with an angle of sixty degrees, wherein is discovered an equilateral triangle. Thus it is discovered the “working tool” peculiar to the Master Mason is the emblem of the spiritual. This is to demonstrate that, as an “oversee r of the work, he must be proficient in the use of all the implements indiscriminately,” else he could not supervise others; but he must progress beyond the ability of those under his direction. He must also, and ESPECIALLY, work spiritually. The symbology of the trowel points to further evidence favoring the inclusion of the setting-maul. With its rounded base and sides tapering up to the handle, it discloses sixty degree angles and, coinciding with the trowel, diverges from those tools described as right-angles, horizontals and perpendiculars. Ready at hand, too, is an ethical lesson. A setting-maul is an instrument made use of by operative masons to coerce the unwieldy stone into its proper position in the building; but we, as Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of impelling ourselves into our proper positions in that building of which we are to form a part. A more recondite exposition is seen in the Constructive and Destructive actions of Universal Law. In the hands of the ignorant and unskilled workman it becomes an instrument of death and destruction, but in the hands of the enlightened and skillful craftsman it becomes a Constructive instrument with which the recalcitrant stone is forced into its proper position.

The proficiency examination of this degree is practically a recapitulation of the ceremony of initiation, and only two questions and answers shed any further light on the esoteric doctrine. Of all the material creation man alone can declare “I AM.” But those words are far more than a declaration of a material fact. To so declare is recognition of consciousness - a statement of recognized individuality. AN AFFIRMATION OF DIVINITY - for ONLY God, and man, made in His image, can declare “I AM.” Not in the mere statement, but rather in the complete realization of its implications, is the power we seek, for it is an affirmation of immortality. There is more than one kind of foreign country. To reach those shown on the map, one must transport the physical body, but those foreign countries of the mental realm may be instantaneously reached by the mind. Those foreign countries are fields of thought “foreign” to our present mode of thinking, and when we travel in them we receive Master's wages in the bountiful rewards such thinking brings into our lives. The entire object of Freemasonry is to inculcate such thinking, for when followed to its logical conclusion it is discovered that FREEMASONRY IS NOT A LODGE, NOT A RITUAL, BUT A PLAN FOR THE LIVING OF A LIFE.

CHAPTER XI - THE GREAT MORAL LESSON

“In that deep force, the last fact behind which analyst cannot go, all things find their common origin. For, the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them, and proceeds obviously from the same source whence their life and being also proceeds. Ö We lie in the lap of immense intelligence, which makes us receivers of its truth, and organs of its activity.”

- Emerson

Freemasonry is a beautiful system of morals, veiled in allegory and illustrated by

symbols.” The “illustration by symbols” is that portion of the ceremony which has preceded. The definition of allegory which reads: “presents a truth under the guise of fictitious narrative or description” is an exact description of what is done in this portion of this degree.

A story, is told, complete in itself, and if one desires to seek no further he has received a valuable lesson portraying the life and action of a man of high morality and integrity. This lesson, however, is incomparable to the spiritual truth presented. It is to prepare the Candidate for the acceptance of this truth that he is initiated and instructed in the preceding degrees.

The first time one takes a particular journey he instinctively notes certain landmarks along the way - a tree, a hill, or a stream. On a second occasion he judges his progress toward his journey's end by these landmarks. If necessity takes him that way again, for a third time, the landmarks have become old friends, beckoning him on with assurances that he is nearing his destination. Presuming he has completed his journey, his surprise and possible consternation may well be imagined when he is informed that such is not the case. If under these circumstances he is told that further journeying is necessary ere his goal is reached, and that the journey may be rough and rugged and even beset with perils, the devout man will pray for Divine protection and assistance. He will turn to no earthly power, nor will he beseech others to pray for him. Every man, except he is an atheist, has some image of God before his mind's eye. To some the image is dim and indistinct of outline, a mere philosophical necessity. To others it is a clear concept, an abiding faith. Placed in a position of dire peril, where material assistance is of no avail, each man's trust in his God is put to the supreme test.

Before the Lodge prayed for the Candidate. The Lodge initiated him, held before him the symbols, gave him instruction and brought him to the same place as all who had gone that way before him. Its work was accomplished. Evolution raises the race to the level where the individual recognizes **THERE IS A LAW** and, learning to cooperate with it, he works out his further destiny. Here the Candidate is in that exact position. Further progress depends on his own efforts, hence he is informed that his goal has not been reached, and correct ritual will add that **IT IS NOT KNOWN IF HE WILL EVER ACHIEVE IT.**

It has been suggested that Masonry is Mental Science, the science of controlling one's life and destiny through the creative power of thought. In this connection the thesis of the objective and subjective mind proves helpful. The process of creative thought is to visualize with the objective mind the desired condition, and implant this picture in the subjective mind. The latter then creates that which the objective mind desires. This process is continuous, therefore negative, destructive thoughts transmitted to the subjective have the same effect as positive, constructive thoughts. Even though the individual be ignorant of this law it is still the law. Job illustrates the negative action when he laments: “The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.” Both the positive and the negative action is suggested in the statement: “As a man thinketh in his heart, so is he.” It is the creative power of thought that accounts for life's every condition. It is the purpose of Masonry to so inform its initiates that they may actively use the Constructive principle for good and, knowing of the Destructive principle, refrain from those mental attitudes which are causations of evil.

The requisite of constructive creative thought is faith. “Therefore I say unto you, what things whatsoever ye desire, when ye pray believe that ye receive, and ye shall receive.” Particularly note the two tenses. First: “believe ye receive,” present tense, “and ye SHALL receive,” future tense.

This portion of the degree allegorically depicts this power of thought. The narrator, breaking into the middle of a story, informs the Candidate he represents a certain person. Of what has gone before the Candidate is not told; if he is curious he may turn to the Bible and been the tale. A Temple is under construction and partially completed. Three Grand Masters are in charge of the construction. Who are these three, and what is their symbolical significance? We too, may turn to the Bible for our answer.

Relative to Hiram King of Tyre: “And Hiram sent to Solomon saying, I have considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir.” Here related is the agreement to furnish the material for the Temple, and it is indicative of the importance attached to the material or physical. Symbolically Hiram of Tyre is the “Material.”

“In Gibeon the Lord appeared to Solomon in a dream by night; and God said, ask what I shall give thee. And Solomon said Ö I am but a child; I know not how to go out or come in. Ö Give therefore thy servant an understanding heart to judge Thy people, that I may discern between good and bad.” Solomon symbolizes the psychical. It was the acquisition of wisdom which enabled Solomon to visualize or create the Temple in his mind, that it might be materialized on the chosen building site. A further lesson in Mental Science is to be gained from this scriptural passage. Solomon asked for wisdom, not from selfish motives but that he might guide his people. This so pleased God, we are told, that He added riches and long life. This is the operation of Universal Law. With wisdom one need not ask for riches or health, for wisdom dictates that the Constructive Principle in nature be followed and when that Great Law is obeyed “all these things shall be added unto you.”

“And King Solomon went and fetched Hiram out of Tyre, he was a widow's son Ö and he was filled with wisdom and understanding, and cunning to work all works of brass. And he came to King Solomon and he wrought all his works.”

To understand the foregoing passage we must know the symbology employed in the Bible. The masses of the ancients regarded the sun as a god, the more enlightened as a symbol of God. Gold, because of its color, was the symbol of the sun. Likewise brass, being more plentiful and of similar color, was often substituted for gold. In the process of mental evolution the sun, because of its position in the “above,” assumed an ethical aspect of the spiritual, and likewise those materials which symbolized the sun. In this sense the Biblical statement that “Hiram was filled with wisdom and understanding, and cunning to work all works of brass” actually informs us that he was cunning, or skilled, to “work all works” spiritual. Thus he clearly symbolizes the spiritual. Together with the other two we have the Spiritual, Psychical and Physical. Man alone is composed of these three components, thus the symbolical meaning of the Temple is clear.

The “Sanctum Sanctorum” of each individual is the secret chamber of the soul into which one should “habitually” retire. This individual Holy of Holies is UNFINISHED, for few have attained those spiritual heights which are the FINISHED WORK. The Grand Master

is typical of the objective mind which retires to the secret closet of its own innermost being - withdrawing from the material world, there to “draw designs upon the trestle-board” - the receptive subjective mind, which but waits for the imprint of those “designs for living.” The “Craft” is Universal Mind which develops the plans drawn. The process of building the Temple is the development of character, the evolving of the real individual.

After the process of drawing designs upon the trestle-board the Grand Master offered up devotion to Deity. True devotion to Deity is obedience to Universal Law. Man's ideal of God forms his character, and his life work is the individual's contribution to the attainment of God's plans.

The Grand Master also “meditated upon the wonders of the Universe.” Such meditation brings a realization of the Infinite Wisdom which planned this world whereon we abide. Through that meditation the Infinite Power of creation is dimly realized. Thus it dawns upon our consciousness that we were created by that same Universal Wisdom and Power. When we contemplate the physical body of man we realize it is as wonderful as the universe itself. Continued meditation brings the further realization that, wonderful as the body may be, the mind is even more marvelous. Thus we arrive at the true meaning of being in the image and likeness of our Creator. The mind, the likeness of God, is endowed with the power to create the microcosm, as God manifested in the creation of the macrocosm.

It should be remembered that this retirement into the Sanctum Sanctorum was a “custom.” We have only to make the comparison between the material Temple and the Human Temple, to realize the need of habitual retirement to the Holy of Holies. Had the Grand Master's retirement been irregular, had he drawn plans for several days and then neglected to do so for a period, the “Craft” could not have maintained their labors. There would have been times when “no plans were on the trestle-board,” and the Craft idle. So with the individual; unless he daily “draws designs upon HIS trestle-board,” makes thereof a “custom,” his Craft will remain idle and his Temple unfinished.

Upon one occasion the Grand Master encountered opposition, and it is his conduct under the circumstances which is the basis for the Great Moral Lesson. We rightly emphasize his devotion to duty, his integrity, but in so doing the equally important lesson illustrated by the “opposition” should not be lost.

Names are given “things” for the purpose of identification. They are also given individuals for the same reason. Names originally were descriptive. Any attempt to an understanding of the Bible or Freemasonry is useless without a knowledge of the nomenclature. Similar names obviously derive from the same country or tribe. Identical names usually denote family relationship.

Each of the cities of Canaan had some one god it revered above all other gods. Baal was the local nature god of Tyre, thus “Baal” or “Bal” appearing in a name identifies the bearer as a “man of Tyre.” An identical prefix would indicate family connection, while the dissimilar suffixes denote the individuals. Incidentally, such ritual as refers to the “peculiarity” of these names is incorrect. They were not “peculiar” and may well have been as common as the English “Smith.” “Similarity” is the correct expression.

Depicting them as “brethren” and “men of Tyre” is for definite symbolic purpose. As brothers they spring from the same parentage (source). As “men of Tyre” they are shown to be worshipers of Baal, the nature or MATERIAL god, which establishes a distinction between them and “men of Israel,” who are worshipers of Jehovah, the SPIRITUAL God. It is inoperative to the consistency of the allegory that these Tyrians perpetrate the deed. A symbolic impossibility for “men of Israel.” This is emphasized by the “roll-call”; all Hebrew names answering present, while the only Tyrians called are the absent ones under discussion. (It is hoped the reader gathers the subtle distinction - it is impossible to be more explicit.)

The “First” typifies material desires, greed, avarice and covetousness, which prompt the attempt to gain selfish benefits regardless of the rights of others. True to Masonic symbology he strikes with the one working tool which above all others symbolizes the material or physical, and it is likewise noteworthy that it is a working tool of the degree we have discovered to be the material degree.

The “Second” symbolizes the psychical. He incites those attitudes of mind rather than material desires. He it is who is responsible for intolerance, bigotry, hatred and envy. It is he who is conquered when we “keep our passions within due bounds.” Again the symbology of the weapon used is in conformity. It is the emblem of the psychical and the principal working tool of the psychical degree.

Vicious and malevolent as are the first two, it is the “Third” who is deadly, and he strikes with a SETTING-MAUL! Here is yet another outstanding example of the beautiful consistency of our symbology. This is the instrument which by all logic must have at some time been numbered among the working tools of the Craft. Its deeply significant symbology in this instance strengthens that presumption, and adds conviction that it was a working tool of the third degree - the spiritual degree of Masonry.

The individual retires to his Holy of Holies and plans his life in thoughtful solitude. Primarily man realizes intuitively a first cause. Then his intellect formulates for him a Supreme Being, thus intuition and intellect form a basis for faith. That faith embodies the realization that he is as his Creator. But in order to attain this lofty vision he must wait, patiently, until his Temple is completed. Only then, if found worthy, shall he receive that which he seeks. However, on his return to the “material world” of every day affairs, he is accosted by “DOUBT” - “IF I am like my Creator, why cannot I create conditions in accordance with my desires?” He does not recognize the fact that the Temple is not yet completed, that he has not proven his worthiness, that his wisdom is not commensurate with the power he seeks; “DOUBT” strikes down “FAITH,” which alone can give him his desire. Then indeed is there confusion in the Temple of that individual.

According to Mental Science there is sound reason for the Biblical admonition that we shall be held accountable for “every idle word.” We indulge in many thoughts, in themselves not necessarily detrimental to our spiritual welfare, but useless, wasting mental power which might be put to better purpose. This thought is conveyed by the action of other craftsmen. These, when properly directed by King Solomon, proved their worth. Three of these who “repented” accomplished their mission. Thus is illustrated the truth that, changing the process of thought from the destructive to the constructive, the negative can be mastered and we build where formerly we destroyed.

This portion of the allegory is taken from the Solar Myth of the murder of the sun by three of the signs of the zodiac, and the search for him by the other nine signs. It is quite obvious that no search would be undertaken in the “north,” for that was the region of darkness. (Masonic ritual reveals full knowledge of this fact in the arrangement of the three principal officers' stations.) Therefore the ritual is in error in reciting: “we twelve with three others, etc.” It would be more consistent with both the facts in the case and other portions of the ceremonies if it stated: “we nine with three others, etc.” Later the instructions are given to “divide into bands of three, travel, etc.” These instructions should exclude the “north.”

In the attempt of the fugitives to leave the country is contained a further allegorical lesson. Only in one way can the human mind leave its present plane of existence, the “country” in which it now abides. That way is in conformity with Universal Law. The inability to “leave the country without Solomon's passport” which in this case is authority, or law, is analogous.

Lacking that authority and unable to depart they turn back into the country (i.e., continue on the same plane) and hide in a cave. A “cave” being definitely a material place, we are allegorically informed they took refuge in the material. Recalling what then transpired we see in its enactment the continued repetition of the lesson reiterated throughout the degrees of Masonry. Not mere punishment of crime but the inevitable results of invoking the Destructive principle, the law of cause and effect.

The remaining Grand Masters express the fear that the “word” is lost. If the word is lost to the extent that it cannot be given, inferentially, the sign intended to symbolize the word is likewise lost. This being the case it is apparent that the true and loyal workmen cannot be rewarded as promised. This is consistent with Universal Law, but it is beyond the intent of this book to develop minute detail. This inference, like others which have been made, must be left to the inclination of the individual reader to develop if he is so minded. Suffice it to state there is an inference that future generations will discover the right.

How is this to be accomplished? By all the veiled hints which may be discovered in the ritual it is clear that it must be through PERSONAL, INDIVIDUAL EFFORT. Reasonable presumption indicates it was thus acquitted, originally, by the Grand Masters. There is a difference, however; the workman is to be given a substitute which we may correctly assume contains a clue to the right. The method of choosing a substitute was announced, and should be kept in [???], as it has a bearing on what is later brought out in connection with the meaning of the substitute.

In the effort to raise the body, the first means tried was ineffectual, because in conformity with scientific truth no effect can be greater than its cause. The grip of an Entered Apprentice is of the material, and the material cannot “cause” itself.

A second effort was likewise impotent. Mind alone cannot cause life, hence the use of psychical means, symbolized by the grip of the Fellow-craft, cannot bring back life. In this extremity it was natural to ask Divine guidance. Being inspired to use means which we have seen to be emblematic of the spiritual, a natural law is invoked - that “like attracts like” spirit responds to spiritual means.

In Mackey's Encyclopedia of Freemasonry he comments on “Marrow of the Bone” as

follows: “An absurd corruption of a Jewish word, and still more absurdly said to be its translation. It has no appropriate signification in the place to which it is applied, but was once religiously believed in by many Masons who, being ignorant of the Hebrew language, accepted it as a true interpretation. It is now universally rejected by the intelligent portion of the Craft.”

The word in question is incorrectly pronounced, which is quite understandable under the circumstances surrounding its transmission to us. Fortunately the pronunciation has not been so badly mutilated as to be no longer recognizable. Therefore the meaning is not lost to us. This is actually two Hebrew words. The first is the Hebrew interrogative pronoun “what.” Dependent on its use it might also signify “why” or “how.” Coupled as it is in this instance, “how” is preferable. It can correctly be interpreted: “what a great master” - “what, a great master” or “how great a master.” As uttered by King Solomon, if the circumstances are brought to mind, it is apparently addressed to The Supreme Being, and can therefore as easily be construed to mean; “How great is Thy might.”

On mention of the Lion of the Tribe of Judah, the Christian immediately traces the lineage of Jesus, and interprets such reference as pertaining to him. No criticism is intended of these views, no particular interpretation is ever forced upon the Mason, nor is Masonry dogmatic in the sense that any specific interpretation of its mysteries is insisted upon as being the one and only true meaning of its allegories and symbology. No Mason should ever be intolerant of the views of others, and he should consider any intelligent interpretation offered by another, for it is through diversity that the harmony of unity is eventually attained, be it in the Universe or in the Lodge.

According to tradition, Jesus was a widow's son when he began his ministrations. He was subjected to three temptations, which he withstood. Some maintain the Masonic allegory re-enacts the temptations and death of Jesus. There are indeed parallels present but, upon the theory that Masonry had its origin at the building of King Solomon's Temple, a date is established approximately one thousand years prior to the lifetime of Jesus.

Some two thousand years before the building of Solomon's Temple, history reveals a similar event. We refer to the Egyptian legend of Osiris. How much further into prehistoric time it extends we have no means of knowing. There are extant paintings on the walls of Egyptian tombs of a priest with the head and claws of a lion covering his own head and hands, raising an individual clothed in white robes, presumably the candidate of the Mysteries, from a reclining position in an open sarcophagus.

The essential substance of all these allegories is that there is one Infinite Power, an Omnipotent Creator and Sustainer of the Universe - that man is created in the image and likeness of that Creator. He is not material but spiritual, hence man in His likeness partakes of that spirituality. Man, through the misuse of his freedom of choice, lost the knowledge of the use of his spiritual power. He misused that freedom of choice to choose the material rather than the spiritual. The intent of all these allegories is to bring man to the realization of his spiritual nature, that he may “find that which is lost.” Only as man thinks of himself in terms of a spiritual being can he regain his lost estate, for: “AS A MAN THINKETH IN HIS HEART, SO IS HE.”

Freemasonry is taught by degrees only. Just as surely can it be said it is only learned “by degrees” gradually - as the result of sincere desire and effort on the part of the seeker after

its light. There is no “substitute” for these two requirements, “SINCERE DESIRE and EFFORT,” but there is guidance in the search. A clue is found - in the closing prayer of the Lodge. “Wilt Thou be pleased so to influence our hearts and minds that we may, each one of us, PRACTICE OUT OF THE LODGE those great moral duties which are inculcated in it, and with reverence STUDY AND OBEY the laws which Thou hast given us in thy Holy Word.”

CHAPTER XII - MASTER MASON LECTURE

“Only those are truly Masons who enter their Temple in reverence, who seek not the ephemeral things of life but the treasures which are eternal, whose sole desire is to know the true mystery of the Craft that they may join as honest workmen those who have gone before as builders of the Universal Temple.”

- Manly P. Hall

The Bible relates that the Temple was seven years in building. Its chief supports were three columns denominated “WISDOM, STRENGTH and BEAUTY.” Further data is given regarding the number of columns and pilasters, the number of Grand Masters, Masters, Fellow-craft and Apprentices employed in the work.

These data refer to the human body, of which the Temple of Solomon is symbolical. Some authorities are of the opinion that the numerology of the Temple refers to the number of bones, nerves, muscles and organs of the body according to some ancient theory of anatomy. Others believe the numerology is Kabalistic. The latter would be impossible of modern application. There is no translation of the Kaballah in English which accounts for its numerical values and, due to the nature of the Hebrew method of combining letters and numbers, such translation would be an impossibility. The first mentioned theory is not in agreement with modern anatomy, Either or both may be correct.

The fact that the Grand Masters so obviously represent the three planes of existence, Physical, Psychological and Spiritual, together with the last portion of the lecture, strongly supports the anatomical theory. The lecture states: “All these were so classified and arranged by the wisdom of Solomon that neither envy, discord nor confusion was suffered to disturb the peace and good-fellowship which prevailed among the workmen.” The affirmation of Mental Science that the subjective mind is the controller of bodily functions affords a logical and consistent interpretation. When subjective mind, or “Solomon,” is in charge of the planning and arranging it so organizes the various organs of the body (the workmen on the Temple), that there is “neither discord nor confusion,” and perfect harmony prevails, resulting in health and well-being for the physical man.

Of the emblems of this degree some are ancient and have occult meaning. Others appear to be modern additions, made by those who had little understanding of the symbology of the ancients. These modern additions have no spiritual meaning; in fact, in some instances, they distort the truth the other emblems are intended to convey. These “modern additions” are: “The book of constitutions - “the hour glass” - “the scythe” - “the coffin” - “the anchor.”

Books of constitutions were unknown to the ancients. The hour glass is obviously “modern.” If this were an “ancient” emblem it would be a sun-dial and not an hour glass.

The Scythe, as an emblem of “time and the grim reaper,” is of recent adoption, as the ancients made no such use of the symbol. The coffin is such a “modern” touch that it scarcely is worthy of comment. The anchor in connection with the ark is an absurd contradiction of the very meaning of the ark, as will be seen when the symbolism of the ark is later explained.

It is true that most of these additions have been made to teach some material lesson to the candidate, but they detract from the spiritual meanings of the truly ancient emblems. They merely suggest the brevity of material life and, as the lecture states, “close the explanation upon the solemn thought of death.” The object of Freemasonry, however, is not to “dwell upon the solemn thought of death.” Its whole teaching is the joyous thought of LIFE! These emblems serve to remind the candidate of the necessity of experiencing physical death before he can know spiritual life. The secret the Master Mason is striving to learn is to ATTAIN SPIRITUAL LIFE before experiencing physical death.

Of the truly ancient emblems the first is the “pot of incense.” The pot is emblematic of the human body, the material. The incense typifies the psychical within” the body. The flaming spark is the spiritual. The spark refines the psychical man, just as the common gavel “divests the heart and conscience of all the vices and superfluities of life.” The “pot of incense” is another method of illustrating that “preparing the mind” to be a “living stone in that house not made with hands.” With the gavel the “rough corners” are broken off; with the “spark” of the incense pot, the dross and impurities are “burned,” leaving the psychical nature the brighter for its purification by fire. It is not strange that a philosophy which originates in the dim past from Solar Religious teaching should borrow the analogy of purification by fire. More difficult of understanding is the fact that more of the ancient analogies have not been introduced.

In *Morals and Dogma*, Pike states: “To understand literally the symbols and allegories of oriental books as to ante-historical matters, is willfully to close our eyes against the light. To translate the symbols into the trivial and commonplace, is the blundering of mediocrity.”

In the lecture, explanation of the “bee hive” approaches dangerously near the “blundering of mediocrity.” This is a most complex symbol which may be used as a complete analogy of every aspect of life, yet only a material lesson of industry is drawn therefrom. Attention is directed to the helplessness of man in his infancy and the fact that “he who will not endeavor to add to the common stock of knowledge may be deemed a drone in the hive of nature, a useless member of society and unworthy of our protection as Freemasons.”

It is true that the bee hive is an excellent example of industry. The analogy of dependence of the individual on society is patent, also the admonition that each must do his part for the benefit of the whole. These, however, are material lessons which might be conveyed by dozens of other symbols. What are the spiritual, the deeper lessons taught, peculiar to this particular emblem?

The Queen Bee lays but one kind of egg. Whether the egg shall eventually produce a worker, a drone or a queen is determined by the type of cell in which the egg is laid and the food furnished the larvae. This symbolizes that all come from the same primordial substance, that ALL are POTENTIALLY EQUAL. It directs attention to the role played

by environment in the development of the latent potentialities of each individual. It admonishes that one exercise the greatest care in the choice of environment for himself and others. This environment is not only the physical conditions with which the individual surrounds himself but is likewise his associations, and above all his mode of thought. Thus the bee hive is illustrative of that great truth: "As a man thinketh - SO IS HE."

The impression that the queen rules the hive is erroneous. She, as a fully developed female, lays the eggs. Apiarists, writing on bee culture, refer to the "spirit of the hive." It is this "spirit of the hive" which rules the bees. And this "spirit" is instinctive knowledge of Universal Law. The bee obeys the law, therefore "peace and harmony prevail" within the hive. When man as unerringly conforms to that same Universal Law he too finds that "peace and harmony prevail" in his life.

In that marvelous chemical laboratory, the bee, the law of "like producing like" also rules. Honey made from the nectar of the orange blossom has the aroma and flavor of that blossom; when made of nectar of the clover blossom it is clover honey. Nothing can change this law. Nature has given man the analogy that he may apply it to the action of his thoughts. Just as surely will his constructive thinking produce beneficial results, of like "aroma and flavor" as the source from which he obtains those thoughts.

In search of nectar the bee flies far afield, yet instinctively returns to the hive. Similarly knowledge which, in man, we name intuition has impelled him throughout the ages to seek his proper place in the universe.

Man is a triune being, physical, psychical and spiritual. The bee hive is also a "one" composed of three component parts: the queen, the workers and the drones. Man, while operating on the physical plane, has need of all three of his component parts. At that transition which we call death he lays aside his physical body and continues in the psychical and spiritual. During the summer the drones are needed to fertilize the new queen bee. When they have fulfilled their purpose they are discarded. Through out the winter the hive functions with "two parts," the queen and the workers.

The Masonic symbols repeatedly reiterate the verity of Universal Law and the absolute necessity of conforming to that Law. To develop the body man must adhere to nature's physical laws. The development of his mentality depends upon obedience to the law of mind. So, too, spiritual progress may be attained only through compliance with spiritual law. This profound lesson is especially conveyed by the "sword pointing to a naked heart." Although too frequently interpreted as a symbol of revenge, "it demonstrates that justice will sooner or later overtake us." It implies neither PUNISHMENT nor REVENGE. These are negative qualities of the human mind. The "heart and sword" is an exposition of the law of karma, of the absolute justice in the laws of the universe - the symbol of CAUSE AND EFFECT, that "whatsoever a man soweth, that shall he also reap.

The ancient teaching is unity and causation, and the symbols used typify that all phenomena spring from a single "First Cause," hence the ancient philosophers believed in a "one living and true God." The mind of man, ever evolving, has not changed fundamentally, and the ancients had the same difficulty as we have in conceiving an Omnipresent Deity. Therefore, to convey the idea of omnipresence more palpably, they

typified that abstract idea by a human eye. An eye which sees all is ever conscious of the entire universe. Thus the Universal Intelligence, of which the eye is the manifest presence, is omnipresent. The “all seeing-eye” is emblematic of God's ever-presence. The use of the emblem in the Lodge is sometimes misconstrued as a symbol for God, rather than His attribute, omnipresence.

An ark has for ages been used as a symbol of a vehicle for the transmission of the life principle from an old order to a new order. This symbology was not exclusive with the Jew but was employed by other nations of antiquity - notably the Egyptians, from whom, doubtless, the Jew obtained it, as used in the Bible. The ark of Noah was such a vehicle of transmission. It carried the patriarch and his family from the antediluvian world of wickedness to that new world into which they disembarked after the flood. The Ark of the Covenant was a symbol of the “passing over” of the children of Israel from the life of bondage in Egypt to that new order of life in the Promised Land. The lecture of this degree implies the same symbology when it states: “It (the ark) is emblematic of that Divine Ark which safely wafts us over this tempestuous sea of troubles.” However, this analogy makes use of but one portion of the symbology, and chooses the weakest lesson which can be drawn therefrom. It deals only with the destructive principle, life's “tempestuous sea of troubles.” The Masonic philosophy never intended to dilate on troubles, death and disease. Our present understanding of Masonry is inept when we embody in our prayer to God such sentiment as: “And support us under the trials and afflictions we are destined to endure while traveling through this vale of tears.” By what authority may it be claimed man is DESTINED to endure “trials and afflictions?” Who but a misanthrope would call this life a “vale of tears?”

The purpose of Masonry is to impart to its initiates knowledge of Universal Law; to teach of its action and reaction throughout nature as two Great Principles - the Constructive and the Destructive. Only when man learns of these two principles of law and lives in conformity with the Constructive does he avoid these IMAGINARY calamities, for these are not God's visitations, but rather the effects of man's own misdoings. We should therefore seek a more beneficial analogy from the symbology of the ark.

The Ark is that “vehicle” which “safely wafts us” from an old order to a new order of life. It is appropriately an emblem of the third degree. It is emblematic of the Candidate being “raised” - “wafted over” from the degree of Fellow-craft, the psychical plane, to that of Master Mason, the spiritual plane. Therein, indeed, is he in a “NEW ORDER OF LIFE.”

The “Forty-seventh problem of Euclid” is the key to Masonic symbology. It opens the door to the truth for which we are in search. If we must use a modern analogy, perhaps it had best be likened to a “combination” known only to a few; a “key” is too obvious. The horizontal line represents the physical body, the perpendicular line, the psyche. joining at a right angle they form a perfect square (the intellectual man, composed of mind and body). The hypotenuse typifies the spiritual, and its addition completes the figure. The “three” sides form “one” figure - the complete man.

The sum of the squares of the perpendicular and horizontal lines equals the square of the hypotenuse. The sum of the three angles is constant. When applied to man - irrespective of the length of the horizontal, the material; regardless of the height of the perpendicular, the psychical “the sum of their squares equals the square of the hypotenuse,” the spiritual.

In other words, as taught in the Mysteries, Man's spiritual evolution is effected by, and dependent upon, his physical and mental development and attainment, but the spiritual always predominates in the complete man.

When one begins a quest which ends in the acquisition of a substitute for that of which he is in search, it cannot be claimed he has reached his goal. Logically the search was foredoomed to failure. The warning is constantly present, and repeatedly given, that such will be the case. The Entered Apprentice is told: "Ask, and it shall be given you; Seek, and ye shall find; Knock and it shall be opened unto you." Later he is informed: "you there stand AS A JUST AND UPRIGHT, etc."; but he is not told: "you t here stand A, etc." He is "AS" or "LIKE" - no definite statement that HE IS.

In the second degree he is advised he has received light BUT PARTIALLY, which is the negative statement that HE HAS RECEIVED PARTIAL LIGHT. It is assumed to apply at the specific time, but could as truthfully be said upon completion of the third degree.

The third degree is replete with these veiled hints. The Candidate is told that the practice of OPERATING in Masonry has become "obsolete," and "we now wear our aprons as Fellow-craft." An outright admission that we do not "OPERATE" on the spiritual plane of a Master Mason. Again he is informed he is "about to receive ALL THE LIGHT WHICH CAN BE CONFERRED UPON HIM IN A LODGE." Later the statement is made that, no matter what he PRESUMES, he has not reached his goal; and in the ritual of many of the older jurisdictions, which have not suffered the changes to which some of the younger jurisdictions have subjected their rituals (in spite of obligations to respect ancient landmarks), the frank admission is added that "IT IS NOT KNOWN IF HE WILL EVER ACCOMPLISH HIS PURPOSE." Finally he is told the Lodge will no longer pray for him, and that he must perform that duty for himself.

Modern Masons, in fact, are only Fellow-craft. THEY ARE NOT MASTER MASONS! The "True Word," reputedly, was introduced into the Royal Arch in the late eighteenth century by Dunckerley. At approximately that time he is said to have, either personally or associated with others, revised the "Blue" Lodge ritual, and to have taken the "True Word" therefrom. Technically, this would confine the Master Mason grade to those who have been exalted to the Royal Arch. In reality, the Royal Arch does not possess the "Word." It is intellectually, logically provable that the "word," so claimed to be by the Royal Arch, CANNOT BE THE LOST WORD OF A MASTER MASON.

No degree of Freemasonry can GIVE the candidate the "True Word," for none possess it, and if they did they could not communicate it. THAT IS AN IMPOSSIBILITY! The "True Word," by its inherent nature, can only be DISCOVERED by the individual, himself. PREVIOUSLY THE LODGE PRAYED FOR HIM, BUT NOW HE MUST PRAY FOR HIMSELF.

There have been a few exceptions, forerunners of that Great Human Race which is to come, who have possessed the "True Word"; but humanity in general has not advanced to that stage in evolution where it can comply with the necessary requirements. As with the "substitute," it can only be acquired when one has "placed himself in proper position to receive it"; and that "proper position" is no posture of the physical body - IT IS AN ATTITUDE OF SOUL!

Previously, a psychical exposition of “traveling in foreign countries” was advanced. The “Foreign Country” therein discussed was the mental realm - “foreign,” it is true, to him who has previously confined his thinking to the material world of everyday affairs. Yet this is but a SUBSTITUTE “foreign country,” and is all that one can hope to enter, being possessed of but a “SUBSTITUTE PASS.”

To him who in actuality has “PASSED” to the degree of Fellow-craft - who, within himself, has been RAISED TO THE SUBLIME DEGREE OF A MASTER MASON - comes that wisdom and ability to recognize the true meaning of “traveling.” He discovers that the country in which he seeks to travel is but a “foreign country” to the “MATERIAL” man; that it is the TRUE HOME-LAND of the SPIRITUAL MAN - that it is THE SPIRITUAL REALM!

FOOTNOTES

1. C. G. Jung *Modern Man in Search of a Soul*. Harcourt, Brace & Co.
2. Those interested in an exhaustive study are referred to the Mu trilogy by Churchward: *The Lost Continent of Mu*, *The Children of Mu*, *The Sacred Symbols of Mu*.
3. Francis Grant in *The Introduction to Oriental Philosophy*.
4. For a more extensive explanation of the symbology of the Square and Compasses see *The Royal Arch - Its Hidden Meaning*, pages 86 and 122.
5. For another interpretation of the “Seven Steps” see *The Royal Arch - Its Hidden Meaning*, page 86.

FREEMASONRY IN ISRAEL

by Leon Zeldis, MPS

The Philalethes - February 1994

Israel is privileged by having in its capital city the site of Freemasonry's legendary cradle: the Temple built in Jerusalem by King Solomon almost exactly three thousand years ago. It is rather surprising, then, that historically our Craft was introduced in this part of the world only in relatively recent times. Its full development had to await the consecration of the Grand Lodge of the State of Israel, in 1953. Individual Masons may have visited the country, even stayed for some time (among Napoleon's officers, for example, many were Freemasons), but there was no organized Masonic activity until the second half of the nineteenth century.

What is not generally known is the involvement of American Masons in the first stirrings of Masonic activity in this country.

Indeed, the first recorded Masonic ceremony in Israel (then part of the Ottoman Empire) was performed by MW Bro. Robert Morris, past Grand Master (1859) of the Grand Lodge of Kentucky. (1) The event took place on Wednesday, 13 May 1868, in the Cave of Zedekiah, better known as King Solomon's Quarries, deep under the walls of the old city of Jerusalem. Morris was then on a Masonic pilgrimage to the Holy Land, looking for traces of Ancient Freemasonry. (2) The men who joined Morris in a Secret Monitor ceremony were the few Freemasons he had found in Palestine: Charles Warren, then on an archeological mission for the Palestine Exploration Fund of London, (3) and later first W.M. of the premier Lodge of Research, Quatuor Coronati #2076; the Turkish governor of Jaffa, Nouredin Effendi, member of Lodge Amitie Clemente of Paris, who held the 28 degree in the A.A.S.R.; Henry Petermann, Consul of Prussia in Jerusalem; R. Beardsley, of Elkhart, Indiana, then serving as American Vice-Consul in Jerusalem; and several officers from the British vessel Lord Clyde, then at anchor in Jaffa.

The "American Connection" in the development of Freemasonry in Israel did not stop here, for Robert Morris's untiring efforts brought about the creation of the first regular Masonic Lodge in Palestine. Royal Solomon Mother Lodge #293 was chartered by the Grand Lodge of Canada (Ontario) on 17 February 1873. Most, if not all its founding members were American settlers living in Jaffa, who belonged to a Christian sect, the Church of the Messiah. In 1866, they had left Jonesport, Maine, for the Holy Land, with the avowed intention of founding an agricultural settlement and preparing for the Second Coming. (4) Robert Morris was supposed to be the Lodge's first Master, but it appears that he could not arrive, and Bro. Rolla Floyd, one of the leaders of the American group (called "The Palestine Emigration Society"), took his place. Other Lodge members whose names have been preserved are John Sheville, C. F. Tyrwhilt Drake, George May Powell, Sam Bergheim, James Hilpern and Peter Bergheim. The Lodge had a fitful existence. It initiated a number of Arab and Jewish members, but the group met with hard times, some died, others went back to the United States, and the whole enterprise disintegrated among bitter mutual recriminations and accusations of financial irregularities. This situation naturally affected the Lodge, which stopped reporting to the Grand Lodge of Canada and was eventually erased in 1907.

The next Masonic Lodge to be formed in Israel was officially established in Jaffa (The

Royal Solomon Motha Lodge was supposed to meet “at the City of Jerusalem or adjacent places in Palestine, “ though there can be little doubt that its meeting place was in Jaffa). Around 1890, a group of Arab and Jewish Brethren petitioned the Misraim Rite,(5) based in Paris, and founded the Lodge “Le Port du Temple de Salomon” (The Port of Solomon's Temple), working in French. Not long after its creation, the Lodge received a large number of affiliate members, French engineers who had come to build the Jaffa-Jerusalem railway, the first in Palestine. One of the financial backers and promoters for this pioneering effort was Haim Amzalak, (6) father of Joseph. The influx of French engineers led some writers to conclude that they had founded the Jaffa Lodge, though this was not the case. Another colorful figure of the time was a Christian Arab called Iskander Awad, who Anglicized his name to Alexander Howard. Brother Howard was a rich man, owning hotels in Jaffa and Jerusalem. He was the local agent for Cook's, the British travel firm, and ran a stagecoach service. His own home in Jaffa served as a Masonic Temple, and the ornate marble entrance stands to this day (though the place is now a furniture store). There is a motto in Hebrew -Shalom Al Israel - engraved over the door. The legend is connected with the 18^o degree of the Scottish Rite, Chevalier Rose -Croix. In fact, Howard called himself Le Chevalier Howard He built some of the first houses outside the walls of Jaffa and gave his name to a street.

In 1906, realizing that the Misraim Rite was irregular and unrecognized by most Grand Lodges of the world, the Brethren of the Jaffa Lodge decided to change its affiliation to the Grand Orient of France. They adopted a new name, Barkai (Dawn), and eventually become integrated into the Grand Lodge of the State of Israel. Lodge Barkai is the oldest in the country still in existence and, though it now works in Hebrew, its ritual preserves many features of the French Masonic tradition.

Three other Lodges were constituted before World War I, when the country became a British Mandate. Under British rule, a number of Lodges were chartered by several Grand Lodges, particularly those of Egypt and Scotland, and the Grand Orient of France, which was extremely active in the entire Middle East. Some of these Lodges are still in existence to this day, while others disappeared for diverse reasons.

Special mention should be made of the five German-speaking Lodges founded in Palestine in 1931 by the Grand Master of the Symbolic Grand Lodge of Germany. With great vision, M.W. Bro. Otto Muffelmann realized that the rise of Nazism in Germany sounded the death knell for Freemasonry in his country [???] to Palestine and, with the help of German Brethren who had emigrated there escaping the Nazi's racist laws, founded Lodges in all the main cities: Jerusalem, Tel-Aviv and Haifa. Soon after, Freemasonry was in effect banned in Germany, the Lodges disbanded and many Brethren met their death in the concentration camps. The German Lodges in Israel kept living the flame of German Freemasonry during those dark days and, after the Allied victory, were successful in reestablishing regular Freemasonry on German soil.(8)

A partial union of Israeli Freemasonry was achieved on January 9, 1933, when the National Grand Lodge of Palestine was constituted, bringing together all the Lodges that had been working under Egyptian and French jurisdictions. The Scottish Lodges, however, refused to join in, and only a few Grand Lodges recognized the new sovereign body. Finally, in 1953 Masonic unity was achieved and, in an impressive ceremony conducted in Jerusalem by Brother the Earl of Elgin and Kincardine, Past Grand Master

of the Grand Lodge of Scotland, the Grand Lodge of the State of Israel was consecrated. M.W. Bro. Shabetay Levy, mayor of Maifa, was installed as the first Grand Master. All Lodges then working in Israel turned in their charters and were admitted into the new Grand Lodge, which quickly established fraternal relations with regular Grand Lodges throughout the world.

The number of Lodges working under the Grand Lodge of the State of Israel grew during the years, reaching some 70 active Lodges at this time. The last to raise its columns was the French-speaking Lodge "France" #77 in Jerusalem, consecrated in January 1993, in the presence of the Grand Master and Grand Office-Bearers of the (regular) National Grand Lodge of France.

Israel is a country of immigrants, similar in that respect to the United States. The heterogeneous composition of its population is also reflected in the large number of Lodges operating in foreign languages. The two official languages in Israel are Hebrew and Arabic. Apart from these two, however, there are Lodges working in six other languages: English, French, Spanish, German, Romanian and Turkish.

Not only in the languages they use, but in their rituals as well, diversity characterizes Israel Freemasonry. Hebrew and Arabic-speaking Lodges mostly work according to standard rituals approved by the Grand Lodge, based on the ritual of the Grand Lodge of Scotland. Foreign-language Lodges generally use the rituals habitual in their countries of origin. Lodge Raanana, for instance, which was founded by immigrants from South-Africa and Rhodesia, uses the Netherlands ritual. Spanish-speaking Lodges use the A.A.S.R. ritual, widely used in Latin America and Spain.

Freemasonry plays an important role in the successful absorption of new immigrants and their integration in Israel society. What is more important, perhaps, is that Freemasonry is one of the few institutions that actively promotes better understanding between the different ethnic and cultural segments of Israel society, particularly between Jewish and Arab Brethren, and this owing to our wise tradition of avoiding religious and political controversies within the Lodges.

In Grand assemblies, three Volumes of the Sacred Law are opened side by side upon the Altar: the Hebrew Bible (Tanach), The Christian Bible and the Koran. Furthermore, there are three Grand Officers to bear these books. The official seal of the Grand Lodge encloses the symbols of the three great monotheistic religions within the square and compass. No statistics exist about the distribution of Israel Freemasons according to their religious affiliation, for the simple reason that no such question is asked when they join. A rough estimate would be about 80% Jewish, 15% Christian and 5% Muslim. Some Lodges are composed mostly of Arab Brethren, though Arabic-speaking Jewish Brethren are welcome. Frequent joint meetings are held between Lodges and, recently, a project was launched by W. Bro. Juan Goldwasser, of La Fraternidad Lodge in Tel-Aviv, to encourage mixed social meetings in the homes of Brethren, to foster better knowledge and understanding between the different communities.

Individual Lodges and Grand Lodge itself perform numerous charitable activities, including donations of expensive medical equipment to hospitals, help to the blind, and food for the needy. The Order maintains a parents' home in Naharliya, a resort town near the Lebanese border.

This year, the Grand Lodge of the State of Israel, under the leadership of M.W. Bro. Itzhak Barzilay, celebrates its 40th anniversary. A gala function will be held in Jerusalem on 26 October. When you read these lines, the event will be history. However, our doors are always open to Brethren from any recognized Grand Lodge who visit Israel individually or in a group. Once a year, A Mark Master degree in English is held in King Solomon's Quarries and, except for the Summer months July-August), at least one Lodge is working every day.

Forty years is not a very long time, but is enough to look back, measure the strides we have made, and undertake with renewed determination and confidence the great work that lays ahead. We must bring, to a region with a long history of strife and hatred, our message of enlightenment, toleration and fraternal love.

FOOTNOTES

- (1) Rob Morris is best remembered for his co-authorship of the Order of the Eastern Star, a Masonic Order for women, created at a time when women were not even allowed to vote. See 'Rob Morris, Founder of Eastern Star' by David B. Dibdrell, The Scottish Rite Journal, November 1992, pp. 12.12-15.
- (2) Which resulted in his book Freemasonry in the Holy Land, New York, 1872. (3) See Bro. George H. T. French, FPS, 'Sir Charles Warren', The Philalethes, Vol. 39, February 1986, No. 1, p. 10.
- (4) Their story served as the basis for a film written and directed by Dr. Yael Katzir, of Tel-Aviv: To Brave a Dream (1992).
- (5) The records of the time appear to have been destroyed. My inquiries at the present headquarters of the Misraim Rite have produced no information on this matter.
- (6) Sraya Shapiro, "Visionary who made Jerusalem habitable for modern man," The Jerusalem Post, 29 August 1993,p.7
- (7) A similar role was played by some German-speaking Lodges in Chile.

FREEMASONRY IN LONDON, ONTARIO 1803-1905

by Norman Pearson, MPS

The Philalethes - June 1989

London Ontario, Canada has had a remarkable place in the development of Freemasonry in Canada, and it still remains a vital, unusual and special place for Masonry. For a long period, what is now London was the wilderness, and while there was Masonic activity in what was then called "Detroit, Canada" prior to the American Revolution, Masonry arrived quite late in this region because of the delayed settlement of the Thames Valley. In 1791, when Upper Canada was formed, there were no Lodges in the area, and likely only about 300 Masons between Montreal and Detroit. This absence continued through the early life of the first Provincial Grand Lodge of Upper Canada 1792, and the split which resulted in the schismatic Grand Lodge in Niagara in 1802.

A Turbulent Start

The area springs into Masonic history in a characteristically vivid way, when the schismatic Grand Lodge based in Niagara warranted in 1803 the Lodge King Hiram #21,

Township of West Oxford, Oxford County (now Hiram #37, G.R.C., of Ingersoll); and in 1816 warranted #30, St. Thomas, Yarmouth Township, Middlesex County, which apparently died out by 1821.

When the split was healed under Zeba Phillips' Grand Masonic Convention, another Lodge emerged in the area. A warrant was issued for Mount Moriah, in the Township of Westminster, in 1820. It worked as #20 in 1822; by 1847 was re-numbered #4, and apparently died out by 1852

So in this area we had schismatic and conventional Lodges virtually side-by-side: a confusing time for pioneer Masons. Nevertheless, there was local good sense. For example, in the rules of King Hiram Lodge #21, Ingersoll, we read:

“ÖAll liquors drank at supper on Lodge nights shall be charged to the Lodge, but liquors called for before the Lodge hour (unless an account of markings, etc.) shall not be charged to the Lodge. No person shall be permitted to sup in the Lodge room during Lodge hoursÖ”

Under the Second Provincial Grand Lodge, Mount Moriah Lodge in Westminster was re-numbered 506 in 1832.

An Attempted Grand Lodge

During the Morgan affair 1823-1840, Masonry was virtually in eclipse in Upper Canada, and by the most difficult time, in 1835, tired of working in isolation, three Lodges in this area tried to create a new Grand Lodge. They were King Hiram #12, Ingersoll; Mount Moriah #20, in what was by then London; and a third Lodge #14, Townsend (then meeting temporarily in Brantford).

Thus after preliminary organizational meetings in Oxford in 1835, on February 23, 1836, this abortive Provincial Grand Lodge elected its officers in London. The proposed Provincial Grand Master was a physician from Burford, Dr. Charles Duncombe, a considerable orator, a leader, and an outstanding member of the Reform Party in the Legislature. Since he was prominent in the 1837 Rebellion and fled Canada to avoid arrest, it is scarcely surprising that he was never installed, and that this London-based Grand Lodge collapsed, despite an attempt by the Provincial Grand Secretary to call together an organizational revival in Toronto.

Subsequently, when Zeba Phillips, on the death of a Simon McGillivray, called the Second Masonic Convention to seek an effective Provincial Grand Lodge, the London Brethren denounced the whole scheme as Masonically illegal. Behind this scene was the struggle between 'Moderns' and 'Ancients'.

A Fragmented Ancestry

To further complicate life, London (which now had a series of Lodges derived, respectively, from the schismatic Niagara Grand Lodge, the First Masonic Convention, the Second Provincial Grand Lodge, the London abortive Grand Lodge, as well as British military regimental Lodges working under traveling warrants) now produced two other variants; a Lodge derived from the Second Masonic Convention, and the Irish Lodges.

The Ingersoll Lodge was again renumbered under the Second Masonic Convention,

which seems to show a sensible attitude to continuity, while adding to the complexities.

Emergence of the Irish Lodges

The case of the Irish Lodges is also quite remarkable. Basically, Brethren took the view, which is understandable in view of the evidence of no less than six venerable Masonic ancestries in the surrounding handful of Lodges, that there really was no recognized (or even recognizable) Masonic authority in the western part of the Province. That being so, they decided to apply to the Grand Lodge of Ireland. The result was St. John's #209, I.C., London, which subsequently became the focus for further excitement, including becoming the leader of a large group of Irish Lodges.

Today, it is really “the Irish twins,” #20 and #209a. Basically, the original Irish warrant was issued on May 6, 1841. As we shall see later, it joined the Grand Lodge of Canada at its inception on May 6, 1841. As we shall see later, it joined the Grand Lodge of Canada at its inception in 1855, and while maintaining the then unique Irish working, became St. John's 20, G.R.C., London. In 1859, some Brethren began working again under the old Irish warrant, as #209 I.C. This new Lodge later affiliated with the Grand Lodge of Canada in 1872, and became St. John's 209a, London.

London is thus a very remarkable place. Masonically, a sort of epitome of our strange history.

The Third Provincial Grand Lodge

Thus in 1846, with the emergence of the Third Provincial Grand Lodge, the situation essentially simplified itself into two main streams: the Lodges in London area were basically oriented to the Third Provincial Grand Lodge, with the Irish Lodge taking a lead with a number of others (including Lodges in Hawkesbury and Kingston).

Between 1846 and 1855, there was the struggle to create a Canadian central Masonic body, or at least one voice for Canada West. By May 1855, William Mercer Wilson was trying to get Canada West split into three Provincial Grand Lodges, and it was at this juncture that the London area again played a key role.

There were losses and gains: Mount Moriah, #9, London; #506 E.R., which had been #20 of the Second Provincial Grand Lodge, had ceased working by 1852, after a period of heroic survival. St. George's #37, London, became #895, E.R. in 1853, after operating under dispensation since 1852. It is now #42.

The next phenomenon was, of course, the growth of the Irish Lodges.

Growth of the Irish Lodges

Between 1841 and 1855, as a consequence of heavy Irish immigration, some 15 Lodges working under the Irish Constitution were warranted, with two in Canada East and thirteen in Canada West. Two of them (including King Hiram 226, Ingersoll) were English Lodges seeking Irish warrants, a reflection of discontent with Grand Lodge in England. We have already seen that, in the absence of local Masonic authority, Brethren in London in 1841 petitioned Ireland and received warrant #209. Essentially, all of this sprang from the very benevolent attitude of the Grand Lodge of Ireland and its long experience with the traveling warrants of the British Army regiments. London, as a

garrison town, was very familiar to Dublin.

The Independence Question

Indeed the independence question surfaced first in the Irish Lodges in 1853, from the Irish Lodges in the York and Niagara areas, and #209 went to the Toronto Convention seeking means to set up a ruling power in Canada West. This was supported by King Hiram 226, Ingersoll. The outcome was a petition to the Grand Lodge of Ireland seeking recognition as “the Grand Lodge of Canada West.” Dublin countered with the offer of a Provincial Grand Lodge, with the right to nominate the Grand Master subject to confirmation.

After two further conventions the Irish offer was accepted in Toronto in 1884. There followed a further plea for special status, effectively real independence, but it was rejected by the Grand Lodge of Ireland.

The Irish Lodges then met again in Hamilton on May 14, 1855, and invited all Lodges, English and Irish, to the convocation of the English Provincial Grand Lodges in Niagara Falls in 1855.

When the Irish idea was rejected, the dissidents met separately and took the plunge, inviting all Lodges in Canada West to send delegates to Hamilton in October 1855 to set up an Independent Grand Lodge in Canada.

When that was duly achieved, they then materially assisted in the swift and first recognition of the Grand Lodge of Canada which was by the Grand Lodge of Ireland. Thus the London-Irish link had profoundly important consequences for Masonry in Canada.

The Irish Progeny

Some of their progeny still survive in the London area. We have traced the progress of the “Irish twins” and their remarkable retention of the Irish working. Other Lodges followed, and, with subsequent adaptation of their work, survived. There was, of course, King Hiram 226, I.C., Ingersoll, warranted on August 30, 1851, and still working as King Hiram #37, G.R.C., Ingersoll. There was also #211, I.C., Port Stanley, warranted on October 3, 1851, and still working as St. Mark's #94, G.R.C., Port Stanley. Later came St. Thomas #232, I.C., St. Thomas, warranted on January 1, 1853, and still working as St. Thomas #44, G.R.C., St. Thomas.

These Irish progeny are still understandably proud of their origins, which may account in part for their frequent visitations to see the Irish work in St. John's 20, and St. John's 209a.

Independence & Aloofness

The independence of the new Grand Lodge of Canada being achieved in 1855, it was perhaps characteristic of the hotbed of Masonic concern in the London area that some Lodges stood aloof for a while. There are three in this area: King Hiram 226, I.C., Ingersoll which held out until 1859, after the Union; St. George's #37, P.R.C.W., London, which joined in 1885; and King Solomon, #38, P.R.C.E., Woodstock, which also joined in 1858, at the Union.

Ancients & Moderns

Behind all this, of course, was the long struggle between the aristocratic “Moderns” (the Establishment), basically derived from the oldest mother Grand Lodge of England in 1717; and the proletarian “Ancients,” who broke away in 1751 to prevent innovations. The Third Provincial Grand Lodge gradually lost ground (as a result of the defections such as we have seen in the London area), and eventually by 1856-1857, we had them functioning as “the Ancient Grand Lodge of Canada” under Sir Allan MacNab, facing the allegedly “Modern” Grand Lodge of Canada.

As we have seen, most of the Lodges in the London area participated in the 1858 Union of these two bodies, and were renumbered.

The independent King Hiram 226, I.C., Ingersoll, which had belonged to neither body, came out of its Masonic limbo and was renumbered, as we have seen, #37.

Perhaps characteristically, St. John's 209 I.C., having helped spearhead the Grand Lodge of Canada, stayed independent until 1872.

Grand Lodge in London

In 1859, the English work was adopted as the established work. The Grand Lodge of Canada got jurisdiction over the whole of Canada West, and in 1861 Grand Lodge met in London for its 6th Annual Communication. The Craft then decided at that meeting not to take part in the laying of the cornerstone of the Parliament Building.

The Grand Lodge of Ontario

The London area's penchant for turbulence was not, however, over. Canada confederated in 1867, and Canada West became the Province of Ontario. The Quebec Masons, however, broke away years earlier, in 1869, leaving a problem of nomenclature for the Grand Lodge of Canada. The trouble in London began over a plan to form “Eden Lodge,” in 1875.

After the death of M.W. Bro. Mercer Wilson, the Acting Grand Master, the R.W. Bro. J. K. Kerr of Toronto issued a dispensation to some London Brethren to meet as “Eden Lodge.” Masons in the London area then objected, on grounds that a new Lodge was not needed. In July 1875, Eden was refused a warrant, while 13 others were granted. The Board of General Purposes recommended a further dispensation to Eden. The Grand Master was disposed to do so under certain terms. Eden held a meeting to initiate a candidate, despite being forbidden to do so, and they refused to surrender their earlier dispensation. On February 7, 1876, the Grand Master refused further dispensation and again demanded the surrender of the first.

On February 10, 1876, Eden declared its independence as “the Grand Lodge of Ontario.” Subsequently, 48 Brethren were expelled from the Order. While most returned to the fold by 1879, and the seal had been surrendered and destroyed, the last vestiges continued until 1896. One consequence was to permanently blacken the idea of a name change of the Grand Lodge of Canada to “the Grand Lodge of Ontario.”

The Enthusiastic Masons

While the period up to about 1899 was one of economic depression, and Masonry came to a period of great difficulty, there is evidence of a remarkable enthusiasm in the London

area. In 1897, the DDGM visited Warren #120, Fingal, and we are told “it was in the early dawn of morning before the Brethren could bear to separate and say goodnight.” A Lodge of Instruction in Woodstock continued a full day, the following evening, and up to four in the next morning. Perhaps this is why, by the 50th Anniversary of Grand Lodge in 1905, Masons had increased for 1,500 to 35,000; and 41 Lodges had become 430 (or 390 after ceding 40 to Quebec and Manitoba).

London had played a key role, and an unusual role, in this period from 1803 to 1905, providing us with a colorful insight into the ideas and actions of our first Masonic Century. Much was achieved after 1905 in London, but that is another story for another time. The first century might best be described as a hotbed of Masonic creativity: a rich heritage to contemplate while giving thanks for the peaceful and harmonious nature of Masonry in London today!

FREEMASONRY IN POLAND - A BRIEF OUTLINE OF ITS HISTORY

by Tadeusz Gliwic, 33^o, Grand Master of Poland

Scottish Rite Journal - March 1993

Legend has it that Masonry existed in Poland under the French name La Confrerie Rouge for some years before the first official Lodge, whose authenticity is unquestioned, was founded. The first Lodge undoubtedly was created in Poland in 1742 in Wisniowiec, Wolhynia, by nobleman Andrzej Mokronowski. Mokronowski had just returned from abroad, where he was in touch with British and German Masons. The next year, Polish King August III, also the sovereign of Saxony, started a Lodge at his court under the authority of Scottish Rite sources. With royalty thus sanctioning and approving, Freemasonry spread rapidly throughout Poland.

In 1744, Mokronowski, considered the founder of Polish Freemasonry, opened the Lodge Trzech Braci, “Three Brethren,” in Warsaw, Poland's capital. The new Lodge's membership soon reached 75. About the same time, Lodges were created in Gdansk, Danzig, Dukla, and other places. It is believed that all these Lodges worked under the Constitutions of 1723, accepted by English Freemasonry.

In the beginning, Polish Masonry had very few native Poles among its members. In 1767, however, there was founded a purely Polish Lodge, Cnotliwy Sarmata, or “The Virtuous Sarmatan.” This Lodge became the Mother Lodge of all other Polish Lodges. Its membership was composed of Brethren of all creeds, laymen being in the majority, as well as noblemen, the Catholic clergy, officers of the Polish army, and many artists, such as painters, actors, and musicians.

September 28, 1769, marked a new and important step in the history of Polish Freemasonry. The Grand Lodge, under the French name Grande Loge “du Vertueux Sarmate” de Varsovie, was duly consecrated by August Maszynski. There were nine Polish Blue Lodges, with seven working in Poland and two abroad. The foreign Lodges consisted of political refugees, seeking safety in Austria from the Russian government which had great influence in Poland at this time.

In 1772, the first partition of Poland occurred. Under pressure from Russia, Prussia and Austria, Polish Freemasonry started to weaken and lose ground. Finally it ceased to meet.

Then the new Grand Master, Alois Frederic Brâhl, put the Polish Craft under German obedience.

Such a situation of confusion did not last very long. Mokronowski, Ignacy Potocki, and others succeeded in establishing the new Polish Mother Lodge *Katazyina pod Gwiazda Polnoona*, or "Catherine under the North Star." Ignacy Potocki resumed ties with British and French Masons and secured their patronage. The delegates of the Mother Lodge "Catherine" and the other thirteen Lodges restored the Grand Lodge of Poland on December 27, 1781, under the official name "Grand Mastery of Poland and Lithuania." They adopted the regular English Constitutions, worked out the bylaws, elected Ignacy Potocki as Grand Master, and were duly recognized by the Freemasonry of Western Europe. From that time until the downfall of the Polish Republic, Freemasonry flourished in Poland.

The second partition of Poland in 1792 was followed by Thaddeus Kosciuszko's failed War for Independence in 1794. After the fall of the Polish Republic in 1795, Freemasonry was declared unlawful by the invaders and practically ceased to exist.

This dormancy lasted until Napoleon Bonaparte captured Warsaw, made it the county of Warsaw, and protected Freemasonry. Napoleon, of course, was a Mason. The following wars, though they played a large part in the history of Poland under the rule of the Russian Emperor, did not stop the rapid expansion of the Order.

Unfortunately, the period of Russian domination, which was surprisingly liberal, was extremely short. The reactionary policy of Czar Alexander I, in his capacity as Emperor and King of Poland, was displayed after three years. On October 1, 1821, Alexander I issued a decree closing all Lodges forever and confiscating their archives. Thus ended the existence of Polish Freemasonry and, ten years later, Polish autonomy itself.

The modest return of Freemasonry began in 1909. The resurrected Craft started its work not only in spreading Masonic idealism, but also in aiding and actively promoting every effort toward regaining the country's lost independence. In 1918, Poland regained its long-desired liberty. In 1920, the Mother Lodge *Kopernik* was established. A few months later, September 11, 1920, a National Grand Lodge was created as well as a Supreme Council of the Scottish Rite; and thus, on the hundredth anniversary of its demolition, Polish Freemasonry took its due place in the great Masonic community of the world. In 1928 there were 13 Lodges, 10 of them in Warsaw, but the total membership was small, running less than 500. Only a few of the members were known publicly as Masons, and they were frequently attacked by the Roman Catholic newspapers. Nevertheless, Polish Masons were very influential in public life because of their intellect and high social status. Among them were well-known politicians, artists, high officers, businessmen, and scientists.

The leading Masonic personalities in the early 1900's were Andrzej Strug (1871-1937) the famous writer and politician; Rafak Radziwickowics (1860-1929) the Sovereign Grand Commander of the Supreme Council of Poland and the Grand Master of the National Grand Lodge of Poland (N.G.L.P.) and Jan Masurkiewicz, both doctors, scientists, and Grand Masters of the N.G.L.P. Also there was Stanislaw Stampowski (1870-1952), politician, writer, and the Sovereign Commander of the Polish Supreme Council up to 1938. Ill John H. Cowles, 33^o, the Sovereign Grand Commander of The

Supreme Council, 330, Southern Jurisdiction of the United States, who traveled to Poland twice, in 1928 and 1936, described the Polish Brethren as follows:

Looking into the faces of those Brethren, I saw in every feature the determination to go on and to follow their convictions. Ö They know what the word sacrifice means to maintain a cause they love, and they excite my strongest sympathy and admiration,”

Under the pressure of the Roman Catholic clergy and radical political circles, the Masonic Order was banned in Poland on November 22, 1938, by presidential decree. However, the N.G.L.P. decided to close prior to the presidential decree. Polish Freemasons have always placed great emphasis on the legality of their activities and proclaimed their attachment to the institutional state. In February 1940, outside Nazi-occupied Poland, Polish Masons resumed their activities. A Lodge Kopernik, “Copernicus,” was set up by politicians and ministers of the Polish government-in-exile in Paris, France.

After World War II, the Communists also battled against Freemasonry, declaring it had lost its original progressive character. It was not until 1961 that seven Masters who had been initiated before the war establish the Mother Lodge Kopernik in the Orient of Warsaw, using the authority granted by the last Grand Commander, Brother Stanislaw Stempowski, 3300, to Brother Mieczyslaw Bartoszkiewicz, 3300. Kopernik Lodge, the sister of its exiled Parisian equivalent, was where Polish democratic principles were forged. Among its members was the late Jan Jozef Lipski, who died in 1991. Bro. Lipski was a leading member of the opposition Worker Defense Committee, KOR, as were many present-day democratic and liberal statesmen.

In 1963, personal contacts were established between the Mother Lodge Kopernik in the Orient of Warsaw, and the Lodge Kopernik in the Orient of Paris. In 1989, the Paris Lodge was asked to represent Polish Freemasonry. Ill Brother Elvio Sciubba, 330, GC, from the Grand Orient of Italy met with Brethren from Warsaw on October 6, 1991, to offer assistance to the Polish Masons in rebuilding the Order in Poland. This help was accepted with gratitude, and his advice followed. On December 2, 1991, two new Lodges were awakened: Walerian Lukasinski in the Orient of Warsaw, and Przesad Zwyciezony, or “Superstition Overcome,” in the Orient of Krakow. On December 9, 1991, the three Lodges decided to awaken the National Grand Lodge of Poland. About 70 national Grand Lodges around the world were informed of the event and cordially invited to take part in the ceremony. On December 27, 1991, during the formal meeting of the three Lodges-Kopernik, Walerian Lukasinski, and Przesad Zwyciezony-the National Grand Lodge of Poland was reestablished and its officers were elected. The reawakening of the Polish obedience was the culmination of a long history of the Masonic Order in Poland.

**FREEMASONRY IN THE NEXT CENTURY Ö HOW CAN TODAY'S LODGE
PREPARE FOR TOMORROW'S MASON ?**

by Robert G. Davis, MPS

The Philalethes - December 1990

Berton Braley, in his poem “A Banjo at Armageddon” said:

The best verse hasn't been rhymed yet

The best house hasn't been planned
The highest peak hasn't been climbed yet
The mightiest rivers aren't spanned;
Don't worry and fret, faint hearted,
The chances have just begun
For the best Jobs haven't been started,
The best work hasn't been done.

Brethren, the real work in Freemasonry still lies ahead of us. If we're going to write the history of Freemasonry in the future, we're going to have to do it now. My task today is to give you a vision about tomorrow-to toss out a few ideas about how our system of Freemasonry and tomorrow's thinking, right-living American male can be drawing their values from the same source of light.

Sounds like a tough task-how are we going to get good men, in large numbers, in the 21st century, to buy into a 300 year old institution?

We're going to have to start by finding out who our prospective Masons are. Because the membership that will ultimately cause the Fraternity to thrive have not yet become Masons.

Let me now take you into the future a few years and show you how one Lodge apparently made it all happen the way we only dream about today.

This speech was delivered at a cornerstone laying at a Masonic Temple somewhere in America in the year 2035. The occasion was the relocation and dedication of the Lodge's original cornerstone which had previously been laid in 1993 when the Lodge was first chartered.

The orator gave the following remarks: Brethren and Ladies:

It seems fitting for me to reflect back for a few moments on the history of our wonderful Masonic Lodge as we dedicate this new Temple to the Grand Architect of the Universe. Since few of us have been in the Fraternity for longer than 30 years, we really can't know for sure how it all happened, but in looking through the materials unveiled by the opening of our cornerstone, I can conclude we are the children of some very forward-thinking Masons.

From what I have been able to gather, Freemasonry in the last half of the 20th century was very much on the decline. It had lost more than half its members by the century's end.

The typical Lodge had low attendance, low dues, no resources, and low member interest. The adopted work wasn't really performed. It was parroted in kind of a ritualistic trance-by a few devoted Brethren who seemed to move only from the neck up and who communicated little and understood less about what they were doing or why they were doing it. It was a pitiful thing.

But sometime, in the 1990's, this all changed. A few Brethren with some real vision began doing some important things. They started surveying adult males all over America-from both within and without the Fraternity.

Finding out who these men were, what they were like, and what they wanted out of

organizations they joined.

The Masons also collected other national surveys conducted by other companies, identifying the demographic characteristics of American men. They perhaps didn't realize it then, but they started finding out about us.

They discovered the men in the 21st century who would become Masons would be college educated, with many of us holding advanced degrees beyond the bachelors level. We would be over 35 when entering the Fraternity. We would be middle to high income folks and have families of 2 or less children. And we would start our families in our late 20's and early 30's.

There's other stuff they found out about us. For the most part, we are the sons of educated parents. Over 72 % of us came from single parent households. We read less, but still, we have more access to information. And we process and accept information differently than did our fathers and grandfathers. This is very important.

You see, they were practical men. They looked for facts. They didn't spend much time with information. If it was a fact, it was okay by them.

Of course, that's all changed. We don't see it that way anymore. We are more interested in truth-not fact. We receive much information. But, we don't immediately accept it. We tend to store it as being useful. And when we receive enough of it to verify its truth, we accept it as being relevant.

That's how the Masonic Ritual became so significant to us “right-thinking “ Americans. But that's the end of the story. In 1993 we weren't there yet. It didn't happen over night.

What did happen was this.

Our Lodge was chartered in 1993 because we wanted to do things differently. We wanted to make a difference and we wanted men who could make a difference to become part of us.

The first thing we did was raise our dues. It cost a man \$300 to join our Lodge and our members paid \$30 a month. That did several things for us almost immediately: (1) it gave us enough money to buy into the needs of our community (2) it gave us a perception of value to those who were curious about joining, and (3) it gave us enough income to subsidize the dues of our Brothers who couldn't pay the full amount. The main thing it did was give us resources and a respected public image.

Then we started making real Masons out of our Masons. We created a complete Masonic Education Course, beginning with audio and videotapes for our friends and their families. We took every candidate and their wives through a progressive multi-media production on Masonic history, heritage, symbolism, and ritual, and philanthropy, with new information introduced at each step of the Masonic journey. We reinforced our adopted ritual with meaningful tests of proficiency, and taught our initiates the meaning and value of Brotherhood and Fraternity. And we developed a continuing Masonic Education Institute for any Master Mason who wanted to learn more about Masonry. Men started becoming attached to the Fraternity-deeply attached.

Then we made an even more important discovery. We adopted a public mission and we

discovered the needs of education. It was a natural for us, since education is what Freemasonry has always stood for. The administrators, teachers parents, and kids then discovered us.

We became the most important private partner to public education in our community. We adopted schools, honored teachers, purchased supplies, developed a series of teaching aids using audio cassettes; we sponsored intense teaching workshops for reading teachers, we offered children's books on tape, developed school libraries, held cultural literacy competitions, sponsored puppet theaters, sent kids to art institutes, and sent others to college.

No, we didn't sponsor a little league softball team-we furnished the season's prize and awards for all the teams-trips to cultural centers, the Omniplex, the planetarium, science fairs, museums, art studios. Oh, yes, we also sent our schools' best scholars to Washington each year.

We became so involved in education we established an Adult Continuing Education curriculum held each Monday evening through September and October- at the Lodge, of course. We taught courses in the Classics, Comparative Religion, Philosophy, Ethics. We offered classes in video photography, production and editing. We even offered lessons on acting. And, of course, the public could enroll in our course on Freemasonry.

In the Fraternity, we began also to develop our own leaders. Our Lodge officers enrolled in a special curriculum teaching leadership skills and techniques, Lodge management, membership development, and Masonic Communication. We developed self-instructional programs, and created an Institute for Leadership Development. Sponsored by the Fraternity, we offered it to businesses, corporations, community leaders, and foundations for a fee. And, of course, we had another leadership skills development program for high school juniors and seniors.

Our Lodge became our most important asset. Our dining hall was used for conferences, stated meeting dinners, and family entertainment during our business meetings. While we met in the Lodge room, our wives attended programs on such topics as investing and financial management, consumer affairs, child development psychology, developing thinking skills in children, etc.

The TV room and children's lounge had a video library, a computer center, and a small stage for plays and music.

The library offered many books on Masonry, writing tables, reading nooks, and books on tape for our elderly members.

The parlor has always been a favorite room for committee meetings, discussions, brainstorming, or relaxing.

The two Lodge rooms have been used extensively. While the officers are planning new projects, developing fundraising ideas, seeing on-going programs through to completion, receiving committee reports, etc. in one room, the ritual team is usually conferring the degrees in the other. Frankly, the officers have been too busy to worry with the ritual for some 15 years now. So, they leave that task to the Brethren who are skilled in the ritual and love performing it.

And oh, how our ritual has improved since we realized that ritual and theater are the same thing. After all, the oldest known ritual, the Passion Play at Abydos, was also the oldest known theater.

Our teams developed the degrees in such a way that they gave the full theatrical value to the words, movements, and gestures of the ritual. A fully controlled lighting system allows the setting of hundreds of different moods in the room, a state of the art sound system, and recorded music has allowed the Lodge to return to our 18th century tradition of interweaving the ritual with music.

Every ritualist knows the meaning of every word he says-and gives value to the meanings in his voice as he speaks the lines.

You see, our Lodge was determined to make the presentation of the ritual and teaching of the Lodge as effective as possible.

Both of the Ritual Lodge rooms feature a control booth in the West wall, concealed by a grill work in the architectural design of the Lodge room so it is not distracting. From here, the sound, lighting and the projection of slides and film are all controlled, so that no distraction takes place in the Lodge room itself.

In the larger room, we went even further in using technology which corporations had used in their meeting rooms for decades. As you know, most of the wall behind the Master's chair in the East is actually a front/rear projection screen. During openings, closing, and other times not involved with the degrees, the projectors throw an image which is simply a continuation of the architecture of the rest of the room, so that it appears to be a wall like all the others. But during the degree work, the entire wall changes with scenery slides to represent an area outside Jerusalem, a sea coast, the building of King Solomon's temple, or anything else that may be needed. Slides used to illustrate the lectures appear in a smaller section of that wall, to provide the sharpest possible image and greatest color saturation.

All the seating along the sides of that room is on low platforms resting on casters and locked into place. It takes only ten minutes to unlock all of those, remove the altar, and swing the seating into the room to convert it to a comfortable lecture hall for speeches, Masonic education programs, guest lecturers, etc.

Men now covet the opportunity to be a Lodge ritualist. That's why we have several teams for each degree. And everyone gets to work since we are now conferring degrees at least two nights each week.

Finally, when the Masonic Temple added a room to be used as our Community Resource Center, the public really found out about us. We are a designated nutrition site for our community, offering noon meals during the week. We screen pre-schoolers for speech, hearing, and eye problems once each month. We offer an employment referral service to our members, and host a free community health fair twice a year. Our Community Resource Center is available to the civic clubs, and has become a real center of community activity over the last ten years.

So, Brethren and ladies, as we stand together today dedicating this new Masonic edifice, we do so because we realize we needed more space, more instructional rooms, another

Lodge room, an expanded resource center, all in a location situated in the center of the community's growth area. But, more importantly, we recognize we are here because those who came before us were men of vision. They gave us a new start for the 21st century. They taught us how to be Masons, and they brought us to understand the nature of relevancy.

Being valuable to ourselves because of our values and sharing our values with our community because we are valuable to it.

Today, our task is the same as that of our Brethren of the 1990's. Just as their task was the same as the Brethren of the 1800 's and the 1700's. It has always been true of Masonry that we must ever move forward, or die.

We are here today to create the Masonry for tomorrow's Mason.

FREEMASONRY IN YUGOSLAVIA - 1764-1992

by Zoran D. Nenezic, 33^o, Sovereign Grand Commander, Supreme Council of Yugoslavia

Scottish Rite Journal - June 1992

[The following is Part II of a three-part article on Freemasonry in Yugoslavia.]

The envoys of the well-known Italian military commander and Mason, Giuseppe Garibaldi, founded a Masonic Lodge in Belgrade in 1876. Called Luce dei Balcani (The Light of the Balkans), this Lodge became the inspiration for future Lodges in Belgrade and Serbia.

Its membership consisted of influential men from various walks of life; many were writers, professors, painters, merchants, and politicians. Through patient and dedicated work, these Brethren spread Masonic ideas and founded new Lodges, such as Pobratim Lodge (Blood Brothers) in Belgrade.

The tradition of Probatim Lodge is very important to Yugoslavian Freemasonry. Its numerous members were public workers of great stature who embodied the essence of democratic, cultural, and economic prosperity throughout Serbia. Unfortunately, Austria-Hungarian and German aggression at the very beginning of World War I curtailed the activities of these Brethren.

The names Andra Djordjevic, Minister of Education; Laza Pachu, Minister of Finance; Milovan Milovanovic, Minister of Foreign Affairs; Prince Alexander Karadjordjevic, future King of Yugoslavia; Djordje Weifert, future Sovereign Grand Commander of The Supreme Council, 33^o, of Serbia and the first Grand Master of the Grand Lodge of Yugoslavia; Stevan Sremac, writer; Stevan Mokranjac, composer; and other members of the old Serbian Lodges are still remembered as the founders of humanitarian, educational, and noble deeds.

The contributions of Masons - Serbs, Croats, and Slovenians - in the realization of the first and mutual State of South Slavs were important and indispensable. In many aspects, the country was a result of the dedicated work of several generations of Masons. Freemasons of the 1918 Yugoslavian union were Brothers Svetozar Pribichevic, Bogumil

Voshnjak, Milan Marjanovic, Ante Tresic-Pavichic, Roko Jokovic, Hinko Hinkovic, Nikola Stojanovic, Veljko Petrovic, Pavle Popovic, and Duke Zhivojin Mishic, military commander of Serbian army, 1914-1918.

Immediately after the creation of the Kingdom of Serbs, Croats and Slovenians, the Grand Lodge of Yugoslavia was established with Djordje Weifert, 33, serving as the first Grand Master.

Until August 1940, under the protection of the Grand Lodge of Yugoslavia, 27 Lodges were active and had 2,500 members. Yugoslavian Freemasons of that period left behind great representations of their philanthropic work and charitable organizations and institutions. Religious and racial tolerance, public education, and anti fascism were just a few of the characteristics of the noble members of Yugoslavian Lodges between the two world wars.

In August 1940, however, due to the strong influence of the Catholic Church and the pro-German politics of the Yugoslavian government, the Grand Lodge of Yugoslavia “put to sleep” Yugoslavian Freemasonry. Bro. Vojin Matic, who was then a member of the Grand Lodge Committee and who is currently Deputy Grand Master of the Grand Lodge of Yugoslavia, was charged with the sad duty of closing the Grand Lodge.

In April 1990, however, Probatim Lodge was reestablished. In June 1991, Luce dei Balcani Lodge was also reestablished with a new Master, Ill Branislav Dimitrijevic, 33 ∞. The restoration of these two historic Lodges set the stage for the re-establishment of the Grand Lodge of Yugoslavia which took place in June 23, 1990, in Belgrade.

Participating in the ceremonial installation and “Bringing in of the Light” were Grand Master of the Grand Lodge, Vojislav Gachic, 33 ∞, and Grand Master of the Grand Lodge of Germany, Ernst Walter. After 50 years of darkness, Masonic Light was brought back to Yugoslavia!

FIAT LUX - SOME THOUGHTS ON MASONIC LIGHT

by John W. Alexander, WM, Britannia Lodge #18

[source unknown - date unknown]

I ought to begin this paper by stating that what follows is the fruit of my own personal search and no Brother is obliged to accept it. For that matter, he is not obliged to accept the findings of any other Brother. He cannot even say, ever, that he, himself, has discovered the last word on the meaning of any symbol or allegory, for the tapestry of Freemasonry is so rich and so vast that no one man's lifetime is long enough to comprehend all of it.

Masonic research can be divided into two broad categories: Historical Masonry and Symbolic Masonry. Now I have the greatest respect for the Masonic archaeologists. Their painstaking work is slowly, but surely, filling in the blanks in our knowledge of Masonry's origins. However, fascinating as the development of the Gentle Craft undoubtedly is, I am rather less concerned with where we came from than with where we are going. And where we ought to be going can best be found, I feel, from a thorough understanding of the lessons Freemasonry has to teach us. For that reason, my major

interest lies along the Symbolic branch of the research tree.

I have always felt that, for a Lodge of Research, this Lodge is very appropriately named. And so, when Worshipful Brother Jones asked me to make a presentation, it didn't take me long to come up with a topic. Fiat Lux! - Let There Be Light! Three times we hear that proclamation on our journey from the Neutral World to the High and Sublime Degree. A sure sign that the anonymous Brethren who compiled our ritual believed that the acquisition of Light was the highest activity in which a man could engage. In keeping with this belief, therefore, I would like to share with you this afternoon, some thoughts on Masonic Light: what it is, where we can find it and how we benefit from it.

WHAT IS LIGHT ?

At first glance it would appear that we should begin by asking "What is Light?" Over the seven years that I have lived in Alberta, I have come to love the Ancient York Rite. I will strive to the utmost to defend it for I believe that it contains the last existing vestiges of the work of our ancient Operative Brethren. Nevertheless, I have to concede that it does have one glaring omission. One that our Canadian Rite Brethren will instantly recognize. Every other ritual for the High and Sublime degree that I have ever read or seen worked, contains the statement: "I beg you to observe that the Light of a Master Mason is Darkness Visible." The Light of a Master Mason is Darkness visible. I put it to you, Brethren, that this is the most accurate description of Masonic Light that you will ever find.

In keeping with our normal Masonic practice of burying our important truths deeply, the ritual sets out immediately to disguise this truth by speaking of in terms appropriate to physical light: "Yet even by this feeble ray Æ etc." But, if we interpret the statement in the light of our understanding of the symbolic meanings of Light and Darkness, we find that, far from being a "feeble ray," it is, in fact, a veritable searchlight aimed at Truth. The extent of our enlightenment is determined by our ability to recognize ignorance or error. So our first question ought, more appropriately, to be not "What is Light?" but "What is Darkness?"

For primitive man, the absence of light, by impairing his ability to see, seemed to plunge the world into nothingness. Thus, even from the earliest times, we find darkness, as the negation of light, regarded as a cause of fear and, therefore, of evil. The Ancient Mysteries, which coexisted with and underlay the conventional religions of those far-off times, developed the idea of Light as a symbol of Knowledge and Truth. Thus we find that they all regarded its opposite as representative of Ignorance and Error. It is in this form that Freemasonry, the heiress of all the Systems of Initiation, has received the concept.

Our candidate, like those of the Ancient Mysteries, enters the Lodge room enshrouded in darkness. This is not to hide anything from him. After all, once he has assumed the necessary obligations, he will be shown everything. No, it is to impress him with the idea that he is blind in spirit, that he lacks knowledge, that he is in a State of Darkness. Hopefully he comes to understand that it was not the Lodge which was darkened but he himself and will realize the truth that he brought his own darkness in with him! The item that we use to blindfold him is called, Masonically, a hoodwink. But a hoodwink means more than a simple blindfold. The Peerage Reference Dictionary defines the verb 'to

hoodwink' as 'to deceive' thus the candidate's condition on entry is considered to be that of a man deceived. Deceived by Ignorance.

From Masonry's point of view, Ignorance is a sin. (1) It is a sin because it promotes human unhappiness. It is responsible for most of the tension and unrest in the world. Men fear what they do not know and they hate what they fear. Political leaders, more interested in maintaining their positions than in promoting peace, use their lack of knowledge to justify belligerent stances that will encourage votes instead of going to the bargaining table which might cost votes. Parents, uncaring, perhaps even unaware that parenthood is a vocation, produce undisciplined children barely able to keep their passion in check. Inattentive and frequently disruptive in school, they emerge in their turn semi-literate, bigoted, the ready targets of the next generation of demagogues who will prey on their fears and prejudices to foment religious and racial strife. All the while, they produce children of their own to perpetuate the dismal situation. Suspicion, dislike, envy, intolerance and a host of other detrimental emotions are all the bitter fruit of Ignorance.

Often you'll hear them attempt to justify their lack of knowledge with claims like "I had no opportunity to learn." or "My parents didn't care," or "I had to leave school early." Balony! In 1826, the great Scottish missionary doctor and explorer, David Livingstone - and there's a name for Masons to conjure with - went to work in a spinning mill as a 13 year old boy. He used his first week's wages to buy a Latin Grammar. Propping it up beside his machine, he taught himself Latin as he worked. Today we have evening classes, correspondence courses, why, you can even get yourself a university degree without having to interrupt your earnings. There is no excuse for Ignorance and the only possible reason for it is lack of application.

(1) Harry L. Haywood, *The Great Teachings of Masonry Explained*, (Macoy Publishing, 1971) 143.

The Light of a Master Mason is Darkness Visible. If he can see the effects of malice, envy and self-seeking, the corroding influence of prejudice and intolerance, if his search for the Lost word serves increasingly to show how much he, himself, still has to learn, he will retain his enlightenment. He will also augment it.

WHERE DO WE FIND LIGHT ?

The first time I spoke in this Lodge, was to make a remark to a presentation by Brother Love who was then the Worshipful Master. Brother Love was replying to a question from the Question Box which asked what books a new Mason could read in order to learn about Masonry. The tenor of my remark was that Jones, Carr, Claudy, Haywood and Pike notwithstanding, the most important book any new Mason could read is the one we give him when we raise him. It is the one which has the central position in any Lodge - *The Great Light in Masonry*. The name we have given it indicates the opinion we have of it as a source of instruction.

The Worshipful Master tells the new-born Entered Apprentice that within the covers of the Holy Bible are contained those principles of morality which lay the foundations upon which to build a righteous life. Quite properly, he does not go on to enumerate those principles. That isn't his business. Nor is it Masonry's. Each Brother must find the Lost Word for himself. The best he can receive from his Brethren is a Substitute Word.

However, that Substitute Word would be valueless if it did not, at least, point the Brother in the right direction, if it did not, at least, move him one more step along his way. That is why we refer our new Brethren to the Bible from the very beginning of their Masonic lives. That is our Substitute Word for them.

It has often been pointed out that the Bible is not one book, but many. So it is. And it was written by many people, each with his own imagery and his own style. John was a mystic, Moses a lawyer, Ezekiel a dreamer and David a poet. But they all had this in common: they were the protagonists, not spectators. Each page in their stories was lived before it was written. Actually, this diversity of authorship is crucial to the Bible's credibility. Had it been written by one man only, all we would have been able to say is that what he had written was his own opinion. But soldiers and statesmen, priests and sinners, kings and shepherd boys, the obedient and the rebellious, each living his own life in his own way, learned the same lesson and, in learning it, points it out to us: a man reaps what he sows, whether the harvest be for weal or for woe. Even when the harvest is sorrowful, the fact that it always comes confirms the conclusion.

1 Hosea 6: 6 2 Jeremiah 31: 33 1: 5

As we read these accounts of those ancient, long-dead lives, we become conscious of a sense of kinship with the protagonists. For we have known those same emotions in our own lives. Joy is joy, pain is pain, fear is fear and death is death in every land and in every age. And so we conclude that if we are their kin, if their emotions are ours, then, if we live our lives the way they lived theirs, their rewards will be ours too. Yet this lesson of the iron law of destiny is suffused with reassurance. It comes to us as a gentle warning from a kind Father, not as an implacable threat from an inflexible Judge. Again and again, He sends us this message of hope: "I desire mercy, not sacrifice." (1) "Yea, I have loved thee with an everlasting love." (2) "I will not fail thee nor forsake thee." (3) And so we come away from the Bible not with a catalogue of moral precepts, but with a glimpse of the everlasting truth of one God who is Love and who requires men to act justly, be merciful, keep themselves untainted by evil and walk humbly before Him. Men are said to be in pursuit of knowledge. They are said to search for knowledge. They are said to be on a quest for knowledge. They describe themselves as seekers after knowledge. All these idioms suggest the same thing: that the knowledge already exists but men haven't found it yet. No man ever says he has created knowledge, for, of course, he cannot. What he does is to observe certain facts. He then draws conclusions from these facts, tests the conclusions in practice and, when they are proven to be true, he calls the conclusions knowledge. Our ritual tells us that knowledge is obtained by degrees and that wisdom dwells in contemplation. This tells us straight away that there is a distinction between the two. Of course, we could work that out for ourselves anyway. After all, it was knowledge that gave us the use of tobacco. Given its effects on our hearts and lungs, by no stretch of the imagination could it be called wisdom. Knowledge taught us to refine iron and then to smelt it, to make steel. But steel can be used as readily to make swords as to make plowshares. And the same principles of aerodynamics that keep a 747 in the air, kept the Lancaster bomber there, too. Knowledge is not an unmixed blessing. It blesses or curses us according to how it is used. And the discoverer is not always the eventual user. Moreover, the uses to which his work is put are not always what the discoverer intended. Einstein is reputed to have said that had he known that the Theory of Relativity would

have been helpful in making an atomic bomb, he would rather have been a locksmith than a physicist.

Knowledge, you see is only half the story. It is only the awareness that certain facts are true. The other half - the more important half - is the understanding of the implications of that awareness; the understanding of how the data are connected; how the facts relate to one another, how they affect one another and how their application will affect men and their environment. This understanding is what we call wisdom. It can be measured by the use to which knowledge is put, the user showing more or less wisdom according to whether his use of the knowledge helps or harms his fellows.

If this is true of physical knowledge, how much more so is it true of spiritual knowledge or enlightenment. A wise Brother describes wisdom in this way: "Merely to know certain facts about the hidden side of life profits nothing, unless the knowledge is allowed to influence and adapt our method of living to the truths disclosed." Then the knowledge becomes transmuted into wisdom.(1)

(1) Walter L. Wilmschurst, *The Meaning of Masonry*, (Bell Publishing Company, 1980), 182.

The Light of a Master Mason which is Darkness Visible will enable us to measure how much or how little progress we have made in allowing our lives to be adapted and influenced by the message about God's requirement of us which we found in the Bible.

THE BENEFITS OF LIGHT

Brotherly Love is the Principal Tenet of our Profession. It is the subject of the first instruction every Freemason receives. It is also one of the Great Truths, which can be deduced by the fact that the ritual disguises it; in this case by speaking of it in terms of alms-giving. Charity has nothing to do with alms-giving. It comes from the Latin word "caritas" which means "Love." Caritas is also the root of our verb "to care." Alms-giving may, from time to time, be a part of loving or caring but it is never the whole of it.

More than half of the New Testament comes from the pen of an itinerant Jewish tent-maker called Paul of Tarsus. There can be no doubt that he was an initiate of one of the Great Mysteries because even the most casual scan of his writings reveals that they are peppered with allusions to Initiation symbolism. If you require further confirmation, read the Epistle to the Ephesians in the light of your understanding of the symbolic meanings of Light and Darkness.

For our purposes, this afternoon, I would like you to consider the thirteenth chapter of his first Epistle to the Corinthians. How many of us have come away from Paul's great exposition of Love with the feeling that stately, almost musical, even, as the English may be, it describes an ideal impossible to achieve?

I put it to you, Brethren, that this conclusion arises from the fact that few of us understand what Love really is. For most of us, it means the pink-clouds-bells-and-rosy feeling we experience when we discover that the word 'girl' can also be spelled with a capital 'G.' To use psychological language, this condition arises from a spontaneous collapse of the ego boundaries, and psychologists call it 'cathexis.' Sooner or later, the ego boundaries reestablish themselves. When that happens, the unenlightened may feel that he has "fallen

out of love.” Since most marriages and other similar liaisons nowadays are contracted on the basis of cathexis rather than love, this may be the reason why so many of them end in more or less acrimonious separation. But, until the ego boundaries are back in place, the effect of their absence is to foster the belief that one can take the cathected object - usually another person - inside oneself, to contain them, as it were. This is where cathexis differs from Love. If something is contained, enclosed, it cannot grow. And growth is the birthright of every living creature. If I contain another person, I prevent that person from developing spiritually except, perhaps, in a manner or direction that is acceptable to me. And that might not be acceptable to them.

With this in mind, let's reread Paul's thesis. This time with Love shorn of its romantic trappings. Now we see that the descriptive clauses are not things to be felt, but things to be done. Love is not a feeling, not an emotional experience, but an act of will. Love is the will to extend oneself for the purpose of nurturing one's own or another's spiritual growth. (1) The desire to contain another, the characteristic of cathexis, is the antithesis of Love.

God works for man through man and seldom, if at all, in any other way. (2) The facile explanation that we give the Entered Apprentice in the North East Corner, that he is deprived of minerals and metals to remind him of his poor and penniless situation when approached by another for assistance, is true only at the shallowest level of understanding. There is another, deeper, lesson here. He is deprived of material wealth to teach him that, despite what he lacks, he still has himself to give. And the gift of himself is the best gift he can give. Material poverty is of no consequence. A man who is broken-hearted, who is spiritually destitute, is in the most abject poverty regardless of how much material wealth he commands. And, if a loving Brother gives himself to the comfort of such a man, he has given a greater gift than all the treasure of SKI and HKT combined.

We cannot be unjust to someone we love. It is impossible to be unmerciful to someone we love. We will automatically subordinate our own needs and desires for the promotion of those of someone we love. So we may conclude that Justice, Mercy and Humility are attributes of Love. They are also attributes of God, even humility, which He shows in His offer to us of kinship with Him. Notice, further, that we learned in the last section that God desires us to display these God-attributes in our dealings with our fellows. These are the qualities they desire Him to show to them so what He is doing is offering us the chance of doing His job, of being partners with Him in running the universe. He is also asking us to be God-like ourselves. And since we know that He would never expect us to do anything we were not capable of, we have to conclude that it is possible for us to be God-like.

To carry out this work, we have to Love our fellows, that is, we have to extend ourselves for the purpose of nurturing their spiritual growth. Remember that this is an act of will, Brethren, not one of emotion. Nevertheless, we still have to achieve a personal transformation. The Lecture of the First Degree tells us that Love is the greatest rung on the Symbolic Ladder. Why? Faith can be lost in sight. Once we have assurance, we no longer need faith. Hope can end in fruition. Once we have achieved our desire, we no longer need to hope for it. Faith and Hope imply a desire to get something. Love, on the other hand, requires that we give something. As we achieve the transformation, as we cease to be creatures of getting and become creatures of giving, our understanding of each

other grows, our fear and suspicion of each other departs, our differences diminish and we realize that we are one, that we are united and that we always have been. And so, as we participate in the spiritual growth of our fellow men, we grow spiritually ourselves and we prove that in giving we have received. In dying to our own personalities we become one with the life of the universe. As the Lecture puts it, Love extends beyond the grave through the boundless realms of eternity.

(1) M. Scott Peck MD., *The Road Less Travelled* (Simon & Shuster, 1987), 81.

(2) Alphonse Cerza, *A Masonic Thought for every day in the Year* (The Missouri Lodge of Research, 1972), 6.

The Light of a Master Mason, which is Darkness Visible once again shows us how well we have achieved the personal transformation by revealing how much justice, mercy and humility we still have to achieve in our dealings with our fellow men.

Moses Maimonides was a rabbi who lived from about 1131 till about 1209 of the Christian Era. We don't know if he was a Mason, but given the anti-Semitic prejudice of those days and the exclusively Roman Catholic character of the Operative Craft, it is very likely he was not. Nevertheless, speaking of profound religious truths in the Mishne Torak, which he wrote, he describes the germ of the Masonic method of teaching:

“The sages of old have directed that no one shall expound these subjects except to a single person, who must also be wise and intelligent by his own knowledge; and after that, we may only give him the outlines, and convey to him mere hints on the subject, and he, being intelligent by his knowledge, may become acquainted with the end and depth of the matter.” (1)

Although there is more than one person here, I believe I am being true to that ancient injunction by submitting this paper to Masonic Brethren, I thank you for your patient hearing and hope that I may have inspired you to set your Fellowcraft tools to the perfecting of this rough ashlar.

(1) Robert Race, “Genuine Ancient Landmarks” in *British Masonic Miscellany* Vol. I (David Winter and Son, 1917), 134.

BIBLIOGRAPHY

Mackey, A. G. *Encyclopaedia of Freemasonry*. Chicago: The Masonic History Company, 1927.

Haywood, H. L. *The Great Teachings of Masonry Explained*. Richmond: Macoy Publishing, 1986.

Hammond, W. E. *What Masonry Means*. Richmond: Macoy Publishing, 1975.

Wilmshurst, W. L. *The meaning of Masonry*. New York: Bell Publishing Company, 1980.

Cerza, Alphonse. “A Masonic Thought for Every Day in the Year.” *The Missouri Lodge of Research*, 1972.

British Masonic Miscellany. Vol. I. Dundee: David Winer and son, 1917.

Peck, M. Scott. *The Road Less Travelled*. New York: Simon & Shuster, 1978.

Jampolsky, G. G. *Love is Letting go of Fear*. New York: Bantam Books, 1985.

Holy Bible, King James version.

Peerage Reference Dictionary. London: Octopus Books Ltd., 1986.

FOUNDER OF EASTERN STAR

by David B. Dibrell, 32^o, KCCH, WM, Dallas Chapter of Rose Croix, Grand Sentinel, OES, Texas

Scottish Rite Journal - November 1992

Any account of the life of Rob Morris is centered on the Eastern Star and his organization in 1855 of the first “Supreme Constellation.” Among other things, the fact that he named himself as “Most Enlightened Grand Illuminary” of this body has caused some to think he was working for his own glory and ego.

In my opinion, he was not. Rather, he was a dedicated and true Mason. Others judged him by their motives. In his “Essay on Rob Morris,” W. Mark Sexson (the founder of the Order of Rainbow for Girls) says that the vision of Morris “outweighed any criticism, and his Masonry was of unquestioned character.”

Born Robert Peckham on August 31, 1818, the eventual founder of Eastern Star suffered at age 3 the separation of his parents. He lived with his father in New York until his father's death in 1825, when, at age 7, he was adopted by the John Morris family. Upon coming of age, he changed his name legally to Robert Morris, and at age 23 he married Charlotte Mendenhall in Shelby County, Tennessee. Then in 1843 the Morris family moved to Oxford, Mississippi, 60 miles southeast of Memphis, where Robert and Charlotte had five children, though two died at birth and Ella, the oldest, who was born in 1859, died in 1877 at the age of 18.

Morris was initiated an Entered Apprentice on March 3, 1846, in Oxford Lodge #33 in Oxford, Mississippi. He was raised a Master Mason on July 3, 1846. He served as Grand Chaplain of the Grand Lodge of Mississippi in 1849 and 1850. Morris wrote the “Rosary of the Eastern Star” in about 1850. He took the Chapter, Council, and Commandery Degrees in Mississippi in 1848 and 1851.

In 1852 Morris became President of the Masonic College in Lodgton, Fulton County, in the Southwestern tip of Kentucky. He served as Most Excellent High Priest of Hickman Chapter #49 in 1852 and took the Scottish Rite Degrees in 1854.

He served as Worshipful Master of Neville Lodge #200 in Moscow, Kentucky, in 1855. In 1856 he was elected as Grand Junior Warden of the Grand Lodge of Kentucky. He progressed to Grand Senior Warden, Deputy Grand Master, and in 1859 served as Grand Master. As Grand Master, he moved to Louisville, Kentucky, and remained there until moving to La Grange, about 20 miles northeast of Louisville, in 1860.

Morris accumulated a library of over 1,200 books, many of which were destroyed in a fire on November 8, 1861. The remaining books and papers were acquired by the Grand Lodge of New York in 1870, and they formed the start of the library for the Grand Lodge of New York.

Notwithstanding his eminence, Morris' career was interrupted by a tragedy of his own

making, his effort to promote the plan he called "Conservators of Symbolic Masonry." This project occupied most of his time and attention from July 1860 through July 1865. This was an overly ambitious program to unify all of the Masonic Rituals throughout the United States. The idea was ingenious in many respects and showed meticulous preparation, but it lacked the elements of common sense and judgment. The tragedy is that, in the end, nothing was accomplished. Perhaps the Civil War prevented any real chance for success of the plan. Nevertheless, this work occupied five years of his life.

Morris met Robert Macoy in New York in 1865, and together they wrote and published the "Manual of the Eastern Star." Morris probably met Macoy through his efforts to unify Masonry. He made a five-year trip to the Holy Land at about this time and left Macoy in charge of the Eastern Star until his return in 1873. Macoy freely gave the government of the Order of the Eastern Star back to Morris upon the latter's return. They must have had an excellent relationship, although to today, New York uses Eastern Star Ritual by Macoy, not Morris.

As we pause to review the life of this Masonic founder, we should consider the many hardships he faced - and how he overcame them.

His parents died, leaving him an orphan. He changed his name, moved to the edge of civilization (in those days), married, and became a schoolteacher. He lost two children in childbirth and outlived all his children. He rose to prominence as a Mason but failed in his personal mission of unifying the Fraternity.

Here was a man who was a teacher, a lecturer, a dreamer, a true Mason, a Christian, and a renowned Ritualist. He was so inspired that he created and developed a Masonic organization for women who, in those days, did not even have the right to vote!

The greatest honor we can give to Brother Rob Morris is to dedicate and devote our lives to active Masonic service, living each day so that the teachings of our Craft will be an inspiration to everyone around us.

Then we will fulfill in an essential way the ideal of unity within the Masonic Family that Rob Morris envisioned some 120 years ago.

FREEMASONRY, POLITICS, AND RELIGION

by William G. Hinton, Jr., PGM, Kentucky

Scottish Rite Journal - February, 1993

A Past Grand Master of Masons in Kentucky shares, among other points, the similarities between religious and political persecution.

At a recent District Meeting, one of our Brethren brought to my attention that his religious denomination was going to "investigate" Freemasonry. My initial reaction was that of the "Peanuts" comic strip character Charlie Brown: "Good grief!" With all the problems of society confronting church groups-poverty, racial tension, the homeless, teenage pregnancy, abortion, drug abuse-I could think of many more worthwhile ways to occupy one's spare time. However, I think that it is appropriate for me as Grand Master of the Grand Lodge of Kentucky to share with you some of my thoughts concerning

Freemasonry, politics, and religion.

Freemasonry is regarded as the oldest and largest fraternal organization - older and larger than many governments and religious institutions. Because our members come from so many varied backgrounds, Freemasonry has always avoided discussions of politics and religion in our tiled communications. We leave these matters up to the personal persuasions of each individual Brother.

In regard to religion, one should know that upon the worldwide altars of Masonic Lodges may be found the holy writings of at least five major world religions: Judaism, Christianity, Islam, Buddhism, and Confucianism. For the sake of being able to obligate him, Freemasonry requires a member believe in a Supreme Being. However, the interpretation of that Supreme Being is left to the discretion of each Brother's religious beliefs. Recognizing major religions without endorsing one is a hallmark of the t e e of Freemasonry. It would be nice if religions were so tolerant. Perhaps, we would not have had the Inquisition or such turmoil as has been experienced over the years by the confrontations in Northern Ireland, the Middle East, and other similar places.

In regard to politics, one should know that Masonic Lodges exist in countries all over the world. Some are in monarchies, or republics, or democracies. As a general rule, Freemasonry flourishes in free governments and wanes in totalitarian regimes. Notably, a second hallmark of the tolerance of Freemasonry is that the Brethren are always admonished to be good citizens of the country in which they reside. Again, it would be nice if governments were so tolerant. Consider for example, the persecution of Masons under the Nazi regime or the Communist rule of Eastern Europe and Asia during the past seventy-five years of world history.

In regard to Freemasonry, one should know that there are Lodges with all manner of ethnic/racial configurations. There is as much diversity in Freemasonry as there is in politics or religion. Just as we do not have one world government or world religion, we do not have one Grand Lodge of Freemasons.

However, if people are determined to “investigate” Freemasonry, I would hope that they would look at all the facets of our Fraternity. First, many good individuals throughout history have associated themselves with Freemasonry and cited its benefits in their lives. Great writers, poets, philosophers, artists, actors, musicians, statesmen, physicians, scientists, entrepreneurs, jurists, and clerics have all been associated with the Fraternity.

Second, the Fraternity has performed numerous charitable acts, not for some doctrine of “good works” but as a manifestation of our service to all humanity and, more especially, to those of our Fraternity. Consider the fact that in 1990 Masonic philanthropy in America totaled \$525 million or \$1.4 million per day, of which over 58 percent went to the American public.

Third, a researcher should be aware that reviewing the ancient rituals of the Craft (as if there were only one ritual!) would be about as pointless as trying to get a true picture of society based on the situation comedies or soap operas seen on contemporary television. Our ritualistic dramas are designed as teaching techniques and have been used for centuries to convey thoughts concerning morality, truth, virtue, honesty, etc.

Fourth, anyone examining Freemasonry through the writings of Masonic leaders and

scholars of past eras can expect to be about as effective as one practicing medicine or science by the beliefs and methods used by authorities of those same eras. The mission statement of Freemasonry today notes:

The mission of Freemasonry is to promote a way of life that binds like-minded men in a worldwide Brotherhood that transcends all religious, ethnic, cultural, social and educational differences; by teaching the great principles of Brotherly Love, Relief, and Truth; and, by the outward expression of these, through its fellowship, its compassion and its concern, to find ways in which to serve God, family, country, neighbors, and self.

If one desires to study Freemasonry today, one must be prepared for the same amount of research as would be required to review "Religion" or "Politics." A true study would be a monumental undertaking!

As for me, I am pleased that Freemasonry is tolerant of many national governments and religious beliefs. We only ask the same in return. Hopefully, we will continue to serve humanity by sharing the vision statement of the Conference of Grand Master of North America, "FREEMASONRY: A GLOBAL FRATERNITY UNITED IN BUILDING A BETTER WORLD."

FREEDOMS FLAME

by Dr. John W. Boettjer 32^o, KCCH

Scottish Rite Journal - May 1991

There is no doubt about it.

The Scottish Rite for Iran in-exile is small. Its members presently number only seventy-six. They are scattered across America, Canada, and Europe. Yet this Scottish Rite, as limited and widespread as it is, deserves our attention and admiration.

Its members carry a fierce dedication to freedom. They follow an esoteric tradition of impressive dimensions. They set an example of selfless cooperation worthy of emulation. They are increasing in number despite distances, despite hardships, and despite the seething conditions of their beloved homeland.

These were my conclusions after

- 1 studying a history of Freemasonry and the Scottish by Ill Alaeddin Rouhani, 33^o, Grand Minister of State of The Supreme Council for Iran in-exile
- 2 discussing with Ill David Kruger, 33^o, SGIG in Virginia and the representative of our Supreme Council to The Supreme Council for Iran in-exile, his visitations with this Supreme Council and, finally
- 3 visiting recently with Ill Parviz Yeganegi, 33^o, Sovereign Grand Commander of The Supreme Council for Iran in-exile, in his home in Vancouver, British Columbia, Canada.

These three experiences have convinced me that these struggling, brave fellow Scottish Rite Masons are truly keepers of the flame of freedom, men so deeply committed to liberty by the harsh circumstances of modern history that they set an example all Brethren would do well to follow.

HISTORY OF MASONRY IN IRAN BEFORE THE REVOLUTION OF 1979

In 1808 Askar Khan Oroumi, the Iranian Ambassador Extraordinary to France during the reign of Napoleon Bonaparte was the first Iranian national to ever be admitted to the Craft. Other Iranians traveling in Europe, mainly France and England, later joined various Masonic Lodges in these countries and, upon their return to Iran, attempted to establish Freemasonry in their homeland.

The first Masonic Lodge was established in Tehran, capital of Iran, in 1858, and many Iranian notables, including nobles of the court and religious leaders, joined the Craft. Just four years later, however, a pattern began that was to repeat itself throughout Iranian history suppression of the Craft and persecution of the Brethren. In 1907, under a more discerning monarch, Freemasonry was reborn in Iran when the Grand Lodge of France chartered Bidary (meaning Enlightenment) Lodge in Tehran. After a brief year-long bloom, it, too, was closed by the government. These acts did not, however, mean that Freemasonry ceased to exist. Brothers guarded their membership and covertly worked for social progress. In fact, a significant number of the men who collaborated to create the Iranian Parliamentary Constitution of 1906, one of Iran's most progressive laws, were Brothers.

From 1925 to 1941, Masonic activities by Iranians were prohibited. Foreign residents, however, were permitted to create and maintain Roshannai (meaning Illuminant) Lodge in Tehran. Finally, in 1951, Homayoun Lodge was established with official permission under a charter from the Grand Lodge of Egypt, but it was declared “irregular” by the world Masonic Bodies and ceased to exist. In 1955 the first regular Lodge, Mowlavy, named after an Iranian mystic poet, was chartered by the Grande Loge Nationale Francaise, first in Paris and then in Tehran.

From this date to March 1, 1969, when the Grand Lodge of Iran was founded, twelve Lodges were chartered by the Grand Lodge of France, two working in foreign languages, Avicenna Lodge in English and La France Lodge in French. Similarly, twelve Lodges chartered by the Grand Lodge of Scotland came into existence in Iran from 1958 to 1969, as well as three chartered by the Grand Lodge of Germany.

In 1969, with the inception of a sovereign Grand Lodge, all existing regular Iranian Lodges joined the Grand Lodge of Iran. While exact numbers cannot be assembled, by 1979 there were forty-three Lodges in Iran with approximately 2,500 members.

THE 1979 REVOLUTION

As a consequence of the revolution of 1979, a theocratic government prevailed, and all Masonic activities ceased in Iran. Many Brethren, preferring freedom to totalitarian rule, emigrated to Europe, Canada, and the United States. In America in late 1982, responding to the written requests of the seventeen Past Masters of Iranian Lodges, steps were taken to reactivate the Grand Lodge of Iran, and this was accomplished on December 22, 1982, in New York City under the guidance of the then Grand Master, but one year later, because of the Grand Master's failing health, Bro. Hossein Daftarian was elected Grand Master.

By approval of the Grand Lodge of Massachusetts granted on March 26, 1985, the Grand Lodge for Iran in-exile was given permission to conduct activities within the city of

Boston, to receive all of Iranian nationality, and to conduct its affairs according to the ancient usages and customs of Freemasonry in Iran. Since April 1, 1985, three Craft Lodges (Mowlavy #2, Hafez #8, and Hatef #33) have met regularly in the Temple of the Grand Lodge of Massachusetts in Boston.

HISTORY OF THE SUPREME COUNCIL FOR IRAN

In 1965, fourteen Master Masons of Subordinate Symbolic (Blue) Lodges of the Grand Lodge of France requested and received permission from The Supreme Council for France to establish a Valley in Iran. From that date to 1967 the Fourth to Thirty-third Degrees were Conferred and Ill Dr. Mahmoud Houman, 33^o, was appointed Deputy for The Supreme Council for France in the Valley of Iran. With the inception of the Grand Lodge of Iran on March 1, 1969, continuation of the Scottish Rite in Iran as part of The Supreme Council for France was no longer feasible.

On April 30, 1970, The Supreme Council for Iran was formally founded and consecrated via a Patent from The Supreme Council of France along with the participation of The Supreme Councils of Belgium and The Netherlands, and recognition by The Supreme Councils of the Northern and Southern Masonic Jurisdictions of the United States of America. The late Ill Dr. Mahmoud Houman, 33^o, was installed as Iran's first Sovereign Grand Commander and reigned until his death on October 31, 1980.

Significantly, this decade is called the “splendid period” in the history of the Iranian Supreme Council since Ill Houman accomplished so much for the Rite in Iran. Often equated by Iranian Brethren to the Southern Jurisdiction's own Albert Pike, Ill Houman created or rewrote existing Rituals, in his case giving them specifically Iranian additions regarding symbolism and philosophy. Also, during Ill Houman's outstanding tenure of office, four Lodges of Perfection, two Chapters, one Sanctuary, one Aeropage, one Tribunal, and one Consistory were established to confer the Degrees from Fourth through the Thirty-second with The Supreme Council of Iran itself conferring the Thirty-third Degree. In addition, a Temple was constructed in Tehran, a library established, and twenty Supreme Councils gave their recognition.

AN INTELLECTUAL TRADITION

At this time, due to the overwhelming and beneficial influence of Sovereign Grand Commander Houman, an important esoteric tradition was established. All aspirants for the Scottish Rite Degrees were and still are required to make an in-depth study of the Scottish Rite, especially its esoteric concepts, before advancement is possible. As a condition to taking a higher Degree, the Brother must prepare an “Architectural Work,” a written study of the previous Degree explicating its significance and explaining the impression it has made on his life. This treatise must then be presented and defended before the assembled Brethren prior to participating in the Ritual of the next Degree.

After experiencing the subsequent Degree, the aspirant, at the festive board following each Conferral, must then express his impression of the Ritual. This is evaluated by the Brethren and, finally, the Orator passes judgment on the Brother's overall work. Only after he has passed this proficiency accomplishment of full inherence to the significance of the specific Masonic work involved, is he officially granted his new Degree, title, and privileges.

Also, participating Brethren of higher Degrees must pay close attention to the aspirant's presentation, for they, at random, are often called on to comment on the proceedings. This custom, like the candidate's explication of the Degree, keeps the Brethren enlightened and actively involved in a growing understanding of the Rite's rich historical heritage and philosophical depth.

Thus the present Supreme Council for Iran in-exile sees itself as a winnowing ground where, by being selective and offering challenge, it finds quality candidates who are truly worthy and able to maintain the Rite's highest esoteric and moral criteria. Given this strict adherence to standards of quality, not quantity, the Rite's 25 percent membership increase in the last two years, from 51 to 76, is very significant despite the relatively small numbers involved. An additional fact of interest and significance is that nearly all new members are relatively young, in their early 30's.

In consideration of the Council's dedication and progress, it is no wonder, then, that on July 3, 1988, The Supreme Council for Iran was officially reactivated in exile and received a Patent from Sov. Gr. Commander Francis G. Paul, 33^o, as issued by The Supreme Council, 33^o, of the Northern Masonic Jurisdiction. Recognition by the Southern Jurisdiction quickly followed. Additionally, on May 1, 1989, both the Northern Masonic Jurisdiction and the Southern Jurisdiction approved a dual membership arrangement allowing Iranian Brethren who had received the Thirty-second Degree in the United States to "be allowed to affiliate with The Supreme Council for Iran in-exile as Fourteenth Degree members, having to experience the higher Degrees of Iranian Bodies in order to be recognized by those Bodies and their Supreme Council as possessing such higher rank."

THE FUTURE

Ill Parviz Yeganegi, Sov. Gr. Cmdr. of The Supreme Council for Iran in-exile, speaks cautiously, but with determination, about the future. Of his personal expatriation and that of his Brethren, he notes: "The prevailing circumstances expatriated us from our homeland. The return of an individual's rights there will bring us back. If there is one thing our Brothers in America must understand," he stresses, "it is that what they see on television is not all of Iran. The camera's lens is narrow and it seeks excitement. The people you see shouting and shaking their fists are not representatives of all Iranian citizens. A very large number of my countrymen, in fact a silent majority, are for freedom and certainly are not anti-American. My homeland is now controlled by a small elite that manipulates the people.

"Unfortunately, they have indoctrinated a generation, as every violent revolution does. In time this generation will feel that the bonds of tyranny are burdensome even when self-imposed. They will recall the traditions of tolerance as they have existed in earlier periods of Iranian history. They will move toward liberty. Someday Iran will be free. It may not be in my lifetime and perhaps not in the lifetime of my two sons and daughter. But it will come. Their children and grandchildren will return as free citizens to a free Iran. I am convinced of this and the sooner the better.

"Until then, our purpose as Brothers in the Craft and as Scottish Rite Freemasons is to guard and preserve the flame of freedom. The Iranian Blue Lodges and Iranian Supreme Council of the Scottish Rite in-exile are independent and sovereign, but we are one in our

desire to improve ourselves in Masonry and to sustain our ideals of liberty until the day Iran is free again, at which time we can go back and have a profound share in restitution of Iran on the cardinal ideals of Freemasonry Liberty, Justice, and Tolerance.

“I am proud to have been given the privilege of leadership in this endeavor. However, during my five-year term, 1988-1993, as Sovereign Grand Commander, my profound pride is in my Brethren. Even the material pertaining to Iranian Masonry, the basis for this article, was not composed by one Brother, but by four.

We work together. Our strength is in our mutual goal, our cooperation, and our unity. Through Freemasonry, we increase our numbers, sharpen our minds, and enhance our dedication to liberty for all the world's countries and especially Iran.

“Freedom and Freemasonry, to us they are one and eternal.”

FREEMASONRY'S FUTURE

by Allan D. Wakeham

MSA Short Talk Bulletin - August 1989

From his excellent address “Masonry in the Modern World” Brother the Very Reverend Dean J. O. Rymer, Dean of Auckland, New Zealand said:

“Because the world is modern, it does not follow that it is the best conceivable world that there could be. To my mind it is not. Nevertheless, we have to recognize that nothing stands still. We live in a world of change. If all aspects of life were altered we would repeat mistakes in every generation. There are some values that will be permanent, whatever changes happen in societies. It is these values that we must preserve, whether we are the Church or civic authorities or Freemasonry.

“It is for Freemasonry to discover in its own self-understanding that which we must never surrender. Belief in God is necessary for any civilization to continue. High moral standards accepted by a community are necessary if people are to live together. The respect for the value of individual persons is obligatory if individuals are to realize their potential. It is the commitment to these beliefs and values that Freemasonry must always uphold.

“It is vital too that the prospective candidate knows what sort of society he is entering before he signs on the dotted line.

“If we ourselves cannot see in our organization a purpose in the community which is wider than our internal aims then we will never draw into our ranks the type of men we need, neither will we be able to convince the world outside that it is an organization which has a beneficial influence on the affairs of the community at large.

“Freemasonry has a place in the future by providing an interest for that increasing number of early retired men. 65 years is no longer the bench mark for retirement-in many instances it is happening ten years earlier.

“Of equal importance is the need to recognize that the future of Freemasonry rests with younger men. If effective changes are to be made, decisions must be made by the younger person who holds a stake in the future rather than the older person nearing retirement from work and business activities.

“The experience of age has an important place in our leadership but it must not be allowed to dominate and exclude or deter youth.”

Another excellent address “Freemasonry Tomorrow” by W. Brother Stanley Mussared comes to us from the United Grand Lodge of New South Wales and I'd like to reiterate some of his remarks.

“One hundred years from now, in the year 2088, will Freemasonry be a flourishing, and cherished part of human society? The answer to this question depends to a large extent upon the quality of Freemasons living in 1988. It will depend upon the depth of our thinking. It will be determined by the nature of our perceptions and insights about our broader society, about Freemasonry, and about the relationship between the two.

“The immediate years ahead will be more challenging than those of the past. Superficial thinking, so common in our society, will not provide us with the necessary course of action. For the extent to which Freemasonry is truly able to identify real needs, and to align itself to those needs, is the extent to which it will endure into the future. Herein may lie a sense of purpose—a sense of purpose which can provide renewed vigor and energy for individual Freemasons, for Lodges, and for the Masonic movement as a whole.

“Freemasonry has a solid foundation in unchanging principles, it can be a marvelous training ground in ethical sensitivity, but its effectiveness and its future, will be hindered if it turns its searchlight exclusively on itself, and neglects a study of that larger society which exists outside the Lodge room.”

According to Hugh Mackay writing in the Sydney Morning Herald,

“There is hardly a convention or an institution of Australian life which has not been challenged by the extraordinary rate of economic, social, cultural, political and technological change which has hit us, and has gone on hitting us, during the 70's and 80's.

“What are some of the elements in this transformed society that may have an important relationship to Freemasonry? Our sociologists are increasingly drawing our attention to the emotional insecurity present in Australian society. They are pointing to the breakdown of vital support systems, especially the family, community, and friendship. Only about 1/4 of the nation's children are being raised in stable two parent families with access to grandparents and kinfolk. The divorce rate not long ago touched the level of 200 couples in every 1000. Loneliness, isolation and an obsession with privacy have become characteristic of life, especially in the cities. We are told that radio is re-emerging as the dominant mass medium partly because it offers the therapy of companionship to an increasingly lonely and anxious society.”

Ross Conway, a Melbourne clinical psychologist, suggests that contemporary Australians are so insecure, that we have a fear of acknowledging or revealing our real concerns. Many of us have become expert in 'transpersonal defense'. This means that we are using devices such as cars, sporting crazes, TV and poker machines, to deflect attention away from the lack of true warmth and feeling in our souls and in our relationships with others.

How many of us in Australian society are aware of our potential as human beings? Are we interested in making the effort to develop that potential? Do we look on ourselves as pilgrims with a clear sense of purpose and firm spiritual foundations? The evidence

suggests that for many contemporary Australians such a vision of life is laughable. Rather, these modern times are those of the lowest common denominator where the question “What can we get away with?” is being asked in all aspects of life. The cult of the individual, where self regulation and self-seeking replaces social dictates, has become increasingly prominent. Tribal allegiance is becoming subservient to the selfish pursuits of the individual.

At this very point many Australians, especially young Australians, should be asking-How can you expect me to have such a spiritual vision of life? How can you expect my spirit not to be impoverished when in addition to all the changes and social effects described earlier, I see around me high unemployment rates, including teenage unemployment of about 10∞70, commercialized sexuality, gaudy consumerism where I am often implored to buy goods that I do not need, a constant loss of life in news telecasts every night. How can I maintain a lofty vision of life when any vision I have is being battered by these types of social forces? How can I have feelings which are capable of being inspired when my cynicism has been strengthened by the emotional poverty I observe in my social environment?

Such questions are surely a comment on our modern society. But there are people, including young people, who are very much aware of these social aspects but they make this additional point. Society may have made me cynical, but deep inside I feel the beginnings of a vision. My life would be a pilgrim's journey, but who will help me withstand society's battering ram? Who can assist me to make that spark of idealism grow into the bright flame of which it is capable? Such people are surely asking that all those institutions which are concerned with values should stand up and be counted. Are they saying-Masonry where are you?

Sir Zelman Cowan in an address to Grand Lodge in 1982 suggested that a democratic society can respond to the problems which technology brings in its wake by insisting that the whole instructional process be permeated with a concern for values. Science and Technology may create a wasteland-not because science and technology are bad-but because they tell us little about values.

M. W. Brother Harold Coates said in February, 1985, “It is essential for young people in our community to know that they have Freemasonry's understanding, help, encouragement and moral support. Unless young people are properly influenced and guided there are no grounds for hope, for Freemasonry, for freedom, for democracy, for a standard of conduct consistent with our Masonic teachings.”

The challenge to Freemasonry comes in how it translates its values for its members, and for the broader community, especially the younger members of that community. The challenge comes in HOW it can help people to overcome the poverty of vision and the poverty of relationships outlined earlier. If Masonry can find ways of doing this its future is assured.

FRIEND TO FRIEND - A MASONIC MEMORIAL MONUMENT

by Gus J. Elbert, Arabian Lodge #882, ACGL

Arabian 882 educational paper - September 1994

On August 21, 1993, the Grand Lodge of Pennsylvania dedicated a monument commemorating an event that occurred in 1863 during the American Civil War Battle of Gettysburg. The monument honors all Freemasons and veterans who fought in all the wars and conflicts throughout the history of the United States.

The Dedication of the Friend-to-Friend Masonic Memorial Monument, surrounding plazas, and an enhanced National Military Cemetery Annex at Gettysburg was a nationally historic occasion for Freemasonry and the people of the United States. The striking, larger-than-life statue of Union Captain and Brother Henry Bingham coming to the aid of Confederate General and Brother Lewis Armistead during Pickett's Charge during the Battle of Gettysburg now stands as a lasting tribute to the bonds of Brotherhood that transcend political differences and the emotions of war.

The Grand Lodge of Pennsylvania is the first private organization ever permitted to place a monument on a National Historic site.

August 21, 1993, was a clear, sunny day in Gettysburg, Pennsylvania. The beauty of the blue skies contrasted sharply with the desolation and carnage of 130 years before at the Battle of Gettysburg. During that awful battle, where Brother fought Brother and which was the turning point in preserving the Union, there were small incidents of humanity - incidents when opposing soldiers forgot their hatred and remembered their Brotherhood as members of the human family with one divine Father. The Friend to Friend Masonic Memorial Monument commemorates one such touching event.

THE HISTORICAL BACKGROUND

Prior to the Civil War, Brother and Brigadier General Lewis A. Armistead and Brother and Major General Winfield W. Hancock were classmates at West Point Military Academy. Upon graduating, they served and fought side by side in the U. S. Army. When the South seceded from the Union, Armistead's loyalties lay with the Confederacy while Hancock remained with the Union. They were never to meet again but, ironically, were wounded yards and minutes apart at Cemetery Ridge on that fateful day. Armistead leading the charge, his saber held high waving his hat to rally his men received the wound that would take his life. Hancock, while seated upon his horse directing the defense, was shot through the thigh but survived.

As he was being carried to medical aid by Union soldiers, General Armistead chanced upon Captain Bingham. After mutual recognition of each other as Masons and Armistead's learning of Bingham's relationship to General Hancock, Armistead asked Bingham to relay a message of regret to his old friend for the wound inflicted by his Confederate troops. He entrusted his personal effects - including his Masonic pocket watch and Masonic watch charm - to Captain Bingham, asking that they be conveyed to General Hancock and, in turn, to his family. Armistead died two days later without seeing Hancock.

THE BIRTH OF A MEMORIAL

The monument is the result of an inspiration of Brother Sheldon A. Munn, a Pennsylvania jeweler and registered Gettysburg battlefield Guide. In October 1990, he presented the Grand Secretary of the Grand Lodge of Pennsylvania with a well thought out proposal to commemorate Masonic Brotherhood by erecting a monument displaying that precept on the battlefield at Gettysburg.

Shortly thereafter, the Grand Master appointed his Senior Grand Warden as Chairman of a committee to study Brother Munn's proposal. The committee continued to function through all phases of evaluation, preparation, development, erection and dedication, performing a Herculean task that took 3 years to complete.

Because of the many requirements that must be met to place any monument on federal property - and much more so on a national battlefield - multitudinous meetings were required not only with the planning committee itself, but also with the construction company, the U.S. Department of the Interior, and members of the U.S. Congress. There were times when the project seemed doomed to failure, but thanks to the tenacity of the committee, along with the assistance and help of members of Congress, the National Park Service and various private individuals, a great day in Freemasonry came to fruition.

THE MONUMENT

The Grand Lodge of Pennsylvania did much more than merely commission a statue. They reconstructed and landscaped the entire Cemetery Annex. The statue is on the crest of the knoll of the Annex, surrounded by a one-hundred-foot long granite viewing plaza, with a wall arching 270 degrees. The plaza is composed of over two hundred granite pieces, including 29 granite blocks on which are carved, and highlighted in gold, the names of each State whose forces were engaged in the Battle of Gettysburg.

The Grand Lodge project also included the construction of a new entrance plaza with lighted flagpole, paved roadways, parking lot with handicapped access, permanent perimeter fencing, a wayside exhibit, and improved landscaping. To preserve the site for posterity, the Grand Lodge of Pennsylvania provided a \$25,000 endowment for the perpetual maintenance of the Friend to Friend Masonic Memorial Monument.

The nationally renowned sculptor and historical artist, Ron Tunison, was selected to develop and craft the statue. It was to become his second statue to be placed on the Gettysburg Battlefield. During the period of time that he was working on the monument, he was so impressed with the Masonic Fraternity that he became a Brother in a New York Lodge.

The monument itself is unique in that, although cast in bronze, it utilizes a new technique showing such colors as flesh tone, blue, and gray. It is the first of its kind to be placed on the battlefield.

Carved into the base of the monument and highlighted in gold is its title, "Friend to Friend - A Brotherhood Undivided," with the Masonic emblem centered thereon.

DEDICATION CEREMONIES

The dedication programs began on Friday evening, August 20, 1993, with the Grand Master's Reception and a formal Patriotic Banquet for distinguished guests and their

ladies. The next morning, at 9.30, the Dedication of the monument and the Laying of the Capstone commenced.

The Knight Templar magazine best described the ceremonies:

The atmosphere was awe-inspiring as the impressive processional of Freemasons organized and moved toward the cemetery, led by a color guard of DeMolay and Knights of Pythagoras youth. There was a respectful silence as the crowd stood back and watched the formal procession pass through the gates of the beautiful plaza to the National Cemetery Annex.

It will be difficult to duplicate anywhere the impressive sight of the processional of a couple of hundred, formally attired Freemasons opening ranks for the approach of the Right Worshipful Grand Master. The stirring ceremonies were set against the focal point of the draped monument in front of three dozen massed American flags borne by uniformed and plumed Knights Templar, backed up musically by the Zembo Shrine Band. It was all under sunny skies with sufficient breeze to ripple the flags in their full splendor.

The Friend-to-Friend Masonic Memorial Monument was awaiting its historic moment, draped in red, white and blue bunting - the same bunting that a year earlier had covered the Washington-at-Prayer Statue in Valley Forge for its rededication. When the bunting parted for the unveiling, first there were gasps of appreciation and then rising applause marked the revelation of the touching, historically significant "Friend to Friend" scene re-created in bronze by sculptor, Brother Ron Tunison.

In true Masonic form, the Deputy Grand Master, the Senior Grand Warden and the Junior Grand Warden tested the monument with the working tools, declared the monument to be plumb, level and square, and reported the worthiness of the workmanship. With the spreading of the Corn, Wine and Oil, the ceremony included the laying of a Capstone in the plaza at the base of the monument, sealing a time capsule that contains fraternal and historic items.

The statue and Cemetery Annex improvements were then formally conveyed to the National Park Service for the benefit of the citizens of the United States.

In his Dedication Oration Brother Edward H. Fowler, Jr., Right Worshipful Grand Master of Pennsylvania, reflected the spirit of the memorial and the purpose for which it was created and presented:

Is there anyone who can look upon this larger-than-life statue of 'Brother Helping Brother' without sensing a love for humanity - without feeling the compassion and charity that comes from the Fatherhood of God and a Brotherhood of Man?

It is the spirit of Fraternalism - the bond that exists among men of principle whose values lead them to do the right things - the good things - instinctively, willingly and lovingly.

It is the reflection of those values - and as a tribute to the men who lived and died for them - that the Grand Lodge of Free and Accepted Masons of Pennsylvania has sought to portray in the Friend-to-Friend Masonic Memorial Monument.

That afternoon 35,000 observers cheered and applauded the more than 3,500 participants

in the two and one-half hour, two-mile-long Masonic Dedication parade. The parade included units representing many of the organizations that comprise the Family of Freemasonry.

Freemasonry on parade filled the streets of Gettysburg as the color guard of DeMolay and Knights of Pythagoras youth and the Knights Templar with the massed American Flags led the way.

Blue Lodges were on parade in a sight that will long be remembered. Following the purple-aproned District Deputy Grand Masters were Blue Lodge Masons by the hundreds. First, there was a block of Worshipful Masters; then Senior Wardens, Junior Wardens, and Past Masters, all wearing the aprons, collars and jewels of their offices. Then came a "sea of blue and white as row after row of apron-clad Master Masons from all parts of the state marched by.

The appendant bodies and affiliated organizations were all part of the parade: York Rite Bodies - Chapter, Council and Commandery, Scottish Rite Valleys, the Tall Cedars of Lebanon, and others. There were units from the Shrine Temples across the state, including several Shrine Mounted Patrols which joined to parade as one unit and the Shriners' Hospital float.

Our various youth organizations participated: the Order of DeMolay, the Knights of Pythagoras, Rainbow for Girls, and Job's Daughters. Rainbow Girls drew special applause for their appearance, which was as striking as a rainbow: each young lady was dressed in a color of a rainbow, and they marched in columns of colors.

There were Civil War Reenactment groups parading. Leading the contingent of history buffs was the Civil War Masonic Association - a national organization of Civil War enthusiasts who are Masons.

CONCLUSION

17 Grand Masters were among the 61 fraternal dignitaries from across the United States, Canada, and Puerto Rico, who were in Gettysburg to participate in the Dedication of the Friend-to-Friend Masonic Memorial Monument, march in the parade, and attend the banquets. Another 17 of the guests were Grand Lodge Officers and 5 were Past Grand Masters from other jurisdictions.

The dedication ceremony created an unforgettable impression upon those who witnessed it. In his communication subsequent to the dedication, the Grand Master of the Grand Lodge of Maine perhaps best described the lasting impression left with those who had the opportunity and privilege to attend:

For years, perhaps forever, Freemasons have attempted to share the message of Freemasonry with those around us. I dare say that never has that concept been shared so eloquently as you have done with the Friend to Friend Masonic Memorial. The powerful message of Brother helping Brother, under direst of circumstances, speaks most powerfully of man's ability - and willingness - to go out of his way to serve a fallen Brother. It is truly ennobling.

Brother Ron Tunison has captured in bronze and frozen in time the very soul of the Craft

- expressing this truest meaning of Masonic Brotherhood. This monument should stand not only to remind us of the precept of the Brotherhood of Man within our Craft but also that, even in this day, the impossible dream of one man, coupled with our unanimity of purpose, can become reality.

[Ed. Note: The foregoing article is based on material published in three magazines:

Knight Templar, December 1993: In Tribute to Brotherhood by Brother Blaine Fabian, P. R. Counsel for the Grand Lodge of Pennsylvania.

The Scottish Rite Journal, December 1993: Friend to Friend Masonic Memorial Monument.

Philalethes, February, 1994: Grand Lodge of Pennsylvania Dedicates the Friend to Friend - A Brotherhood Undivided Monument by Thomas W. Jackson,, Grand Secretary of the Grand Lodge of Pennsylvania.]

FREDERICK THE GREAT AND FREEMASONRY IN THE BAHAMAS

Ralph D. Seligman, 33^o, Consulate-General of the Supreme Council of Israel
Scottish Rite Journal - June 1992

One of the bedrocks of Scottish Rite Freemasonry is The Constitutions of 1786. Purportedly, these documents were executed and approved by Frederick II the Great, King of Prussia, in Berlin on May 1, 1786, shortly before his death on August 17, 1786.

The authenticity of The Constitutions has been challenged by a number of Masonic historians including R. F. Gould [1] and J. G. Findel, [2] yet they are strongly defended by Albert Pike, 33^o, and Henry C. Clausen, 33^o, Past Sovereign Grand Commanders of The Supreme Council, 33^o, S.J. [3] The position of Pike and Clausen is also strongly supported by C. A. Thory, a French Masonic historian.

Thory, responding to questions regarding an anti-Masonic edict issued by the Emperor Joseph II in 1785, stated that it was about this time that Frederick the Great revised the "higher degrees," adding 8 Degrees to the existing 25 of the Rite of Perfection, thereby forming the Ancient and Accepted Rite of 33 Degrees and founding The Supreme Council, 33^o. [4] Thory's claim is emphatically refuted by a number of Masonic historians. [5]

Some of Frederick the Great's critics have even suggested his connection with Freemasonry was minimal. In June 1983, however, Bro. Christopher Haffner presented a paper to Lodge Ars Quatuor Coronatorum, [6] bringing to light facts showing Frederick's deep involvement with the Craft.

In 1738, while he was still Crown Prince, Frederick was initiated in the Loge D'Hambourg. The first Lodge in Germany, Loge D'Hambourg had been meeting since December 1737, but did not receive a Warrant from England until October 23, 1740. It should be borne in mind that the connection between England and Germany was through Frederick, who was related to the English royal family and very popular with British subjects.

R. W. Haffner (who is now District Grand Master of Hong Kong and the Far East and a

distinguished Masonic scholar) states that the Master who initiated Frederick, Bro. G. L. von Oberg, was commanded by Frederick to create a court Lodge at Rheinsberg and that Frederick took the Master's chair in November 1739. Haffner then goes on to give details of other German Lodges consecrated after Frederick's accession to the throne on May 31, 1740, including the following:

- A “Castle Lodge” was opened in Bayreuth on January 26, 1741, by four Brethren including Count Frederick who had been initiated by Frederick the Great in an occasional Lodge held in the latter's bedroom as he lay sick with fever.
- Two Lodges are believed to have started in Berlin in 1754 and 1755 for French-speaking artists and officials brought to Berlin by Frederick the Great. Most or all of these Lodges had intimate connections with English Freemasonry. [7]
- Mackey states that in July 1774, Frederick granted his protection to the National Grand Lodge of Germany and officially approved of the treaty with the Grand Lodge of England by which the National Grand Lodge was established. [8]
- On Frederick's birthday in 1777, celebrated at a festival by the Mother Lodge, Royal York of Friendship at Berlin, the King wrote a letter extolling Freemasonry and assuring his protection of the Order. [9]

It is against this background that, while researching another Masonic matter in the Bahamas Gazette, my attention was caught by this report:

Nassau, January 28, 1786

Tuesday last the 24th inst. being the Birth Day of the illustrious Frederick King of Prussia, the Society of Freemasons in honor of their Royal Brother, and distinguished Patron of the Ancient Craft, gave a Ball and Supper at Smith's Tavern to a numerous and brilliant assembly of ladies and gentlemen between 7 and 8 o'clock in the evening, the company assembled, soon after which dancing commenced; At half past 11 they retired to the Supper Room, a very plentiful cold collation was set out in the stile [sic] of elegance that did credit to the House. After supper, dancing was resumed, and continued till past 3 o'clock, when the company broke up, highly satisfied with the occasion that had drawn so many happy persons together, and pleased with the polite attentions of the gentlemen who had acted as Managers of the Entertainment.

This eloquent tribute to Frederick as the “distinguished Patron of the Ancient Craft” occurred in 1785, only months after a Warrant was issued by the Ancients for the first English Lodge in Nassau, #238, and months before The Constitutions of May 1, 1786, and Frederick's death in August 1786. The members of a Scottish Lodge, functioning in Nassau prior to 1785, undoubtedly attended the Ball.

The Gazette's report suggests that the high esteem in which Frederick was held by the English and Scottish Brethren in a distant British Colony must have reflected his reputation as a Freemason in the mother country.

However, even though the Bahamas Gazette report is circumstantial evidence, the following words of Mackey should clinch the controversy: “We must not forget that the adoption of The Constitutions makes them legally binding upon the Freemasons who subscribe to this document, no matter whether it was or was not the creation of Frederick.” [10]

END NOTES:

1. R. F. Gould, *History of Freemasonry*, Yorston 1905 Edition, vol. iii, p. 383 (quoted in "The Climate of European Freemasonry 1750-1810" *Ars Quatuor Coronatorum*, vol. 83, 1970, p. 270).
2. J. G. Findel, *The History of Freemasonry*, 2nd Rev. Ed. 1869, London pp. 698-700 (ibid. p. 270).
3. Albert Pike, "Historical Inquiry in Regard to the Grand Constitutions of 1786" and Henry C. Clausen, *Authentic of Fundamental Law for Scottish Rite Freemasonry* 1979 (quoted in *The New Age*, May 1986, p. 11, "Our Grand Constitutions" by William Nash, 33^o, Past SGIG, Arkansas).
4. As quoted in "The Climate of European Freemasonry 1750-1810," cited above, p. 261.
5. Ibid at p. 261 (citing e.g. J. Fairbairn Smith, *The Rise of the Ecossais Degrees*, Dayton 1965, and R. S. Lindsay, *The Scottish Rite for Scotland*, Edinburgh 1958, pp. 15-33).
6. "Regularity of Origin" by Christopher Haffner, *Ars Quatuor Coronatorum*, vol. 96, 1983, p. 122.
7. Haffner, pp. 122-123.
8. Albert G. Mackey, *Encyclopedia of Freemasonry*, "Frederick the Great."
9. Mackey, *ibid*.
10. Mackey, *ibid*.

FREEMASONRY Ö THE SLEEPING GIANT

by Richard A. Kidwell, GM, Arizona

MSA Short Talk Bulletin - June 1982

[M.W. Brother Kidwell presented this challenging paper as the Keynote Address at the Conference of Grand Masters of Masons in North America on February 22, 1982-the 250th Anniversary of George Washington's birth.]

Freemasonry: The Sleeping Giant! What a challenging topic to introduce! It brings to mind the familiar story of Rip Van Winkle who slept so long he failed to make his contribution to the world. When he awakened, he found himself out of touch, and he was unable to accommodate to the changes which had taken place while he slept. Is Freemasonry sleeping while the world is going by? Is Freemasonry an escape into an unreal world of dreams? Or is Freemasonry an active and vital force in the shaping of the future?

When we are asked, "What is Freemasonry?," we respond with a description of our ancient and honorable Fraternity. To the layman, according to Webster, the word Freemasonry has become an uncapitalized noun meaning "a natural or instinctive fellowship or sympathy." Fellowship is defined as "a company of equals or friends sharing a community of interest, activity, feeling, or experience." Sympathy is defined as "united or harmony in action or effect. " Thus, Freemasonry in its derived definition becomes: "A natural community of equals, bound by shared experiences and interests,

and united in action.”

Certainly at one point in our nation's history, Freemasonry was not sleeping. Though proportionally no greater in number than today, the community of Masons did indeed display unity in action, and they did indeed produce a harmony in effect. Our Founding Fathers took pains to create a republic which would protect America not only from tyranny of foreign governments, but also from any proposed domination by their own government. They agreed that “The best government is the least government.” The primary cement binding these men together was the desire for freedom and justice. The War for Independence grew out of negotiations for restoration of usurped rights, rights which had been granted to the citizens of the British Empire since the time of Magna Charta. When the negotiations were unproductive, the cry of “Taxation without representation” may well have led St. John's Lodge to exchange the apron for the tomahawk and sweeten the waters of Boston Harbor with good English tea.

There is some evidence that the colonial Lodges were made up of an elite group. George Washington is said to have paid fees amounting to about \$20 for his degrees, a fee that was far beyond the aspirations of many less affluent men. But there is also evidence indicating that Masonry was active on the frontiers. Members of the Order made themselves known to their Brethren and probably accomplished a good deal of informal recruiting and initiating of good men who were also dedicated to preserving peace and harmony.

These informal “tavern Lodges” provided the only Masonic communication available outside the established population centers. Thus, there were many unsung Masonic heroes working for the preservation of a way of life that had already become precious to them. These men instinctively knew what sort of foundation had to be laid if this land was to survive. They were inspired with the realization that Masonry is morality in action, and that their obligations at the Altar of Freemasonry were sacred promises that required appropriate action. They were committed to a pursuit of excellence embodied in the teaching of the Fraternity.

The urge for casting off bonds of oppression, for seeking equal rights for all, and for demanding the intellectual, moral, and spiritual freedom of the individual has always characterized Masons, not only in this country but in others. Witness the great Masons around the world-Benito Juarez in Mexico, Simon Bolivar in South America, Jose Rizal in the Philippine Islands, for example. Wherever the need for reasserting the doctrine of right and freedom has emerged, Masons have taken a leading role in the quest for intellectual and moral liberty.

From the scattered Masonic Lodges and congregations of sojourning Masons in our own 13 colonies, the influence of Masonic principles made itself heard through our Declaration of Independence, our Articles of Confederation, and our Constitution with its Bill of Rights. Many of these names are familiar to all-George Washington, John Hancock, Benjamin Franklin, Edmund Randolph-a list of these leaders would constitute an Honor Roll of Freemasonry, and it would include a great portion of our Founding Fathers. Such an Honor Roll must also include Masons who contributed in a less public manner, such as Brother de Montesquier who, as early as 1748, wrote of the necessity for three branches of government and a system of checks and balances between these

branches.

Of course, no listing of honored Masons of colonial times would be complete without paying special tribute to our own Worshipful Brother George Washington. Not only was he an outstanding Mason at the time and a universal choice to become General Grand Master of the Grand Lodges of the country, but he also served as Commander in Chief of the Continental Army, Chairman of the Constitutional Convention, and first President of our new Nation. The principles which he encouraged and were directly responsible for the development of our Republic. We are proud to honor him today on the 250th anniversary of his birth.

Indicative of the future of our form of government were the words of Benjamin Franklin at the conclusion of the Constitutional Convention. As he merged from the meeting room, he was asked what form of government we had. He replied: "A Republic, if you can keep it!"

And that is the question facing our nation today: Can we keep it?

Masons helped to form a nation based on human liberty. Those Masons were knowledgeable and concerned. They realized that the granting of any right implied a concurrent responsibility. Over the centuries we have shown a representation of Masonic Brothers in positions of eminence and authority in our government. However, we have never been able to match the numerical representation and power exercised by the 13 known Masons who signed the Constitution-13 out of a total of 39 signers.

Documents and plans for government as masterfully drafted as our Constitution, however, do not make government; they only make government possible. Governments are made by people, people who are not limited to consideration of the monetary problems of the present but, instead, look to the heritage and tradition of the past and to the unlimited frontiers of the future. These people see the American Eagle, not as a scavenger and eater of carrion, but as a soaring symbol of the ideals of those who founded our country. Free governments are made by people who have the imagination to recognize the glory of the development of a nation, who have full knowledge of their rights as individuals and are ready and willing to devise effective means for the preservation of those rights.

If we as Masons want to assert greater prominence in the governance of our nation, we must first become knowledgeable. Good Masons are informed and responsible citizens who know the issues and are willing to stand up and make themselves heard on matters in accord with the proven principles of our Craft. Good Masons lead the people in exercising our right to vote on candidates and issues. But the key word is "knowledgeable." We need first to educate our youth and our candidates in terms of intellectual rights, individual and civic responsibilities, and moral conduct. We must make Masons in fact rather than Masons in name.

Our Brotherhood has the potential for wielding a great deal of power in our local and national affairs. To do so, we must also make ourselves known and respected among the people. We must let the public know the principles for which we stand and become attractively visible in our communities.

Our nation today needs the active support and participation of every Mason as it did when

our Constitution was formed. While we can never hope to achieve the epoch-making accomplishments of our Brethren in George Washington's time, we must maintain the work which they accomplished. We must remember, too, that in honoring these Founding Fathers, we are truly honoring their adherence to their Masonic ideals and their dedication and zeal.

Today we need to revitalize those ideals and help America return to a new dedication. Many of our people have lost perspective and are viewing this era in terms of a leisure ethic rather a work ethic; they are looking to government for solutions to all their problems rather than depending upon their own convictions and abilities. We are experiencing a decline in respect for law, for morality, for quality, even for truth as a guide to our actions. We are threatened both from without and from within, and once again it becomes the obligation of Masonry to take up our working tools and construct a bulwark of defense that will stand against any adversary.

The solution is within our grasp. We have the knowledge and the materials to shape the future of our Fraternity and to influence the future of the nation and of the world. The way we use our capabilities will determine our destiny. Masonry has always dedicated its efforts toward taking good men-one at a time-and making them better men. Then in periods of distress and social upheaval, these good men, imbued with the philosophy of our Craft, have stepped forward to lead the world back to the concept of liberty and justice. The founders of our country were that sort of men. George Washington, the Father of our Country, was one, as were a great many of those who stood with him when this nation had its precarious birth.

All of us are Masons, and thousands of our government leaders are Masons. If we have truly accepted our Masonic education and our Masonic obligations, we have only to unite our thoughts and actions to create a resurgence of those virtues on which our nation was founded. We need to apply our working tools in our collective pursuit of excellence to meet the problems that lie ahead and to be certain that moral virtue will prevail.

Never in the history of mankind is the inculcation and implementation of the principles and ideals of Masonry so important, and yet apathy, indifference, and complacency are common even within our own ranks. If Masonry is to continue to exist and to be effective, we must relinquish passive principles and become an aggressive vital force to this nation and among its people. Masonry, by its very origin, has no choice. It must be a living, breathing force. Masonry must act through a body of idealistic men applying Masonic principles to a way of life and bringing about the accomplishment of its goals. We must have Masons who will match in fortitude and courage those who faced the rack of the inquisition and the bitter cold of Valley Forge; Masons who are alert and faithful to their convictions and who are ready to struggle to win liberty again in each generation.

We owe this to our country; we owe this to our people and our way of life; we owe it to ourselves; and particularly, we owe it to the leaders of tomorrow. Let us reawaken the sleeping giant-the greatest force for mankind ever conceived in the minds of men. Let us, too, stand up and be counted.

FROM TOOLS TO TEMPLES

by Gerry Hawley

[source unknown - date unknown]

I wish to bring to you today, some thoughts about Masonic working tools, and their speculative role in assisting a Mason to construct his temple of life. The paper in general is based on Canadian Rite Masonry. York Rite Masonry is, however, alluded to as well.

It is evident to an operative mason that skill with, and understanding of, his working tools are an essential component of his ability to exercise his craft. While ever important, skill and care are even more essential in the building of a temple or cathedral.

In one of Ken Follet's latest novels, "Pillars of the Earth" the plot is centered around an operative mason of the twelfth century. This mason, Tom, who had worked on the building of Exeter Cathedral earlier in his career is found reminiscing that:

"At first he had treated it like any other job. He had been angry and resentful when the master builder had warned him that his work was not quite up to standard: he knew himself to be rather more careful than the average mason. But then he realized that the walls of a cathedral had to be not just good, but perfect. This was because the cathedral was for God, and also because the building was so big that the slightest lean in the walls, the merest variation from the actual true and level, could weaken the structure fatally. Tom's resentment turned to fascination. The combination of a hugely ambitious building with merciless attention to the smallest detail had opened his eyes to the wonder of his craft. He learned from the Exeter Master about the importance of proportion, the symbolism of various numbers, and the almost magical formulas for working out the correct width of a wall or the angle of a step in a spiral staircase. Such things captivated him. He was surprised to learn that many masons found them incomprehensible."

Such skill with, and understanding of, the working tools of a speculative Freemason are equally essential in contemplation of the Masonic lessons inculcated in the Lodge, and practiced both inside of the Lodge, and elsewhere.

The noble lessons of the 24 inch Gauge, Common Gavel, Chisel, Square, Level, Plumb rule, Skirret, Pencil, and Compasses, are used to help transform an ordinary man into a Mason. These deserve our repeated consideration and attention as we practice and develop as Masons.

In order to ensure his ability to complete the erection of a magnificent structure based upon a solid foundation, the operative mason must have at his disposal other important tools, some of which have speculative import.

Let me begin by considering both the operative and speculative use of one such tool which you will recognize as no stranger to Freemasonry. On being made a Mason, one is taught that:

"It is customary, at the erection of all stately and superb edifices to lay the foundation stone at the North East corner of the building."

Normally, this cornerstone has engraved or attached, information relating to the date of dedication of the structure, and the names of those closely involved with its design, and

erection. In addition, artifacts, symbols, and significant documents are often contained within the stone.

At the laying of the cornerstone, an important tool of the operative mason is used to spread the cement or mortar that binds this stone to others. That implement is, of course, the trowel.

Some time ago, while studying the ceremony pertaining to Installation, I had occasion to recall to my mind the importance of the working tools of the Craft while reading about the various interpretations and applications of these tools by the speculative Mason. For example, identified in the above work is the fact that a Mason raised in the York Rite is instructed that the working tools of a Master Mason are all of the tools of Masonry indiscriminately – but more especially the trowel.

The use of the trowel by operative masons is well known. The speculative significance of that implement - provides a Freemason a tool to assist him to spread the mortar or cement which binds into a single Brotherhood, men of diverse vocation and interest. Yet, having been so bound by Brotherly Love and affection the body of the Craft takes on the true characteristics of a magnificent edifice - a temple, combining diverse talents, viewpoints, and contributions into one common structure of form and purpose. In its finished state, the Fraternity presents a synergistic conglomerate resulting in a greater good to all, but more especially to the diligent speculative Craftsman whom each of us attempts to emulate, and through such emulation, grow as a man, a Mason, and a positive contributor to society.

From time to time therefore, we should each reflect upon the trowel as the symbolic representation of one of the most important aims of the Craft – the cementing of the Brotherhood of man under the fatherhood of the G.A.O.T.U. Further, let us consider it as one the working tools used as a means to begin building the temple each us strives to complete as we progress along our Masonic pathways. With it we lay the foundation stone and began the commencing of the Brotherhood of the Craft.

THE FIRST GREAT PILLAR

While then the walls of the temple are taking shape let us now turn our attention to a second important component required for the completion of our magnificent edifice.

In addition to the walls, our temple requires further supporting structure in anticipation of the canopy to come. Let us recall to our minds a magnificent passage taken from the lecture on the tracing board. The newly obligated entered apprentice is taught that:

“Our Lodges are supported by [???]. in symmetry and order.”

These three great Pillars of W, S, and B must be fashioned by us as we make progress toward the goal of a completed temple.

Let us now consider the first Great Pillar which is Wisdom, Wisdom to contrive.. Wisdom to conduct us in all our undertakings. – WISDOM – THE PILLAR OF LIGHT.

What is Wisdom? How does a man and a Mason build this Pillar?

Let us return for a moment to our friends the W.T of an E.A. which are, of course, the 24

inch G., the Common G. and the Chis. Right reason dictates that the first great Pillar, naturally should be associated with the T's of the first DÖ but how? What is wisdom?

The following are some thoughts on the nature and application of that divine attribute.

The special character of wisdom among the attainments of the mind is that it something that an individual may grow in, but seemingly not the race.

Wisdom is more frequently and extensively the subject of discussion in the ancient and medieval world than in the modern books. The ancients seem to have not only a greater yearning for wisdom, but also a greater understanding of what wisdom is and how it can be gained. Modern man has been more obsessed with the pursuit of KNOWLEDGE than WISDOM, but knowledge is not wisdom.

Another distinctive mark of wisdom is that it cannot be misused. We do not ordinarily think a man wise unless he acts wisely.

Other forms of learning may separate knowledge from action while wisdom tends to unite them.

In "War and Peace," (Tolstoy - 1865) Pierre learns from 'the Mason' that:

"The highest wisdom is not founded on reason alone, nor on those worldly sciences of physics, chemistry, and the like, into which intellectual knowledge is divided. The highest wisdom is but one science - the science of the whole - the science explaining the whole creation and man's place in it. To receive that science it is necessary to purify and renew one's inner self - and to attain this end we have the light called conscience that God has implanted in our souls."

Wisdom has often been related to light, especially in Freemasonry.

Some Thoughts on Masonic Light- Fiat Lux- John W. Alexander

"The acquisition of light is the highest activity in which a Mason can engage."

"I beg you to observe That the Light of a Master Mason's Lodge is Darkness Visible, serving only to express that gloom which rests upon the prospect of futurity. It is that mysterious veil which the human eye cannot penetrate unless assisted by that light which is from above."

"Let the emblems of mortality which lie before you lead you to contemplate your inevitable destiny and guide your reflections to that most important of all human studies, the knowledge of yourself."

"From a Freemason's point of view, ignorance is a sin."

"Men are said to be in pursuit of knowledge. They are said to search for knowledge. They are said to be on a quest for knowledge. They describe themselves as seekers after knowledge. All these idioms suggest the same thing: that the knowledge already exists but men have not found it yet. No man ever says he has created knowledge, for, of course, he cannot. What he does is to observe certain facts. He then draws conclusions from these facts, tests the conclusions in practice and, when they are proven to be true, he calls the conclusions knowledge. Our ritual tells us that knowledge is obtained by degrees and that wisdom dwells in contemplation. This tells us straight away that there is a distinction between the two. Of course, we could work

that out for ourselves anyway. After all it was knowledge that gave us the use of tobacco. Given its affects on our hearts and lungs, by no stretch of the imagination could it be cited wisdom. Knowledge taught us to refine iron and then to smelt it to make steel. But steel can be used as readily to make swords as to make plowshares. And the same principles of aerodynamics that keep a 747 in the air, kept the Lancaster bomber there, too. Knowledge is not an unmixed blessing. It blesses or curses us according to how it is used. And the discoverer is not always the eventual user. Moreover, the uses to which his work is put are not always what the discoverer intended. Einstein is reputed to have said that had he known that the Theory of Relativity would have been helpful in making an atomic bomb, he would rather have been a locksmith than a physicist."

Knowledge, you see is only half the story. It is only the awareness that certain facts are true. The other half - the more important half - is the understanding of the implications of that awareness; the understanding of how the data are connected; how the facts relate to one another, how they affect one another and how their application will affect men and their environment. This understanding is what we call wisdom. It can be measured by the use to which knowledge is put, the user showing more or less wisdom according to whether his use of the knowledge helps or harms his fellows.

If this is true of physical knowledge, how much more so is it true of spiritual knowledge or enlightenment. A wise Brother describes wisdom in this way:

"Merely to know certain facts about the hidden side of life profits nothing, unless the knowledge is allowed to influence and adapt our method of living to the truths disclosed." Then the knowledge becomes transmuted into wisdom" (1)

This has been pretty heavy material. To provide a different perspective on the nature of wisdom I refer to Robert Fulghum, who writes:

"All I really needed to know about how to live and what to do and how to be I learned in kindergarten. Wisdom was not at the top of the graduate-school mountain, but there in the sand pile at Sunday-School. These are the things I learned:

Share everything. Play fair Don't hit people Put things back where you found them. Clean up your own mess. Don't take things that are not yours. Say you are sorry when you hurt somebody. Wash your hands before you eat. Flush Warm cookies and cold milk are good for you. Live a balanced life - learn some and think some and draw and paint and sing and dance and play and work every day some. Take a nap every afternoon. When you go out into the world, watch out for traffic, hold hands, and stick together. Be aware of wonder. Remember the little seed in the styrofoam cup: The roots go down and the plant goes up and nobody really knows how or why, but we are all like that. Goldfish and hamsters and white mice and even the little seed in the styrofoam cup - they all die. So do we. And then remember the Dick-and-Jane books and the first word you learned - the biggest word of all - LOOK.

Everything you need to know is in there somewhere, The Golden Rule and love and basic sanitation. Ecology and politics and equality and sane living.

Take any of those terms and extrapolate it into sophisticated adult terms and apply it to your family life or your work or your government or your world and it holds true and

clear and firm. Think of what a better world it would be if we all - the whole world - had cookies and milk about three o'clock every afternoon and then lay down with our blankies for a nap. Or if all governments had as a basic policy to always put things back where they found them and to clean up their own mess.

And it is still true, no matter how old you are - when you go out into the world it is best to hold hands and stick together." (2)

Are we any the wiser for all of this? WISDOM, it seems, is the use of the essential foundation of knowledge which is developed by investigation, contemplation, and eventual understanding. Let us once again turn to the working tools and apply those of the E.A. in the enhancement of Knowledge based on accuracy, through the application of effort, and the practice of perseverance to the eventual growth and maturity of knowledge, experience, and judgment leading to the ability to make decisions and take action which will raise ignorance, from despair, and establish happiness in the paths of science. In other words.. establish W in US to be applied to take advantage of our knowledge and experience as we mature as men and Masons.

Let us therefore reflect on the W.T. of Masonry as we continue to build our temple, and more particularly on the W.T of an EA, as the means to complete our first Great P. W to contrive, W to conduct us in all our undertakings, W to apply right reason in our dealings with our Masonic Brethren, and in our daily lives outside of these ancient walls.

THE LESSER PILLARS

Let us continue with respect to some of the teachings associated with the working tools of the speculative Freemason, and more especially with the application of those tools in designing, building, and furnishing our individual temples. Earlier, the laying of the cornerstone, and the cementing of the walls of fraternal feelings was explored.

Next we began to look at the raising of the three pillars which support our temple, with a particular emphasis on the nature and significance of the first pillar, the pillar of wisdom.

I should like to emphasize that the building of our individual temples is, in my view, the crux of the intent of Freemasonry, and should be a labor of joy and love. It should be energetically and enthusiastically pursued in accordance with a self disciplined and self initiated plan for life. For as I recently read in a message from a fortune cookie:

"The important thing about your lot in life is whether you use it for building or parking."

I will now reflect on the construction of the two remaining pillars which are essential to that well structured edifice each Freemason should successfully erect as he labors through his Masonic career, and I will describe the application of the working tools of the speculative Freemason to these important tasks.

The second pillar, represented in our Lodges by the Senior Warden, is denoted the pillar of strength. Strength to support us under all our difficulties. In the lecture of the first degree strength is depicted as represented by Hiram, King of Tyre who is recognized for supporting the building of the temple of Solomon, by supplying the men and materials necessary for its construction.

Brethren, in my view, an essential component in our lives is the development and

maintenance of our strength in the Masonic sense, a support structure which includes our families, our friends, our coworkers, our business contacts, even our public agencies, but more especially our Brethren in Masonry. Throughout the ages

Our Fraternity has been noted for its desire and ability to provide support to its members, and their widows and orphans. From the beginning, a newly initiated Mason is carefully taught the importance of charity, and his duty to relieve the difficulties and soothe the afflictions of his Brethren and fellows. It seems to me that one of the best investments a Mason can make is to labor long and hard to establish his pillar of strength, a pillar that, when need exists, will repay dividends of priceless value, even to the point of preventing the destruction of the edifice which we strive so hard to complete.

Brethren, previously it was demonstrated that the tools essential to the construction of our pillar of wisdom were those of the entered apprentice. What tools are best suited for the construction of our second pillar? From an operative perspective, it is my understanding that, given the necessary quality of its substance, a pillar of support will exhibit its maximum strength when it is properly installed in a perfectly plumb position, at a perfect right angle to its foundation, and such that the supported structure is also at a right angle to the pillar and proved horizontal. Thus the square, level, and plumb rule are important in its construction. From a speculative sense these tools of the Fellowcraft are essential in the construction of our pillar of support. We build that support of our Brethren and fellows by acting with them on the square, by meeting with them on the level, as friends and Brothers, and by carrying ourselves uprightly in our lives.

The third pillar, represented by the Junior Warden, and in the lecture, by Hiram Abif, is denoted the pillar of beauty—beauty to adorn the inward man. As with the other pillars this inward beauty is essential to the support of our temple—and most of us, by looking in the mirror, can attest that it is indeed inner beauty that we must be acquiring as we undertake our Masonic labors. But what is that inner beauty, and why is it of special significance to us?

The charge in the first degree provides some insight here as it admonishes the entered apprentice to “be especially careful to maintain in their fullest splendor, those truly Masonic ornaments, benevolence and charity.” The man who truly possesses inward beauty, reflects these and other excellencies of character, many of which are summarized in the general charge given at installation. At the risk of detracting from the eloquent language of that work, let me remind you of some of these ornaments of inward beauty. Inner beauty is exemplified in the man who is: dedicated to duty, pious without being hypocritical, benevolent without being ostentatious, friendly, fun loving, courageous, free from superstition, faithful, worshipful, perfectionist, tolerant, virtuous, diligent, industrious; and fulfilled through Brotherly Love, Relief, and Truth. Such are the qualities of inner beauty which we, as Masons, are charged to pursue. A challenge indeed!

I have outlined earlier some of the ornaments comprising the inner beauty represented by the third pillar. The speculative interpretation of the working tools of the Master Mason provides some clues as to how to best construct our pillar of beauty.

The skirret, pencil, and compasses, so we are told, are applied to our morals to point out a straight and undeviating line of conduct, to tell us that we must render an account of that conduct to the Most High, and that we, ultimately, face either reward or punishment in

respect to that conduct. All this is to teach us to act according to the laws of the Divine Creator which I believe, by so doing, will ensure the raising of a well established pillar of beauty. Each of us then will indeed be an ornament to our grand society, by demonstrating those excellencies of character so appropriately promoted through our Masonic teachings.

Brethren, let each of us strive to complete our individual pillars of wisdom, of strength and of beauty, and in so doing we will, by a natural tendency, support our Brethren in the completion of their own, and further the erection of our magnificent temple.

THE CANOPY

Now that we have considered the building of the walls and pillars of our temple we will move upward to the covering; the celestial canopy.

I have related the building of the walls and the pillars to the common working tools associated with Freemasonry. It should be understood that “all of the tools of Masonry indiscriminately” are required by the Master Mason to assist in the completion of his temple, and as we approach the construction of the canopy we call on other assistance.

In order to reach the summit of our canopy, we use Jacob's ladder, which as the lecture in the first degree tells us, rests on the foundation of the volume of the sacred law. As we ascend this ladder we collect the benefits of development of the three principal rungs namely faith, hope, and charity. The development and practice of these virtues in conjunction with the others illustrated earlier provide us with the skill and resolve to complete a canopy which is able to provide us an umbrella of protection from evil influences, support to and from our Brethren and their widows and orphans, and a clear direction for the development of our individual and collective souls toward their final destiny.

Taken as a whole, the creation of this temple requires a lifetime of effort and by definition, is necessarily incomplete. Once the basic walls, supporting structure, and canopy are in place we cannot be complacent. For the remainder of the time allowed us by the Most High we should spend in ever strengthening and beautifying our glorious edifice. As such labor progresses one can ultimately begin to pay more attention to the interior of the temple; the ornaments, furniture, and jewels which contribute to its overall value and effect.

As speculative Freemasons, each of us are sworn to be builders of ourselves and of other men. We must be active builders; skilled craftsmen laboring on our personal temples of life. In this sense, we must all take great care to labor in a positive rather than a negative context. I am reminded of the following verse published in the “Antient News”(Surrey B.C.):

“I watched them tearing a building down, A gang of men in a busy town, With a ho-heave-ho and a lusty yell, They swung a beam and the sidewall fell, I asked the foreman: “Are those men skilled? And the men you'd hire if you had to build?” He gave a laugh and sad: “No indeed! Just common labor is all I need. I can easily wreck in a day or two What builders have taken a year to do!” And I thought to myself as I went my way, Which of these roles have I tried to play? Am I a builder who works with care?”

Measuring my life by the rule and square? Am I shaping my deed to a well made plan, Patiently doing the best I can? Or am I a wrecker who walks the town, Content with the labor of tearing down?"

Brethren, may we all be builders!

I hope that this paper has provided to you a perspective on speculative Freemasonry that illustrates the application of some of the elements of our ritual into our daily lives. Let each of us remember and apply our working tools so as to best progress toward our ultimate Masonic goal Ö to be happy ourselves, and to communicate that happiness to others.

FOOTNOTES

1. Walter L. Wilmshurst. The Meaning of Masonry. Bell Publishing Company, 1980: 182.
2. Fulghum, Robert. All I Really Needed to Know I Learned in Kindergarten. Villard Books, New York, 1989.

FREEMASONRY UNDER ATTACK

by Robert R. Collins, Jr.

The Philalethes - June 1989

Previous to becoming a Freemason I thought the only opposition to our Fraternity came from the Catholic Church. I had never heard of the "Morgan Affair" or the Anti-Masonic Party. Growing up, Masons in my neighborhood were always held in the highest esteem. Since becoming a Mason I have been surprised at the opposition that has arisen against us. Let me add that since becoming a member I have had no cause to alter my childhood opinion of this great institution.

Alas, there are those who still would try to divide and destroy us. The latest in our country is on Rev. John Ankerberg who, along with a renegade Past Master from a Maryland Lodge, attempted to smear our image on a public TV channel.

This paper does not concern just one minister or even Masonry in our own country, but it is about the Methodist Conference in Great Britain, which has recently taken us to task. In July 1986, while visiting the Wesley Memorial Chapel on City Road in London, my attention was attracted to the following headline in the weekly publication, The Methodist Recorder: "Masons: Report Not Blanket Rejection." After reading the article my appetite was whetted to look deeper into this matter.

Although our philanthropy is well known in both our country and Great Britain for our generous contributions to various charities, for our English Brethren are no less generous than we, yet we alone of all fraternal organizations are viewed with suspicion and distrust. This seems to be more pronounced in England in the general public, as well as the Methodist Church. Some of the ill will directed at Freemasonry can no doubt be traced to the book The Brotherhood written by Stephen Knight and published in 1983. This purported exposÈ of our Order has certainly had its impact on British society.

The issue of Masonic influence on the Methodist Church was raised at the 1984

Conference by a small synod from Cornwall. Some of the so-called evidence was that the church had a duty to protect its members from heresy, no matter where it came from. Mr. Michael Prowting, a Methodist minister stated: "Our people are confused and need some guidance." The charge was also made that in Masonic liturgy were prayers to Lucifer and Jesus Christ was among a list of prophets and that Methodists were disturbed when well-known Masons were proposed for circuit and local church appointments. This seemed to be the crux on which the inquiry was to be established.

The report was remanded to the Faith and Order Committee for a thorough investigation of the charges, and a recommendation to be presented at the 1985 Conference. Dr. David Stacey, the convener of the committee noted that secrecy did not exist. There is much printed matter concerning Masonry if one wishes to avail themselves of it. He seemed less than enthusiastic to carry out the work needed for the report. Since his committee was broke, he asked the question about where was the money coming from to finance the effort?

Obviously the money was made available and Dr. Stacey and his committee did present a very lengthy report, "Guidance to Methodists on Freemasonry," at the 1985 Conference. It is evident from the report the committee availed itself of several books about, and some probably by, Freemasons. To its credit it did communicate with the Grand Secretary in England, Commander Higham, for his input into its deliberations and to correct any errors of fact that might occur.

The report that was presented to the 1985 Conference consisted of 24 separate articles, and I will list each one here. Several of them were in no way critical of our Fraternity. They pointed out our three great principles of Brotherly Love, Relief, and Truth, that our members must believe in a Supreme Being and be of good report. They speak of our respect for the laws of the land in which we live and work and of our generosity in giving to Masonic and non-Masonic charities. They also acknowledge our condemnation of trying to promote our own interests or that of Brothers by reason of our Masonic affiliation, and yet that is one of the charges leveled against us by much of British society.

Article 9 condemns us as being discriminatory in our membership because it is restricted to men only and is not opened to those who are handicapped, while in the same breath they acknowledge that they have been given evidence of Lodges which include handicapped members and men of different races and religions.

Article 10 alleges that church business, including the stationing of ministers, is discussed and decided in Lodge meetings. The Grand Secretary refuted this, because in English Lodges, as well as our own, the discussion of religion and politics is not allowed.

Article 11 says that suspicions about the Fraternity abound because of the excessive secrecy practiced by the society. One of their peeves is that there are no public lists of members or Lodges. This nefarious charge is negated by the availability of any number of books on Freemasonry, by the cooperation of Commander Higham, and since 1799 no secret societies have been permitted by law to meet in Great Britain, and until twenty years ago a listing of the membership had to be presented annually to the police.

Articles 13-15 takes the Fraternity to task concerning the oaths we are required to take. While acknowledging that the oaths are of such a nature that they would never be

inflicted, they are disturbed that solemn words and phrases are used just to add color to penalties and obligations that cannot be enforced. They acknowledge that in 1964 an alternative form of the oath was approved by Grand Lodge in response to Masonic concerns; in it the candidate vows only to bear in mind the traditional penalties. This form has not been widely adopted. By innuendo they assert that our Masonic membership takes precedence over all other commitments, including our Christian commitments. Our English Brethren deny this charge as vociferously as each of here would do.

Articles 17-21 are concerned with theological questions raised by our ritualistic work. They are fearful that although we claim not to be a religion or a religious movement, yet they see a great danger that Freemasonry may compete strongly with Christianity and that a Freemason may find himself compromising his Christian beliefs. The strongest objection they make is in Article 20 over the use in the Royal Arch Degree of the name of the Supreme Being, "Jahbulon." Their contention is that this word is a clear example of syncretism, and attempt to unite different religions in one, which Christians cannot accept. They aver that the word is a composite of Gods of different religions the explanation of which, modern scholars say is wrong.

Brother Ronald Harris, in his letter to the President of the Methodist Conference, gives a much deeper meaning to the word, which the Faith and Order Committee failed to explain to the Conference. He explained that the word was built on the name of God in four languages: Chaldean, Hebrew, Syriac, and Egyptian. "Jah" is the Chaldean name for God. "Bul" is a Syriac word meaning Lord, All Powerful, and is compounded to mean Lord of Heaven and on High. "ON" is an Egyptian word signifying Father of All, and it is also Hebrew for might and power. It expresses the omnipotence of the Father of All. All these significations are collected thus: "I Am and Shall Be; Lord in Heaven and on High; Father of All."

Article 22 flatly asserts that Methodists should not become Freemasons.

Article 23 recognizes that there are many loyal and sincere Methodists who are Freemasons, whose commitment to Christ is unquestioned and who see no incompatibility in their membership of the church and the Fraternity. They recommend that Methodists who choose to remain Freemasons should, on appropriate occasions, declare their membership in order to remove suspicion and distrust.

Article 24 states that Freemasons Lodges or meetings for Masonic purposes cannot be held on Methodist premises. If a Freemasons' Lodge requests a service to be held on Methodist premises, the trustees may either with-hold permission or grant permission on the following conditions: 1. The service will be one of public Christian worship, held in accordance with Methodist practice; 2. The contents of the service shall be first seen and approved by the Superintendent and 3. It shall be conducted by a person appointed by the Superintendent.

This then is a condensed version of the charges voiced against the Craft. From the tone of some of the speakers favoring the adoption of the report, their prejudice was apparent. They believed the worst about us and I think nothing would alter their opinion.

There were a number of memorials that were received for consideration at the 1986 Conference from various Circuits opposing the report, but the Committee on Memorials

rejected each one out-of-hand as not containing an accurate representation of the report. The only thing that I can find that was accepted by the Memorials Committee was one resolution contained in a memorial from the Doncaster Circuit. That reads: “While declaring that the report does express reservations about Methodists becoming and remaining Freemasons, it should not be interpreted as stating that Freemasonry is not compatible with membership of The Methodist Church.” The committee accepted this part of the memorial as being an accurate interpretation of the intent of the report as a whole.

Needless to say, the debate on this report attracted a lot of attention from the news media as well as observers from other denominations in Great Britain. The Methodist Conference in Ireland had a similar report to consider. It refused to adopt the report, but it did agree to the following amendment: “Whilst recognizing the privilege of members of the Methodist Church in Ireland to exercise the right of individual conscience in joining any organization or society outside the church, the Conference would ask all Methodists to ensure that membership of any such organization or society does not compromise their commitment to Christ and His Church.”

The United Reform Church issued a lengthy report of its own in which it detailed the origins of Freemasonry. It was by no means a derogatory report. It acknowledged the integrity of those who are Masons and of their charitable works, noting that in this respect they put many of their fellow Christians to shame. On the other hand, the report noted that the lack of understanding was not entirely the fault of those outside the Craft. Secrecy is bound to create suspicion however found, and it is in the interests of Masons to make clear how far their obligation to keep secrets is supposed to go.

The Grand Secretary welcomed the report from the United Reform Church saying: “The report is open-minded. It shows that, although there is still a need for better understanding between Freemasons and non-Masons in the United Reform Church, there is nothing incompatible between Freemasonry and Christianity.”

A motion was introduced asking Unitarians to examine their consciences as to the compatibility of being a Freemason and a Unitarian. This motion was soundly defeated as being against the free tradition of the Assembly.

The General Synod of the Church of England has appointed a working group to inquire into Freemasonry and Christianity. The Grand Master, while deeply disappointed at this development, was nevertheless encouraged at first reports, which confirm that the group is open-minded and intent on testing any evidence which may be offered. He feels that Masonry will get a fair hearing from this church. It might be noted here that this committee has on it two clergymen who are also Masons. [The report was extremely derogatory and has touched off a nasty debate that will last for years to come. Editor.]

When I first communicated with Brother Ronald Harris, the Secretary of “The Methodist Freemason” organization, I asked him three questions: 1. What has been the short-term effects of this resolution? 2. What might be the long-term result? 3. What response might be expected from the Craft? His answer to my first question was that it wouldn't have much influence on members of the pew because the vast majority did not know or care about what goes on at Conference. He injected the opinion here that he believed it was the left-wing elements in the church who sought to be delegates to the Conference and whom

today he thought formed a majority. He only knows of one Brother who has left the Fraternity as a result of the report, but he knows of several who have left the church.

Questions 2 and 3 he answers thus: "The long-term effect? I think the report will be forgotten until someone chooses to raise it again, unless we are seen to make a stand and there is a movement now which emanates from Grand Lodge to the effect that we should stand up and be seen. Previous policy had always been finger on lip."

Needless to say the emergence of the organization "The Methodist Freemasons" is a direct result of the report adopted by the 1985 Methodist Conference. While the organization serves to unite Methodist Freemasons and afford them a forum in which to express their views and opinions, its primary purpose is to eventually have this report rescinded. It is my opinion, from the articles I have read, written by Brother Harris and his fervor in pursuing this situation, that the Conference has a very able adversary, with the tenacity of a fabled English Bulldog, to contend with.

Freemasonry has not always been anathema to Methodism. Some of the irony noted here is that in 1917 the Epworth Lodge was founded expressly for Methodists. It was formed principally to afford Methodist ministers the opportunity to go through the chairs. There are now eight associated Epworth Lodges. Brother Samuel Wesley was the first Grand Organist from 1812-17. There were several prominent Masons in the Irish branch of the Wesley family, one of whom was Garret Wesley, the First Earl of Mornington. He wanted to make Charles Wesley his heir but was turned down by Charles' father. Had this adoption been allowed, one could speculate that the great hymn writer might well have become a member of the Craft.

Sharing John Wesley's tomb in the graveyard of the Wesleyan Memorial Chapel in London is the man who wrote the hymn that is used as an ode in English Royal Arch Masonry. Last but not least, gracing the south wall of this Citadel of Methodism is a beautiful stained glass window, a gift from the Freemasons of Great Britain to the memory of the men and women of the British Empire who gave their lives in the First World War.

I will close by quoting the last paragraph from an address by Brother Richard Tydeman, P.G.C.:

"Long may the historic and honorable connection between the Church and the Craft continue. May our religion help us to see the importance of the Third Dimension of Life in its true proportion and may Freemasonry, by remaining true to its principles, inspire the world with reverence and love for that Great Architect of the Universe, by whom and for whom alone, we build our churches and our lives, by whose love we are sustained and by whose Hand we are guided. To Him, be all Honor, Glory, Dominion and Praise, henceforth and evermore."

FREEMASONRY Ö UNIVERSAL BROTHERHOOD

by Mervin b. Hogan, FPS

The Philalethes - October 1991

Charity is silence when your words would hurt.
It's patience when your neighbor's curt,

It's deafness when the scandal flows.
Charity is thoughtfulness for another's woes,
It's promptness when stern duty calls,
It's courage when misfortune falls.

Anon.

The candidate meets faith, hope, and charity face to face as the Lodge seriously presents them to his consideration as three great pillars upholding mortal life. Brotherhood is very easy to talk about, but its actual implementation is quite another matter. Some thoughtful person cautioned us briefly of this fact by the simple lines above intimating that charity is a vital attribute of Brotherhood. Furthering this great virtue, some other forgotten student of man's innate nature directed our due attention to the essential endeavor titled "Let Each Man Learn to Know Himself:"

Let each man learn to know himself; To gain that knowledge let him labor, Improve those failings in himself Which he condemns so in his neighbor. How lenient our own faults we view, And conscience's voice adeptly smother, Yet, oh, how harshly we review The self-same failings in another! And if you meet an erring one Whose deeds are blamable and thoughtless Consider, ere you cast the stone, If you yourself are pure and faultless. Oh list to that small voice within, Whose whisperings oft make men confounded, And trumpet not another's sin; You'd blush deep if your own were sounded And in self judgment if you find Your deeds to others' are superior, To you has Providence been kind, As you should be to those inferior. Example sheds a genial ray Of light which men are apt to borrow, So first improve yourself today And then improve your friends tomorrow.

The state of Brotherhood is materially stressed by the chasm separating poverty and wealth. One of the frustrating aspects of life is the endeavor to understand the reason for affluence and destitution in the Supreme Architect's Grand Plan of Mortality. If we could but see beyond real estate and livestock, inflation and depression, stocks and bonds, debit and credit, or speculation in financial matters, to a realm rich in intellectual and spiritual opportunity, to a haven where material and physical things assumed so little personal worth that worldly prosperity would no longer be coveted! Maybe then we could grasp a clearer concept of immaterial or intangible charity.

Independent thinkers and analysts with penetrating discernment, of the strain typified by Henry Thoreau, have endeavored to advise and guide us to the Utopia where materialism is of minimal consequence. It was Thoreau who admonished us: "A man is rich in proportion to the number of things he can afford to let alone." A related but somewhat different concept was intimated by Joseph de La Vega in 1688: "Profits on the exchange are the treasures of goblins. At one time they may be carbuncle stones, then coals, then diamonds, then flint stones, then morning dew, then tears. "

The Great Master, Jesus of Nazareth, projected his charitable sympathy and understanding to the rich as well as the poor. He pointed out that each may be poor and each may be rich, but each in a widely differing sense. His view is dramatically conveyed to us in the parable of The Rich Man and The Beggar (Luke 16:19-31).

The presentation is in perfect accord with Masonry. The first scene of the drama is set in Palestine and is a tableau; not a word is spoken. The characters are restricted to an unnamed rich man and Lazarus, a beggar.

The first wears impressive garments, “purple and fine linen;” eats “sumptuously every day,” his larder laden with choice food; and enjoys the attention of numerous servants. A mansion is set in a beautiful garden enclosed by a high stone wall. A watchman stands at the gate, allowing the neighboring rich to come and go at will but keeping the poor without the gate.

A dirty, crippled beggar with few and ragged clothes lies at the gate. He has many running sores which scrawny, emaciated dogs are licking in their desperate need for food. He is carried to the gate each day and daily he pleads for “the crumbs which fall from the rich man's table. “ Occasionally a sympathetic and kind hearted servant permits him and the dogs to search through the garbage for food.

By this presentation affluence and destitution are strikingly contrasted.

The drama's second scene represents two places of abode in the hereafter: heaven and hell. In heaven is Lazarus, in the bosom of Abraham. He had died on earth, his body likely eaten by the starving dogs, but his spirit guided to heaven by angels. The rich man is in hell. At his death an expensive and elaborate funeral attended the interment of his body, but no angels appeared to direct him to his anticipated heavenly mansion. After doggedly pursuing a long and arduous journey, he finally realized he was in hell.

As the curtain rises, the rich man calls, “Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. “ Abraham replies, “Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. “ Abraham then points out the basic and critical seriousness of the situation, “And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. “

With racking pangs of remorse the rich man grasps the fact he had unwittingly inched his way to hell by his own choice of devoting his life to worldly things and disregarding the opportunity to develop his inner self. Actuated by sympathetic charity, he could still think of others. He says, “I pray thee therefore, Father, that thou wouldest send him to my father's house: For I have five Brethren; that he may testify unto them, lest they also come into this place of torment. “

The ramified significance of the Holy Scriptures is then stressed by Abraham as he replies, “They have Moses and the prophets; let them hear them.” With a full awareness of human skepticism, the rich man pleads, “Nay, father Abraham: but if one went unto them from the dead, they will repent.” With shattering and inexorable finality, Abraham informs him. “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”

The curtain falls; the drama is ended.

These two scenes stir our sympathies; first, for Lazarus in his dire poverty and, secondly, for the rich man because of the terrible barrier between him and heaven. As we analyze the action, we fully realize the rich man plays the leading role: Lazarus has only the supporting role which provides the desired contrast.

If the rich man had lived his life more understandingly and comprehensively, he would have avoided hell and Lazarus would have had a more tolerable life. This result would not have been assuredly accomplished by the simple materialistic or tangible approach of giving Lazarus more edible garbage or even paying for the medical services he so sadly needed. Lazarus would have benefited immeasurably in the physical sense, but the rich man would likely have been building the same abyss between them with that view of charity, since his actions could have been the outward expression of selfish altruism.

The rich man's key lay in implanting within his heart and investing his actions with the genuine and true note of intrinsic sympathy and consecrating his life to the service of others with no thought or anticipation of personal reward. His possessed riches didn't necessarily retard or restrict him from such human service; they could have actually furthered and promoted that very attainment. His abode in hell was empty and repulsive because his only acquisitions during his lifetime had been worldly possessions which he could not take with him.

The sincere giving of one's wholehearted self without expectation of recompense of any kind is a true expression of sympathy and charity. This bestowal is like the two-edged sword of Masonry: it confers sympathy on both the receiver and the giver. The rich man and Lazarus could each have benefited handsomely had the man of wealth seen fit to practice this form of charity. Each could have been rich in life as well as in heaven, and the spirit of true Brotherhood could have existed between them.

The concepts and interpretation of charity are governed by at least three related factors: the spirit and action of the donor, the attitude and performance of the recipient, and the orderly and just dispensing of substance from the contributor to the receiver

Everyone of us owes his life to some one else. The days of our infancy, childhood and our basic educational training, as the very minimum, are true gifts to us from a generous source outside ourselves. We are beholden to the Supreme Architect for all we are or have: life, health, talents, food, raiment, and every material bauble. We are but stewards of those fundamental endowments of our lives, talents, and time; no other than accountable custodians for a terribly brief period of the Grand Designer's gifts. With this restriction in mind, we are less inclined to a self-centered interest in our personal talents and material things; experiencing a great desire and urge to give of ourselves.

A contributor ought to be ever heedful that charity should never be restricted solely to the giving of physical substance. With sympathetic warmth and understanding, we should be concerned with such situations as broken hearts that ache to be comforted, vital opportunities for employment and work which need to be created, instructive and motivating paths of behavior that require blazing, sincere words of encouragement and appreciation that ought to be uttered, together with exemplary lives of high principled conduct which must be demonstrated.

Then we perceive, realize and practice true Masonic charity in the vital spirit of Brotherhood.

FREE WILL AND ACCORD

by Stanley K. Sproul, DDGM

[source unknown - date unknown]

In the October 1980 issue of the Grand Lodge Bulletin(1), the editor, a Past Grand Master, related an experience he had when he went to visit his daughter and son-in-law who live in Naples. His son-in-law was considering joining a Masonic Lodge that he had been invited to join. This Lodge was having a membership drive, and as is stated, the pressure was very pronounced. The editor pointed out to his son-in-law that a regular Masonic Lodge never invites men to join but the initiative has to come from the person who looked for association with the Order and who would be accepted, not because the Lodge wanted to increase its membership but because he was a person “of good report” and who would stand up under investigation.

This freewill and accord rule is a part of the ancient usage and custom of the Order. Where did it arise? There is nothing in our present Constitution that indicates there is such a rule. However, in the form a candidate must sign, before his initiation he declares that his application is entirely voluntary. Also he declares that “unbiased by improper solicitation of friends I do freely and voluntarily offer myself Ö”

In the old operative lodges the craft was passed on from father to son. After a period of apprenticeship, the son would obtain his “freedom,” and in the lodge would give a simple oath of fidelity to the King, the Master, and the Craft and Guild. So long as the lad was apprenticed, he would automatically join the lodge to become an E.A., and then F.C., or Master, because these were essential stages in his craft career. The question did not enter into the operative system.

There is no record in the early non-operative or speculative Lodges concerning this. However, sometime between 1730 and 1760, it became common practice for each candidate to sign before being admitted, a declaration that it was of his own free “will and accord.” In the 1772 edition of Preston's Illustrations of Masonry we find this declaration that was signed by every candidate previous to his initiation:

I, A. B., do seriously declare, upon my honor, that unbiased by friends and uninfluenced by mercenary motives, I freely and voluntarily offer myself a candidate for the mysteries of Masonry.(2)

In the 1815 Book of Constitution of the United Grand Lodge of England we find these words:

IO being free by birth, and of the full age of twenty-one years, do declare that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Masonry.
(3)

This brings up the question: “Is there a worthy motive that can be used to influence the prospective member, or is there a difference to be drawn between solicitation and improper solicitation?” Harry Carr suggests that unless a man has expressed a proper interest in the Craft, asking the kind of questions fully indicative of his interest, any suggestion that he ought to join would be improper solicitation. He suggests three rules to

be followed:

1. The prospective Candidate must have opened the discussion himself.
2. Do not make it easy for him. After he has read and heard all the information that you may properly give him, do not offer to propose him until you have full evidence of his interest and intention.
3. If you have the slightest grounds to suspect his reasons for wanting to join the Craft, any kind of help would be 'improper solicitation. (4)

Dwight L. Smith in his book *Why This Confusion in The Temple?* discusses this proposition:

Abandon the “free will and accord” rule which has placed our Craft far above the mine run of societies and permit outright solicitation. (5)

Everyone at one time or another, Smith states, has heard the suggestion that Masonry will have to keep up with the times and invite “top-flight” men to join the Fraternity. This wouldn't mean an outright membership campaign, but would be very selective. He also points out that

Ö every responsible Master Mason thinks he would invite only the cream of the community Ö But what reason do we have for thinking that our membership at large, representing all walks of life and all strata of society, would confine its efforts to the cream of the community (6)

The time honored rule of no solicitation and no invitation; the principle of free will and accord - these can be understood by any Mason. A diluted rule in which there would be just a wee bit of solicitation and a wee bit of invitation, and in which free will and accord would no longer mean what it says - that can be understood by no one. (7)

It cannot be denied that this principle of our Craft has sometimes been violated. This may have been done in good faith, in the mistaken belief that membership numbers spell success or failure. In one sense Grand Lodge supports this belief by the statistical reporting of membership numbers, and the concern sometimes shown for a decrease in the Masonic population.

Our concordant bodies, whose candidates come from our Masonic Brethren, also apply pressure to increase the number of candidates for our Fraternity, so that they in turn can bring their membership up to some fictional target figure.

One other problem exists that I think should concern us. Have we become so secretive that the population at large does not know we exist? How can a good prospect show interest in a group of which he knows nothing? In days past, most of the leaders in the community and in industry were Masons, and everyone 'knew they were Masons. Men wanted to join because of what they saw in these men, and to become a part of it. I'm not suggesting we advertise as some jurisdictions have done in the U.S.A. but what is wrong in reporting to the population at large the election and installation of a Worshipful Master, Senior and Junior Wardens, District Deputy or Grand Master, the granting of a scholarship to a local student, or the presentation of a 50-year jewel? There are a number of occasions in every area where this should be done to educate the public to the fact that we are not just another service club.

Our forefathers, if they were concerned with membership numbers, wouldn't have instituted a free will and accord rule, for that certainly is not a rule that produces new candidates. To revert then to the thoughts of those who instituted speculative Masonry, we have to divorce ourselves of concern over numbers, and put all our efforts into practicing the fundamental principles of Brotherly Love, Relief, and Truth, or to practice such time-honored virtues as faith, hope and charity, temperance, fortitude, prudence and justice.

FOOTNOTES

1. Collett, "An Italian Experience," Grand Lodge Bulletin, Vol. 46, No. 1.
2. Carr, The Freemason at Work, p. 133.
3. Ibid.
4. Carr, The Freemason at work, p. 134
5. Smith, Why This Confusion In The Temple? pp. 4 & 9
6. Ibid., p. 13
7. loc. cit.

BIBLIOGRAPHY

- Carr, Harry, The Freemason at Work, London & Abingdon: Burgess & Son, 1976
- Collett, W. J., "An Italian Experience," Grand Lodge Bulletin, Vol. 46, No. 1, Calgary: The Grand Lodge of Alberta, October, 1980
- Smith, Dwight L., Why This Confusion In The Temple?, Washington: The Masonic Service Association, 1970

GRAND LODGE - TITLES

by Ralph A. Herbold

Southern California Research Lodge - December 1991

Was recently asked by a Brother as to the proper way to correspond with a Grand Lodge officer to which I replied that I had been writing to Grand Masters and Grand Secretaries for a good many years and always used the term Brother - in the greeting but showing the title in the letter address but not on the envelope and could not recall ever having any comment.

And I say this with the full realization that our Monitor says: "Marshal then says: 'Worshipful Master, I have the honor to present the Most Worshipful Ö Ö, Grand Master of Masons in California.'"

Evidently not universal for here is what Brother Ralph Berry, (then) M. W. G. Master Vermont, is quoted as saying in the October 1991 "Further Light" of the Florida Lodge of Research:

I have been concerned for some time relative to the use of titles, Most Worshipful, Right Worshipful and Worshipful. There is no question but that these titles are rightly assigned to certain Grand Lodge officers, both present and past, along with the Masters and Past Masters of the Particular Lodges. However through misunderstanding, these titles are sometimes used in connection with the Brother

himself, e.g., Right Worshipful Brother John E. Doe, District Deputy Grand Master. The correct designation is, of course, Brother John E. Doe, Right Worshipful District Deputy Grand Master - for all Brother Masons are on the level and equal.

Brother Berry ruled as a Grand Master's Decision, that the titles of Most Worshipful, Right Worshipful and Worshipful should be a part of the designated office of the Grand Lodge of Vermont and that as Master and Past Master of the Particular Lodges.

When attending a North East Conference of thirteen Grand Lodges some years ago I noted that everyone, from Grand Masters to committee men, were introduced as Brother Ö, followed by position or station.

GOOD MASONIC BOOKS

by Alphonse Cerza, PM

MSA Short Talk Bulletin - June 1985

A Short Talk Bulletin with the same subject was published in November, 1945. Needing something more current, M.S.A. asked Worshipful Brother Cerza, noted Masonic scholar, to provide an update. M.S.A. is indebted to Brother Cerza for this effort.

One way of getting more out of your Masonic membership is to read good Masonic books. Unfortunately, because of part of the Obligation, many new members assume there can be no books dealing with Freemasonry, and too often they are not told there are good books available on all phases of the subject.

There are a number of Masonic libraries in the United States. The member who lives close to one of these libraries is fortunate because not only can he get guidance on what he should read, but most libraries will loan some of their books to interested members. Some of the Masonic libraries also loan some of their books by mail, and have a printed list of books that are recommended. A visit to the library and a consultation with the librarian would be helpful. Unfortunately, there have been published too many books identified as being "Masonic" which are not dependable and contain much misinformation. This Short Talk Bulletin is designed for the Mason who is in need of guidance in the selection of the Masonic books worth reading.

Masonic authorities do not agree on what are the "best" Masonic books. In 1938 Norman B. Hickox, of Illinois, asked sixteen Masonic authorities to select lists of what they consider the twelve most important Masonic books. From their replies he compiled the result of his survey and published a book entitled *The Twelve Treasured Tomes of Freemasonry*. The books listed represented the combined thought of the persons contacted, but none of them wholly agreed with the final result stated in the book.

The fact that a book is classified as a "Masonic book" does not mean it is worth reading. Many such books have been the work of enthusiastic Masons who relied on their imaginations rather than on research. Books dealing with the following subjects should be selected with care:

- 1 the origins of Freemasonry;
- 2 the Masonic membership of great men; and

3 presenting events in history as Masonic projects.

Under the first category there are about twenty-five theories that have been advanced, most of them are unfounded and their presentation has been a waste of time. Under the second category we find such statements as “all the governors of the original thirteen Colonies were Masons”; “all of George Washington's generals were Masons”; and “most of the signers of the Declaration of Independence were Masons.” Each of these statements is untrue and are gross exaggerations. Under the third category we note the oft repeated erroneous story that the Boston Tea Party was planned in a Masonic Lodge and was executed by the members of the Lodge.

The Twelve Treasured Tomes lists the Holy Bible as the first book of interest to Masons. That the Great Book has an important place in Freemasonry is apparent to all Masons. As an aid to locating items of Masonic interest in the Great Book there was published in 1948 a Masonic Concordance of the Holy Bible, by Charles C. Hunt, which has been out-of-print for many years. The Masonic Book Club has published an enlarged page facsimile of this book making it easier to read.

Each reader will have different subjects in which he will have an interest. It is recommended that as a first step he secure the current Index of the publications of the Masonic Service Association, secure those items which appeal to him, and study these items. Once he has become aware of the subjects that interest him, his choice of books to read will be easier and he will be ready to expand his Masonic horizon.

The following suggested Masonic books to read are intended to be a guide for the Mason seeking to make a daily advance in knowledge about the Craft.

A good small book to read on the general meaning of Freemasonry is What Masonry Means, by William E. Hammond. For an eloquent description of the Craft, every Mason should read The Builders, by Joseph Fort Newton, the most widely read Masonic book of all times. For a comprehensive coverage of Freemasonry and how it works there are two books which should be read together as they were originally planned as one book: The Newly-Made Mason and More About Masonry, by H. L. Haywood. Two good books with general information on a variety of subjects are Facts for Freemasons, by Harold V. B. Voorhis, and Freemasons' Guide and Compendium, by B. E. Jones.

The history of Freemasonry is a subject of perennial interest to Masons. The multi-volume set written by Robert Freke Gould and the one written by Albert G. Mackey are intended to be used primarily as reference works. Three good one-volume histories are Concise History of Freemasonry, by R. F. Gould; A History of Freemasonry, by James E. Craig and H. L. Haywood, and Pocket History of Freemasonry, by Pick, Knight, and Smyth. Pursuit of a Thread, by Deed Vest is an examination of world history, seeking elements linked with Freemasonry. Freemasonry in American History, by Allen E. Roberts, briefly tells the history of the United States, weaving in the Masonic events. Many Grand Lodges have published histories of the Craft in their states; these will be of great interest to the reading Mason. A good comprehensive history in two volumes is Freemasonry Through Six Centuries, by Henry W. Coil, Sr.

On the subject of Masonic symbolism, the classic Symbolism of Freemasonry, by A. G. Mackey, is worth reading. Other books on this subject which have enjoyed a wide

readership are Symbolism of the Three Degrees, by Oliver Day Street; Symbolical Masonry, by H. L. Haywood; Symbolism in Craft Masonry, by Colin Dyer; The Craft and Its Symbols, by Allen E. Roberts and Sources of Masonic Symbolism, by Alex Horne.

For an outline of Freemasonry throughout the world, there is Masonic World Guide, by Kent Henderson, which is indispensable to a traveler visiting Lodges in foreign lands.

On the subject of Masonic ritual, the following books will be of interest Six Hundred Years of Craft Ritual, by Harry Carr; Commentary on the Freemasonry Ritual, by E. H. Cartwright.

The following general monitors have become standard: Illustrations of Masonry, by William Preston; and Freemasons ' Monitor, by Thomas Smith Webb. Many Grand Lodges have printed Monitors.

On the subject of Masonic law, the classic is Jurisprudence of Freemasonry, by A. G. Mackey, but his discussion of the Masonic Landmarks is controversial and has been criticized. The lectures by Roscoe Pound with the title, Masonic Jurisprudence, are recommended. For a proper foundation of the subject one must not overlook the portions of Constitutions of the Free Masons, by James Anderson covering the Old Charges and the Thirty-Nine Articles. The reader should read with caution the history part of this book.

On the subject of Masonic philosophy, the best are the lectures by Roscoe Pound entitled The Philosophy of Freemasonry and The Teachings of Freemasonry, by H. L. Haywood.

Men make Freemasonry, as the biographies of Masons are always of interest. The most comprehensive collection is the four-volume set 10,000 Famous Freemasons, by William R. Denslow. Supplementing this fine work is Who is Who in Freemasonry, by Allen E. Roberts. Identifying authoritatively famous Masons of the Revolutionary War period is The Masonic Membership of the Founding Fathers, by Ronald E. Heaton.

A good book on the relationships of the Craft with religious groups is The Clergy and the Craft, by Forrest E. Haggard.

Masons should be aware of the fact that there are persons, religious groups, and political groups that have been and are opposed to Freemasonry. It has been the policy of the Craft to ignore attacks by these persons and groups, and this position has proven successful over the years. But we should keep our members informed about these matters for their benefit and also so they can answer those critics when friends question them about the future of Freemasonry. It is recommended that Let There Be Light: A Study in Anti-Masonry, published by the Masonic Service Association, be studied carefully.

A number of good books of fiction with a Masonic background have been published. The Man of Mount Moriah, by C. M. Boutelle, is an old favorite. Others are: The Lion's Paw, by Carl H. Claudy; The Sword of Solomon, by R. S. Easter; The Lodge of Friendship Village, by E. V. George; and These Were Brethren, by Carl H. Claudy.

Two good books of Masonic humor are Tied to Masonic Apron Strings, and The Lighter Side of Masonry, by S. M. L. Pollard.

There are a number of volumes that contain valuable collections of material. The old

reliable is The Little Masonic Library, with the current edition consisting of five volumes; The Collected Prestonian Lectures, in two volumes to date, contain good papers. The Freemason at Work, by Harry Carr, contains 200 questions sent to Quatuor Coronati Lodge over a period of years, with answers. Harry Carr's World of Freemasonry, consisting of a reproduction of fifteen outstanding literary items by a great Masonic writer. Masonic Curiosa, by H. L. Haywood, and The Essays of H. L. Haywood, reproduce many items of this popular Masonic writer. The Masonic Addresses and Writings of Roscoe Pound, collected in one volume most of his Masonic items.

For the Mason who wants to have on hand a handy reference work, there are two books that are available: Encyclopedia of Freemasonry, by A. G. Mackey, updated from time to time; and Masonic Encyclopedia, by H. W. Coil, Sr.

Most Grand Lodges publish a number of items such as their Constitution and By-Laws, annual Proceedings, Monitors, a Grand Lodge Bulletin or Newsletter, etc. These items should not be overlooked. Some Grand Lodges have educational committees which publish material. Too often these items are not widely announced and are overlooked.

GOAT RIDING ANOMALY

by Jeff Cressionnie, Moses Cook Lodge #111, Mississippi

[source unknown - date unknown]

The Scottish Rite Journal, Sept 91/Southern jurisdiction, has an elegantly written article entitled, Freemasonry Is A Secret Society To Many Of Its Members by Ronald C. Radatz 32°. In short, the gist of the article is a reference to some of the misconceptions harbored by today's Brethren, one in particular referenced the age old clichè "Riding The Goat" and elaborated how an uninformed Brother may lend an unknowing hand in perpetuating an anti-Masonic stereotype.

For those without access to the Journal, according to Brother Radatz: "Originally goats were used in the wildly misplaced belief that some sort of 'Satanism' existed in the Craft. In the Burlesque parades someone parodying as a Brother would attempt to ride a goat which represented the devil." Bro. Radatz further stated: "Using this phrase to describe our Ritual is more than unfortunate and derogatory. It trivializes our impressive Initiation ceremony and mocks the very institution we love."

After reflecting, there are numerous instances in which I can recall the use of this cant, most were from aged and well respected Brethren, whom I feel after reading the article would cease this perpetuation.

Being thankful for the knowledge gained from this reading, I erased this phrase from my mind and vowed to do my best to enlighten the uninformed. That was until I happened across a copy of the August 1991 Knight Templar magazine page-18 and, to my surprise, discovered an ad offering "Riding The Goat" prints for sale. What a mind dilemma this posed, I suppose I could take the serious path as Bro. Radatz did and follow my vow of erasure and enlightenment, or I could order one of the prints and hang it as a reminder of that human quest for levity with little regard to its true origin or moral meaning. Regardless, Bro. Radatz is totally correct, we must never trivialize or mock this Great Institution we have so Sacredly Sworn to uphold and Support.

GEORGE WASHINGTON - A GENERAL GRAND MASTER ?

by William A. Brown, Librarian, George Washington Masonic National Memorial
[source unknown - date unknown]

Masons from every State and every Country visit the George Washington Masonic National Memorial, and they ask questions. We expect this and try to inform them with correct answers. Yet, it is the statements our visitors make which are in error, and which we have a hard time convincing them, that they are in error. Washington was a Grand Master. Washington was a General Grand Master, Washington received the 33rd when President. Washington was a member of the Knights Templar, etc. on and on, ALL WRONGÖ

The one which bothered us the most, and which might be answered yes, depending on the interpretation, made me research the entire story direct from the proceedings of the Grand Lodges of Pennsylvania, and Massachusetts. I made photo copies of the proceedings and entire records of what happened. The following, quoted from the proceedings of the Grand Lodges, and letters, is to show what actually happened in 1780. I might say,

YES - Washington was elected General Grand Master of Masons in Americas, by the Grand Lodge of Pennsylvania, but, none of the other Grand Lodges concurred with Pennsylvania.

NO - Washington never served as General Grand Master. It is doubtful if he ever knew of the election or suggestion.

I hope you will enjoy knowing exactly what happened, without any interpretations. Pennsylvania's action on Gen. Grand Master from Proceedings of January 13, 1780:

“Grand Lodge of Emergency

“This Grand Lodge being called, by order of the Grand Master, upon the request of sundry Brethren, and also in pursuance of a motion made at the last General Communication, to consider the propriety as well as necessity of appointing a Grand Master, over all the Grand Lodges, formed or to be formed in these United States, as the correspondence which the rules of Masonry require, can not now be carried on with the Grand Lodge in London, under whose jurisdiction the Grand Lodges in these States were originally constituted.

“Sundry respectable Brethren being then put in nomination, it was moved that the ballot be put for them separately, and his Excellency, George Washington, Esq.; General and Commander in Chief of the Armies of the United States, being the first in nomination, he was balloted for as Grand Master and elected by the unanimous vote of the whole Lodge. “Ordered, that the Minutes of this election and appointment be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requestedÖetcÖ”

Letter from the Grand Lodge of Pennsylvania To the Grand Lodge of Massachusetts.

“Philadelphia, Aug. 19, 1780

“Sir;

“I do myself the honor to address you, by order of the Grand Lodge of Ancient York Masons, regularly constituted in the City of Philadelphia. This Grand Lodge has under

its jurisdiction in Pennsylvania and the States adjacent, thirty-one different regular Lodges, containing in the whole more than one thousand Brethren. Enclosed you have a printed abstract of some of our late proceedings, and by that of January 13th last, you will observe that we have, so far as depends on us, done that honor which we think due to our illustrious Brother, General Washington, viz., elected him Grand Master over all the Grand Lodges formed or to be formed in these United States, not doubting the concurrence of all other Grand Lodges in America to make this election effectual. “We have been informed by Col. Palfrey that there is a Grand Lodge of Ancient York Masons in the States of Massachusetts, and that you are Grand Master thereof; as such, I am, therefore, to request that you lay our proceedings before your Grand Lodge, and request their concurrent voice in the appointment of General Washington, as set forth in the said minutes of January the 13th, (which, as far as we have been able to learn), is a measure highly approved by all the Brethren, as being for the honor and advancement of our Royal Art.

“Your answer, as soon as convenient, is requested, our humble servant, for the Grand Lodge of Pennsylvania.

William Smith, Grand Secy.”

Action of the Grand Lodge of Massachusetts on the letter:

“Friday, Sept. 1st, 1780

“The Worshipful Grand Master, laid before the Grand Lodge a letter dated Philadelphia Aug. 19th 1780, signed William Smith Grand Secy., Inclosing a Printed list of the several Lodges in Pennsylvania under that jurisdiction, and Advising that they had in their Grand Lodge thought it Expedient to make choice of a Grand Master General for the Thirteen United American States, that they had nominated his excellency General George Washington, Requesting the Opinion and Approbation of this Grand Lodge where on, Voted Circular Letters be wrote to the several Lodges under this jurisdiction Requesting Attendance of Masters and Wardens at the next Adjournment, for their opinion, or that they give Instructions to their Proxys, on the Subject.”

Letter from the Grand Lodge of Massachusetts

“Boston, September 4th, 1780 “Sir;. “Your agreeable favor of the 19th ult., I duly received the 31st, covering a printed abstract of the proceedings of your Grand Lodge. I had received one before, near three months from the Master of a travelling Lodge of the Connecticut Line, but it not coming officially, did not lay it before the Grand Lodge, but the evening after I received yours, it being Grand Lodge; I laid the same before them and had some debate on it, whereupon it was agreed to adjourn the Lodge for three weeks, to give instructions to their proxys here concerning their acquiescence in the proposal. “I am well assur'd that no one can have any objections to so illustrious a person as General Washington to preside as Grand Master of the United States, but at the same time it will be necessary to know from you his prerogative as such; whether he is to appoint sub-grand or Provincial Grand Masters of each State, if so, I am confident that the Grand Lodge in this State will never give up their right of electing their own Grand Master and other officers annually. This induces me to write to you now, before the results of the Grand Lodge takes place, and beg an answer by the first opportunity.

“I do not remember of more Grand Masters being appointed when we were under the British Government than South Carolina, North Carolina, Pennsylvania, New York, and Massachusetts, but now it may be necessary. I have granted a Charter of dispensation to New Hampshire till they shall appoint a Grand Master of their own, which suppose will not be very soon as there is but one Lodge in their State. Inclosed I send you a list of the Officers of our Grand Lodge, and have the honour to be, with great respect and esteem.

“Your affectionate Brother and servant,”
Joseph Webb Grand Master.”

LETTER OBJECTING TO WASHINGTON AS GEN. GRAND MASTER

From Trinity Lodge, Lancaster, Mass dated, September 19, 1780:

“To the Most Worshipful Master, Wardens & Brethren of the ancient Grand Lodge in Boston.

“On the receipt of a letter signed William Hoskins, G. Scry. directed to the Rt Worshipful Masters, Wardens & Brethren of Trinity Lodge in Lancaster - requesting their concurrence & opinion on the choice of his excellency Gen. Washington as a Grand Master of the United American States, by the Grand Lodge at Philadelphia.

“On which subject, we would beg leave to offer such objections as appears to us, consistant with the constitution of Ancient Masonry - Not that we would mean to suggest that his excellency Gen Washington is not fit in every manner for the office of G. Master and deserving of every honor - but we do conceive that the Grand Lodge at Philadelphia had no right to make choice of a G. Master without a previous consultation of other Lodges in Americas and on full consideration, it appears to us to be a dangerous Innovation.

“Nathan Gaines Scry.”

Yet; in all this can we really answer the question? The illusion was also perpetrated by a Masonic Medal, which was struck in 1797, having on its obverse side the bust of Washington in military dress, with its legend, “G. Washington, President 1797;” and on its reverse side, the emblems of Masonry, surrounded by the inscription, “Amor, Honor, et Justicia,” and the initials, “G.W.G.G.M.”

Nor was Washington's fame as a Mason, or the belief that he was General Grand Master, confined to this country; for, in 1786, two letters in French were addressed to him, from Cape Francois, as “Grand Mster of America.” soliciting a Lodge-warrant for Brethren on that island; which letters Washington caused to be laid before the Grand Lodge of Pennsylvania, and they accordingly granted the warrant. As to why Washington sent the letters to the Grand Lodge of Pennsylvania instead of the Grand Lodge of Virginia? At that time (1786) Washington was a member of Alexandria Lodge #39 which held its warrant out of Pennsylvania.

However My Brothers this is all argumentative, Pro and Con, Yes and No. Something to tease the mind; but for us at the Memorial, when asked if Washington was ever General Grand Master? The answer is NO. If you should agree with us. Please help us stop the story.

GEORGE WASHINGTON Ö A LEGEND IN HIS TIME

by Dr. Fred Lamar Pearson, Jr., 32^o, K.C.C.H., Professor of History, Valdosta State College

Scottish Rite Journal - February 1990

There are many Americans who deserve our respect, but no American is more entitled to enduring honor than our first President, George Washington. Recognized in his own lifetime as a great man, Washington's prestige has increased steadily with the passage of time, and his public life has served effectively as a yardstick of comparison for all those who would enter public service or hold elected office.

Each February we honor this great American by celebrating his birth as a national holiday. Accordingly, it is proper to inquire as to what kind of person he was in the private as well as the public sector. And we can safely say that in both areas his conduct withstands the closest scrutiny. He was not a perfect man, but he was indeed an honorable one.

George Washington was born a Virginian. He acquired the rudiments of an education while he developed a physical body of heroic proportions for the time. He learned in particular how to survey land, a valuable ability then as well as now. Washington inherited from his brother, Lawrence, the beautiful estate Mt. Vernon. Through his marriage to the widowed Martha Custis, he added substantially to his holdings. He managed his properties wisely and, ultimately, acquired substantial wealth. Childless himself, he developed a fond regard for his stepchildren.

Our Brother participated in the French and Indian War where he began to learn something about the art of military science. He served ably in the House of Burgesses in Virginia, and, early in life, he became a Mason. Doubtless he soon observed the deterioration in relations between England and her colonies after 1763, and the American Revolution had begun by 1775 when the Second Continental Congress convened in Philadelphia. This Congress chose Brother George Washington to serve as Commander of the Army resisting the British in Massachusetts. And thus Washington embarked on an eight-year ordeal in which he placed life and fortune on the line. Had the colonials lost, the British, no doubt, would have made an example of him.

Washington had few resources with which to wage a war. There was no navy, no professional army, a poor financial base and no industrial system to support the war effort. Further, the Revolution was a decidedly minority effort. Probably no more than one-third of the colonists actively supported revolt. And of this percentage there were precious few General Washington could count on for long-term enlistments. Too many wanted to get crops plowed for the final time, serve only in the summer months, and then hasten home for the harvest and a snug winter by the domestic hearth.

Foreigners, notably the French, came to the rescue with loans, officers, a naval force on occasion and troops. Without this assistance independence could easily have been postponed. The names of Lafayette, Von Steuben, DeKalb and Pulaski stand out among those who came to help. DeKalb and Pulaski paid a dear price, their lives, in the cause of freedom. Lafayette, DeKalb and Von Steuben were definitely Masons and Pulaski may well have been. Von Steuben, in particular, during the terrible winter spent at Valley

Forge, taught the Continental Army how to use bayonets. The troops who emerged from that ordeal were professionals indeed.

Washington defeated Cornwallis at Yorktown in 1781, the last decisive battle of the Revolution, thereby setting in motion a process which resulted in the Treaty of Paris (1783). This treaty ended the war and gave us independence. We were a weak nation governed by the Articles of Confederation, an arrangement which allowed the states large amounts of independence and which made it very difficult for the national government to raise taxes. The result was woefully inadequate services. States began to erect commercial barriers against the products of other states; navigational disputes occurred and a host of other problems.

Washington, Alexander Hamilton, James Madison and others knew something had to be done. Otherwise the gains of the 1775-1783 experience might be undone. There was confusion in the land; some feared chaos was not far distant. Conferences at Annapolis and Mt. Vernon did not attract the desired attendance, but a mood emerged that a conference of state delegates to amend the Articles of Confederation was needed.

In 1787 some fifty-five delegates from the several states went to Philadelphia. Washington was among them. He had not wanted to go; he wanted to live out his life at Mt. Vernon. However, friends prevailed upon him to attend, and he did. The delegates elected him President of the Convention, and he presided with that determined fairness that characterized his public and private actions. Meeting behind closed doors and windows and in hot weather (May to September), the delegates sometimes saw tempers flare. Through it all Washington steered the assemblage forward. The result was our Constitution.

Washington, who wanted very much to quit public life, did not get the chance. He was elected President of the infant republic and had to make arrangements to live in New York City. He was elected a second term, and no doubt he is the most beloved President ever to serve the Nation.

Washington had experienced difficult times prior to 1789, but an incredible series of hardships now confronted him. He was painfully aware of the obstacles before him, and he knew that the survival of the Nation probably depended on the stewardship he and the Congress would provide for the electorate. Future generations would study his every action and these actions would provide standards of measurement and comparison for future administrations. Washington, himself, had nothing against which to compare.

It is here that the truly sterling qualities of the man increasingly emerge. He had a reputation for integrity already; men knew he had leadership ability; now these characteristics were displayed quickly and consistently and not for one but two terms of office. So sound was his judgment that the decisions have stood well the test of time.

First, President Washington dealt with the awesome question of finances. The foreign and national debts were huge, and there were sizable state debts. Secretary of the Treasury Alexander Hamilton announced a plan to pay these debts, and thereby he restored the confidence of creditors in our Nation's determination and ability to honor financial commitments. Thus the Washington administration gained instant credibility and the ability to borrow additional money if needed.

Second, regarding foreign affairs, Washington avoided America's becoming embroiled in the war going on between France and Britain. His resolute action established clearly our neutrality and kept us out of the Anglo-French conflict.

Third, in 1794 President Washington dealt with two very difficult problems in our northwest and northeast. Regarding the first, English agents had come down from Canada to trade with the Indians thereby violating our neutrality, and we did not have sufficient force to expel them. Jay's Treaty, negotiated in 1794, contained a clause whereby the British promised to remove their citizens from our soil on or before June 1, 1796. Britain honored its promise in the treaty.

The problem of the northwest territories was matched in seriousness by a situation in the northeast where Pennsylvania farmers, accustomed to convert excess grain into alcohol, reacted strongly against the government's decision to tax beverage alcohol. When apprised of the rebellious tendencies, President Washington called out the troops and prepared to use them if necessary to enforce the law. This did not prove necessary, for the threatened rebellion never got off the ground and America remained a united Nation.

Finally, in 1795 President Washington achieved a spectacular coup. He obtained in the Treaty of San Lorenzo, negotiated with Spain, a very special concession, namely the right of the United States to navigate the Mississippi River and the right of deposit at New Orleans for a three-year period. Thereafter, the deposit location would be renegotiated, but the navigation rights held firm. This treaty had far-reaching implications in our western expansion, and it assured the rapid settlement of the present states of Tennessee and Kentucky.

Resisting a call to serve a third term, Washington could now retire from public service confident he had done his best. His administration had established a firm financial footing for the Nation; he had kept the peace; he had gained respect for our territorial sovereignty, and he had obtained precious navigation rights. Success in one of these areas alone would have entitled a President to respect, but Brother George Washington had succeeded in all four.

HOW CZECHOSLOVAKIAN FREEMASONRY SURVIVED TWO WORLD WARS
by Jiri (George) Syllaba, 33^o, Sovereign Grand Commander, AASR, Czechoslovakia
Scottish Rite Journal - March 1993

Freemasonry was established in Bohemia in the 17th century, and Count Antonius Sporck probably constituted the first Czechoslovakian Lodge in 1726. This is not, however, reliably documented. In contrast, it is certain that John Amos Komensky (Comenius), the famous Protestant priest, was involved in the early history of Freemasonry. He emigrated to England during the 30-Year War, and his views on peace and universal wisdom inspired the Rev. James Anderson and Dr. John Theophilus Desaguliers to create the Constitutions of Freemasonry in 1721. Then in 1740, some French officers who were Freemasons founded a Masonic Lodge in Prague.

Empress Maria Theresa, 1717-80, queen of Bohemia and "king" of Hungary from 1740 to 1780, tolerated Freemasonry at first, but later prohibited it. Her son and successor, Emperor Joseph II, 1765-90, was an enlightened supporter of Freemasonry. However, he

placed a limit on the number of Lodges in Vienna and Prague. After Joseph II's death, Austria's monarchs advocated absolutist policies and did not patronize Freemasonry.

Modern Freemasonry actually started in Czechoslovakia soon after World War I when two Lodges-John A. Comenius and the Nation-were constituted in Prague in 1918 and 1919. The National Grand Lodge of Czechoslovakia was founded in 1923 due to the efforts of Yugoslavia's Grand Lodge. Italian Freemasons had intended to assist with the formation of Czechoslovakia's Grand Lodge, but Mussolini had abolished Italy's Grand Lodge. The Supreme Council of the Ancient and Accepted Scottish Rite was also constituted in Czechoslovakia in 1923. Dr. Ladislav Syllaba, my father, was the first Sovereign Grand Commander. He was followed by the famous painter Alfons Mucha and then by Dr. Francis Kaderavek.

During the time between the two World Wars, about 20 regular Lodges were established. Together, they had about 1,500 members. Along with the National Grand Lodge of Czechoslovakia, a German-speaking Grand Lodge, "Lessing of the Three Rings," was reestablished in Prague. Both of these Lodges held very good relations.

Freemasons were persecuted by Hitler's Nazis during World War II. (See p. 43.) Some Masons were executed or died in concentration camps. Other Czechoslovakian Freemasons emigrated to England, the United States, and Canada. In each country they received extraordinary support. The Grand Lodge of Czechoslovakia was reconstituted in 1947. With the Communist takeover in 1948, the Grand Council in 1951 decided temporarily to suspend Masonic activities because of fear of a forced cooperation. During the 40 years of Soviet oppression, 28 surviving Brethren gathered in their homes, held meetings, and thus maintained Masonic continuity. It was during these trying times that Bro. Joseph Charvat, initiated in 1938 and died in 1984, and I, initiated in 1926, were elevated to the 33^o.

After the "Velvet Revolution" in 1989, the 28 Brethren who survived the totalitarian regime prepared a solemn international reconstitution of the Grand Lodge in Prague on November 17, 1990. Sovereign Grand Commander C. Fred Kleinknecht, 33^o, performed fraternally the elevation from the Fourth to the Fourteenth Scottish Rite Degrees of those Czech Brethren who had been initiated into Symbolic Lodge Freemasonry 40 or more years ago. The Grand Lodge of Czechoslovakia received recognition from the United Grand Lodge of England at the end of 1990, and then successively from 52 foreign Grand Lodges, 29 from the United States, 18 from Europe, and 5 from other countries. Elevation to the 33^o of Czech and Yugoslavian Brethren took place in Prague, and thus reconstitution of the Czechoslovakian Supreme Council, 33^o of the Ancient and Accepted Scottish Rite was realized on November 23, 1991, under the guidance and fraternal aid of Sovereign Grand Commander C. Fred Kleinknecht and other Sovereign Grand Commanders from Finland and Italy.

Czech Freemasons have reopened Masonic activity with a great deal of work and are already initiating new members. Presently, the Grand Lodge of Czechoslovakia is composed of three Lodges, "The Nation," (Narod) "The Work" (Dilo) and "The Bridge" (Most), and embraces 68 Brethren. During the Communist regime, two Czech-speaking Lodges in exile were founded in Western Germany-the Lodge "T. G. Masaryk" and the Lodge "At Three Stars." Several Brothers who emigrated now work in these Lodges,

mainly Bro. Tassievicz, Cermak, Brousek, Kristofori, Gregr, and others.

We are currently engaged mostly in charitable endeavors as we attempt to ease suffering from the long-lasting darkness and oppression affecting mostly young people who were born under Communism and denied any knowledge of Freemasonry. Yet our greatest obstacle is our poor economic situation. We have no temple because the Communist regime took control of it as well as all our Masonic paraphernalia. Nevertheless, we firmly hope that we shall soon be able to return our Masonic activities to the high standard they were before World War II. As a Middle European - not East European!-country, we can function as a fraternal bridge between East and West.

All this can only be realized with the kind and promised fraternal help of other Grand Lodges and other Supreme Councils!

HOW DO NON-MASONS AND MASONS VIEW FREEMASONRY ?

by Robert Singer, PGM, New York

MSA Short Talk Bulletin - July 1990

Introduction

In mid-1988, the Masonic Renewal Task Force, a group consisting of 21 active Masonic leaders-Grand Masters, Past Grand Masters, heads of concordant bodies-held weekend-long meetings in St. Louis and Kansas City to consider projects and programs that would benefit the Craft, improve leadership and help stem the problem of declining membership.

Early on, it was clear to all that what was needed, as a benchmark for any future planning, was professionally-conducted opinion research to ascertain the views of non-Masons and Masons alike.

The Barton-Gillet Company of Baltimore MD, was retained to manage the research program, with Mr. Dudley Davis, who was experienced in performing similar consultative services for several Grand Lodges, as the over-all project director. The field research was conducted by Opinion Research Corporation of Princeton, NJ, a leading firm in this field.

For practical and financial reasons, it was decided to conduct two separate phases of research: Phase I with non-Masons randomly selected; Phase II with Masons whose names would be furnished by participating Grand Lodges.

The results of the non-Mason survey were presented to the Conference of Grand Masters of North America at its February, 1989 meeting in Crystal City, VA. The Masonic survey was completed in late 1989, and the results were given to the Grand Masters at their February, 1990 meeting in Salt Lake City.

PHASE I - SURVEY OF NON-MASONS

- Research was conducted among a random sample of 850 American males over 21 years of age and 150 females. Telephone interviews lasting 14 to 16 minutes each were conducted with this group, providing reliable data with a 95% confidence factor (a 5% margin for error). This sample size is viewed as being representative

of the attitudes of all American males.

- The survey represented an almost perfect correlation, demographically, with available U.S. Census data.
- AGE: 52% under 40; 26% 40-54; 22% 55 or older.
- INCOME: 28% under \$25,000; 44% \$25-50,000; 20% over \$50,000; 8% no response.
- EDUCATION: 33% high school graduates; 57% with some college.
- MARITAL STATUS: The majority were married.
- 84% were not currently members of Elks, Grange, Kiwanis, K. of C., Lions, Shrine, Moose, Rotary, Masons. Among those who had some current membership in an organization, most were members of a local church or synagogue, and devoted up to 5 hours per month to that organization.
- Among non-members, 50% stated they were not interested in joining any of the groups listed above.
- Among those with any interest in joining, 2% were definitely interested in joining, while 22% might be interested. This represents an outside total of 16 million American men, but many of these would not be potential Masons due to religious restrictions and other factors. Still, it was a large number.
- When asked for reasons why they would not join, 61% cited lack of time-too busy, their occupation was too demanding, too much time away from family.
- Among those interested in joining, the majority were under 40 and married. Location, income and education were not factors. They said that they would give up to 5 hours a month in time (their wives said 3 hours!).
- Among those who were not members of any organization surveyed and who were asked to select from a list of possible reasons for joining, these were the principal responses:
 - Chance to meet new friends and to socialize
 - Engage in community service and charitable work
 - Involvement of the family

SPECIFIC QUESTIONS ABOUT FREEMASONRY

- About 30% said they were familiar with the Craft; 23% were not very familiar; 30% knew the name only; 11% had never heard of the group.
- When asked which Masonic ideas were most similar to their own, 45% could not name a single one.
- A majority could not name either an attractive or an unattractive idea of Masonry. About 10% thought the Fraternity was too clannish, secretive or ritualistic. **IMPORTANT:** The problem is not dissatisfaction or unacceptability but lack of knowledge and ignorance.

SOME SIGNIFICANT CONCLUSIONS FROM THE SURVEY DATA

- Geographical location is not a factor in renewing the Fraternity.
- Wives play an important role in the joining process.
- The available market of potential members is well-defined and of more than

sufficient size.

- Potential members have specific expectations for joining.
- The vast majority of Americans know little or nothing about Freemasonry.
- Some who might join consider Freemasonry too secretive, but the greatest number did not have enough information to form an opinion.
- Nearly all fraternal organizations are facing membership and related problems, and since Masonry is the largest, its problems are particularly apparent.
- The emergence of television, the changing role of the family and the impact of work and community on the life of the American family, all play a role in membership and activity decline. They may also be in conflict with current Masonic practices, e.g., time demands.
- Those inclined to join have a generally defined profile:
 - Under 40-45 years of age
 - High school or better education
 - \$25,000+ income
 - Membership in religious or neighborhood organizations
- A major conclusion is that a substantial number of males available for membership have no knowledge of the Fraternity.
- The conclusion is inescapable that unless American Freemasonry becomes more aware of the needs and expectations of its potential members and acts to meet them, possibly through the process of change, the membership decline of recent years will continue unabated.

PHASE II - SURVEY OF MASONS

- Research was conducted among a random sample of 1000 Masons from lists supplied by 21 Grand Lodges in the major U.S. geographical areas. Telephone interviews lasting 14-18 minutes provided reliable data with a 95% confidence factor (a 5% margin for error). The sample size is viewed as being representative of the nearly 2.7 million American Freemasons. **MEMBERSHIP PROFILE**
- More than 50% of the membership is 61 or older; 26% is age 70 or older. This is significantly older than the American male population in general as identified in Phase I research.
- Nearly 60% have been Masons for 20+ years; only 8% have been members for 5 years or less.
- About 50% of the Craft is retired; the same percentage continues to work.
- Household income was comparable to the Phase I sample. The older the Mason responding, the lower was his income.

MASONIC ACTIVITY

- Only about 30% is involved with other Masonic organizations: Scottish Rite-20%; York Rite-10%; Shrine-17%.
- The sample said 18% attended nearly every Blue Lodge meeting, and another 25% attended three or four times a year. This would seem to be in conflict with actual experience, and may indicate a lack of pride in the member's not supporting the

Fraternity. If these numbers were correct a typical Lodge of 400 members would have 72 members out at nearly every meeting, and up to 172 out three or four times a year. It is more likely that 10% is active, 90% inactive.

- There was some correlation with age here, with younger members attending a bit more frequently.

HOW DO MASONS FEEL ABOUT THEIR CRAFT

- Masons, by a very sizable majority (87%) reported either that they were “very satisfied” or “generally satisfied” while only 13% reported any possible dissatisfaction. A majority said they were reluctant or opposed to change. Interestingly, even though Masons were satisfied with today's Craft, they did not appear to associate “satisfaction” with the need to attend Lodge.
- It would appear that most Masons are content to take their degrees, identify themselves as a Mason, not attend Lodge, but continue to pay dues.
- When asked for important reasons for being a Mason, 94% said it “gives meaning and perspective to life,” 92% said it “provides moral, ethical development.” This would appear to be a mismatch with prospective members' interests (social opportunities, community service, etc.) This is not a right or wrong question, but points up how current members might be presenting the Craft to prospects.
- Some 72% of all Masons have no, or only minor, disappointments with Masonry. Response in single-digit numbers indicated specific disappointments, such as unfriendly Brothers.
- Major reasons for not attending Lodge on a regular basis were all time-related: too busy at work, too busy at home. Secondary reasons, in the 40-60% range, included points such as: “little happens at meetings, “not much was accomplished,” “leadership was ineffective.” 48% said they could obtain all the benefits of Freemasonry without attending meetings.)
- Those who were least satisfied with the Fraternity (small %) were in favor of changes, such as making meetings shorter, more interesting, offering educational programs and Lodge-sponsored activities. They rejected reducing the ritual requirements and spending less time on formal business.
- The distance a Mason lived from his Lodge was not a factor in his activity nor was the time he devoted to other organizations.
- Those most in favor of a more public organization were least likely to support advertising and other uses of public media-an anomaly.

CONCLUSIONS AND INTERPRETATIONS

As with all surveys, one takes selectively from the information generated depending on one's personal views and orientation. However, some general conclusions would seem to be clearly indicated, and are reflected in the steady membership decline of recent years.

- Based on lack of public knowledge of the Fraternity, it appears that we are an organization largely out of touch with Mainstream America.
- Emphasis on being a “secret” organization, coupled with an ever-faster-moving society, has hurt membership acquisition.
- Questions are raised about Masonry's relevancy to the community. Are we too

self-centered, too inward-turned for the 1990s?

- The Craft seems to be struggling with the concept of change.
- It is the younger and more active member who supports change to improve Lodge attendance.
- By a significant degree, Masons are inactive in their organization.
- It appears that Masons do not need to attend Lodge to achieve satisfaction. They maintain membership because of pride. Dues are not a factor.
- Masonry is among the most elderly institutions in America today.
- The concordant bodies suffer from the same problems as the symbolic Lodges and are equally at risk.
- Left to its own devices, with the prospect of little change, the Craft could be one-half its present size in 2000 and one-half less again in 2010. The financial consequences of this loss alone are difficult to imagine.
- Certain fundamental changes need to be considered to bring the Craft in line with the needs of future members, especially the younger man with his time constraints and different value system, as well as the rapidly changing role of the family in American life.

HUNGARY RETURNS TO LIGHT

by Elvio Sciubba, 33^o, Honorary Sovereign Grand Commander, Italy
Scottish Rite Journal - May 1990

I will never forget the words of Brother Hagipetru, Worshipful Master of the Rumanian Lodge in exile in Rome. The occasion was my initiation on March 3, 1949, in Fratelli Arvali Lodge #698, Orient of Rome. WM Hagipetru spoke of the persecutions suffered in Bucharest after the arrival of the Red Army, especially their arrest and torture of anyone suspected of being a Freemason.

Since then, I have visited Brethren in Paris, Brussels, Switzerland and America. Everywhere I found others who have sought refuge from communist tyrannies in Poland, Czechoslovakia, East Germany, Bulgaria, Rumania and Hungary. Each had experienced dangers and deprivations, all simply because they belonged to Freemasonry, the greatest universal community for the improvement of men ever know to the world.

That is why the events taking place in Eastern Europe concern me so closely-as they should every Freemason. Once freedom was a dream cultivated widely but really believed in by few. Now that great dream is becoming a wonderful reality! Our Brethren throughout the Eastern European countries have seen their exile end, and many are about to reopen Ritual work in their own Jurisdictions. Masonic Lodges once suspended because of dogmatism and threats of terror, are now recovering and gaining the support of universal Freemasonry.

It all seems, I am happy to say, a fulfillment of my closing declaration at the Vienna Conference of European Supreme Councils in 1988:

There are nations on the other side of the Austrian border where the people endure despotic governments. They desire but cannot have the blessing of the virtues we

espouse-Liberty, Equality, Fraternity-nor the right to free thought, free speech, and freedom of conscience. We cannot ignore this reality since for centuries these Brethren have shared in our history, our struggles for freedom and our eternal search for truth!”

Thus it is with great joy and pride I note that the Grand Master of the Grand Lodge of Austria, MÖWÖ Brother Franz Hausner, together with dignitaries from Grand Lodges across Europe and around the world, have made the Masonic Light of the Symbolic Grand Lodge of Hungary shine again! On the day of St. John the Evangelist, December 27, 1989, in Budapest, in a joyful reunion, GÖMÖ Franz Hausner of Austria gave the gavel of Masonic authority to the Grand Master of the reinstated Grand Lodge of Hungary, MÖWÖ Istvan Galambos.

Hungarian Brethren from many countries came to Budapest to participate in this historic event, even though the celebration took place between the Christmas and New Year holidays. In fact the main room, decorated as a Temple, of the Hotel Duna Intercontinental in Budapest was filled to capacity by over 450 Brothers. After the ritual opening, MÖWÖ Grand Master Hausner made the following declaration:

“My beloved Brothers of the Universal Freemasonry! Thank you for having accepted our invitation to come to Budapest to participate in this historic reunion of the Symbolic Grand Lodge of Hungary. The Hungarian and Austrian Brothers are very grateful, for the significance of this great event overshadows all other things. Rarely has there been an occasion to prove so clearly the fraternal ties of our universal Chain of Union.

“Sixteen Grand Lodges are represented here today. I hope that the resurrection of the Craft which has been started in Budapest will be an example to other Eastern European countries. From all over the world Hungarian Brethren have hastened to participate. Please, dear Brother Istvan, come before the Altar! You have been chosen by free vote for the role of Grand Master and you have accepted this election. You are the ‘first among equals’ and the first servant of the Hungarian Symbolic Grand Lodge.”

After taking upon the Bible the obligation of this office, MÖWÖ Galambos was presented the Worshipful Masters of the four Lodges of the Frontier-Engyenloses, Arpad, Deak, and Galilei. They were released from the Austrian Grand Lodge by MÖWÖ Grand Master Hausner and taken under the protection of the reinstated Hungarian Grand Lodge, the latter as part of the Regular Communion of Universal Freemasonry.

The gavel was passed to Grand Master Istvan, and from that moment on, the work was carried on in the Hungarian language. In a symbolic act to mark this momentous change, Brother T. Kalman, Wahrheit Lodge, Vienna, Austria, returned the gavel of the Galilei Lodge which had been taken out of Hungary by him at the beginning of the persecution and exile. Frankly, many Brothers could not control their emotions at this point.

There followed the exchange of a number of tokens of fraternal love: Ritual swords, decorations, and documents which had been preserved in the Austrian archives for many years awaiting the resurrection of the Grand Lodge of Hungary. Among the symbolic gifts, it was my privilege to present a replica of the House of the Temple, Southern Jurisdiction, U.S.A., sent to the new Hungarian Grand Lodge by Sov. Gr. Cmdr. C. Fred Kleinknecht.

It is fitting to close this historic account with the words of MW Grand Master Armando

Corona who, speaking on behalf of 20,000 Italian Brothers, declared:

“From Budapest we give today an admonition to all the tyrants of the world. Fanaticism, violence, oppression and persecution will never overcome the spirit of Freemasons who have devoted their lives to defend justice, democracy and liberty for all peoples of the world!” On the day of St. John the Evangelist, December 27, 1989, in Budapest, in a joyful reunion, GM Franz Hausner of Austria gave the gavel of Masonic authority to the Grand Master of the reinstated Grand Lodge of Hungary, MW Istvan Galambos.

Rarely has there been an occasion to prove so clearly the fraternal ties of our universal Chain of Union.

Frankly, many Brothers could not control their emotions at this point.

HERMES TRISMEGISTUS

by William C. Blaine, 33[∞]

The New Age - January 1964

The culture and civilization which has come down to us is our precious heritage. Too often, we take for granted the arts and sciences which, “stone by stone,” have been erected by others for our living Temple. To re-appraise and appreciate the dedicated lives of great men is both instructive and fitting. One of the greatest men of all time, one who is legendary since he embodies the sciences, the arts and the philosophy of the ancient world was Hermes Trismegistus.

There is no historical record, as such, of this great Egyptian, but tradition states that he flourished about 2670 B.C.

“Hermes Trismegistus” is the Greek equivalent for the Egyptian, “Thoth” and means “The Thrice Great,” “The Master of Masters.” Albert G. Mackey's monumental Encyclopedia of Freemasons states that Hermes or Thoth was a celebrated Egyptian priest, legislator and philosopher. He is said to have written thirty-six books on theology and philosophy and six books on medicine. All have been lost.

Mackey further states that Eusebius claimed that Hermes introduced the art of writing into Egypt.

It is interesting to conjecture that Hermes, after his death, was deified, and became known as the god of wisdom. Clemens Alexandrinus speaks of him as the “scribe of the gods,” “the secretary of Osiris,” “the greatest god of them all,” and “the Lord of divine words.”

Works are extant in papyri and on temple walls, treating of Hermes' studies of geography, astronomy, ritual, myths and medicine. The forty-two books attributed to him were subdivided into six divisions. The first consisted of ten books and dealt with laws, deities and the education of priests. The second, also consisting of ten books, treated of sacrifices, offerings, prayers, hymns, and festive processions. The third group, also ten in number, was called hieroglyphics and was a repertory of cosmographical, geographical information. The fourth division, of four books, was devoted to astronomy and astrology. The fifth group, of two books, contained a collection of songs in honor of the gods and a description of royal life and its duties. The sixth, and last group, contained six books

known collectively as the pastophorous. These dealt with medical subjects. These writings, known as Hermetic philosophy, were imparted, tradition says, to the great Greek philosophers Pythagoras, Plato, Aristotle and Herodotus, and served, in part, as a basis for their approach to God and the affairs of men. During the early Roman period, one of the great writings attributed to Hermes, *De Potestate et Sapientia Divina* (On Divine Power and Knowledge), was especially studied in the schools of higher learning. This treatise, consisting of fifteen chapters, treated subjects as the nature of God, the origin of the world, the creation and fall of man, and the Divine Illumination which is the sole means of his (man's) deliverance.

The life work of Hermes seems to have been in the direction of planting the seed of truth rather than establishing a school of philosophy which would dominate the world's thought. Nevertheless, many of the great Mysteries found their source in these earliest Hermetic teachings. The Mysteries of Osiris and Isis, in Egypt; Cybele and Dionysus in Asia Minor, and the Eleusinian Mysteries of Demeter in Greece were but the outgrowth and development of Hermes' philosophy. Some of our Masonic degrees find their spiritual ancestor in Eleusis and Egypt.

Joseph Fort Newton, in *The Builders* says: "Masons, tiring of the endless quarrels of sects, turned for relief to the ancient Mysteries as handed down in their tradition - the old, high, heroic faith in God and in the soul of man as the one unconquerable thing on earth. If, as Aristotle said, it be the mission of tragedy to cleanse and exalt us, leaving us subdued with a sense of pity and hope and fortified against ill fortune - it is permitted us to add that in simplicity, depth and power; in its grasp of the stupidity of evil and the splendor of virtue, its revelation of that in our humanity which leads it to defy death, giving up everything, even life itself, rather than defame, defile or betray its moral integrity; and in its prophecy of victory of light over shadow - there is not a drama known among men like the Third Degree of Masonry." What is the basic philosophy that Hermes left to us as a legacy? Largely, they may be considered as consisting of seven principles:

MENTALISM: This principle states that "ALL is Mind." It explains that God is the Substantial Reality which underlies all the outward manifestations and appearances of the material universe and all that is apparent to our senses. The ALL is spirit which in itself is unknowable, and undefinable, but which may be considered and thought of as a Universal, Infinite, Living Mind. It also explains that all the phenomenal world or universe is simply a Mental Creation of the ALL, subject to the laws of created things and that the universe in its parts or units has its existence in the Mind of the ALL.

CORRESPONDENCE: There is always a correspondence or analogy between the laws of phenomena and the various planes of Being and Life. The old Hermetic axiom stated: "As above, so below; as below, so above." The ancient Hermetists considered this principle as one of the most important mental instruments by which man was able to pry aside the obstacles which hid truth from view. Just as a knowledge of the principles of geometry enables man to measure distant suns and their movements, a knowledge of correspondence enables man to reason intelligently from the known to the unknown.

VIBRATION: All things are in constant motion. The difference between different manifestations of matter, energy, mind and even spirit result largely from varying rates of vibration. From the ALL, which is pure spirit, EVERYTHING is in vibration - the higher

the vibration, the higher its position in the scale. A proper understanding of this principle was said to enable Hermetic students to control their own mental vibrations as well as those of others.

POLARITY: Everything is dual. In everything about us there are two poles, or opposite aspects, which are, in fact, only the two extremes of the same thing, with many varying degrees between them. For example, heat and cold, although opposites, are really the same thing, the difference consisting merely of degrees of the same thing. There is no such thing as absolute heat or absolute cold. The same principle manifests itself in the case of light and darkness, which, again, are the same thing, the difference being between varying degrees between the two poles of the phenomena.

RHYTHM: This principle holds that in everything there is manifested a measured motion, to and fro, a flow and an in-flow, a swing backward and a swing forward. There is always an action and a reaction, an advance and a retreat. This is the rhythm of the universe, suns, worlds, men, mind, energy and matter.

CAUSE AND EFFECT: This principle embodies the teaching that there is a cause for every effect and an effect for every cause. It explains that everything happens according to law—that nothing “merely happens.” There is no such thing as chance. While there may be varying levels of cause and effect, nothing escapes this law. The Hermetic philosopher believes that by self-mastery and by rising mentally to a higher plane he becomes a “cause” rather than an “effect.” The masses of people are carried along, obedient to their environment. The wills and desires of others stronger than themselves, heredity, suggestion, and other outward causes move them about like pawns on a chessboard of everyday living. But the Hermetic master, rising to the plane above, dominates his mood, character, qualities and powers, as well as the environment that surrounds him, and becomes a “mover” instead of a pawn. He helps to play the game of life, instead of being played and moved about by other wills and surroundings.

GENDER: There is gender manifested in everything. On the physical plane, the principle manifests itself as sex. No creation is possible without this law. This principle is constantly working in the direction of generation, regeneration and creation. We find, for example, a distinct manifestation of gender among the corpuscles, ions or electrons that constitute the basis of matter and which, by forming certain combinations, create the atom. The formation of the atom is really due to the clustering of negative ions or electrons around a positive one. The positive electrons exert their influence upon the negative, causing the latter to assume new combinations and thus “create” or “generate” the atom.

Thus, the principles, or philosophies, expressed by Hermes is of a deeply esoteric and mystical nature. Any study of this sage requires careful analysis to separate the true from the traditional. Where one begins and the other leaves off, it is difficult to tell, but the Light coming to us from across the centuries is nevertheless fundamental and a part of our treasured spiritual and cultural heritage. Let us “ponder well” the philosophy of Hermes Trismegistus.

HOW TO RESPOND TO THE LODGE

by L. James Rongstad

[source unknown - date unknown]

HISTORY OF THE LODGE

Organizationally lodgery began with modern Freemasonry in 1717 A.D. Two clergymen, Dr. James Anderson, a Presbyterian, and Dr. John Theophilus Desaguliers, a French Huguenot turned Anglican, stimulated others to form a select group. This inspired four London speculative Lodges to come together and form the first Grand Lodge.

This historical fact, however, does not stop the Ancient, Free, and Accepted Masons (AF&AM) from teaching prospective members that their origin is traceable to King Solomon. They say that Hiram, King of Tyre, aided in the building of the Jerusalem Temple by supplying trees, carpenters, and masons for this project, and that he had close relations with the great King Solomon concerning problems of mutual interest. This relationship, it is claimed by the New Age, official organ of the Supreme Council Southern Jurisdiction (April, 1961, p. 30) tends to confirm the belief that there was some close Masonic tie between them.”

The Holy Bible - Masonic Edition, published by John A. Hertel Co., says of the probable antiquity of the Lodge, “It is admitted that Masonry is descended from the ancient mysteries. These were first arranged when the constellation Leo was at the summer solstice. Thus the antiquity of Masonry was written in the starry heavens” (Revised Edition, 1957, p. 21).

Albert Pike in *Morals and Dogma* (p. 277), says, “The first Masonic legislator whose memory is preserved to us by history was Buddha, who, about a thousand years before the Christian era, reformed the religion of Manous. He called to the priesthood all men, without distinction of caste, who felt themselves inspired by God to instruct men.”

On May 17, 1963, the Birmingham News (Ala.), in a special edition dedicated to the Masonic Order, reprinted a statement made by T. G. Brabston, the late distinguished leader of the Southeastern Shrine Association, “The origin of Freemasonry is lost in the nebulous mist of unrecorded history. It has been identified with the building of King Solomon's temple. The reliable history of Masonry covers the past 250 years:”

Because of the word “lodge” some would have us believe that its use in 1278 to refer to a hut or shed for shelter at the site of a new building was really a “lodge” in the sense of an organization like we have today. Such temporary buildings housed tools, were workshops, offices, and sleeping quarters for the workmen, some of whom were masons, while they were away from their homes. These ancient “lodges” would compare with the oil rigs in the Gulf of Mexico of today, because these perched dwellings become the temporary homes of the men at work.

Occasionally a Mason may be heard to claim that John the Baptizer, the evangelist John, Noah, and the people at the Tower of Babel were all fellow Masons. But these claims cannot be substantiated. They are at best the fruits of fertile imaginations and pride in the Order. In the absence of documentary evidence to link Freemasonry to any time prior to 1717 A. D., those who claim a lengthy antiquity simply ignore the facts. The more

reliable, honest, and respected Masonic leaders of today are not anxious to support a lengthy history. Many freely admit the truth.

In spite of the dispute with respect to the organizational antiquity of Freemasonry, the time period of its existence has had a great influence on the world. It is the "Granddaddy" of all lodges. Its teachings, rituals, customs, and practices, and its secrecy have had an inspirational effect on other similar groups such as the Moose, Eagles, Elks, and the National Grange. All of them, by comparison, seem to be patterned after the Masonic Lodge.

Great American men have been Masons. Hertel's Holy Bible - Masonic Edition claims 15 presidents have been Masons: Washington, Jefferson, Madison, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, T. Roosevelt, Taft, Harding, F. D. Roosevelt, and Truman. Some think Pierce and Taylor were also in that number. Furthermore, it is claimed that Lincoln and Grant had proposed to become Masons, but death came to both of them before they took the vows. The American name most cherished by Masons is that of George Washington, to whom is built a huge monument on a commanding hill in view of the Potomac River in Arlington, Va. It is simply magnificent!

Even as Masons have influenced American politics and history, so also has Masonry influenced American religious life. In 1769 the first Knights Templar degrees were conferred by the Lodge. This group of Christians was assumed into Freemasonry, being made a part of the York Rite, in order to make the Lodge more acceptable to professing Christians. The Knights Templar are inspired by the Crusaders of medieval times and are supposed to be militant supporters of Christianity. Conscientious Christians often think that the Knights Templar Degree is not objectionable, and even point with pride to their Order. They tend to forget, however, that by their association with the Lodge they also support the teachings of the whole. Admittedly the Lodge had a Christian orientation, and still uses much of the Bible's teachings, but as it evolved it developed the concept of Deism - a nonspecific belief about who God is, a generalized view of Deity. This has confused many Christians. If the Triune God of the Christians could be understood as just one of the gods men worship, then none would be offended, all could become a part of the Lodge. The Masonic Grand Master in England, the Duke of Sussex, in 1913, gave rise to "universalism" when he influenced the English Lodge to omit Christ's name from their prayers. Today the influence of the Lodge can be seen especially in the Unitarian - Universalist Church and The Church of Jesus Christ in the Latter Day Saints (Mormons). Many church buildings of various denominations have cornerstones displaying the Lodge symbols. Lodges have been welcomed by various denominations to participate in the conducting of funerals.

UNDERSTANDING LODGE CONCEPTS

Although discussion of religion and politics is strictly forbidden in the Lodge, it is necessary to establish whether or not Masonry is a religion. Authoritative Masonic sources do not help us to arrive at an answer because quotations can be found in Masonic literature which both claim and disclaim that Masonry is a religion. The avoidance of religious discussion does not mean that the Lodge is not a religion. All it means is that the members may not talk about their individual denominations, their individual religions - as they avoid political talk. Such talk would create tensions and disagreements.

What is religion? A dictionary definition says:

- (1) The service and adoration of God or a God as expressed in forms of worship.
- (2) One of the systems of faith and worship.
- (3) The profession or practice of religious beliefs; religious observances collectively; pl., rites.
- (4) Devotion of fidelity; conscientiousness.
- (5) An awareness or conviction of the existence of a supreme being, arousing reverence, love, gratitude, the will to obey and serve, and the like; as, man only is capable of religion. Does this apply to Freemasonry?

Freemasonry is a system of morality developed and inculcated by the science of symbolism. Veiled in allegory, Lodge teachings are taught by the use of symbolism. The all-seeing eye reminds one of God. The first question asked of the candidate as he enters the Entered Apprentice Degree, the first step of the three-step "Blue Lodge," is if he believes in God. The Lodge is not interested in hearing who the candidate thinks God is, rather, they prohibit an atheist from joining the Lodge. The name used by the Mason in reference to God is "Supreme Architect of the Universe," or "Supreme Grand Master," or "The Nameless One of a Hundred Names."

After an impressive ceremony, the Entered Apprentice is presented with the lambskin apron because the lamb has in all ages been deemed an emblem of innocence. "He therefore who wears the lambskin, or White Leather Apron as the badge of a Mason, is thereby continually reminded of that purity of conduct in life which is so essentially necessary to his gaining admission to the celestial Lodge where the Supreme Architect of the Universe presides." This man-centered theology, emphasizing the ultimate reward of heaven to the faithful Mason, eliminates the necessity for the redeeming work of Jesus. The Bible teaches that we are saved by grace alone. Works follow our justification, demonstrating our obedience to our Lord Jesus Christ because of His Gift of salvation given to us.

In every Masonic Lodge there are three indispensable pieces of furniture. They are the Square, the Compass, and the Sacred Book. The Sacred Book is controversial. In a Lodge made up primarily of Christians, the Holy Bible is used. The Pentateuch of the Jews and the Koran of the Mohammedan are also considered Sacred Books in Freemasonry. So also are any other "Sacred Books" of other religions. The Lodge does not want to offend anyone. Rather it sees itself as above all religions in the world. Pike, in *Morals and Dogma*, says, "Perfect truth is not attainable anywhere Ò it is our duty always to press forward in the search; for though absolute truth is unattainable, yet the amount of error in our views is capable of progressive and perpetual diminution; and thus Masonry is a continual struggle toward the light." This attitude of condescension toward specific religions is really an elevation of the Lodge as a super-religion.

The Square and Compass are basic tools of the builder. As they are used to make things square or round, so also the Mason is reminded that symbolically he, too, must continue the individual self-analysis to insure that he is living a morally upright life.

Ashlar is stone taken from the quarry. Rough and jagged, it is to remind the Mason of his imperfect nature. The gavel reminds him that as it removes the rough and jagged edges

making the ashlar smooth, so also is he to remove imperfections in his personality and life-style.

All of this has religious or philosophical meaning for the Mason. It can be summed up by saying that Masonry teaches man that he is not originally sinful, just imperfect; that if he works faithfully at keeping the principles of Freemasonry he will be welcomed into the Grand Lodge Above where the Supreme Grand Master presides. This is universalism, deism, and humanism. This denies the necessity of having a Savior.

Coil's Masonic Encyclopedia (1961), in a lengthy article on "Religion" says, Some attempt to avoid the issue by saying that Freemasonry is not a religion but is religious, seeming to believe that the substitution of an adjective for a noun makes a fundamental difference. it would be as sensible to say that a man had no intellect but was intellectual or that he had no honor but was honorable— Freemasonry certainly requires a belief in the existence of, and man's dependence upon, a Supreme Being to which he is responsible. What can a church add to that, except to bring into fellowship those who have like feelings? That is exactly what the Lodge does— It is said that Freemasonry is not sectarian, by which is meant that it has not identified itself with any well-known sect. But, if it has a religious credo, may it not, itself, constitute a sect to be added to the others? — Perhaps the most we can say is that Freemasonry has not generally been regarded as a sect or denomination, though it may become so if its religious practices, creeds, tenets, and dogma increase as much in the future as they have in the past. Only by judging from external appearances and applying arbitrary gauges can we say that Freemasonry is not religion— Nothing herein is intended to be an argument that Freemasonry ought to be a religion; our purpose is simply to determine what it has become and is.

Greece, in January 1970, banned the Masonic Lodge from the country, stating that it was, for them, an illegal, secret religion.

Secrecy so dominates the Lodge that the candidate, before he knows what he is getting into, must take his oath under the most severe penalties. For instance, he must "always conceal and never reveal" the secrets of Masonry, and if he does he gives permission to "have my tongue torn out by the roots, my left breast torn open, my heart plucked out, my body severed in twain, my bowels taken from thence and burned to ashes and scattered to the four winds of heaven."

A paradox exists. Masonry is in search of the truth, yet the Mason must always conceal and never reveal Masonic teachings. The Lodge will not confess that Jesus is the Truth (John 14:6). Pike, in *Morals and Dogma*, p. 161, says:

But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. All that ever existed have had a basis of truth; and all have overlaid that truth with errors. The primitive truths taught by the Redeemer were sooner corrupted, and intermingled and alloyed with fictions than when taught to the first of our race. Masonry is the universal morality which is suitable to the inhabitants of every clime, to the man of every creed.

Evaluate whether the following two quotations from non-Masonic orders merely recognize that God exists or whether they go farther to the establishment of religion:

"There is no death; life is full of mysteries until the God of Love opens the portals of

His kingdom and bids each passing soul a glorious welcome into its eternal home. Ö Let us bow our heads in silent prayer for our sisters who are waiting in the Great Auxiliary over there.”

- from the Charter Draping Ceremony, Auxiliary to the Fraternal Order of Eagles
“Surely there is an after-life for all who have been loyal and true, a life to which light and peace shall come, where the burden shall be lifted and the heartache shall cease, where the love, the hope, and the fulfillment that escapes us here shall be given to us to be ours forever.”

- Funeral Service, American Legion Auxiliary

The foregoing is adequate to show how the teachings of Christianity are lumped together in the stew pot of all religions. The uniqueness of the Christian message, grounded in the hope of eternal life secured for us by the Resurrection of Jesus from the dead, is threatened by organizations who reduce salvation to mere moral living without the emphasis on sin and grace, repentance and forgiveness in Christ.

The Mason, when confronted with the contradictions in the teachings of lodgery and Christianity, usually retreats into his shell of secrecy. In depth discussion is avoided. Quite possibly he thinks of himself as above sectarian differences and so refuses with politeness to openly talk. Committed Christians, however, are always eager to “make a defense to anyone who calls you to account for the hope that is in you.” We want you, dear reader, to also be **READY TO GIVE AN ANSWER TO THE LODGE**.

ORGANIZATION AND STRUCTURE OF THE LODGE

Freemasonry, dating from 1717 A.D., is represented in the United States by the Blue Lodge of three basic degrees: Entered Apprentice, Fellow Craft, and Master Mason.

Beyond the Blue Lodge, the Master Mason may choose one of two paths to follow - or he may choose neither. The two paths are Scottish Rite and American Rite (sometimes called York Rite). The Scottish Rite has 30 degrees beyond the Blue Lodge, the last of which is the 33d degree, a strictly honorary award. There are 10 degrees beyond the Blue Lodge in the York Rite, culminating in the Knights Templar Degree, the equivalent of the 32d degree in the Scottish Rite. The first three degrees of the Blue Lodge are the only essential degrees through which all Masons must pass. All other degrees are optional.

Some side Orders in Masonry are the Tall Cedars in Lebanon of the United States of America, the Mystic Order of Veiled Prophets of the Enchanted Realm (Grotto), Knights of the Red Cross of Constantine, and Acacia Fraternity.

Affiliated female organizations include the Order of the Eastern Star, White Shrine of Jerusalem, Order of Amaranth, Daughters of the Nile, and Daughters of Mokanna.

Youth organizations are Order of the Builders, Order of DeMolay, Order of Job's Daughters, and Order of the Rainbow.

The first Grand Lodge was formed in London, England, in 1717 A. D., when four local Lodges came together. From this Grand Lodge, all the other Grand Lodges in the world, 104 of them, have been authorized. In the United States there are 49 Grand Lodges.

The Lodge, be it local or regional, is not democratically governed. Rather, rule is

autocratic. The Worshipful Master of a local Lodge, for example, has supreme and total control. The by-laws of the local Lodge do set minimum standards of conduct, but usually are so worded as to place all authority in the hands of the elected leader.

The expression “Blue Lodge” comes from two theories. One is that when “operative masons” (medieval craft workers) considered the blue sky to be symbolic of the purity of God they should be reminded to work harder to keep pure their own lives. The other theory is that shortly after “speculative Masonry” (symbolic Masonry, begun in 1717 A.D.) came into existence, the color blue was substituted for white as the official color for the first Grand Lodge of England, presumably because blue was the color of the Order of the Garter of which a number of Masonic leaders were members.

It appears that most lodges, especially the Masonic Lodge, discriminate racially (even as they freely admit “unanimous consent” is necessary for any candidate to be “entered” into the Craft). Negro Freemasonry started in the United States on March 6, 1775, in Boston, when the degrees of Masonry were conferred upon Prince Hall and 14 other Black men in a military Lodge (#441 on the Irish Register) in the English Army attached to the 38th Regiment. It is alleged that Prince Hall was born in Barbadoes, British West Indies, that he came to Boston and became leader of “free” Negroes of that city, and was ordained a minister. On Sept. 29, 1784 the Grand Lodge of England issued a charter for African Lodge #459 of Boston. It was instrumental in forming the first Negro Grand Lodge in the United States.

The term “Freemason,” according to Masonic sources, predates the organizational origins of the Lodge. A number of explanations are suggested, such as: (1) Masons worked in free stone - which could be carved - and hence were called “free-stone masons,” later shortened to “freemasons.” (2) They were free men, not serfs. (3) They were free to move from place to place as they might desire. (4) They were given the freedom of the towns or localities in which they worked. (5) They were free of the rules and regulations that were usually imposed upon members of guilds. These “freemasons” are referred to being “operative” because they worked at their specific trades, such as builders, stone masons, architects, designers engaged in constructive work. Because they usually worked closely together, and because they frequently were away from home, they formed a tight-knit group in which they shared discussions on philosophies, politics, religion, and all other interests of their society.

Gradually these “operatives” were joined by others who were not of their crafts, but because they were interested in the background and teachings of the operative Fraternity, they were considered to be “accepted” or “speculative” Masons. Now all members are accepted as “speculative Masons.” That is why the name, “Ancient, Free, and Accepted Masons.”

The York or American Rite Masonry has 10 degrees beyond the Blue Lodge, divided into three categories. Degrees 4-7 comprise the “Chapter.” They are the “Capitular Degrees.” Numerically ordered, they are called Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The second grouping is called the “Council,” comprised of degrees 8,9, and 10. These are called Royal Master, Select Master, and Super Excellent Master. The third grouping is called the “Commandery” and is comprised of the Order of Red Cross, Order of Knights of Malta, and finally Order of Knights Templar, the highest

degree.

The degree structure of Scottish Rite Masonry is built around four groupings. The Lodge of Perfection has 11 degrees (4-14), commonly called the "Ineffable Degrees." The Council of Princes of Jerusalem has two degrees (15-16), called the "Historical Grades." The Chapter of Rose Croix has two degrees (17-18), called the "Philosophical Grades." The Consistory has the last 14 degrees (19-32), called the "Traditional and Chivalric Grades." The Thirty-Third (33d) Degree is the "Official Grade," strictly honorary. The cost of attaining the 32d degree after becoming a Master Mason lies somewhere between \$100 and \$150.

SALVATION IN THE LODGE

There are three basic teachings of lodgery which must be taken as a whole to understand the concept of salvation. All lodges, be they Masonic, affiliates of Freemasonry, the "animal lodges," etc., teach "the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul." Our study has centered in the Masonic Order, and our following quotations are taken from their sources. However, the same basic teachings are found in other lodge fraternities as well.

The Iowa Quarterly Bulletin of April 1917, p. 54, says, "Masonry is a Divinely appointed institution, designed to draw men nearer to God, to give them a clearer conception of their proper relationship to God as their Heavenly Father, to men as their brethren and the ultimate destiny of the human soul." Let us take each of the three subjects separately for further study. The first is God. The second is man. The third is immortality of the human soul.

We assume our readers understand that the Christian and Biblical God is the Holy Trinity, three Persons yet one God, Father, Son, and Holy Spirit. Also that Jesus Christ is True God and True Man, that He is both divine and human, that as the Word He became Flesh in point of time; that He died to pay for our sins, was raised from the dead, and ascended into heaven, where He today lives and is aware of us.

Albert Pike, who has been called by fellow Masons "one of the most distinguished Masons the Western World has produced," says in *Morals and Dogmas*, p. 23 (this is also found in Hertel's Bible, p. 9):

It (Masonry) reverences all the great reformers. It sees in Moses, the Law giver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, Great Teachers of Morality, and Eminent Reformers, if no more; And allows every Brother of the Order to assign to each such higher and even Divine Character as his Creed and Truth require. We do not undervalue the importance of any Truth. We utter no word that can be deemed irreverent by anyone of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was His prophet. We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand soars ago; and that he is a heretic because he will not so believe. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us, or His history but the unreal revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of on one religion, it finds its great truths in all. To every Mason, there is a God; One Supreme,

Infinite in Goodness, Wisdom, Foresight, Justice, and Benevolence; Creator, Disposer, and Preserver of all things. How, or by what intermediates He creates and acts, and in what way He unfolds and manifests Himself, Masonry leaves to creeds and religions to inquire.

What kind of God is it that the Mason confesses? “G.A.O.T.U.” “Great Architect of the Universe.” This “confession,” however, is a careful avoidance of any other “confessed” name found in the “creeds” and “religions.”

The most secret word, assumed to be the word for God, is transmitted to the candidate as he is “raised” into the Master Mason Degree, as he assumes the position of the “five points of fellowship” (toe to toe, knee to knee, chest to chest, cheek to cheek, and mouth to ear). It is whispered: MAH-HA-BONE. This “sacred” word, the candidate is told, must never be spoken aloud, never revealed, and always concealed.

The Mason in the Royal Arch Degree (York Rite), a degree through which the Knight Templar is to pass on his way to the supposed “Christian Degree,” has another secret name revealed to him at his initiation ceremony. The name of the True God, “re-discovered,” is “Jah-Bul-On.” This is the Royal Arch Masons’ “Trinity.” “Jah” is an abbreviation for the Hebrew name of God: JAHWEH, or JEHOVAH. “Bul” or “Bal” is the name for the Assyrian deity, and is mentioned throughout the Old Testament as “Baal” or “Baal-peor.” (This is the idol God told the Israelites to avoid at all costs.) “On” is the Egyptian sun god.

In the Knights Templar Degree, where the emphasis is supposed to be on Jesus Christ, there is a strange absence of any reference to His being True God and True Man, divine and human. Beautiful language is used. Impressive adoration gives one the impression a Christian would expect. But what is not mentioned is Christ, the Savior from sin; nor repentance on the part of man. At this point it is now necessary to turn to the teaching about man.

The Lodge teaching about the nature of man is altogether different from that of Christianity. As Christians, we confess the Scriptural truth that man is born in “the image of Adam,” that is, sinful, corrupt, apart from God. Masonry never talks in these terms, nor that man is hopeless unless “saved” by a Redeemer. Ward, in *The Freemasonry: It's Aims and Ideals*, p. 187, says, “Freemasonry has taught each man can, by himself, work out his own conception of God and thereby achieve salvation.” In effect, the Mason can determine his own god, and then the terms of his own salvation. It is a convenient arrangement. The *Short Talk Bulletin*, publication of the Masonic Service Association of the United States, Vol. 43, No. 5., May, 1964, p. 3, says, “The Fraternity is, to me, man's organized attempt in an orderly way to proceed in a direction of life that is orientated toward what he feels is creation's design for him in this universe. It is the reach of man for God.” Pike, in *Morals and Dogma*, p. 854f., says, “To achieve it (salvation) the Mason must first attain a solid conviction, founded upon reason, that he hath within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and to advance toward perfection through all the ages of eternity, and to see more and more clearly, as it draws nearer unto God the light of the Divine Presence.”

The third major teaching of the Lodge is that of the immortality of the soul. Hertel's revised Masonic Edition of the Bible urges all Masons to be mindful of the symbolism of

the various instruments by which man is to measure his life in order to determine his integrity for admission into the Grand Lodge above It says, "Guided by the movable jewels of Masonry (the square, compass, level, and plumb), he builds for himself a character of unblamableness preparing himself as a successful candidate for admission in the Grand Lodge (p. 33)."

The Louisiana Masonic Monitor, p. 132, has the Worshipful Master reciting to the candidate for the Master Mason Degree these words:

And now, my Brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call for us, we may be found ready.

To the candidate for the Entered Apprentice Degree this is said:

You were presented a Lambskin or White Leather Apron. The Lamb has in all ages been deemed an emblem of innocence. By the Lambskin, therefore, the Mason is reminded of that purity of life and conduct which is essential to his gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides (Monitor, p. 44f).

The Masonic doctrine of immortality is further illustrated in this prayer at the burial service of a fellow Mason:

Most glorious God, Author of all good and Giver of all mercy, pour down Thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our own approaching fate, and, by drawing our attention toward Thee, may we be induced so to regulate our conduct here than when the moment of dissolution shall arrive at which we must quit this brief scene, we may be received into Thine everlasting kingdom, there to enjoy that uninterrupted and unceasing felicity which is allotted to the souls of just men made perfect. Amen.

Response - So mote it be (Monitor, p. 156f).

The Lodge teaches, along with the immortality of the soul, a belief in the Resurrection of the body. Both ideas are seen in this statement at the burial service (which is spoken following the above quoted prayer):

Quietly may thy body sleep in this earthly bed, my Brother. Bright and glorious be thy rising from it. Fragrant be the acacia (evergreen) sprig that here shall flourish. May the earliest buds of spring unfold their beauties on this, thy body's resting place; and here may the sweetness of the summer's rose linger latest. Though the cold blast of autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet their fading is not final, and in the springtime they shall surely bloom again. So in the bright morning of Resurrection thou shalt spring again into newness of life. Until then, dear Brother, until then, farewell (Monitor, p. 157).

Need we point to the glaring absence of Jesus Christ? We are taught from the Holy Bible that there is no immortal life in heaven nor Resurrection of the glorified body apart from the victory of Jesus over death and our faith in Him, which is given to us by grace.

Evaluate the following from the Ritual of the Order of Amaranth: "Faith, as recorded by St. Paul, is the substance of things hoped for, the evidence of things not seenÖ It upholds

us in our darkest hours, and directs the mind to the contemplation of the goodness of our Divine Father, who doeth all things well, rewarding each according to his works. Let us have faith in ourselves, in our associates, and struggle on against evil influences and discouragements; for by keeping Faith with one another we enhance the happiness of ourselves. Youth is the Savior and Redeemer of nations.

Another example of confused teaching with respect to God, man, and the immortality of the soul is this announcement from the Final Tribute to Deceased Members of the Fraternal Order of Eagles: "It is not a final parting. The Fraternal Order of Eagles teaches that we shall meet again, and that the tender associations of life are broken only to be reunited. Whether we look into the living eyes of those we love or gaze into the placid faces of our dead, love divine comforts us with the blessed assurance that this relation is eternal." Or consider this statement from the Loyal Order of Moose Burial service: "It is but a parting; a journey to an unknown shore; a journey which we, too, shall take - and at its end our Circle form again."

The Memorial Service of the Elks has this paragraph read by the Exalted Ruler:

As Elks we are taught that some day the mortal shall put on immortality. Firm in our faith, we are reminded by these services that we are born, not to die, but to live. True, the light of beloved eyes has faded from our sight, but it shines more brightly upon another shore. Voices we loved to hear at the fireside, in marts of trade, or in fraternal association, are silenced; but they will live again in the music of the Choir Invisible, and blend forever in the harmony of angels. Memorial Day with us is a day of tender sentiment. Hope dries our tears, and with eyes of faith we may see those whom we loved and lost awhile, faring on through a better land, awaiting the day when the chain of fraternal love shall be reunited forevermore.

PRAYER AND SYNCRETISM IN THE LODGE

As mentioned earlier, the Lodge thinks of itself as above religions. It seeks to offend none, yet adopts portions of the belief-systems of many. This is called "syncretism."

"Christianity taught the doctrine of Fraternity; but repudiated that of political equality, by inculcating obedience to Caesar, and to those lawfully in authority. Masonry was the first apostle of Equality. In the Monastery there is fraternity and equality, but no liberty. Masonry added that also, and claimed for man the three-fold heritage, Liberty, Equality, and Fraternity."

- Pike, *Morals and Dogma*, p. 23

This is a good example of syncretism. In fact, it is more. It is the claim of a religion.

Prayer is most important in the Lodge. The rites, ceremonies, and meetings always include prayer. Especially is this true during initiation ceremonies of the newly instructed. Hertel's Bible, p. 34, says that "In the opening of the Lodge, the Great Architect of the Universe must be worshipped, and his blessings upon the work about to be done must be supplicated; at the same time, prayer should be offered for peace and harmony in the closing of the Lodge." This non-descriptive "Great Architect" "must be worshipped." Who is he? Any "god" you design. Prayer to a deity is a fundamental dogma of Masonry.

The prayers, however, are not offered in the name of Jesus, despite the Biblical teaching

that prayer prayed only in the name of Jesus is valid. The reason Christ is omitted is because of the Lodge's attempt to be universal. Mackey in the Encyclopedia of Freemasonry, Vol. 1, p. 149, says: "But its universality is its boast. In its language citizens of every nation may converse; at its altars men of all religions may kneel; to its creed disciples of every faith may subscribe." Pike claims that at Masonic "altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as Brethren and unite in prayer to the one God. Jesus said that all men should honor the Son even as they honor the Father.

The attitude of the Lodge toward God and the ideas of prayer are quite similar to those of a great number of people in our American society who know nothing of Lodge teachings. Many Americans, it seems, are willing to concede validity to any religion, any god to which a person may submit. A similar attitude is found in Masonry, as stated in the Short Talk Bulletin, Vol. 36, No. 8, p. 7. "The chaplain of the Masonic Lodge who prays as the voice of the Lodge does not pray in the name of the Carpenter of Nazareth or the name of Jehovah or the name of Allah. He prays to the Grand Artificer or the Great Architect of the Universe. Under that title men of all faiths may find each his own deity. Failure to mention any deity by name is not denial, but merely the practice of a gracious courtesy, so that each man for whom prayer is offered can hear the name of his own deity in the all inclusive title of Great Architect."

Evaluate these examples of prayer:

"O Lord, we beseech Thee to bless the work of our Order. May the lessons we here teach be the means of making us better in Thy sight. May, we practice in our daily lives the trustful faith of Job so that our reward will be showered upon us. Amen."

- from the Ritual of the Order of Job's Daughters

"Go with this sister every step of this initiation, show her that we teach Thy truth, not only for this moment, but for life eternal. Amen."

- prayer to define the purpose prayed before the White Altar of Holy Promise of the Order of Rainbow

Jesus said that to deny Him before men would bring denial of us before His Father in heaven.

It is interesting to note that only in the 18th and 30th degrees of Scottish Rite Masonry and in the Knights Templar Degree of the York Rite Masonry is it permissible to use the name of Jesus Christ in prayer. This privilege is given in respect to those who follow the Christian religion and its teaching. It is a concession granted to those bothered by the Christless prayers prayed in the Blue Lodge.

People, including some Christians, have a strange view of prayer. They feel prayer is the key which unlocks the door to God's house. They think that when they fold their hands and bow their heads, this is how they rap on God's door. Some even think that "Dear God" or "Dear Father in heaven" are attention getters. Jesus, in the Sermon on the Mount, told us that, before we ask, the Father knows our needs.

What is the moving power of our prayers? Is it not the Holy Spirit who lives in us, that is, in our bodies, which are His temples? If that is so, and it is, and if it is the Triune God to whom we pray, and it is, then what is prayer? Prayer is God talking to Himself through

you. Prayer is not so much the activity of the individual as it is the activity of God, who lives in him. Prayer is God putting the individual on His frequency. Prayer, as communication, can only come when God creates the faith in the heart of the person praying - praying always in "Jesus' name." The ability to communicate with God is the result of the grace extended by God, proof of the restoration of the lost image of Adam. Prayer presupposes the relationship of the individual with the Father, created by the reconciling, redemptive action of Jesus Christ, our Lord. This is not what the Lodge teaches.

Every Christian needs the conviction of the girl who was asked to pray a public prayer at which many non-Christians would be present. The daughter of a Baptist minister, she wrote her prayer and ended it with the phrase "in Jesus name." Showing her prayer to the vice-principal of the school he suggested that "we wanted a non-denominational prayer that would satisfy everyone. After all, we expect to have some Jewish people attending the function, so I suggest ending the prayer with something like, 'in God's name.' We all pray to the same God." The girl responded by saying, "If I can't say what I believe, I won't say anything at all."

Another disturbing practice of the Lodge is the emphasis it places on giving aid and defense to a fellow Mason, even if he is guilty of a crime, except in the case of murder and treason. Some versions of the oath used by the Royal Arch require the candidate to swear that 'I will assist a Companion Royal Arch Mason when I see him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong.' Murder and treason are not excepted as in the Blue Lodge. That is to say, a Royal Arch Mason is sworn to help another even though he is guilty of murder or treason. Can you imagine a defendant, lawyer, judge, and member of a jury all being Royal Arch Masons bringing justice to bear in a case?

Because of the fraternity emphasized in the Lodge, favoritism is often practiced in employment, letting of contracts, business deals, and other functions in society. Likewise, when someone has left the Lodge, recriminations are sometimes taken if possible with that person's job, station in life, position in a company, etc. There is even evidence of job recriminations taken against workers who have been members of The Lutheran Church-Missouri Synod simply because of its witness that the Lodge is an unchristian cult, even though such workers were never members of the Lodge.

SOME DOCTRINAL COMPARISONS

The Christian should have great concern about preserving his Biblical heritage. Jesus said that if we loved Him we would keep His commandments. St. Paul warned Timothy about people who would try to remove from Christianity the Truth which he preached, a warning he strongly gave during his final imprisonment in Rome. It was a warning he also gave to the pastors of Asia Minor at his tear-filled Miletus farewell. St. John repeatedly warned his "little children" about those who would corrupt the teachings of the Redeemer. Jesus warned His followers to remember His words. Through Moses, God told the Israelites to make every home a school with the parents responsible for continually telling their children about their heritage as God's chosen people and the great acts performed in their behalf by a gracious God. Joshua, too, at the settlement of the Promised Land, warned the people never to forsake the Lord's ways. The Bible is full of

admonishment and warning not to let the teachings of Scripture be lost.

It is in this same spirit that these pages are written. They come as a warning. Our neglect, ignorance, or rejection of evaluating what the lodge cult says and does is to invite its influence upon our lives. Even as “eternal vigilance” is the price we Americans must pay in order to keep our freedoms from being removed, so also is it with our spiritual heritage. Therefore, we would like to review some of the major differences between lodgery and Christianity. The purpose is to show that lodgery conflicts with Christianity. Hopefully this will cause the reader to give a loving witness to others about these contradictions.

The differences which are outlined here will deal with God, man, immortality of the soul, the Bible, prayer, and secrecy.

The first and most glaring contradiction between the Lodge and Christianity centers on God. Although the Lodge demands belief in a “Supreme Being,” although it uses the terms “god,” “Lord,” “The All-Seeing Eye,” etc., and although they form a theology about their “god” as to what he does, the Lodge very carefully refuses to confess the God of the Scriptures. A definition of the Person of God is avoided. There is no identification of the Father, Son, and Holy Spirit in the Lodge, nor any phrase which would identify God as the Trinity. The Lodge simply by omission denies the revealed God of the Bible. This offends the Christian - or it should! The Christian is taught from the Bible that there is no salvation, no god other than the Lord of Lords, the Holy Trinity, and that to be saved it is essential to believe and confess this God.

Jesus is the “Word made flesh.” He is the great “light” the Masonic Order tries to discover in its search for the truth but never finds. “Whoever has seen Me has seen the Father,” Jesus said.

So strongly do the Masons regard a belief in a “Supreme Being” that they ousted an entire atheistic congregation from their premises. An atheistic Rabbi and his 140 member congregation in Birmingham, Mich., were refused further use of the Masonic Temple in early 1965. The St. Louis Post-Dispatch, on March 21, 1965, said that “theological reasons” were given as the reason for the decision. The Masons insisted that a positive commitment to the existence of some kind of supreme being was required for use of their temple.

“FREEMASONRY - A SIMPLE RELIGIOUS FAITH” is the title of an article on the cover of the Royal Arch Mason, a monthly periodical, Vol. V, No. 9, March 1957, which says, “We have but one dogma, a belief in God, but this is so firmly established as the principal foundation-stone of the Brotherhood that no one can ever be admitted a member of an English-speaking Lodge without a full and free acceptance thereof. In all reference to the Deity, God is reverently spoken of as the Great Architect of the Universe. Upon this foundation stone we construct a simple religious faith - the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul - simple, but all-efficient. By reason of this simple creed, Freemasonry has been able to attract and accept as members of the Fraternity adherents of every religious faith in the world - Christians, Jews, Hindoos, Mohammendans, Pharisees, Buddhists, and others - atheists alone being excluded.”

In the experience of this writer most Christians who are members of the Lodge do not share our concern over the Masonic compromise of God, nor agree that they are

worshipping an idol at the Lodge. And this is the difficulty. They say that although they use the term “Supreme Architect of the Universe” they understand him to be their Triune God - especially in a Lodge made up mostly of Christians. To them it is just another descriptive name for God and they see nothing wrong about it - even though the Bible never limits God to these terms.

It is our claim that to avoid the revealed Scriptural names for God is a deliberate attempt to deceive by reducing Christianity to just another of the religions of the world. What is even worse, it is succeeding. By doing this, the Lodge effectively de-emphasizes the Person and work of Jesus Christ.

And this brings us to the second conflict existing between the Lodge and Christianity - that of man. Masonry teaches that man has a “rough and imperfect nature,” but this is as close as they come to saying that man is originally sinful. The reason, most probably, is that if Masonry teaches the Scriptural truth of man's sinful nature, then they would also have to teach salvation by some means. The Lodge would then have to deal with Jesus, the Redeemer. Rather, the Lodge simply accepts the idea of salvation as something which will happen to all who live a morally upright life. It makes no attempt to identifying what is rejection of God's truth. It does say that good works are necessary for admission into the “Grand Lodge above where the Supreme Grand Master presides.” Every Mason in “good standing” is said to be in that glorious number because he was faithful in practicing the principles of the Craft while here on earth. The Lodge makes no attempt to exclude any person from “going to his just reward,” but it does guarantee every faithful Mason membership in that “Grand Lodge above.” And it does so without any reference to Jesus, His death and resurrection, man's repentance, God's grace, and the like. Therefore, we conclude the Lodge is a religion - a Christless religion - and thus a cult, a cult totally incompatible with Christianity and to be avoided by every Christian.

Immortality of the soul is the third major conflict between lodgery and Christianity. Some of what was said in the above paragraphs would apply here, so we will not repeat. We will add just a few lines to what has been said. Immortality is a Lodge teaching which had been adopted from Christianity. But that is all that has been adopted - the simple teaching of immortality. The Lodge has eliminated the truth that eternal life in heaven is purely a gift of God that Jesus by His death and resurrection has reconciled sinful man to God, that the Holy Spirit brings men to believe and have faith in Christ as their personal Savior from all sin. Or to say it differently, the Lodge is immortality, with or without Christ.

Another conflict deals with what role the Bible plays in the life of the Lodge. It is considered a “Sacred Volume,” but just one of the many such books of the world. The “Sacred Volume” is one of the three indispensable “tools” of the Lodge temple. It does not always mean the Holy Bible. It may be found that in the majority of local Lodges in America the Holy Bible is open on the Lodge Altar, but this is because the religion of the majority of members determines what “Sacred Volume” is used in that particular Lodge.

The display of the “Sacred Volume” does not mean that it is used. Just as a family Bible displayed in a home in some prominent place does not mean that it is opened and used, neither does an open Bible on the Lodge Altar mean that it is used. We do know that lodgery has an already developed educational system. Lodgery does not accept the Holy Bible as the only inspired, infallible, inerrant Word of God. It cannot. This would be

unacceptable to all Lodge members who were not Christian.

Still another conflict is prayer. From the moment of one's arrival in the Entered Apprentice Degree, prayer is enjoined on the Lodge member. Now it does not offend us that there is prayer. What we wonder is, first, to whom is the prayer addressed? Next, with whom is the prayer shared? Then, is it prayed "in Jesus name?" Also, is confession of sins and the acceptance of the forgiveness of Christ a part of the prayer life?

These questions are rhetorical - the answers are obvious. We Christians, praying in the name of Jesus, always address the Father, Son, and Holy Spirit. Our prayer life is very personal because it reaches to the depths of our souls. We share it cautiously and selectively. When someone else prays with us, speaking the words in our behalf, we have given them permission to talk to God for us. It is neither safe nor right to permit others to lead us in prayer unless we trust their beliefs. It follows, then, that for us it is unthinkable for a Christian Mason to permit a Jewish Worshipful Master or a Unitarian Masonic Chaplain to lead him in prayer. This is so obvious that we wonder how any Christian can accept such a situation.

Finally, we call attention to the secrecy of the Lodge, and not because we think it is a major offense or that we are jealous of Masonic secrets. Most Lodges, including the Masonic, have been demonstrably unsuccessful in maintaining secrecy. Rather, our concern comes because of the effects secrecy has upon the individual Mason who is in discussion with his pastor or wife. On many occasions this writer has talked with a Mason about Masonry. For the most part it is a monologue. At a certain point in the conversation the Mason simply "clams up." He refuses to talk anymore. There is much he tries to hide because he has been sworn to secrecy. Usually the relationship he built with the pastor deteriorates from this point onward. Even if the pastor succeeds in convincing him that the Lodge should be avoided, that Lodge teachings are in conflict with Christianity, the Mason quietly recalls the fraternal relations with other Masons or family influences so that he would not usually withdraw his membership even if he were to admit that the pastor is right.

If what the Lodge has to offer is as spiritually beneficial as Masonry says it is, then why is it so necessary to keep it secret? If something is so righteous, so admirable, so important that it even gets you into heaven, they why the veil? One would think it would be wise to open up the Lodge doors for the world to look in. Instead, the doors are open only to those who take the oath of secrecy even before they know what it is they must keep secret. In other words, the candidate for the Masonic degrees is required to take the oath before he is told what it is that must be always concealed and never revealed. To take an oath merely "as a form you go through" is dishonesty toward the Lodge itself. Lodge members have every right to expect more of a Christian than that he will seek his Lord's endorsement merely as a matter of convenience. Robert Bolt, in his introduction to his play, *A Man for All Seasons*, speaks of an oath on the part of a Christian as

an invitation to God, an invitation God would not refuse, to act as a witness and to judge
A man takes an oath only when he wants to commit himself quite exceptionally to the statement, when he wants to make an identity between the truth of it and his own virtue; he offers himself as a guarantee.

As Christians we need to be reminded of the seriousness of oath taking and with whom

the oath is taken. Please refer to 1 Cor. 3:16-17; 6:19-20.

WHAT WE CAN LEARN FROM THE LODGE

There are many good things about lodgery to which your attention is now called.

First, fraternalism. Americans are joiners. No matter what interests a person may have, someone, somewhere has organized the right organization for him. This is because we Americans want to be a part of people and movements. The Lodge provides a close-knit group of people with similar backgrounds and interests. It works hard to build a feeling of Brotherhood among its members. True concern for each other is often expressed in a variety of ways, such as defending each other, aiding each other in all ways, caring for families and the aged of fellow Masons, and knowing that all members of the Lodge will come to your support.

Loyalty is another admirable quality of the Lodge. Seldom, if ever, do you hear a Lodge member "bad mouth" his organization, his leaders, or his fellow members. They really stick together, and any differences they may have are handled discretely. We Christians could learn much here. We not only find reason to "knock" our pastor and fellow members, but our entire church body - and openly, too, as in the public press. Our troubles too could be handled more discretely.

Patriotism is another admirable quality of the Lodge. We are living in an era in American history that tends to look at patriotism as support of "the establishment." Lodges always endeavor to instill patriotism in their members, considering it a part of their total purpose. We admire them for their emphasis, and urge them to increase their efforts.

Moral teachings can also be praised within the Lodge. With the sinking of public morality, we must admire anyone who will still teach and inculcate a morally upright life. If the Lodge wants to use symbolic tools to teach their morals, we have no objection. In fact, the only objection we have with their teaching of morals is that they claim that by these morals they earn eternal life - which is work righteousness. The teaching of morals, as such, is good.

We would also like to praise the Lodge for its humanitarianism. Hospitals, homes for aged, circuses, post-season charity football games, and the like are magnificent gestures of human compassion. We thank God for these works and acts of charity, knowing all along that we Christian churches could be doing so much more than we are.

HOW TO WITNESS TO THE LODGE

There are many ex-Lodge members in our Lutheran Church - Missouri Synod, as there are in other denominations. People do leave the Lodge. In most cases, however, it is difficult to convince a member to disassociate from the Lodge.

The best way to witness about the Lodge is to teach our children and adults what causes our concern before they get involved. Synod-wide instruction on Fraternalism has appeared at regular intervals in our official periodicals beginning as early as 1849. This present series of booklets by our Board for Evangelism, in response to a resolution adopted by the Anaheim Convention in 1975, is a continuation of our witness.

Witnessing directly to a Lodge member is most difficult. Not only is there the secrecy

barrier discussed in the previous chapter hindering any real progress but many Christians have joined the Lodge without knowing of the contradictions between lodgery and Christianity. Some were unable to recognize these contradictions as they were instructed in the Lodge because they know little of Christianity. There are at least three reasons making it most difficult to witness to and win a Lodge member.

First, the deception of the person was skillfully performed. The philosophy symbolized, for example, by the Lambskin Apron is so simple and pure to the ears and eyes. Second, after taking the oath, paying the dues, and enjoying the fraternal atmosphere, the person will hardly admit to his error. To admit it will take repentance and humility - and human nature is not inclined toward either. Third, pressure applied by the Lodge Brothers is often intense. The consequences of leaving the Lodge may have life-long significance.

Many Lodge members contend that their Lodge in no way interferes with their church life - in fact, they say, it helps them. When a Lodge member thinks this, it usually means that he refuses to admit there is a conflict in the teachings of the Lodge and Christianity. It usually means that the door is closed for further consideration.

The worst possible way for a person to witness to a Lodge member is to make statements that are not true about what the Lodge is or does. Another ineffective witness is to simply say, "Well, my church says it is wrong to join the Lodge." Still another ineffective witness is to argue to the point of anger.

Knowledge about what the Lodge teaches and practices is most important in witnessing to a Lodge member, or to one considering Lodge membership. Knowing what the actual conflicts are between lodgery and Christianity will arm the person with confidence, the certainty so necessary to counteract the feeling of insecurity when the discussion becomes heated. More important is this: a person knows - really knows - then he can ask penetrating and thought producing questions as his method of making his point. It is not too difficult to catch the Lodge member in his own contradictions if the right questions are asked.

An example of how the question approach can work is this:

Question: It is my understanding that the Lodge prides itself in its educational program.

Answer: Yes, we do require our members to know a few things.

Question: Would you share a little with me? (At this point the Lodge member is on the defensive, giving thought to just how much he can say.)

Answer: Well, I can't tell you much, but if you care to join you would learn it all.

Question: Is what you learn in the Lodge important to you?

Answer. Yes.

Question: Well, then, it should be important to me also? Why must I join first in order to learn something that will help me? Why shouldn't everyone be told? (It is not important to carry this discussion any further because the point has already been made. Move on to another subject, but still use the question method.)

Question: Is the Lodge a religion to you?

Answer: Absolutely not!

Question: Do you pray in the Lodge?

Answer: Yes, but it's only to open our meetings.

Question: Do you pray to God?

Answer: Of course we do.

Question: Who does the Lodge say is God?

Answer: We don't tell any member who God is, each person is free to think of God as he wants.

Question: Is this what the Bible teaches?

Answer: Not all members believe the way Christians do.

Question: If you were leading the Lodge in prayer, would you use the name of the Triune God, ending it with "This we pray in Jesus name?"

Answer: Well, we use the prayers printed in our book.

(Now the person realizes that someone else has predetermined what the prayers would be, that the Bible is rejected by some "Lodge Brothers" - which has to leave a crack in the fraternal relationship, that avoidance of the Triune God is really a denial of Him.)

This is enough to give the reader an idea of both the style and content of the question approach. It needs to be emphasized that the questions need to be asked without sarcasm, in complete humility and understanding, yet firmly headed toward the goal of demonstrating the conflict existing between lodgery and Christianity. The important thing to remember is that unless the Lodge member is convinced in his own heart that he is wrong he is still going to retain the same opinion.

The ultimate goal - that of changing a Lodge member to a former Lodge member - is achieved only by the working of the Holy Spirit through our words. We are dependent upon the Holy Spirit to change people's heart. He does this when we use words which point to our sins and our forgiveness in Jesus. Nowhere else will people hear of the Good News of salvation or the redeeming work of Christ other than from a Christian source. Even if the Lodge member claims to be a Christian, he needs to hear the message of salvation from us. Simple words about the cross of Jesus are the most important words anyone could hear, professing Christians included!

The absence of a Christ-confessing fraternal association will be evident to the Lodge member if we simply keep emphasizing the love Jesus has for all of us. Acceptance is what we need and look forward to receiving from another. Jesus loves us, even when we are bad. We, too, need to love one another, even when we are bad. If we do, the friendship will be long lasting and genuine. This is what will deeply impress a Lodge member about us, and others as well.

Careful thought and planning needs to precede our witness to a Lodge member if at all possible, taking the matter to the Lord in prayer. We should be specific in such prayers,

remembering the person by name and asking the Lord to take some specific action with respect to his Lodge membership.

Reading material, but not too much of it, should be left with the Lodge member upon completion of our visits. We would like to think that this booklet would be good for this purpose. If our conversation has been delivered with understanding, humility, and patience, the person will read what we leave with him. Otherwise it will be discarded quickly as though he were trying to get rid of you, and the conflict, as soon as possible.

CONCLUSION

The Lutheran Church-Missouri Synod has always regarded false teachings and practices to be destructive of the freedom the Gospel gives to us. Falsehoods are shackles which chain men to the darkness of unbelief. In order that our members may not give away the freedom earned for us by Jesus, we ask that no member join an organization which destroys the Christ-centered, Biblical-oriented church which is our heritage. The objections a Christian has with regard to certain organizations could be summarized as follows:

1. They claim to offer moral and spiritual enlightenment which is not available in Holy Scripture.
2. They teach that all religions, in reality, worship the same God, but under different names.
3. They declare that all men have equal access to God, their attitude toward Jesus Christ being unimportant.
4. They teach that eternal life is the reward which God gives for virtuous living.

May you, and all members of our church, always be **READY TO GIVE AN ANSWER TO THE LODGE.**

[Psalm 133]

by William H. Yarnall, Sr., MPS

The Philalethes - August 1992

The 26th of October 1964, I just could not believe what I was doing. Yet, I truly wanted to be there. My brother, Chuck, was a Mason. My Dad, too, and most of the other men in our family were Masons. Well by golly, it's my turn, and I'm ready-I think! Wow! I wonder if everyone is dressed up like me-that should be something to see! Hmmm, I wonder when they'll take this thing off my face so I can see!

What was that? Kneel for prayer! Oh boy! Oh God help me. What was that? Who do I trust? Who do I trust? The company gunny-that's not right. What did he say? Follow what? Oh! Who's that now? What did he say? "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133).

Well, that was it for me. I think I remember something about Aaron-oil that ran down his beard or something. I just don't remember. I can, however, state that the Scriptural readings for the Entered Apprentice, Fellow Craft and Master Mason Degrees did for twenty-four years of my Masonic life elude me. Or, it may be that I was listening and did

not hear, nor was I knocking on the door. Therefore, the door did not open.

I am much older now. I have faced death. I like to think that I have made my peace with my God, to the best of my ability, and that after twenty-five years of Masonic life, I am finally ready to learn the secrets of Free-Masonry that I thought I knew.

My first project was to learn and truly understand what the Scriptural reading for the first degree was telling me. I found that in my own library, I had no less than five translations of the Holy Scriptures. I also found that some translations were more understandable than others. For example, in Bahnson's North Carolina Lodge Manual, the Scriptural rendering is thus: "behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133:1).

From the Good News Bible, (Roman approved), we have the following rendering: "how wonderful it is, how pleasant, for god's people to live together in harmony!" (Psalms 133:1).

From the Moffatt translation of the Holy Bible, we have this rendering: "how rare it is, how lovely, this fellowship of those who meet together!" (psalms 133:1).

From the Jerusalem Bible: "how good, how delightful it is for all to live together like Brothers. "(Psalms 133:1).

And finally, from the Peshitta, the authorized Bible of the Church of the East (Greek): "behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133:1).

OK, I know it's good to dwell in unity, to live like brothers, to meet in fellowship. Is the first verse of Psalms 133 saying more to me than I am not hearing.

My next stop was Abingdon's Interpreter's Commentary. This wisdom psalm was intended to combat a practice which threatened to destroy the traditional structure of Israelite society. If brothers continued to dwell "together" after the death of their father, the estate remained undivided and the family's inheritance in the Holy Land was KEPT intact.

The development of commerce and the urbanization of society induced many young men to sell their share of the (their) inheritance and go off on their own. the psalmist urges that the old custom is good and pleasant, decreed by the Lord, and followed by his blessing, the continued LIFE and VIGOR of society (not personal immortality).

At this point, I must ask myself, "Just what have I learned from Psalms 133:1?" My answer to myself is easy. If I have failed to live in faith with God, hope in the resurrection of the dead, and charity to all mankind: if I have failed my family, my employer, my friends, my Fraternity, then I have failed my Creator, and I have failed myself.

So I have explained to you what I have learned from the first verse of Psalms 133, so I continue with Verses 2 and 3 of Psalms 1-33, starting with the Bahnson's (KJ) North Carolina Lodge Manual, Verse 2. "it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments"(Psalms 133:2). Verse 3, "as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the lord commanded the blessing, even life

evermore. “ (Psalms 133).

Again, from the Good News Bible, Verse 2: “it is like the precious anointing oil running down from Aaron’s head and beard, down to the collar of his robes “ (Psalms 133). Verse 3, “it is like the dew of mount Hermon, falling on the hills of Zion. that is where the lord has promised his blessing-life that never ends. “ (Psalms 133).

Take special note of the wording of each translation. Continuing with the Moffatt rendering, Psalms 133, verses 2 and 3. Verse 2, “sweet as the sacred oil poured on the head, that flows down Aaron’s beard, down to the very collar of his robe. “ (Psalms 133). Verse 3, “vital as dew of Hermon, that falls on the hills of Zion. for in their fellowship has the eternal fixed the blessing of an endless life. “ (Psalms 133).

And from the Jerusalem Bible, Verse 2: ' fine as oil on the head, running down Aaron 's beard to the collar of his robes.” (Psalms 133). Verse 3, “copious as a Hermon dew falling on the heights of Zion, where Yahweh confers his blessing, everlasting life. “ (Psalms 133).

We are now seeing a real difference in translations, but there is much more to come, so our last work is the Peshitta. Verses 2 and 3 are rendered thus: Verse 2, “it is like the precious ointment upon the head and upon the beard, even Aaron 's head, that went down to the collar of his robe. “ (Psalms 133). Verse 3, “like the dew of Hermon that falls upon the mount of Zion: for there the lord commanded the blessing, even life for evermore. “ (Psalms 133).

Did you notice that the reference to “the collar of his Robe?” Well, now do you know where I went? Right back to Abingdon, the old interpreter's one-volume commentary. I'll just continue where I left off. Two metaphors illustrate the beauty of the ancient way: the holy “OIL” of anointing “running down “ the hair and “beard “ of the High Priest, the successor of Aaron and the “dew “ gathering copiously on the slopes of Mt. Zion.

Mt. Hermon in the far north was a region of heavy dew, and the expression “dew of Hermon “ had become proverbial. Some commentators delete Verse 3 as an interpolation not fitting the poetic meter, and thus make the metaphor merely a reminder of the beneficial effect of olive oil on the hair.

Some, also regarding the flow of dew from Hermon to Zion as a geographical impossibility amend one letter in Verse 3B to give “which flows down on the arid highlands. “ It was not a big thing. I found no problem with it, but, “the collar of his robe” got in my way: “down to the skirts of his garments, “ or “down to the collar of his robe”-was that important? What did it have to do with how I lived-in unity or not? I decided to find out. So I looked, read, looked, looked, and kept on looking! Finally, thumbing through George M. Lamsa' s Old Testament Light, I found some interesting words of wisdom. I impart to you now from Old Testament Light, page 539, “Collar of His Robe: “ “it is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard. that went down to the skirts of his garments. “ (Psalms 133:2).

The Aramaic word BAR SORA means “the collar.” The Eastern text read: “Öthe beardÖthat went down to the collar of his robe. “ In biblical lands, the collar of some of the robes comes down to the man's breast.

The Aramaic word of “skirt” is SHIPOLA. No man could grow a beard to reach the skirt of his garment. Most beards are trimmed short. But the priests grow long beards which came down to the COLLAR of their robes, as a token of dignity. Even today, the beards of the elderly priests reach to the collar of their robes.

Precious oil, oil on the head, oil running down a beard, running down to the skirt or collar of Aaron's garments; the dew of, or on, Mt. Hermon, coming down on the Mount of Zion, the Lord commanding a blessing, Life forever. As I sat back in my study room, I noticed one book on my bookshelf that I had not checked. The book I retrieved from the shelf was the “Holy Scriptures” according to the Masoretic Text, the Jewish Scriptures (Pentateuch and Prophets). Well now, I find that not five, but six, translations of God's word are in my possession. Without delay I went to Psalms 133. (Note the usage of words). “behold, how good and how pleasant it is for brethren to dwell together in unity!” (psalms 133.1). “it is like the precious oil upon the head, coming down upon the beard: even Aaron 's beard, that cometh down upon the collar of his garments. “ (Psalms 133: 2). “like the dew of Hermon, that cometh down upon the mountains of Zion: for the lord commanded the blessing, even life for ever. “ (Psalms 133:3).

Well now, what next!? Well, the most obvious is meditation. So that's what I did-I thought about all that I had learned walking through Psalms 133. I had no trouble understanding Verse 1 (for myself only). The two words, “Brethren” and “unity” go hand in hand, and if brothers are in unity, the Most High is well-pleased.

Standing at Verse 2, I had to wonder, “it is like the precious ointment or oil upon the head “ “Oil” - just what did it mean? How does it apply? In the Dictionary of Biblical Theology (Second Edition, Edited under the direction of Father Xavier Leon-DuFour, 1973), I found the following information on pages 20, 21 and 22. “anointing”-For the Hebrews, oil penetrates deeply into the body (Psalms 109:18) and it gives the body strength, health, joy, and beauty. On the religious level, it is understandable that anointings of oil were considered as signs of rejoicing, or of respect. They were also utilized as rites of healing or consecration.

So we now have a definition of anointing. That is to say, we can understand the purpose of, or for, anointing with oil. Let us look at some examples:

I. Anointing, Sign of Joy or of Honor. Oil, especially perfumed oil, being a symbol of joy (Prov. 27:9: CF Eccl. 9:8) was used particularly in festivals (Amos 6:6). To have to deprive oneself of all anointing was a misfortune (Deut. 28:40; Micah 6:15). This privation, joined to fasting, was a sign of mourning (Dan. 10:3;CF 2nd Sam. 12:20).Jesus prescribed, however, that one who fasts should anoint his head as for a banquet (Matt. 6:17) in order that his penance be not displayed before men. The image of anointing served to express the joy of the people of Israel, assembled at Jerusalem for the great festival (Psalms 133:2), or the consolation brought to the afflicted of Zion after the exile (Isa. 61:3): it also played a part in the description of the Messianic banquet: “on the mountain they will drink joy, they will drink wine. they will be anointed with perfumed oil upon this mountain” (Isa. 25:6F LXX* Septuagint, Greek Version).

It is especially in this context of Messianic joy that there recurs the formula, “oil of gladness. “ (Isa. 61:3, Psalms 45:8, Heb. 1:9). So, “dwelling together in unity “ is as the “

oil of gladness. “

Before going on, I would like to make note that there are two other areas of anointings:

II The Anointing of the Sick and Possessed and,

III The Anointing-Consecration of Priests, the temple, Kings, etc. I do not feel that it is necessary to cover these two items, as I feel that Psalms 133, a wisdom Psalm, shows us that obedience to, or of, God's law, or system of, or for, living together, is “joy, happiness, and gladness. “

The psalmist likens all of this to a reward for all those who did not sell their inheritance. They showed the personal glory of obedience through the anointing of Aaron (the personal glory). The psalmist also likens the heavy dew of Mt. Hermon, to the dew that falls on Mt. Zion.

You might at this point ask yourself, “Well, just what is the reward for or of Dew Falling on Mt. Hermon?” The answer is very simple, the Holy Land, Palestine, is not blessed with a great deal of rain, it is well known that in that area, Palestine is blessed with a heavy dew year round. Therefore, the two metaphors, oil and dew, become proverbial, a Great Blessing from the Lord. Our inheritance for obedience to God's Law, for following God's way of life.

Sitting back in my chair, I looked at all my work, all this labor, and I was proud of what I saw. Suddenly, it occurred to me that I had learned nothing to this point, save a lot of custom and tradition. The question was still there, what does all of this mean to me personally, as a Freemason? What does, or should it mean to a Candidate who hears this Psalm, while blindfolded, and being led around the Temple (Lodge room) room? And, most likely the first time he has had scripture read aloud in his presence and condition. Will he understand? Will he ever understand? Will he ever take the time to understand or will he be too busy traveling other roads? How many Brethren in our Fraternity understand? I was shocked at the thoughts going through my mind. It was as though an inner voice called to my heart, write your feelings, write your heart, but remember, “you are not perfect! “

With this in mind, I thought of all the many times I've heard gossip in and out of the Lodge, from a Brother, concerning another Brother. I thought of the many unnecessary remarks made about the Master(s) of my Lodge or other Lodges. I thought of the bad language I've heard over the years in the lounge room, and yes, even in the Temple Room of my Lodge and others. I thought of the coldness of heart that I have seen from time to time among the Brethren. My heart has cried out in pain watching the Brethren of the Fraternity in unnecessary, heated, dispute.

At this point I was suddenly reminded of Psalms 111:10, “the reverence of the lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endures forever. “

For me, the first verse of Psalms 133 says it all, “behold, how good and how pleasant it is for brethren to dwell together in unity! “

I believe that we must teach each candidate just what these scriptural readings mean and

why said readings are necessary to the Degree and Freemasonry. We must promote filial love, filial obedience, faith to honor our vows, but above all love, Love of our Lord God, Love of our Nation and Community, the filial Love we should have for our fellow man, and last, and MOST important, our Fraternity, to love each other, as we do ourselves.

Secondly, as Freemasons, if we are going to improve our Masonic life, we must study, educate ourselves about the Blue Lodge Rituals. I believe that the foundation of all of Freemasonry, is the Blue Lodge. The Blue Lodge is the Fraternity, it is love, it is Brotherhood!

“ask, and it shall be given to you, seek, and you shall find; knock and it shall be opened to you. for whoever asks, receives, and he who seeks, finds; and to him who knocks, the door is opened. “ (Matt. 7:7-8).

So mote it be.

BIBLIOGRAPHY

1. Holy Bible, King James Version, Psalms 133.
2. The Holy Bible, Old and New Testaments, translated from the Peshitta, the authorized Bible of the Church of the East, Psalms 133. Translator: Mr. George M. Lamsa.
3. Old Testament Light, A scriptural commentary based on the Aramaic of the Ancient Pashitata Text, Psalms 133 (Collar of His Robe). Mr. George M. Lamsa.
4. Good News Bible with Deuterocanonicals and Apocrypha (English Version, May 15, 1978). Imprimatur: John Francis Whealon, Archbishop of Hartford. Censor Deputatus: The Reverend Kenneth H. Shiner.
5. The Holy Bible, A new translation containing the Old and New Testaments, Psalms 133. Dr. James Moffatt, Hon. D. D.; D. Litt. (St. Andrews: Oxford).
6. Encyclopedia of Freemasonry and its kindred sciences Reading(s) of the Scriptures. Brother Albert G. Mackey, MD., 33rd Degree.
7. The Holy Scriptures (TORAH) according to the Masoretic text. A New Translation with the aid of previous versions and with constant consultation of Jewish authorities, Psalms 133. Philadelphia, The Jewish Publication Society of America.
8. Westminster Dictionary of the Bible. Edited by: Henry Snyder Gehman.
9. Dictionary of Biblical Theology. Edited by: Father Xavier Leon-Dufour.
10. The Interpreters One-Volume Commentary of the Bible Abingdon Press., Edited by: Charles M. Laymon.
11. Coils Encyclopedia.

HAVE WE LOST OUR WAY ?

by Howard Wyatt, P. Asst. Prov. G. M., New Zealand
[source unknown] - November 1989

The charges of a Free-Mason, Extracted from The Ancient records of Lodges beyond Sea, and of those in England, Scotland, and Ireland, for the Use of the Lodges in London: To be Read at the making of New Brethren, or when the Master shall order it.

1. Concerning God and Religion

A Mason is oblig'd, by his Tenure, to obey the moral Law: and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honor and Honesty, by whatever Denominations or Persuasions they be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of Conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

(From the first book of Constitutions of the Free-masons 1723)

1. Concerning GOD and RELIGION

A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that GOD seeth not as man seeth; for man looketh at the outward appearance, but GOD looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

(From the Book of Constitution of the Grand Lodge of Antient, Free and Accepted Masons of New Zealand-which is identical to that found in the Constitution of the Grand Lodge of Alberta, AF & AM.)

Introduction:

At the meeting in May 1986 of United Masters Lodge Bro. Busfield presented a paper to the Lodge entitled "The Final Forty Years of Freemasonry?" In that paper he outlined the progress of the New Zealand Constitution since 1890, and printed in the paper graphs and figures to illustrate his lecture. He presented statistical evidence to prove beyond doubt that, unless steps were taken promptly, the years ahead would be not only difficult for Lodges, but catastrophic for the Craft. Bro. Busfield documented evidence of appeals from leaders in the Craft for action to be taken; a summary of reports, proposals, surveys etc., received and discussed by the Board of General Purposes; also enthusiastic statements from Grand Masters that were not born out by the facts! All this he presented just to try to galvanize brethren into action. 1987 he published a further paper on the subject "Thirty Nine Years to Go?," which showed that very little change had taken place and if anything the situation had deteriorated. From the figures presented the decline had continued and the only bright note being action taken by some individual Lodges. He again called for action from leaders, both national and district. In the commentary on that paper our Grand Secretary expressed the opinion (was it at the direction of the Board of

General Purposes, or even the Grand Master?) that he was saddened by Bro. Busfield's "continuance as a harbinger of despair and desperation." (On the facts and figures presented, what else could Bro. Busfield be?) The Grand Secretary did however point out that there are other considerations (that is other than numerical strength) which should be considered, and brought to our notice the many District projects together with the development of their District Trusts, Homes, other ventures and the extended work of the Board of Benevolence. All these projects are commendable but it is wonder if through the promotion of projects such as mentioned by the Grand Secretary we may have lost sight of the aims of Freemasonry "to make good men better men and for each Brother to enjoy to the full the fellowship of the Brethren of the Lodge." In this paper I would like to examine the history (in relation to its main purpose) of our Craft, and to see if we can find at least a partial answer to our problems.

Foundations:

Freemasonry throughout the world has spread from the Mother Grand Lodge founded in London in 1717. Our knowledge of the form and working of a Lodge in the 18th century is mainly derived from the minute books and records of old Lodges, such as The Lodge of Antiquity #2, The Royal Somerset House and Inverness Lodge #4 and The Old Dundee Lodge #18. Other sources of information available to us are exposures of Freemasonry. Masonry Dissected 1730, Three Distinct Knocks 1760, Jachin and Boaz 1762, and the early French exposures of the 18th century. The records of the Old Dundee Lodge particularly afford us a very good insight into the workings of a Lodge 250 years ago. This Lodge was constituted on 27 March 1723 and met at Wopping, near London. It worked under the Grand Lodge of the Moderns as #9 and was given #18 at the Union in 1813. As the Grand Lodge of the Antients did not commence working until 1751 our early knowledge of the Craft derives mainly from Lodges working under the Moderns Grand Lodge.

Ceremonies:

The three degrees as we know them today are a development by speculative Brethren of the simple ceremony of the admission for an apprentice and a formal ceremony of admission later to full membership (with possibly a secret rite associated with the membership) into the Guild system. By 1717, the year Grand Lodge was formed, the ceremony had been divided up into two degrees, and by the mid 1720s a third degree had been included into the system. The old manuscript charges vary, with each having its idea of the proceedings at the admission of a candidate can be obtained. The meeting was opened with prayer. The legendary history of the Craft was then read. Then the candidate was led forward and instructed to place his hand on the V.S.L. (which was held by one of the seniors) while the Articles, binding on all Masons alike, were read, at the conclusion of which a brief obligation was imposed upon the candidate. Then followed the Special Charges for an apprentice, concluding with an obligation, by which the candidate bound himself to secrecy. The secrets, whatever they were, were then entrusted to him, and the proceedings terminated. Early speculative Freemasonry either evolved from these Craft ceremonies changing gradually over a lengthy period, or was created from these ceremonies by a group of speculative Brethren into the system we know existed in the early 18th century. Researchers into the history of our Craft are divided as to which of these two theories is correct and it does seem that, until fresh evidence is forthcoming, we

cannot state categorically by which method our speculative degrees came into existence. This particular point does not really matter for this study, as we are concerned with the content of the ceremonies more than the method of their coming into being.

Content of Ceremonies:

By the year 1730 the three degree system was firmly established. Before that date there had been several partial exposures of the first and second degrees, but Samuel Prichard's *Masonry Dissected* was the first and most famous of a long series of exposures, setting out the three degrees, and appears to give a very good indication of the ritual worked at that time. For that reason it is worth studying. The first thing that strikes one is that it is all in the form of question and answer, as we use in opening and closing the Lodge. These questions and answers give us an opportunity to understand the intent of the thought behind the ceremony. The first degree questions (some 90 odd in number) are very similar in content to the lectures as we know them today and cover the usual range of operative/speculative Masonry, with the exception that the personal moral issues of our first degree are not covered. Perfect Points of entrance, squares and rectangles, steps, signs, tokens and grips, perfect and regular Lodges, the form of the Lodge, fittings, ornaments, lights, position of officers, and an obligation with penalty, are all there but it is worth noting that the three Grand Principles, Brotherly Love, Relief, and Truth the moral lessons of the working tools-and the North East corner are not mentioned and obviously came into the ceremony at a later date. Two areas of questions of interest:

Q. What do you come here to do?

A. Not to do my own proper Will, But to subdue my Passion still; The Rules of Masonry in hand to take, And daily Progress therein make.

and later

Q. What do you learn by being a Gentleman-Mason?

A. Secresy, [sic.] Morality and Good fellowship,

At a slightly later date (1747) in “*La Desolation des Entrepreneurs*” we find these questions:

Q. What do you learn being a Speculative Mason?

A. Good morals, to purilly our manners, and to make ourselves agreeable to everyone.

and later

Q. What are the duties of a Mason?

A. To shun evil and to practise virtue.

Q. What are his qualifications?

A. Strength, Wisdom and Beauty.

Q. How are these three qualities united in him?

A. His strength lies in union with his Brothers, his wisdom is in his morals, and his beauty in his character.

The second and third degrees (of *Masonry Dissected*) both contain about 30 questions. Again, questions relating to the Craft, but only an operative/speculative nature without any reference to the moral lessons. At this time we have no record of any charges being given in the ceremonies but we do know that during the “*Manner of Constituting a New*

Lodge” (Anderson's Constitutions 1723) a “Short and pithy charge that is Suitable to the thing presented” was given. The content of these charges and also that of one given to the new Wardens, were evidently left to the individual Brother presenting them, and probably have always related to the particular subject (i.e. Constitutions, Lodge Book, Instruments of Office etc.) being presented rather than the morals conveyed by them. A short charge to be given to the new admitted Brethren first appeared in print in 1735: A Pocket Companion for Freemasons compiled by William Smith (who does not lay claim to the authorship of any of the material in his book) was the first of a long series of Pocket Companions which almost took the place of the official Books of Constitutions. This magnificent piece of ritual has come down to us through the years with very little change, and our charge after initiation follows the form, content and substance of this original charge.

During the 18th century a number of other exposures appeared, the most famous among them were Jachin and Boaz (1762) Three Distinct Knocks (1760) Hiram (1760) Shibboleth (1765) Tubal Cain (1777) and also some French ones, such as L'Ordre des Francs Macons Trahi (1745) which was later translated and published in English under the title of Solomon in all His Glory.

A study of these exposures shows that the ceremonies had been considerably elaborated since Prichard's Masonry Dissected of 1730. There are separate specific obs. for each degree, questions about preparation (Reasons) and the beginning of the North East corner charge, in the form of simple questions and answers. The prayer given is Christian and implores God to “add to Godliness, Brotherly Love.” This is the first reference I can find to one of the Grand Principles although in the Royal Order of Scotland ritual (said by some historians to have been practiced on and off since beginning sometime between 1725 and 1741) the three Great Principles of Masonry are given as we know them today. Whether they were in the original ritual of the early eighteenth century or whether they were added late is unknown.

The Lectures:

Bro. William Preston in 1772 organized his first Gala Meeting in order to submit his work for the approbation of the Grand Officers and leaders of the Craft. An oration which he delivered on that occasion was so well received that he decided to print it, which with a description of the proceedings and other matter formed the first edition of his Illustrations of Masonry 1772. He then proceeded to complete the lectures by adding the second and third degrees and their delivery as public 'Lectures to the Craft' took place at the Mitre Tavern, Fleet Street, during 1774 and were published as the second edition of the Illustrations of Masonry in 1775. These 'lectures', as they became known, were an extension or an elaboration of the simple question and answer form which we find printed in the exposures of the first half of the eighteenth century. Bro. Preston felt that the Freemason of the eighteenth century required more than a simple degree working, and the Questions and Answers that were then being followed in rote form. Brethren knew very little about the Craft; had few books available to explain and elaborate on the various words and references of the ceremony, and were in the main intelligent men seeking further knowledge. His Illustrations of Masonry when published, not only achieved success, but did a great work for the Craft by bringing together material as a complete unit in each degree and making it generally available. It presented Freemasonry in a dignified

and worthy manner and rendered it acceptable even to those who were not members of the Order. Preston was the first 'Public Relations' man Freemasonry had! There is no doubt that his publications did much to raise the general concept of Freemasonry and, while many of the sections detailing the history and theory of the Craft are not now taken literally, there are useful lessons inculcated in the lectures which are equally applicable today.

His Illustrations ran through twelve English editions during his lifetime, and then, under the editorship of Bro. Stephen James and finally of Dr. Oliver, reached the seventeenth English issue in 1861. There were German and Dutch translations and American re-issues. In the English Craft it was frequently given to initiates and became an almost indispensable Lodge possession. By the beginning of the nineteenth century several Lodges were using the Illustrations of Preston, and working the Lectures of the three degrees. At the union of 1813 Dr. Hemming was entrusted with the task of revising them and the form we use today has come down to us from his final revisions. By the middle of the nineteenth century Lodges took a more formal approach to the ceremonies and in the course of the next hundred years the lectures lost favor and few Lodges today work them; they are wordy by today's standards and, while they have a great educational benefit, today's Masons seem to begrudge the time and effort it takes to present even a section of one of the degrees. The members of those Lodges that regularly or even occasionally work the Lectures, normally attain a greater understanding of the history (although not always accurate), teachings and philosophy of Freemasonry.

Freemasonry Today:

Today a candidate of a Lodge can look forward to being received into the company of a group of Brethren who attend their Lodge meetings and enjoy a short time together afterwards before dispersing and going their various ways. Some Lodges do provide a meal after their meetings, but usually the meal is sparse and often the time spent is occupied with unnecessary speeches which must have a detrimental effect on our members' views of Freemasonry. For their fellowship to develop, Brethren must be able to spend time together, talking and listening to each other and build up a bond of friendship over a period of time. The way our proceedings are conducted today, time and opportunity for this to happen is impossible. I believe our ceremonies are achieving what was intended-'To make good men better men'-but are we building that bond of fellowship between Lodge members which makes us feel we want to go to Lodge to be in their company?-or do we attend Lodge simply to progress through the 'Chairs' then continue attending hoping for an appointment to a Grand Lodge Office.

Conclusion:

In the beginning of this paper I quoted the comment of the Grand Secretary regarding our work on the caring and benevolent side of Freemasonry. While that is the result of the teaching of Freemasonry it is not Freemasonry. By becoming a Freemason every Brother is taught the age-old lesson of morality which is common to all great religions and through the lessons learned Brethren can, and indeed do, exert an influence for good in the community. Having been taught those lessons, it is only natural that the Brethren are motivated to apply a practical application of them, and it is in the result of that application of those lessons that we are seeing results in those avenues outlined by the Grand

Secretary. These activities are the by-product of our system. Each Brother will find his own particular interest in the Craft (and there are many) but if we do not attract members how can our Order survive? Our members often quote Brotherly Love, Relief and Truth, our three Grand Principles, as the basis on which our Order was founded. This is not borne out by the facts as shown in the first part of this paper. While we all acknowledge those principles today, it is quite evident that they were only introduced into our ritual as the three Grand Principles some time towards the end of the eighteenth century and probably not until after the Union in 1813. From the earliest days the Brethren of each Lodge took an interest in their own members and relief was extended to those in want. The Mother Grand Lodge instituted a charity fund and ever since has been to the forefront in all forms of relief. But this was not the object of our early Freemasons. Our Lodges were formed by groups of Brethren who gained pleasure and enjoyment in each other's company. They met for fellowship and based their simply initiation ceremony on the old operative stonemasons' trade. Over the years our ritual ceremonies have increased in length and the festive Bond proceedings have diminished in importance to many of our Brethren. I wonder, if we kept our business and ritual work to a minimum (and there are ways this could be done without altering our basic ritual or ceremonies) and made our refectory proceedings more enjoyable (to enable real and lasting friendships to develop), more Brethren may be encouraged to partake in an enjoyable and interesting form of Freemasonry. It is often been said that after the end of both of the last two world wars, Brethren were attracted to the Craft looking for the comradeship and friendship they experienced in the forces. This is something that many of our Lodges have lost, and may be one of the aspects we are overlooking in endeavoring to maintain our members' interest. No one single answer will solve the membership problem of the Craft but every avenue should be considered. I feel that too much importance is being placed by senior members of the Craft on our benevolent activities, thereby giving the impression that that is Freemasonry. If prospective members want to concentrate on that particular aspect that is very commendable, but I do not think we should give the impression that benevolent work which we willingly do, is the be all and end all of Freemasonry.

(From the first Book of Constitutions of the Free-masons 1723)

Finally, All these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating BROTHERLY-LOVE, the Foundation and Cape-Stone, the cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honor and Safety, and no farther Ö Saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd; that all may see he benign Influence of MASONRY, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

AMEN SO MOTE IT BE.

(From the Book of Constitution of the Grand Lodge of Antient, Free and Accepted Masons of New Zealand)

Finally.-All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly Love, the foundation and copestone, the cement and glory of this antient Fraternity, avoiding all wrangling and quarreling, all

slander and backbiting, nor permitting others to slander any honest Brother, but defending his character and doing him all good offices, as far as is consistent with your honor and safety and no farther. Saying or doing nothing which may hinder Brotherly Love and good offices to be renewed and continued, that all may see the benign influence of Masonry as all true Masons have done from the beginning of the world, and will do to the end of time.

AMEN. SO MOTE IT BE.

INTERNATIONALISM AND FREEMASONRY

by P. E. Kellett, GM, Manitoba

The Builder - February 1915

PART I

With meteoric suddenness the present war has ruthlessly cut off many lines of communication and channels of intercourse between nations and peoples. Freemasonry has suffered with the rest. This catastrophe has so jarred the mechanism of our daily lives and impaired the development of the human race as to make us realize more than ever before the distinct advantage to be obtained from international cooperation. To attain the highest efficiency, socially, morally, commercially and otherwise, the cooperation of one people with another is necessary. We are interdependent one upon the other. The organization of the relations among men on a universal basis, embracing the whole of the inhabited world, has been demonstrated to tend to the greatest good.

When each of the peoples of the earth lived unto themselves alone little progress was made, especially along the higher ethical lines that tend to the broadest development of a nation. Love of self reigned supreme; the law of the jungle prevailed, and might proved right. The evolution of the years modified these ideas, as peoples came to know one another better through the intercourse of trade. Old prejudices gradually broke down, and civilization took a wider meaning. International conventions were called to consider the betterment of relations between people and people. These gave birth to international services, all tending to unite the civilized world in common action for general progress, and to assure to human activity the fullness of its powers. We had reached the point where we were dreaming of a better life, universal peace, harmony and progress. The masses today are uttering a cry of hope that the present barbaric struggle may not be in vain, but may prove to be but a stepping stone to even better things. May their hopes come to fruition.

No association exists which more naturally tends towards internationalism than Freemasonry. Anderson's Masonic Constitution, promulgated in 1723, said the following:—"Ye shall cultivate Brotherly Love, which is the foundation and the master stone, the cement and the glory of this ancient confraternity, for we as Masons are of all races, nations and languages." An eminent present-day writer on Freemasonry has said of it: "High above all dogmas that bind, all bigotries that blind, all bitterness that divides, it will write the eternal verities of the Fatherhood of God, and the Brotherhood of man." Its origin, past history, organization and philosophy all lead in that direction, and have no other goal than universal Brotherhood.

A great deal of good can be accomplished by a world-wide fraternal connection between Freemasons of all countries. Masonry's aim is the Fraternity of men and the spread of the principles of Tolerance, Justice and Peace. How better can this be accomplished than by mutual understanding? If we continue to hold ourselves aloof, will we ever attain the object we seek? Is it not astounding that Freemasonry should still be divided, and so far from being united? Would it not seem that every Mason should use his influence to help weld the chain of the international fraternity for the accomplishment of universal unity, peace, tolerance and mutual goodwill.

It is my purpose to point out to what extent the Freemasons of the world are disunited, and what the main lines of cleavage are. In particular, I desire to give some information about the Grand Orient of France, which is a representative institution of that class of Freemasonry towards which Anglo-Saxon Freemasonry has had particular antipathy.

According to the latest available statistics, there are approximately 2,100,000 adherents to Freemasonry scattered through all countries in the world. These have been divided into three distinct groups. Authorities say they do not differ materially in customs, principles, or traditions. In what then can they rightly differ? The divisions are made because of the greater or less importance given to religious ideas.

To quote the International Bureau of Masonic Affairs, established in Switzerland with the aim of completing an arrangement whereby Freemasons of all countries may mingle with one another in the Lodges, visit one another, and learn to know one another, these divisions may be given as follows:

“(1) The first group regards as-being of absolute necessity the adoption of what are called the 'Landmarks,' and in particular these two, viz., a belief in the G.A. of the U. and the presence of the Bible on the Altar. Some of this group decline to receive into its Lodges Masons who belong to groups which do not admit these two landmarks. Others of this group also revere the G.A. of the U., and possess the symbol of the Bible, but they do not close their doors to any visitor who proves himself to be a Mason, even when his obedience admits neither the formula of the G.A. of the U. nor the Bible. Our Brethren of the Grand Orient of France are welcomed with pleasure by them.

“(2) The second group which comprises part of Latin Masonry, leaves to its adepts the right to believe in God, even in the esoteric God of the religions, and imposes on them no act of faith, which does not hinder it from admitting to its Lodges all visiting Brethren, to whatever obedience they may belong, and without any other proof than their title as regular Masons. This group holds the principle of mutual tolerance, the respect of others and one's self, and absolute liberty of conscience; it does not allow of any dogmatic affirmation.

“(3) The third group comprises purely Christian Masonry,” Very much of interest could be said in giving an account of the effort made by the International Bureau of Masonic Affairs to the furtherance of mutual friendship and Brotherhood among the Freemasons of all lands. Considerable progress was made, and particularly on the Continent of Europe, it developed considerable enthusiasm for the fraternal object aimed at. The war for the present has brought their peace activities to a close. In one of their later official Bulletins they say regarding it:

“If we were pessimists we should once for all give up our plans, our endeavors and our

work in behalf of an improvement in the relations among men. But we know that in spite of everything our cause is the best, and that nothing, not even the most overwhelming upheavals, must discourage us. It will behoove the friends of peace and of fraternity to proclaim to the world that the ideas of which they are the guardians may be defeated, but that they never die and never surrender.”

Many times in commenting on the progress of their work in their official Bulletin this Bureau has deplored the fact that antagonism still exists between certain Masonic bodies because Brethren too readily believe all the evil that is propagated about the Masonry of another country without taking the trouble to ascertain facts by making inquiries at a reliable source. They say credence is too readily given to hateful affirmations, which are adopted without examination, and they make the plea that Brethren make the necessary inquiries from the proper source. They add further: “It would suffice to see one another in order to know, to love, and to appreciate one another.”

Not wishing to lay myself open to any charge of unfairness, acting upon this suggestion I wrote the following letter:

“Winnipeg, July 24, 1916.

Grand Secretary, Grand Orient of France,

Dear Sir and Brother:

“Freemasonry, being a so-called universal institution, one of whose main tenets is the universal Brotherhood of man, occupies a somewhat anomalous position today, at least in so far as France and English-speaking countries are concerned. Masonically we do not recognize one another.

“United as we are in the great titanic struggle now going on in Europe, it would seem that we should also be fraternally united. At any rate, the present would be a most opportune time for considering the matter, as it would surely get sympathetic consideration.

“The organization which I represent is a Masonic organization, in that its members are Past Masters of regular Lodges in this jurisdiction, but it is not affiliated as an organization with the Grand Lodge of Manitoba, A. F. and A. M. We purposely have not sought such affiliation because we want more freedom of subjects for discussion than organized Masonry here would allow. All of our members are members of the Grand Lodge, so that the thought and decisions of our Association have a certain indirect effect on the action of the Grand Lodge.

“I make this explanation to make it clear to you that I am at present making no overtures from the Grand Lodge, and have no authority to do so. I simply want to find out from you information with regard to the Grand Orient of France, with the view, if possible, through our Association, of breaking down the barriers between Masonry here and Masonry in France. I am therefore going to be perfectly frank in my questions, and trust that you will think them more pertinent than impertinent, for impertinence is not intended. I am actuated by a sincere desire to secure mutual recognition, if possible.

“It may be said frankly at the outset that the Grand Orient of France is generally looked upon by the rank and file here as an absolutely impossible organization for us to recognize in any way. You are generally considered to have departed from the ancient traditions of the Order, to be frankly atheistic, and to be in a great measure a

political organization. I have heard it said by some here that you have mixed Lodges of men and women, and that you have made numerous innovations in Masonry that are not in accord with the ancient tenets of the Order.

“These are charges which I can neither endorse nor deny, not having the necessary knowledge. As your organization is the largest Masonic organization in France, I can hardly imagine though that it can be so 'terrible' as some would have us believe. Will you enlighten me?

“I believe you were at one time in friendly intercourse with the Grand Lodge of England. Why was this cut off? I presume there was some argument in connection with it; if so, what was your side of the contention? Does the Grand Orient of France control only the first three degrees, or these and the higher degrees as well?

“There are other questions I might ask, but I have probably asked enough to lead you to give me complete information as to your claim for recognition. I hope you can find time to answer this by letter, and if you have any printed matter that would give fuller information I would be pleased to receive it.

“It would be a great pleasure to me if this would result in the barriers between us being pulled down, so that we can grasp one another with fraternal grip and work together for the general good.

Yours sincerely,

P. E. Kellett, President Past Masters' Association, A. F. and A. M., Winnipeg.”

In due course I received the following reply:

“Paris, October 6, 1916.

To Very Dear Bro. Kellett, Winnipeg.

“Very Dear Brother,-I have the honor to inform you that your letter, dated July 24th last, has been duly received by the Grand Orient of France. Some time before its receipt, and at the request of our Bro. Quartier-le-Tente of Switzerland, copies of our Constitution and of our General Regulations were mailed to you. Today I am mailing you a copy of the pamphlet, 'The Freemasonry of the Grand Orient of France.' The perusal of these two pamphlets will be sufficient to demonstrate to you exactly what the Grand Orient of France really is. I also desire to reply to the questions which you have asked me.

“It is easy to say that the Grand Orient of France has abandoned the ancient traditions of the Order, but it is very difficult to prove it. To state that we are frankly atheistic is to commit the greatest error. It will be sufficient that you read the second paragraph of the first article of our Constitution, which reads as follows:

“Freemasonry has for its basic principles mutual tolerance, respect for others and for oneself, and liberty of conscience.’

“I can affirm that the Grand Orient of France is neither deist, atheist, nor positivist. All philosophical conceptions are represented within its body.

“In what manner is the Grand Orient of France a political organization? It includes among its members (it must not be forgotten that France is a Republic) citizens belonging to all the various phases of political opinion. You will thus see that the Grand Orient of France is not bound to any party, and cannot in consequence be considered a political organization. All philosophical questions are discussed in our

Lodges, including political and social economy, and each member may, during the course of these discussions, express freely his personal opinions in a fraternal and friendly manner suitable to Masonic re-unions.

“The Grand Orient of France consists of: Lodges which confer the first degrees (Entered Apprentice, Fellow Craft and Master Mason); Chapters which work up to the Eighteenth Deg. (Rose Croix), Philosophical Councils or Aeropages, which work up to the Thirtieth Deg. (Kadosh); and the Grand Lodge of Rites (Supreme Council of the Grand Orient of France). This confers the Thirty-first, Thirty-second and Thirty-third Degrees. The Grand Orient of France, which was founded in 1736, includes at present 472 Lodges, 75 Chapters, and 31 Philosophical Councils or Aeropagei. Contrary to the information that has been given you, we have not under our jurisdiction mixed Lodges of men and women, nor Lodges of women only. We do not even recognize such Lodges.

“As you may have seen in our Constitution, and as I have stated previously, the Grand Orient of France, while it respects all philosophical beliefs, insists upon absolute liberty of belief. This does not mean that we banish from our Lodges the belief in God. The United Grand Lodge of England, on the contrary, desires to make a belief in God in some manner compulsory. The Grand Orient of France is much more liberal, since in proclaiming the absolute liberty of belief it permits to each one of its members the liberty to believe or not to believe in God, and by so doing desires to respect its members in their convictions, their doctrines and their beliefs.

“This is the reason why- fraternal relations do not exist between the United Grand Lodge of England and the Grand Orient of France. We regret this exceedingly. Is it not painful to contemplate that these two Masonic bodies continue to ignore one another, even at the moment when England and France are so closely and cordially united for the defense of Right, Justice and Civilization? Do the English and French soldiers, who are fighting side by side and giving freely of their blood for the triumph of this just cause, trouble themselves about the philosophical beliefs of one another? Nevertheless, an intimate fraternity exists between them, which excites the admiration of the civilized world.

“England has always been considered, rightly in other respects, a country of liberty. It is difficult to understand, under the circumstances, why the Freemasons of this great and noble nation should want to deprive their Brothers of France this same liberty.

“I ardently desire to see these difficulties, which appear to me to be based upon mutual misunderstanding, removed. As a Freemason and as a Frenchman this is my fervent wish. I ask you to accept, very dear Brother, the assurance of my most fraternal sentiments.

G. Corneau, The President of the Council of the Order.”

The information received may, therefore, be regarded as authentic, and what I have to say regarding the Grand Orient of France will not be based on mere hearsay. A careful reading of the letter quoted above, the Constitution and the pamphlet referred to, cannot but impress one with the earnestness and the whole souled fraternal spirit of the Grand Orient. Their methods are different from ours, but this is due to the circumstances of their environment, which has influenced them quite materially. One cannot help but notice that they have the same aims and possess the same aspirations as we have, and that they seem,

if anything, more earnest than we are in working towards the desired end-the advancement and good of mankind. They seem to direct most of their activity along external and social lines. The ideal ever before them seems to be the moral and intellectual improvement of their members.

Their whole Lodge life is aimed to train their members for a life of activity in the interests of humanity. It has been said that Masons who live in Protestant countries can hardly realize the privilege they enjoy. Authorities say the Freemasons of France have been subjected to narrow-minded intolerance and prejudice; that they have been excommunicated, persecuted, insulted and detested; and that their benevolent activities have been met by all the hindrances, calumnies, slanders and active opposition pitiless clericalism could invent. By the very force of events Masonry in France became the directing force of the democracy. Masonic Lodges became centers where liberal minds could gather for exchange of views. Even there they had to be discreet, for the police were on the watch. Circumstances in France have been such that it would have been, as one has expressed it, "a crime against the Masonic idea for the members to shut themselves up in classic Masonry."

This condition existed in the years following the establishment of the third Republic after 1870. For a number of years, though, they have not been seriously threatened by their old enemies. The aspect of affairs has changed. That period of intolerance-intolerance from a Clerical source is responsible for the stand the French Masons took with regard to "God and Religion" and "Politics." But I will say more later on those two topics. They may have committed errors, but in my opinion have done nothing for which they should be punished today.

They regret being separated from the Brethren of other countries, and, as we have seen from the letter quoted, they would welcome the fraternal hand from us. Separation is, I believe, due to misunderstanding.

French Masons seem to regard the institution as still in its infancy, not yet definitely formed, a progressive institution. They are not averse to trying out-reforms. They do not consider the institution is such as they should be satisfied with and refuse to change in any respect. They believe it should be changed, in anything but principle, if it will help to realize the dream of a world at peace and civilized in a truly Masonic sense. Their program is entirely philosophical. Their Lodges are schools, existing to mold independent thinkers, free from prejudice and intolerance to take their part in the citizenship of the nation.

Stated briefly, their principles, etc., as set forth in their official pamphlet, "The Freemasonry of the Grand Orient of France," are somewhat as follows:

They recognize no truths save those based on reason and science, and combat particularly the "superstitions and presumptions" of French Clericalism. Their primordial law is Toleration, respect for all creeds, all ideas, and all opinions. They impose no dogma on their adherents. They encourage free research for truths- scientific, moral, political and social. Their work among members is to develop their faculties and to augment their knowledge by study and discussion. Men of all classes are taken into their Lodges to work in common "for the emancipation of the human spirit, for the independence of the people, and for the social welfare of humanity."

Their system of morality is based on the teaching that to be happier one has to be better. The scientific study of the human heart establishes for them the fact that social life is the most indispensable weapon in the struggle for existence. Those who live a common life and band themselves together endure, while those who isolate themselves succumb. The association of individuals develops love and expands in the heart desire for the welfare of all. They particularly point out that morality can be attained outside of religious superstitions or philosophical theories.

French Freemasonry, in addition to striving to emancipate its members and separate morality from religious superstition and theory, recognizes its mission to make citizens free and equal before the law-to develop the idea of Brotherhood and equality. She enunciates the principle that it is the primitive heritage of man, his individual right, to enjoy fully the fruit of his work; to say and to write that which he thinks; to join himself to his fellows when he sees fit; to make that which seems good to him; to associate for common purposes of any kind, material or intellectual; to put into practice, his ideas and his opinions; to teach that which he learns in the course of experience and study, and to demand from society respect for the liberties for each and all.

This may sound very socialistic, but the conditions of the country may have required a declaration of that kind from Masonry. I cannot help regarding this as simply a distinct protest against the encroachments of Clericalism.

This pamphlet further declares that Masonry works for the assuring of the triumph of democracy, so that citizens can take “a direct part, as considerable as possible, in carrying on of public affairs, and in exercising the greatest possible part of that national sovereignty towards which the people of France have marched for a century without being able to attain.”

French Freemasonry interests herself in social laws because she believes that through them men will realize the simultaneous welfare of the individual, the family and general society. History bears witness to the necessity of so molding these laws as to overcome the rivalry of selfish interests from whence spring the miseries, the sufferings and hatreds of society. Social problems they, therefore, consider legitimate Masonic problems if Masonry is to fulfill its mission in its broadest sense. They believe the things that menace the progress of human society should be discussed, so that indirectly they may be drawn to the attention of public opinion, and through that laws will be demanded to remedy them. Under this heading they cite particularly that they aim at legislation to combat misery which is the most active cause of degeneracy, bad morals and crimes; legislation to protect the child against moral, intellectual and physical atrophy; legislation to lighten the burden of the woman in the family and in society; legislation to recognize the dignity of labor, to ensure the safety of the laborer, and to help in solving the strifes of labor. They realize fully the vastness of the task they set themselves in intellectual, moral and social development, but Freemasonry, being a permanent institution, has the time for it, and does not therefore allow herself to be deterred because of the size of the task; a step at a time finally succeeds.

They describe their Lodges as being ateliers, in the sense of being study classes or schools. Their membership is recruited by voluntary impulse, as with us, the only condition of membership being that of being free, as we Masonically understand it, and of

having good morals.

No dogma, religious, political or social, is imposed on their members. Each member has absolute liberty of thought, which he is led to modify or change along the lines of progression as his own sense may dictate when, by discussion, more extended knowledge and more numerous facts present themselves.

The condition that every free man of good morals, whatever his ideas may be, can introduce into the discussions of the Lodge principles and aspirations of the more diverse kind as to political and social conditions has the result of educating and molding opinion in the best possible way. As when one stone is struck upon another a jet of light is produced, so when ideas clash, enlightenment likewise follows.

By virtue of a well-balanced scheme, to the center of which these incongruous thoughts move from the absolute order maintained in the discussion, they understand themselves and criticize themselves. They analyze and refine the one, the other, and evolve a common reflected opinion.

The result is every French Freemason goes from Lodge, if not transformed, at least better informed, improved in every way. The truth which the Masonic study has created percolates indirectly into profane society, with manifest results.

French Freemasonry thus offers its initiates a means of re-union where they can inspect their efforts and their researches. She places them in the center of human researches. "By the framework, by the symbols, by the custom, she makes them develop, without knowing it, the best that is in them, intellectually and morally, besides realizing the fruitful union of heart and spirit." She elevates individuals by inciting them to make themselves strong, desirable and true, just and good. She protects her members at the same time against excess by maintaining internal discipline.

By conducting these studies the Grand Orient of France keeps before her members, and indirectly before the people generally, the most practical model and the most ideal. She has already exerted a powerful influence on the different institutions of the people. Her task is to inculcate, more and more; true order for the betterment of humanity. In specifying more and more this ideal she works to the end of bringing about the most favorable conditions, and at the same time the most legitimate conditions, of happiness.

This "elevated school of intellectual and moral nobility" shines not to lose itself in mere abstraction, but studies what would seem to be of practical benefit to humanity. She gives her force, trained by intelligence, to the service of Light and of the Spirit. With study and research always going on and never interrupted, the Freemasonry of the Grand Orient of France cannot therefore become dogma. New thought and reason is ever being evolved. Further investigation is forever upsetting proven theories.

As to their methods of working to these ends, the pamphlet gives some very interesting information. Their annual Convention, composed of delegates from all the Lodges, meets in Paris every year in the month of September. One of the most important functions of this Convention is to fix the questions which ought to be referred, for the consideration of the Lodges during the ensuing year. The program is discussed, added to and taken from, and finally adopted and sent out to the Lodges. By this method the General Convention condenses the thought of Masonry throughout all the Lodges, and members are kept in

touch with all the studies pursued in other Lodges than their own. The Masonic thought of the whole country is systematized and crystallized.

Aside from the Convention program, each Lodge keeps a teacher to study problems of philosophy, morality, socialism, and history, and bring before the Lodge what he considers worthy of discussion. The Lodges work, therefore, largely on their own initiative, and these new discussions are reported at the next Convention, and may perhaps be put on the general program for the following year. To us these discussions might seem to lead on to dangerous ground and have bad effects. With reference to this they say:

“The discussions which these problems provoke are always conducted courteously and amicably. Tolerance is the first rule of the Masonic Association. It is thus that men belonging to philosophical or political schools, of the most diverse kind, may find harmoniously, without noise and without vain agitations, the solution of the problems which interest the prosperity of the nation and the progress of humanity.”

Among the principal questions examined in the Conventions and in the Lodges for some years back are the following, taken from a list they give:

SOCIOLOGICAL- The status of women and children in modern society. The struggle against alcoholism. The struggle against crime, more especially juvenile crime. The means of combating prostitution, vagabondage, and mendicancy.

LEGISLATIVE- The reform and simplification of legal procedure. Reform of the Magistracy. Civil Service administration. Public instruction, the taking it out of the hands of the clergy. Betterings of methods of taxation.

ECONOMIC- Condition of the working man and how it may be bettered. Cooperation. Cheap dwelling houses. Agricultural credits. Working men's credits. Means of encouraging the apprentice system. Homes for working women.

PHILOSOPHIC- Study of morality outside of all religious dogma. The finding of a morality, lay and scientific. Study of the various philosophical systems.

What I have just given is but a brief synopsis of what is contained in their pamphlet, “The Freemasonry of the Grand Orient of France,” which, being an official publication for the purpose of setting forth their aims, aspirations and reasons for being, may be regarded as a fair statement.

What might also be called hereditary objections are hard to overcome, and some of you may now be disposed to think their philosophy and work mere socialism, to be scoffed at and carefully avoided by Masonry. The Sermon on the Mount was equally, if not more, socialistic, yet you do not think of putting it aside on account of that. A great English scholar once said that Christ's Sermon on the Mount may be justly regarded as the charter of Christian Socialism.

Objection may be raised that this kind of thought, working in French Masonic Lodges, would inevitably lead to the Masonic institution in France becoming a mere political organization. Such I do not believe to be the case, and in rebuttal of your thoughts, if they lean that way, I would refer you again to the statement in the letter I have quoted, that

their membership is made up of men from all political parties in France. Along the same line I will quote paragraph 15 of their Constitution, which says:

“Lodges have the right of discipline over all their members and over all Masons present at their working.

“They prohibit all debates on the acts of Civil authority, and all Masonic intervention in the struggles of political parties.

“The presiding officer rules the meeting.”

The Grand Orient of France has also at various times issued instructions enforcing the above rules. To quote:

“If, as citizens, the members of the Federation are free in their political actions, as Freemasons they must abstain from bringing the name and the flag of Freemasonry into election conflicts and the competition of parties.”-Circular 1885.

“All political debates at Masonic meetings are strictly forbidden.”-Circular 1885.

If French Masonry has a political influence, and no doubt it has, it is an indirect influence which we in this jurisdiction might do worse than emulate. The latest political influence they are credited with exerting is that which established secular schools in place of monastic schools. A few facts in connection with this will indicate why the French people, non-Masons as well as Masons, demanded this separation. In France in 1897 there were fourteen convictions in the Courts against monastic teachers for “outrages on decency.” In 1898 there were thirteen more convictions for similar offenses. Severe sentences were imposed in each case by Catholic judges.

Is it any wonder that the monasteries were abolished and secular schools established? Masonry has been blamed in magazine articles for bringing this change about. No official action was taken. Some informers may have been Masons, but not all of them. Who would not inform? I have not been able to find any evidence to substantiate the charge made against Masonry, but if similar conditions existed in this country I should be sorry if the Masonic institution here were not red-blooded enough to exert an influence to right such a wrong. If that would condemn us to being called a political institution, I for one would rejoice in the name.

The Grand Orient of France is not a political organization, nor does it aim to be. It does aim to be an influence in molding the opinions of its members, so that when they are called upon to act and vote as citizens they may do so with a view to the general good. We might well copy much from their Masonic educational system, to the profit of our Masonic institution, both individually and collectively. Our interest in public questions is largely material. Only where the financial interests are directly affected do we as a people seem to bring ourselves to the point of investigating, criticizing, and demanding the correction of faults in our public government. We overlook altogether the by far greater problems of government-sociological questions, moral reforms, and other phases of public betterment which French Masons make a study of. If there were the possibility of a Boodling Scandal in connection with these other questions they might be more live topics of interest with us.

PART II.

Let us now briefly consider the great point of cleavage between Anglo-Saxon Masonry and the Masonry of the Grand Orient of France. This cleavage is based largely on the suspicion, if not on the definite charge that French Masonry is atheistic in its practices or in its tendencies.

The Grand Orient of France was organized in Paris in 1736. Its constitution was of the model of Anderson's original Constitution 1723. The Grand Orient was recognized as legitimate Masonry by the Grand Lodge of England, and in fact by all legitimate Masons throughout the world. At that time in all Masonic Constitutions there was an absolute absence of dogma concerning in which all men agree; that is to be good men and true, men of God and religion, and Masons were bound only to that religion in which all men agree; that is to be good men and true, men of honor and honesty. The aim of the Fraternity was purely humanitarian, its principles broad enough for men of every diverse opinion. The desire was simply to unite them, whatever their private religious beliefs, in uplift work for themselves and for humanity.

Changes came first in England. About the middle of the eighteenth century, the so-called Landmarks regarding a declaration of belief in the G. A. of the U. and the placing of the Bible on the Altar, were adopted. Following this, for the greater part of a century the French Constitution adhered strictly to the original plan of the Fraternity and did not contain that formula which has since, in some places, come to be regarded as essential. During this time neither the Grand Lodge of England nor any other recognized Grand Lodge took any exception to this notable omission. French Masons were considered neither "Godless" nor "Atheistic." As time went on, the French Constitution was changed to conform to that of the Grand Lodge of England. One writer has said this was coincident with a closer political approach of the two nations, England and France. The constitution of the Grand Orient of France followed the English copy until shortly after the Franco Prussian war, when they reverted back to what it had been originally. Coincident with this change, history records political estrangement between France and England which continued until recent years. When France reverted back to her original constitution, the Grand Lodge of England immediately afterwards severed relations with France, and generally speaking, Masonry of English speaking countries followed suit, claiming that the change made by the Grand Orient of France was Atheistic in tendency.

Can French Masonry be said to be atheistic? Atheism is the doctrine that there is no God. It is no longer considered reasonable for anyone to dogmatically assert that there is no God, and it is a question if such a being as an atheist exists today.

There is no unbelief. Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky, "Be patient, heart; light breaketh
by-and-by," Trusts the Most High

Whoever sees, 'neath winter's fields of snow, The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep, Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow," "The Unknown," "The Future," trusts the Power alone

He dares disown.

The heart that looks on when the eyelids close, And dares to live when life has only
woes, God's comfort knows

There is no unbelief; And day by day, and night unconsciously, The heart lives by that
faith the lips deny- God knoweth why!

To be atheistic, French Masonry would need to have made the dogmatic assertion, "There is no God." This it has never done. It neither affirms nor denies anything relative to God. To suppose that French Masons deny the existence of God is to totally misunderstand them. They are as much averse to a dogmatic assertion of that kind as to one of the opposite kind. They are simply against a dogmatic assertion of any kind, as Masons, believing that Masonry is anti-dogmatic. Many, and possibly all, of their members would doubtless declare a belief in God at the proper time; but not as Masons in a Masonic Lodge.

The French Masons found their attitude on the first edition of the Constitution, which obliges Masons only to that religion in which all men agree; that is, to be good and true, or men of honor and honesty.

Let us briefly examine what ground there is for their stand, and see whether or not we are justified in condemning it. For this purpose I want to direct your attention to:

ANDERSON'S CONSTITUTION, 1723

Concerning God and Religion.

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

OUR OWN CONSTITUTION

Concerning God and Religion.

A Mason is obliged by his tenure to obey the Moral Law, and if he rightly understands the Art he will never be a stupid atheist, nor an irreligious Libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh on the outward appearance, but God looketh to the heart! A Mason is therefore particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the Architect of Heaven and Earth, and practice the sacred duties of Morality. Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess. Thus Masonry is the center of union between good men and true, and the happy means of

conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

CONSTITUTION OF GRAND ORIENT OF FRANCE

Freemasonry, an essentially philanthropical and progressive institution, has for its object the pursuit of truth, the study of morality, and the practice of solidarity; its efforts are directed to the material and moral improvement and the intellectual and social advancement of humanity. It has for its principles, mutual tolerance, respect for others and for one's self, and absolute liberty of conscience. Considering metaphysical conceptions as belonging exclusively to the individual judgment of its members, it refuses to accept any dogmatic affirmation. Its motto is: Liberty, Equality, Fraternity.

As to whether the Grand Orient of France has departed farther from the spirit and the letter of Anderson's original Constitution than we have is not open to much controversy. The change they made in 1877 rather reverted back to it than went farther away from it. To show the real misunderstanding that has occurred with regard to their position let me quote from the minutes of their General Conventions when the change was made. We can then understand what the real meaning of their action was.

At the French Masonic Convention of 1876, on the proposal of a Lodge in the department of the Rhone, a Committee was appointed to consider the question of suppressing the second paragraph of the first article of the Constitution, concerning God and Religion. The Committee recommended that the proposition be postponed, and in recommending this the reporter of the Committee, Bro. Maricault, made the following statement:

“Your Commission has recognized that bad faith alone could interpret the suppression demanded as a denial of the existence of God and the immortality of the soul; human solidarity and freedom of conscience, which would be henceforth the exclusive basis of Freemasonry, imply quite as strongly belief in God and in an immortal soul as they do materialism, positivism, or any other philosophic doctrine.”

Postponement met with opposition. Bro. Andre Roussell, in advocating immediate action, among other statements made the following:

“I am anxious to recognize with my Brother, the reporter of the Commission, that Freemasonry is neither deistic, atheistic, or even positivist. In so far as it is an institution affirming and practicing human solidarity, it is a stranger to every religious dogma and to every religious Order. Its only principle is an absolute respect for freedom of conscience. In matters of faith it confirms nothing and it denies nothing. It respects in an equal degree all sincere convictions and beliefs. Thus the doors of our temples open to admit Catholics as well as Protestants, to admit the atheist as well as the deist, provided they are conscientious and honorable. After the debate in which we are at present taking part, no intelligent and honorable man will be able to seriously state that the Grand Orient of France has acted from a desire to banish from its Lodges belief in God and in the immortality of the soul, but, on the contrary, that in the name of absolute freedom of conscience it proclaims solemnly its respect for the convictions, teachings, and beliefs of our ancestors. We refrain, moreover, as much from denying as from affirming any dogma, in order that we may remain faithful to our principles and practice of human solidarity.”

Bro. Minot, in speaking on the same subject, said:

“The Constitution of 1865 had realized a transitory progress. The work must be completed and purified by suppressing dogma and by rendering Masonry once again universal, by the proclamation of the principle of absolute freedom of conscience. Let no one be mistaken in this. It is not our aim to serve the interest of any philosophic conception in particular by our action in laying aside all distinction between doctrines. We have in view only one thing: Freedom for each and respect for all.”

The recommendation of the Committee prevailed, and action was postponed. In 1877, after a year's study by the Lodges, the change was adopted by an almost unanimous vote. The reporter of the Committee at the time said: “Who is not aware, at this moment, that in advocating this suppression no one among us understands himself as making a profession of atheism and materialism. In regard to this matter every misunderstanding must disappear from our minds, and, if in any Lodge there should remain any doubt in reference to this point, let them know that the Commission declares without reservation that by acceding to the wish of Lodge #9 it sets before it no other object than the proclamation of absolute liberty of conscience.”

When the proposition of the Committee had been adopted by the General Assembly, the President proposed, as an amendment, the insertion of these words: “Masonry excludes no one on account of his beliefs.” Many regarded this as superfluous, but the President was insistent, in order that it might be clearly established in the eyes of all that Masonry is a neutral territory, in which all beliefs are admitted and treated with equal respect. The suggestion was adopted.

It may be interesting to note that the original proposer that the Grand Orient of France should suppress the formula of the G. A. of the U. was a clergyman of the Protestant Church, and he stated, in justification, as follows:

“In suppressing the formula respecting the G. A. of the U. we did not mean to replace it by a materialistic formula. None among us in proposing this suppression, thought of professing atheism or materialism, and we declare formally and emphatically that we had no other end in view than to proclaim absolute liberty of conscience.”

I have given the words and opinions of those responsible for the change in the Constitution so that there may be no room for misunderstandings. The Grand Orient of France, in making the change, has done no more than was done by the Government of Great Britain when she admitted members to seats in the House of Commons by allowing them to make an affirmation only when their convictions would not allow them to take a religious oath. The same custom prevails in our Courts of Justice.

Their position will bear a little further examination to make clear its consistency. The story, as depicted by our Ritual, tells of a great loss and a life-long search for this something, which was lost. Masonry ends at the point when something else is substituted to temporarily make good that loss, and at the point where Masonry ends we are expected to begin the search.

Various explanations have been given as to what this is that was lost, and which all Catholic and Protestant, Jew and Gentile, Christian and Pagan, are seeking for. The simplest and clearest explanation of this that was lost is that it was “the way back to God.”

“The way back to God.” That is the door then to which Masonry leads. Cannot any of us go as far as that door with any, be he Agnostic, Deist, Buddhist, or any other, so long as he conforms to Anderson's original specifications, and is a good man and true, a man of honor and honesty? At the door, of course, we would separate, each to follow on his own way. But happily we can come back to the Lodge again and again for mutual encouragement, and for strength for a fresh start on our several paths, all of which are alike dark and obscure.

It is not the function of Masonry to solve the riddle of life but to propound it and stimulate and encourage each of her initiates to search for his own solution. It takes each man so far, and there leaves him to find the answer for himself. By the very fact that Masonry itself gives no answer, it demonstrates clearly that the answer is not the same to every man. All this would seem to lead to freedom from dogma of all kind and justify France and Belgium in the stand they take.

I do not wish to be understood to say that it is wrong for a Mason in Lodge to declare belief in God. But I would like to be able to accept as Brethren any good men and true, men of honor and honesty, who are earnest searchers after the same truth as we are, even though they do not insist in Lodge on a declaration of belief in God. French Masons appear to be worthy men, doing a wonderful work for the cause of progress and enlightenment.

Another so-called grievance against the Grand Orient of France is that they have taken the Bible off the Altar. Many of us have imagined that because the Bible is one of the Great Lights according to our Ritual and usage that its place has been in Masonic Lodges from time immemorial. To most the presence of the Bible on the Altar is in some way a landmark. Surprising it may be, but the Bible was not even mentioned in Masonic Rituals until 1724, and it was in 1760 that Preston moved that it be made one of the Great Lights of Masonry. One might properly question whether Anglo-Saxon Masonry did not violate a landmark when she introduced religious dogmatism into Masonry in the middle of the Eighteenth Century.

As Masons, we have before us the great object of the fraternal Brotherhood of man. This will carry with it peace and prosperity. Is not the attainment of this worth the abolition of narrow intolerance? Let us maintain, if we wish, our own principles concerning God and religion, but forever banish all dogmatism as to what others shall do in this connection, so long as they are earnestly working to attain the great principles of Masonry. Does not the situation demand the serious thought of every Master Mason?

Should not Tolerance and Fraternity prevail? France is holding out the brotherly hand to us, saying: “Let by-gones be by-gones, and let us look solely to the future.” Should we as Masons hold at more than arm's length an institution which consistently devotes itself to those lofty aims and pursuits which we preach better than we practice?

Even as the Arts, Sciences, and other phases of human activity have benefited by international discussion and concord, so also can Masonry benefit. If Masonry is to sustain in the future its splendid record, and attain the object she seeks, is not world-wide international cooperation necessary? How else can we attain a Universal Brotherhood?

With the present world crisis the time has come when Freemasonry should stand forth,

free from all entrammelling influences, in its grand simplicity. Our Lodges should be centers of thought, influence and effort, holding no task alien that will advance the cause of righteousness on earth. To this end we could learn much by confraternity with such an organization as the Grand Orient of France. Is “Brotherly Love” to be nothing more than a label which we carry but which does not properly belong to the goods at all?

IN DEFENSE OF FREEMASONRY Ö (NEITHER A CULT NOR A RELIGION)

by Cameron MacKay

[source unknown - date unknown]

INTRODUCTION

I downloaded the article from Gateway West entitled “SO MOTE IT BE” and as a Freemason read the article with considerable interest. It, of course, uses the most common if not most deceptive tool of Masonic detractors namely, to pick and choose elements from the Masonic ritual: quote them out of context: and then proceed to misinterpret them in order to draw conclusions which to the objective mind could not be considered either factual or rational.

A simple analogy may assist the person who is familiar with Christianity and not familiar with Freemasonry to understand the dilemma. If you read an article which set out to establish that Christians are believers and supporters of cannibalism, no doubt you would regale with laughter. However, if one applies the same type of logic as utilized by “Computers for Christ” in their assault on Freemasonry the case can be made that Christians are cannibals. Let us go through the exercise for purposes of clarification only, since we all know that the conclusion is ludicrous.

Proposition 1. True Christians believe that the Bible is the literal word of God given to man for his guidance and instruction

(here Ö insert several quotations from the Bible which you feel will support the foregoing proposition Ö it is not important that other very learned Christian theologians interpret the Biblical quotations you use in an entirely different fashion as long as you and your particular sect have decided that they support the foregoing proposition)

Proposition 2. At the last supper, Christ transformed the bread and wine into the body and blood of Christ and in partaking in communion with his disciples said

“ This is my body and my blood, drink ye all of this in remembrance of me.”

Proposition 3. Christians, believing in the literal interpretation of the Bible, partake in communion or Eucharist in which the priest through his authority from Christ transforms the bread and wine into the body and blood of Christ. This is eaten by the congregation.

Conclusion: Therefore Christians each and every Sunday participate in a ritualistic cannibalism in which they eat and drink the blood of the very God they purport to worship.

Ancillary Axioms:

a) If Christians believe that it is acceptable to eat the flesh and drink the blood of their God, then it must be acceptable to eat and drink the blood of another mere mortal man.

(b) If Christians believe in cannibalism, then it must be acceptable to kill your fellowman for the purposes of eating his flesh and drinking his blood.

Conclusion: The Christian religion is Demonic since it supports killing and cannibalism.

(At this juncture of the paper you include a whole series of quotations from your particular philosophy to show that cannibalism is evil and that your sect must struggle to overcome the evils of these Demonic Christians before they devour the whole civilization in one grandiose ritualistic feast)

(Lastly, you provide an earnest plea for these Demonic cannibals to see the errors of their ways and to join your particular sect which is of course the embodiment of truth and reason)

The foregoing, of course, is not intended to be an attack on Christianity. Rather it is to illustrate that the application of loose logic and misinterpretation can and does lead to monstrously absurd conclusions. Such is the case with most so called "exposes" of Freemasonry.

Traditionally, Freemason's have chosen to not respond to these insidious attacks upon their institution and have quietly proceeded with their good works on the basis that action speaks louder than words. Recently, the attacks have increased in both vociferousness and frequency producing a total misconception of the Order. Consequently, it has become necessary to respond but in so doing we are obliged to comply with one of the great principles of the Order namely: not to criticize or denounce another man's religious beliefs. Consequently, in order to live within my parameters, my response will be somewhat circumspect in nature. It is recognized that irrespective of the strength of the rebuttal, the dogmatic fundamentalists within the Christian tradition will continue to assail Freemasonry as the bastion of Satanism. However, there are many people who are open minded and are gifted with a genuine intellectual curiosity. It is to these people that this defense of Freemasonry is directed. It is hoped that they will see Freemasonry in its true light as an institution which tends to foster and improve the very best affections of our nature and carries into active operation the three great social virtues; liberty; fraternity; and equality.

Preliminary Observations

Now before we deal with the gravamen of the accusation that Freemasonry is Satanic, it should be recognized the membership of the Fraternity includes and indeed is predominated by men who represent the mainstream of western rational thought. The British Royal family, George Washington, Franklin Delano Roosevelt, Walt Disney, Mozart, and countless other prominent men have joined and practiced Freemasonry. Lest one concludes that it tends to attract only the secular type who has no genuine belief in the Christian doctrine, it should be remembered that such sincere Christians as President Harry Truman were active members of both their Church and the Fraternity. Lest one responds by saying that these men did not have enough training in Christian theology to recognize the hypocrisy of their position, one must recognize that very learned Christian

theologians have been active members of Freemasonry and consider their Freemasonry to be an adjunct and in fact an emulation of their Christian beliefs. The position of Archbishop of Canterbury, for example, has often been filled by a Freemason. Joseph Fort Newton and countless other parish priests and ministers from a variety of denominations have worn the apron of a Freemason. None of these men considered Freemasonry to be demonic.

At this juncture several points seems beyond dispute, namely:

- 1 men whose judgment and wisdom in other fields has been respected and followed have joined the ranks of the Freemasons;
- 2 Christian ministers from the very prominent to the ordinary parish minister have joined the ranks of the Freemasons and not found it offensive to their Christian beliefs;
- 3 those who proclaim that Freemasonry is satanic do not appear to represent the mainstream of Christian thought.

THE CONFLICT WITH CERTAIN SECTS OF CHRISTIANITY The question arises: how is it that certain Christians find Freemasonry to be perfectly compatible with their religion while others consider it to be the total anathema of Christianity?

The phenomena obviously arises from the fact that there is a complete divergent in views among Christians as to exactly what Christianity is supposed to represent. However, it appears that the opposition to Freemasonry within Christianity falls into two distinct camps, namely:

- 1 the fundamentalist Ö born again type of Christians;
- 2 the Roman Catholic church.

(It is notable that Freemasons themselves do not prohibit either of these groups from joining their ranks. Their exclusion is self imposed.) The opposition of these two groups who are a different in theology as day and night has to be addressed separately.

THE PROTESTANT FUNDAMENTALIST.

Freemasons have developed certain philosophical principles which appear to be unacceptable to the fundamentalist Christian. The basic tenants can be enumerated as follows:

- 1 Freemasonry, not viewing itself as a religion, recognizes and tolerates men from all the great religions of the world. Throughout its long and established history it has accepted and respected Jews, Moslems, Sikhs, and a variety of organized and individualized religious beliefs. This religious tolerance appears to be unacceptable to the fundamentalist Christian.
- (2 Freemasonry is by the very nature of the institution a symbolic rite. Its drama's, its emblems, its rituals, are not either taught or believed by its members in their literal sense. For example, the central focus of Craft Masonry, is the story of the death of one of the central figures in Masonic mythology, Hiram Abiff. No serious minded Mason believes or accepts the Masonic account of his death as being historically accurate. No serious student of Freemasonry is concerned by the fact that the story cannot be proven to be historically accurate. Additionally, no serious student of the

Craft is content to accept the literal interpretation of the words of the ritual. They all know and appreciate that the ritual is veiled in allegory and thus the object of Freemasons is to look behind these veils in hopes of learning some of the great philosophical truths about this world and the human condition.

This practice of wrapping our religious and philosophical axioms within the context of symbolism and allegory is neither uniquely Masonic nor an aberration from human practice. The study of English literature is in a large part much the same exercise. Anyone who has taken a first year course in English literature is soon confronted by his professor with the “symbolism” incorporated by the author in his novel. The student of English literature is then expected to look beyond the plot of the novel to determine what the author is really trying to say on a philosophical, psychological, spiritual, social, or political plane. For example, the story of Huckleberry Finn did not become one of the great treasures of American literature solely because it is an interesting story about the life and times of a young lad named Huck Finn. At its literal level the novel is a relatively simple if not childish story. Why then has it become a tradition to study this at the University level? The answer is found in the fact that Mark Twain (who incidentally was a Mason) through the use of symbolism and allegory reveals something important about American society and about human beings through this simple story line. The Mason views the degrees of Freemasonry in much the same light and throughout his Masonic career he finds himself in a continuous learning process and his views about the degrees and about life gradually but quite perceptibly change and grow.

All of the foregoing is quite foreign to persons who have chosen as an article of faith to view and interpret the bible in a literal level. And it is this totally different “mind set” which appears to lead these people to a total misconception of Freemasonry. Let us revert back to the article written by “Computers for Christ” in order to illustrate the dichotomy in thinking between them and a typical Freemason.

Computers for Christ write the following:

“It is in this final 'Blue Lodge' degree that candidate is laid out 'in death' and is raised from the dead by the 'Worshipful Master' of the Lodge, using the secret grip of the Master Mason.

Let no Mason deceive you! We again face this replacement of our Savior's place by the power and authority of Lucifer. “

If I understand their position correctly they appear to interpret the third degree of Freemasonry as teaching Masons that it is the Masonic Lodge through some perverted Luciferian doctrine which provides salvation in contrast to the Christian doctrine that salvation is through Christ. Although the third degree drama is capable of many interpretations I must say that I do not know of a single solitary Mason from the lowest levels of the Craft to the highest degrees which are bestowed, who would accept that interpretation as having the slightest element of validity. If you congregated 5000 Masons and asked them if that was their interpretation of the degree, I am totally confident that you would not find one person who would accept this interpretation.

What then do Masons see in the third degree? Let us briefly provide some background for the person who is not familiar with the degrees of Freemasonry. The central drama of the third degree involves the death of Hiram Abiff the legendary builder of King Solomon's

temple. He is accosted by “ruffians” and assassinated. His loyal followers search out his remains and upon finding those remains carried them back to the temple where he was buried in the central sanctuary. The candidate taking this degree participates as the central character of the legend. During the course of the ceremony he is raised from the “dead level” to the “upright” position with the grip of a Master Mason. During this portion of the ceremony he is given these precise instructions:

“It is thus my Brother, that all Master Masons are raised from a figurative death to a reunion with their companions of their former toils”

This drama has many explanations among Masons. Many Christian Masons view this as a dramatization of the resurrection of Christ and it serves to teach and reinforce for them the lesson that their salvation is through Christ. Many Christian Masons view this portion of the drama as representing that doctrine of being “born again” as being a condition precedent to salvation. Others see it as the teaching the lesson that the path to eternal life is through “righteousness.” Others do not see it as representing life after death at all but rather view it as symbolic of the idea that through philosophical development man is capable of reaching a new consciousness. Others see the central purpose of this segment of the drama is to teach Masons the necessity of accepting death as an integral and inevitable part of life itself. All would agree that it is not the Master of the Lodge, or the Masonic Lodge itself which is the instrument to salvation since the Master of the Lodge in playing his role in the drama is intended to serve a symbolic purpose himself.

The central point of the foregoing discussion is this: to attempt to understand Freemasonry by interpreting it on a literal level is an exercise in misconception and absurdity. For those who have steeped themselves in the idea of a literal interpretation of the Bible as being the sole sound doctrinal position, it is a very big step to recognize that Freemasonry institutionalizes and teaches its members NOT to interpret its degrees on a literal level.

The other great banner waved in these so called “exposes” of Freemasonry is the Masonic oaths of secrecy. Again, steeped in the school of literal interpretation, the detractors raise cries of “blood curdling,” “Satanic,” “Cult oriented” and “paganism.” None of these people seem to recognize that these obligations to secrecy are in themselves symbolic. (in order to obviate these criticism and misunderstandings the modern rituals have now described them as “symbolic penalties”)

Why then do Freemasons have this tradition of secrecy and oaths of secrecy and what if any purpose do they serve within the organization?

The oaths never to reveal the secrets of a superior degree to an uninitiated serve and symbolize one of the great attitudes of Freemasonry. A Mason starts his Masonic career as an apprentice and then gravitates to being a Craftsman, from whence he moves to being a Master Mason and so on. Embodied in this course of progress is the idea of self improvement through stages or “degrees.” Encompassed in that system is the idea (similar to the philosophies of the Far East) that each lesson will be shown to you when your mind and spirit has grown appropriately. Therefore one of the central and essential purposes of the obligations to secrecy, is simply an internal sociological one. It serves to preserve the line of progress from one degree to another for the Masons themselves. Within their ranks this system appears to cause no disharmony. Why it causes such

distress to outsiders is a question yet to be answered in any intellectual way.

In addition to the foregoing, it should be recognized that the Freemason's tradition of binding oaths of secrecy serves a philosophical purpose. It teaches its members something important about life. Let me elaborate. It teaches men the importance of developing the ability to keep those things to himself which should not be publicized for fear of doing harm to other persons. No one would dispute that a lawyer, doctor, should maintain the confidentiality of his clients files. No one would dispute that a plumber should keep his bid on a project confidential lest his competitor being aware of his bid chooses to underbid him. No one would argue that the romance of a husband and wife's bedroom should remain confidential lest something sacred and beautiful be destroyed. No one would argue that the confessions of a close friend who is in crisis are best kept to yourself since its exposure will hurt or destroy the friends reputation and esteem. Now this matter of keeping a lawful secret is not an intellectual proposition is a matter of learned behavior. Consequently, Freemasonry teaches this not as an intellectual proposition but by making its members keep certain matters discreet. It is the best way to learn a behavior Ò learn by doing.

At this point in the “exposes” of Freemasonry, we get to the cheapest literary trick which seems to be irresistible to all enemies of Freemasonry. That is, to re-enforce their argument they proceed to misquote the ritual. (after all Ò most readers of the expose do not have ready access to the rituals and their chances of being caught are slim when they are discussing the penalties since these are never written down. Such of course is the case with the “expose” at hand. Let us re-examine their words.

It should further be noted that in the Royal Arch Degree, the candidate swears to protect the 'Brethren', “Murder and treason not excepted”! This places the Masonic oath above that of our courts and our country. What hope would you have against a Mason in a Criminal or Civil Court with a Judge who is a 32nd or 33rd degree Mason? None, by the nature of their oaths! (Emphasis mine)

Being a member of the Royal Arch and having taken the very degree which they discuss I can assure you that the penalty when given includes the phrase “murder and treason excepted” Additionally I should add that recent innovations to the penalties have clarified the matter so that a Mason is not obliged to keep any crimes of another Mason secret. However, in this case it is our word against theirs.

However, the accusation “What hope would you have against a Mason in a Criminal or Civil Court with a Judge who is a 32nd or 33rd Degree Mason” can be examined more independently. Oliver Wendell Holmes was such a man and his non Masonic biographers and the American people at large seem to have liked their chances of justice and equity in front of this renowned jurist. There is not a single suggestion in his whole record as a jurist wherein anyone has alleged that he favored a fellow Mason against a non-Mason. His record both as a man, and as a Judge is an exemplification a Freemasonry in action. Clearly he did not consider himself or any Mason above the law of the land. This is probably because he was charged with the responsibility as a Mason on following the laws of his country. The Canadian version is as follows:

“As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties by never proposing or at all countenancing, any act that may have a

tendency to subvert the peace and good order of society, by paying due obedience to the laws of any state which may for a time become the place of your residence or to afford you its protection and above all, by never losing sight of the allegiance due to the sovereign of this nation, ever remembering the obligation of loyalty which you owe to our Queen and Country.”

Freemasons I suggest have a very clear concept of their obligation to their country and an equally clear concept that justice should be equally administered irrespective of creed, color, or religion. Given that a substantial number of the signatories to the American Constitution were practicing Freemasons and that document remains a beacon of light to freedom, equality, and human dignity, should provide an additional if not conclusive rebuttal to this spurious allegation.

I suggest to you that the concern is not “How would you fare against a Mason in court when the judge is a Mason?” That record has been established. The genuine concern we should consider is “How would a Moslem, Jew, or Christian, or indeed a Mason, fare in a court conducted by one of the members of Computers for Christ?”

THE ROMAN CATHOLIC POSITION

The Roman Catholic antagonism towards Freemasonry can only be properly understood from a historical perspective. During the Reformation, many Masons were actively supporting the reformation. French Freemasons were particularly active in their struggle to reduce the power of the Church and elevate the position and influence of the national state. As a consequence of this political struggle the two camps arose and unfortunately were maintained even into the 1950's. French Freemasonry unlike English and American Freemasonry countenanced and accepted Atheists. It is perfectly understandable that this was unacceptable to the Papal Authority in Rome and consequently a decree or Bull emanated from the Holy Sea prohibiting Catholics from membership in the Masonic Lodge.

Additionally, the Humanism and the 18th Century Rationalism which permeated and inspired continental Freemasonry came into conflict with the established doctrines of the Church which had been developed during the medieval period. In recent times English (and thereby American) Freemasonry has received the tacit approval of the Papal Sea. At this juncture the historical dispute appears to be in abeyance and Catholics are no longer banned from membership in the Craft. It should be recognized that there are conservative elements within the Catholic Church who continue to waive the anti Masonic flag. Their criticisms of the Craft mirror that of Computers for Christ and the foregoing answer applies with equal force.

THE POSITION OF FREEMASONS ON RELIGION

There is no more eloquent explanation of the position of Freemasonry than that found in **THE BUILDERS** written by an Anglican Minister Joseph Fort Newton at page 243 wherein he states:

“While Masonry is not a church, it has religiously preserved some things of highest importance to the Church - among them the right of each individual soul to its own religious faith. Holding aloof from separate sects and creeds, it has taught all of them how to respect and tolerate each other; asserting a principle broader than any of them -

the sanctity of the soul and the duty of every man to revere, or at least to regard with charity, what is sacred to his fellows. It is like the crypts underneath the old cathedrals - a place where men of every creed who long for something deeper and truer, older and newer than they have hitherto known, meet and unite. Having put away childish things, they find themselves made one by a profound and childlike faith, each bringing down into that quiet crypt his own pearl of great price -- Ö Of no one age, Masonry belongs to all ages; of no one religion, it finds great truths in all religions. Indeed, it holds that truth which is common to all elevating and benign religions, and is the basis of each; that faith which underlies all sects and overarches all creeds, like the sky above and the river bed below the flow of mortal years. It does not undertake to explain or dogmatically to settle those questions or solve those dark mysteries which out-top human knowledge. Beyond the facts of faith it does not go.”

Throughout the centuries Freemasons have been branded as Atheists, accused of satanic worship, and cursed as the anathema of Jesus Christ. I suppose this arises from fear of the simple yet profound truths that are given to every man who steps across the portals and through the Pillars of Freemasonry.

Ö he is taught to free the soul from the dominion of pride and prejudice, to look beyond the narrow limits of particular institutions, whether civil or religious, and to view every son of Adam as a Brother of the Dust.”

Ö he is taught to form a just estimate of those wondrous faculties with which God has endowed the being created after His own image, and to feel the duty which He has thereby imposed upon him, of cultivating those Divine attributes with the most diligent care and attention, that he may be enabled to show forth His glory and contribute to the happiness of mankind.

“Some day, when the cloud of prejudice has been dispelled by the searchlight of truth, the world will honor Masonry for its service to freedom of thought and the liberty of faith. No part of its history has been more noble, no principle of its teaching has been more precious than its age-long demand for the right and duty of every soul to seek that light by which no man was ever injured, and that truth which makes man free. Down through the centuries - often in times when the highest crime was not murder, but thinking, and the human conscience was a captive dragged at the wheel of the ecclesiastical chariot - always and everywhere Masonry has stood for the right of the soul to know the truth, and to look up unhindered from the lap of earth into the face of God. Not freedom from faith, but freedom of faith, has been its watchword, on the ground that as despotism is the mother of anarchy, so bigoted dogmatism is the prolific source of skepticism - knowing, also, that our race has made its most rapid advance in those fields where it has been free the longest.” “(The Builders Ö page 264)

Is then Freemasonry Satanic or the Anti Christ? Nothing could be farther from the truth. No amount of misinterpretation Ö no amount of selective misquotation from the Mason's rituals Ö no amount of dogmatic literal interpretations of the Bible can change the nature and purpose of Freemasonry. Long after those who claim to have a monopoly on the truth have folded their dogmatic tents, Freemasonry will stand, quietly as she has always done, solemnly as is her nature; charitably as is her tradition, as Temple of peace, harmony, and Brotherly Love. It will comfort the mourner; bring peace and consolation to the troubled

spirit; dry the tears of the widow and the orphan; it will even seek to light up the darkness and gloom of the grave by pointing to the hopes and promises of a better light to come.

Within the confines of her peaceful wall men, and indeed Christian men, will still gather and conduct her age old rituals. In so doing those Masons who are Christians will find Freemasonry gives them more faith Ö not less faith: more love of Christ Ö not less love of Christ Ö more understanding not less understanding of one of the great religions of the World.

In the words of Rudyard Kipling's character, the Sergeant Major, in that classic novel Kim, it is intended “Not as a substitute for religion but as an average plan of life”

I HAVE A DREAM.

By Mark L. Jarvie, MPS

The Philalethes - August 1992

It seems that a good deal of print in 'The Philalethes' is being devoted to the subject of Prince Hall Masonry and it's changing relationship to “mainstream” Freemasonry in this country. And that is as it should be. For, in my opinion, this is the most important issue facing our fraternities today. More important by far than our membership numbers. To which, by the way, it is related. This is a subject upon which I have dwelt in my mind for years. Since before I decided to petition my father-in-law's Lodge for membership, in fact. It is something which I have read about. And which I discussed with many other people, foreigners, Americans, blacks, whites, Masons, non-Masons, the ignorant and the knowledgeable.

As a result of my reading, discussions and contemplations I have formed a very definite body of opinions on this subject. And I hope that you will forgive me if I offend you, but I feel an overwhelming need to share a couple of them with you at this time. They are born of complex feeling and, at first appearance, may seem to contradict one another. Yet if you will bear with me to the end, I hope that they will be as clear to you as they are to me.

Let me begin by telling you that I do not belong to one of the Grand Jurisdictions which have recently taken the step of recognizing it's Prince Hall counterpart as being regular. The question was brought up at my Grand Lodge a couple of years ago, when only two other Grand Lodges had taken this action. At that time the Fraternal Relations Committee of my Grand Lodge decided that they would take a “wait and see” position on the subject. They said that they wished to see what other Grand Jurisdictions would follow suit, if any, and also what the consequences of this action might be, before taking any steps.

Now, from one point of view this action could be seen as cowardly foot-dragging, from another, wisely prudent. For myself, I will not judge these Brothers or their motives, for they are my friends. However, I will say this: You can only sit on a fence for so long before you must get off on one side or the other. And I entertain no doubt in my mind that we should join the other seven courageous Grand Lodges in the act of recognizing the legitimacy and regularity of Prince Hall Masonry. It is the right step to take at this time!

But in looking at the bigger picture, is universal recognition between all Prince Hall and

“mainstream” Grand Lodges the final end to which we should aspire? Should we be totally satisfied when a white Mason can visit a “black” Lodge and a black Mason can visit a “white” Lodge? Will we have reached perfection when we have prepared banquets for one another and smiled for pictures to be printed in our respective Grand Lodge publications?

For me the answer is no! This is but one small step in the right direction. And those Brethren, both black and white who see it as the final solution are guilty of promoting the odious doctrine of “separate but equal” as official policy for splitting our fraternities along racial lines. If we are truly to become Brothers, not only must we recognize one another, we must make provisions for cross membership, and begin admitting one another to our respective ranks. For although “separate but equal” is better than the “apartheid” that we practice now, only with “integration” will we ever be able to fully practice the virtue of justice, whereby we render to every man his just due without distinction.

With these ends in mind I have no sympathy for those who are interested in preserving their own separate spheres of power. Neither do I buy into the argument, put forth by some, that you should preserve your heritage and I need to protect mine Brethren, it all should become our heritage. Let me give you a little history lesson as an illustration.

In the very early years of the 18th century there were Masonic Lodges scattered all over Great Britain and Ireland. In the year 1717 a few Lodges in the London area got together and formed the very first Grand Lodge in Freemasonry. This Grand Lodge would hold a get-together a few times every year when the members would eat, drink, elect Grand officers and generally have a good time. The whole idea worked out so well that within two decades there were Grand Lodges set up in Scotland and Ireland, as well as other parts of England.

These several Grand Lodges all got along fine with one another for the most part. Yap, everything was humming along just swell until bigotry reared its ugly head.

By the middle of the 18th century Masonry had grown enormously. And London, being the cosmopolitan city that it is, was full of Freemasons from all over the world. Well, some of the more exclusive minded Masons of old London town decided that they did not like the idea of sitting in Lodge and banqueting with those ill-bred and dirty Irish Masons that seemed to have become so numerous around London in those days. So the Brethren of that first Grand Lodge got together and made changes in the modes of recognition used to gain admittance into the Lodges of that day. And they refused to acknowledge or admit any Masons who used the old forms. In other words, “No Irish need apply!”

But, being a zealous lot, those old Irish Brethren were not about to give up their Masonry just because they happened to live in the jurisdiction of the London Grand Lodge. So in 1751 they formed their own Grand Lodge and proceeded to charter Lodges all over England and its colonial empire. All this to the consternation and dismay of the older Grand Lodge.

Thus the two ran a bitter rivalry that was to last for the rest of that century and into the next. And although both organizations prospered separately, the division was eventually recognized for what it was. An aberration, contrary to the tenants of Freemasonry, which

had been created through the faults of an earlier generation.

In the early years of the 19th century Brethren from both camps began to explore ways to repair the damage. And in 1813 the two joined and formed the United Grand Lodge of England. Now those old Brothers could have just recognized each others legitimacy, shook hands and smiled for the portrait painters, held a big feast and little sphere of power and heritage. But fortunately those old Masons were much wiser than that.

Sure, one Grand Master had to selflessly step aside for another. And articles of Union had to be drawn up to insure that the union would be a merger, and not a takeover. These were difficult things to do. But they were accomplished. And as for that bunk about heritage being lost? Nothing was lost by anyone, and everything was gained by all involved. The history of the two pre-union Grand Lodges, both so rich, now belongs to all Freemasons through the stewardship of the United Grand Lodge of England.

Will the leaders of the Craft in America ever be so generous and Masonic with one another? Not anytime soon, I think! Undoubtedly we will spend a generation or two merely recognizing one another and patting ourselves on the backs for ending racial bigotry in American Freemasonry.

But as for me, I have a dream. I dream that someday I may be allowed to give the strong grip to a black Brother for his first time, and raise him to the sublime degree of a Master Mason in my own Lodge, and in so doing I will salute and address a black Brother presiding as the Master. I dream that one day a black Brother will don the purple of the Fraternity and preside as the Grand Master of our Grand Lodge.

And when these things have come to pass, then will all Freemasons, red, yellow, black and white be able to lift their voices and sing together in that spirit of unity so long taught by our Brotherhood.

“Freemasons at last! Freemasons at last! Thank God Almighty we're Freemasons at last!”