Pyramid Texts

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THE TWO PILLARS

by H. Jordan Roscoe, 32°
The New Age - January 1964

The Fellow-Craft is introduced to the wonders of his world of art and science through portals flanked by two massive pillars. Detailed description of these pillars in the Books of Kings indicates a style of design common to Egyptian architecture, where a pillar terminates in a capital representing a conventionalized lotus blossom, or the seed pod of that sacred lily. Such twin pillars are frequently found among Egyptian and Sumerian archaeological remains. The pillars of King Solomon's Temple, and in fact that entire group of structures, were the work of Phoenician artists, according to the Biblical account. From other sources we gather that these same designers and craftsmen, initiated Dionysiac architects, were responsible for the magnificent palaces and temples at Byblos, the cultural and esthetic center of ancient Phoenicia. The Phoenician realm occupied an area roughly the same as that of modern Syria and Lebanon, and in Biblical accounts is usually called Tyre, from the name of its then capital city. Byblos, also known as Gub'l or Gebal, the present-day village of Jebeil, was particularly famous for architects and sculptors.

The twin pillars symbolize the dual nature of life and death, positive and negative or rather active (establishment) and passive (endurance), male and female, light and dark, good and evil, uniting in a central point of equilibrium, the apex of an equilateral triangle; a circle between two parallel uprights. Isis represented standing between two pillars of opposing polarity, the Ark of the Covenant between two Cherubim, Christ crucified between two thieves, are all symbols of the same trinity, the completeness and perfection of Deity.

That the twin pillars resemble the conventional symbol for Gemini, third sign of the Zodiac, is no accident, but rather due to the common ancestry of the two apparently unrelated symbols. In some lectures the pillars are said to be 35 cubits high, the height given in II Chronicles, King James Version. Another version of the same source gives the height as 120 cubits. Since the height of the first or outer chamber was probably no more than 30 cubits, the measurement given in I Kings: 18 cubits, seems more likely to be correct. The addition of map globes atop the pillars is a modern invention, with little Biblical or other authority and serving little purpose but to permit the lecturer to harp upon the advantages of studying

astronomy, geography, etc., worthy pursuits but wholly unrelated to the symbolism of the pillars.

Whether the three chambers of the Temple were connected by stairs is debatable. The best-informed scholars believe the Temple roof was flat, in which case the successively decreasing heights of the chambers, plus the somewhat sloping configuration of the site, would require approach and connection by means of either stairways or of some sort of ladder and trapdoor arrangement. Certainly the fantastically elaborate many-storied versions of the Temple depicted by some well-intentioned but ill-informed Bible illustrators and Masonic artists are so illogical and at variance with the few known facts and testimony of both the Bible and history as to seem the figments of a disordered imagination. Josephus stated that the Temple was of Grecian style which implies entablature and consequently a flat roof, although he had the cart before the horse, since Greek architecture was derived from Phoenician, not the reverse.

In any case, the stairway of our lectures is purely symbolic, consisting as it does of the significant numbers 3, 5, and 7. In such a series, 3 symbolizes such qualities as peace, friendship, justice, piety, temperance, and virtue. 5 represents light, health, and vitality- 7 is a symbol of control, judgment, government, and religion.

THE TYLER'S TOAST
[author unknown]
[source unknown - date unknown]

[During a Table Lodge the Last Toast of the Evening is the Tyler's Toast. The final verse and the Toast at the end is sufficient. All six verses are here presented.]

Are your glasses charged in the West and South?
The Worshipful Master cries.
They are charged in the West, they are charged in the South
Are the Wardens' prompt replies.
Then to one final toast tonight,
Your glasses fairly drain;
Happy to meet, sorry to part, happy to meet again."

The Masons' social Brotherhood,
Around the festive board,
Reveal a wealth more precious far
Than selfish miser's hoard.
They freely share the priceless stores
That generous hearts contain;
"Happy to meet, sorry to part, happy to meet again."

We work like Masons, free and true,
And when our work is done,
A merry song and cheering glass,
Are not unduly won;
And only at our farewell pledge
Is pleasure touched with pain;
"Happy to meet, sorry to part, happy to meet again."

Amidst our mirth we drink
To all poor Masons o'er the world,
On every shore our flag of love
Is gloriously unfurled.
We prize each Brother, fair or dark,

Who bears no moral stain;
“Happy to meet, sorry to part, happy to meet again.”

The Mason feels the noble truth,
The Scottish peasant told;
“The tank is but the guines’s stamp,
The man himself the gold.”
With us the rich and poor unite,
And equal rights maintain;
“Happy to meet, sorry to part, happy to meet again.”

Dear Brethren of the mystic tie,
The night is waning fast.
Our duty’s done, our feast is o’er,
This toast must be our last.
Good night! Good night; but yet once more,
Repeat the farewell strain;
“Happy to meet, sorry to part, happy to meet again.”

TOAST: To all poor and distressed Masons throughout the universe, a speedy relief and a safe return to their native land, should they desire it.

THE TUMULTUOUS TIDES OF DEMOCRACY

by Charles S. Canning, Past Grand Commander, Grand Commandery of Pennsylvania

The Knight Templar - October/November 1988

Perhaps no phrase is as simple or as much used as "we the people." The celebration of the Constitutional bicentennial has brought our great charter of government into public focus. Beginning in 1987 and continuing with the various periods of the establishment of our federal system, the commemoration concludes with the 200th anniversary of the ratification of the Bill of Rights on December 15, 1991. The years just before the Constitutional Convention proved that the Congress, which was created during the war for independence under the Articles of Confederation and Perpetual Union, was too weak. The states, being independent sovereignties, had no supreme law over them. Congress had no power to coin money, raise taxes, or compel states to observe treaties. The result was economic confusion, rebellion, and ineffective trade and foreign relations. Due to these weaknesses in the Articles of Confederation, a convention was called to meet in Philadelphia. From May 25 to September 17, 1787, the delegates, who were sent to amend and strengthen the Articles, developed instead a whole new government: a federal republic. Having committed the new government to a written framework, the Constitution was sent to Congress with the recommendation it be submitted to state conventions for ratification by delegates elected by the people. Thus it was to be truly a social contract by "we, the people." Many of these people were also Masons. The Constitution was first printed for the public on September 19 in the Pennsylvania Packet, operated by Brother John Dunlap, a member of Lodge #2 in Philadelphia.

During the next year, the debates continued between the Federalists, who supported a strong federal system, and the Anti-Federalists, who objected to it. The press carried the arguments of both the proponents and opponents of ratification. This was particularly prolific in New York, where the Anti-Federalist essays by "Brutus," "Federal Farmer," and "Cato" were countered by the eighty-five essays of Alexander Hamilton, James Madison, and John Jay known as The Federalist Papers. In Virginia, the debate raged in that state's ratifying convention and nearly came to a duel between Governor Edmund Randolph, then the Grand Master of Virginia, and Patrick Henry, a former governor and one who, strong evidence supports, was also a Mason. These debates, though

heated at times, generated an analysis and understanding of the newborn Constitution.

However, no state acted as quickly or as vigorously for ratification as did Pennsylvania, where we find much overt action on the part of Federalists and Anti-Federalists alike. No sooner had the ink dried on the copies of the Constitution than the Pennsylvania delegates reported to the state legislature and pushed for a ratification convention. On September 28, the date set for the assembly to take action on setting a date and place for election of delegates, the Pennsylvania legislature was two members short of a quorum. Sixteen Anti-Federalist assemblymen had boycotted the session. These Anti-Federalists had met previously in Harrisburg to urge revision of the Constitution and planned another convention to be held in Lancaster. To secure the quorum, Commodore and Brother John Bary of Lodge #2 in Philadelphia and a number of citizens entered the lodging of assemblymen James McCalmont and Jacob Miley and dragged them to the assembly, where they were forced to remain until the vote for a convention was approved. While Federalists controlled the assembly almost two to one, they needed a two-thirds vote for a quorum. The opposition, however, was determined in its purposes.

At the time of the Declaration of Independence, Pennsylvania was the only colony where property qualifications were not required for the right to vote; as a result, by 1787 the general population was greatly interested by the political issues of the day. The Anti-Federalists generally represented farmers and people of the frontier, “beyond the reach of newspapers.” They thought it unwise to hastily elect delegates before Congress made recommendations to the states. They also pointed out that there should be more time to reflect on the new document, as even “a bill to build a small bridge would get three readings.”

Furthermore, the delegates who drafted the Constitution were not chosen to form a new government and, of course, there was the suspicion that the federal government would be controlled by wealthy merchants and professionals. The issue of taxation was also clearly foreseen.

The Pennsylvania Assembly voted to meet in Philadelphia on November 20 to hold a ratification convention made up of delegates elected by the counties. Partisanship of high intensity marked the country election campaigns. As early as October 5, the first of eighteen arguments by Anti-Federalist Samuel Bryan, under the pen name “Centinel,” appeared

in the Philadelphia Independent Gazeteer And Freeman's Journal, which was published by Brother Eleazer Oswald. The first "Centinel" was widely reprinted, and argued that the intricate checks and balances in the Constitution would prevent the people from detecting corruption and tyranny. Brother Oswald, another member of Lodge #2, also published the New York Journal and was active in a network of Anti-Federalist communications in several states other than Pennsylvania.

There was no defense of the new federal system during the initial weeks after its being published when the Anti-Federalists made their attack. The following day, Federalist James Wilson discussed the Constitution at a public gathering in the state house yard. This speech was then printed in the Pennsylvania Packet on October 10 and became one of the most widely reprinted defenses of the proposed Constitution. Positive assurances came from Brother George Washington, who wrote to David Humphreys on that date, stating, "the Constitution…is not free from imperfections - but there are as few radical defects in it as would well be expected." The Pennsylvania Journal reported on October 17 that, in Massachusetts, Elbridge Gerry, who was possibly a Mason, "is censured by his best friends for not signing the Constitution." On November 2, the Independent Gazeteer challenged Federalist optimism by publishing the "Foreigner," who asked, "…whether mankind is worthy of the free will, the great gift of the Creator… or if men are the most voracious beasts upon earth, that would devour each other if the had power and liberty?" The Pennsylvania elections for delegates concluded on November 6 and were reported to be hotly contested. Colonel John Montgomery referred to the Anti-Federalist delegates as "animals…a pack of sorry scoundrels"; Robert Whitehill, one of the "anti-rats," was noted as telling Brother and General John Armstrong of Army Lodge #19 that Washington was a fool and Franklin was an imbecile.

On the night of November 6, a mob of pro-Federalists attacked the house of Major Alexander Boyd in Philadelphia, where seven Anti-Federalist assemblymen were sleeping. Stones were thrown through windows but no casualties were reported. On the eve of the elections, Assemblyman and Brother William Findlay presented twenty reasons for defeating the Constitution, including the ideas that the President was an elected monarch, slavery was going to resume its empire in Pennsylvania, and Quakers were to be compelled to serve in the nationalized militia. However, civil disobedience was the exception rather than the rule in the

intense debate; the citizens of Pittsburgh expressed the opinion that the new system of government was the result of political wisdom, good sense, and candor.

Among the forty-four Federalists elected to the ratifying convention were such famous names as James Wilson; Timothy Pickering, future Secretary of State; Chief Justice and Brother Thomas McKean, signer of the Declaration of Independence and a future governor; General and Brother Anthony Wayne of Winchester Lodge #12; and Dr. and Brother Benjamin Rush. Rush was a signer of the Declaration of Independence, and was reputed to have recanted his Masonry in a dispute with Joseph Reed and the "leather apron majority in Pennsylvania," that group of which Judge George Bryan was referred to as the "Grand Master." Twenty-four Anti-Federalists also won convention seats, among them Whitehill; John Smilie; Brother Findlay, future governor and U.S. Senator from Pennsylvania; and Brother Joseph Hiester of Lodge #62 in Reading, also a future governor of the state. The ratification convention assembled and on November 21 elected the Reverend Brother Frederick Augustus Muhlenberg of Lodge #3, Philadelphia, as president. Brother Muhlenberg would become the first Speaker of the U.S. House of Representatives. Debate on ratification continued until December 12. The Anti-Federalists, led by Brother Findlay, opposed the Constitution as exceeding its authority, containing no bill of rights, and destroying the sovereignty of the states. Fifteen amendments, including a bill of rights, were presented by the Anti-Federalists. However, having heard that Delaware had ratified, Pennsylvania quickly voted forty-six to twenty-three to do so. The proposed amendments were never included in the minutes, even after protest by Whitehill.

At noon on December 13, ratification was formally announced. To celebrate, the bells of Christ Church rang, thirteen cannon fired a salute, and a parade was organized. One of the floats in the parade drew much attention: a boat mounted on a wagon drawn by five horses while the crew chanted, "Three and twenty fathoms, foul bottom; six and forty fathoms, safe anchorage," referring to the convention vote. The festivities concluded with the members of the Supreme Executive Council and Congress dining at Epley's Tavern. There they engaged in thirteen toasts, the first to "the people of the United States" and the last to "peace and free government to all the nations of the world."

The Pennsylvania Anti-Federalists, however, continued their assault on the Constitution. During the ratifying convention, Alexander J. Dallas, father of Grand Master George Dallas, published notes and speeches of the convention in the Pennsylvania Herald, but was pressured by the Federalists to cease from November 28 through December 12. On December 18, the Pennsylvania Packet And Daily Advertiser published the semi-official "Address and Reasons of Dissent of the Minority of the Convention of the State of Pennsylvania to their Constituents," which was also printed in pamphlet form by Brother Oswald. Charges against the Federalists also emerged as to their omission of the motions of the Anti-Federalists at the convention and for deliberately delaying the mail, which was a vital communications link for newspapers such as Oswald published. Many communities around the state celebrated the ratification with strong support of church bells, bonfires, and cannon. However, on the day after Christmas in 1787, a Federalist celebration in Carlisle was turned into a riot when armed Anti-Federalists attacked the peacefully assembled revelers. Effigies of Brother Thomas McKean and James Wilson, a noted citizen of Carlisle, were burned. Anti-Federalists armed with clubs also attacked Wilson physically; it is reported that he would have been beaten to death had an old soldier not thrown himself in the way of the blows. When both sides resorted to firearms and twenty Anti-Federalist rioters were arrested, the militia was called to the scene and the incident finally resolved. The only casualty was one participant who lost an eye-gouging match in the street fighting that occurred.

The conflict between Federalists and Anti-Federalists had other picturesque incidents. In the fall of 1787, a signboard painted by Matthew Pratt hung in front of the unfinished tavern at Fourth and Chestnut. The picture was titled "Representatives of the Constitution" and contained portraits of thirty-eight of the delegates who signed the document. Crowds gathered to identify the men who were pictured upon the sign. At some time during the winter, mischievous Anti-Federalists splattered the pictures of the delegates with filth from the street. On April 24, there appeared in the Independent Gazeteer a poem referring to the sign, which concluded, "All that was wanted to complete the bleak scene / Was a gallows that would hold at least ten or fifteen." Not all the states had such overt activity over ratification as took place in Pennsylvania. The smaller states were quick to ratify, especially those without frontiers.

Delaware was the first to ratify - and by unanimous consent - on December 7, 1787. That state was represented at the convention by Brother John Dickinson of Lodge #18 of Dover Delaware. New Jersey followed Pennsylvania on December 18 and Georgia on January 2 in 1788, both by unanimous vote. Connecticut approved 128 to 40 on January 9, and Massachusetts accepted the Constitution on February 6 by a vote of 187 to 168 with nine suggested alterations, including a bill of rights. The Massachusetts ratifying convention president was Brother John Hancock of Lodge #277, Quebec and St. Andrews, Boston; its vice president was Brother William Cushing of St. Andrews Lodge.

Maryland voted 63 to 11 on April 28, with Brother George Plater as president of the convention, and only after an unsuccessful filibuster by Luther Martin. Brother James McHenry of Spiritual Lodge #23 supported the Constitution in that state, and Brother Daniel Carroll of Lodge #16 told us that half of the delegates were instructed to ratify the Constitution without considering any amendments. South Carolina followed by ratifying on May 23 by a vote of 149 to 23. The ninth state to ratify, thus assuring adoption of the Constitution, was New Hampshire. Helpful to the New England Federalist cause was Brother Oliver Ellsworth of St. John's Lodge in Princeton, New Jersey, whose "Landholder" essays did much to sway opinion in Connecticut and elsewhere. While New Hampshire debated, so did Virginia, which finally ratified on June 26. The debate in Virginia saw Brother Edmund Pendleton of Fairfax Lodge #43 as president of the ratifying convention. Here Patrick Henry (whose Masonic affiliation is not verified), Brother Richard Henry Lee of Hiram Lodge #59, and George Mason spoke against ratification, while Brothers George Washington, John Marshal (Grand Master of Virginia in 1795), Henry Lee of Hiram Lodge, and Edmund Randolph (Grand Master and governor of Virginia) supported the Constitution. Patrick Henry implied that the Philadelphia delegates were in criminal conspiracy and that "it squints toward monarchy." Henry's language became so abusive, in fact, that besides precipitating a near-dual with Randolph, it also caused Brother Nicholas Gilman in New Hampshire to write to Brother John Sullivan, of Henry and George Mason, that if spirited away to "the regions of darkness" the whole ratification would be smooth. Virginia finally ratified on June 26 by a vote of 89 to 79, with a proposal for a bill of rights of twenty amendments. Near the end of the convention, Patrick Henry, in a forceful oration in a reply to James Madison, who strongly defended the Federalist cause, prophesied:

"… I see beings of a higher order anxious concerning our decision. When I see beyond the horizon that binds human eyes, and look at the final consummation of all human things, and see those intelligent beings which inhabit the aetherial mansions, reviewing the political decisions and revolutions which in the progress of time will happen in America…the consequent happiness or misery of mankind…will depend on what we now decide."

While Henry spoke, a storm was gathering and the darkness, lightning, and thunder which ensued dramatically assisted the orator.

Not all the debates were as heated or as divinely inspired. While these state debates progressed, the Anti-Federalists' objections began to crystallize in specific proposals for amendments to limit the power of the central government. Massachusetts proposed a short list of amendments in February of 1788 and Virginia a much longer list in June. A more radical list of amendments was even proposed by Rhode Island as late as March 6, 1790. Of the debate, however, George Washington wrote to Brother John Armstrong in April of 1788, "Upon the whole I doubt whether the opposition to the Constitution will not ultimately be productive of more good than evil." The accuracy of this prediction is now evident.

As the states ratified, celebrations were held. In Charleston, Massachusetts, the allegorical ship of union, The Federalist, was drawn by eight horses on May 27. On June 26, the Ship Of Union was drawn by nine horses in New Hampshire, with a tenth harnessed and ready, representing Virginia. On July 2, 1788, the president of Congress, Cyrus Griffin of Virginia, announced the Constitution ratified by the necessary number of states. The new federal government would be instituted.

Pennsylvania, having had their ratification celebration on December 13, 1787, held a "federal procession" and Independence Day observance on July 4. This procession was indeed federal, acknowledging all the states. It took three hours for the mile-and-a-half-long parade of five thousand participants and their floats to travel to the Union Green, while upwards of fifty thousand spectators viewed the festivities. It was this Federalist procession that was reenacted in Philadelphia on September 17, 1987. The parade was divided into eighty-eight parts, and was directed by Francis Hopkinson, the son of a Grand Master and often referred to as a Mason, and a signer of the Declaration of Independence. One of the parts, "The New Era," featured Chief Justice and Brother Thomas McKean and Brother Peter Muhlenberg of Lodge #3, vice president of the Supreme

Executive Council of Pennsylvania. Brother Benjamin Franklin, president of the Supreme Council, was apparently absent. One of the outstanding floats was the "New Roof," a satire of the Anti-Federalists who "preferred the old one." It was designed by Hopkinson. The "New Roof" stood on a carriage drawn by ten white horses, with its dome supported by thirteen pillars, three of which were incomplete, with the letters of the states on each. Around the pedestal were the words, "In Union the Fabric stands firm."

Many symbols of the unity under the Constitution were displayed by various trade and professional groups. The clergy of different faiths walked arm in arm. At the end of the activity ten, rather than thirteen, toasts were given to commemorate the ten states which had ratified to that date. The Pennsylvania Anti-Federalists continued their activity even after the new Constitution was ratified. Not all their opinions were innocent. In July, Brother Eleazer Oswald was in jail in Philadelphia on a contempt charge while under bond in a libel suit against a rival editor. Oswald, it seems, commented on the scarlet robes Brother McKean wore in the Fourth of July federal parade when he referred to that jurist as being "like the whore of Babylon."

The debate continued in New York, which finally voted 30 to 27 on July 26, 1788, to ratify the Constitution. Brother George Clinton of Warren Lodge #17 was governor and had vigorously opposed the ratification by using the press. Brother Robert R. Livingston of Union Lodge served as president of the ratifying convention and told the people that New York would be hard put to defend itself in war if it did not join the Union. It was Livingston, as Grand Master of Masons of New York, who administered the oath of office to Brother George Washington on April 30, 1789, using the Altar Bible from St. John's Lodge #2.

The omission of a bill of rights from the federal Constitution alarmed many individuals who were concerned that guarantees of basic liberties be required of the new central government. The number of actual amendments introduced into the House and Senate was reduced to twelve after almost four months of conferences headed by James Madison and Brother Oliver Ellsworth. On September 25, 1789, vice President John Adams, president of the Senate, and Brother Frederick A. Muhlenberg, Speaker of the House, signed the amendments, which were then sent to the states. North Carolina ultimately ratified the Constitution in November of 1789. Brother Samuel Johnston, a Grand Master, was the president of

that state's ratifying convention. Finally, after economic sanctions had been employed as persuasion, Rhode Island ratified in May of 1790, completing the union of thirteen states.

Many of the participants in the ratification debate and related events were Masons. They were governors, signers of the Declaration of Independence and the Articles of Confederation, participants in their state constitution conventions and assemblies, representatives to Congress, delegates to the Constitutional Convention of 1787, and to the state ratification conventions.

Many others were or would be Masters of their Lodges or Grand Masters of their states. Some of the Lodges were even considered "patriotic" Lodges; an example is Lodge #3 in Philadelphia, which in the war for independence had eighty-five Continental Army officers as members, and Lodge #2, which was described by the British in 1777 as "a nest of rebels." During the ratification debates, many Masons were involved both as Federalists and Anti-Federalists. Each side even had printers and publishers who were Masons, and the presidents of most of the ratification conventions were Masons, as well.

Whatever their feelings and position on the issues of federalism, states' rights, taxes, or personal guarantees of rights, we can be confident their actions were sincere. There debates which took place in the newspapers, at public meetings, through broadsides and pamphlets, and at the ratifying conventions were necessary. They performed the great service of examining the Constitution and declaring its intent. Without the analysis of James Wilson and the essays of Hamilton, Madison, and Jay, a public understanding of the Constitution and the federal republic it outlined would not have come about. The Anti-Federalists contributed the Bill of Rights. Ironically, many of the very strong Anti-Federalists eventually took an active part in the new federal government; for example, Brothers George Clinton and Elbridge Gerry became Vice Presidents of the United States. Brothers William Findlay and Richard Henry Lee became United States Senators, while Brother Joseph Hiester served in the House of Representatives.

It should be a priority for us as Masons, during this bicentennial anniversary, to renew our research into the Masonic affiliation and involvement of those personalities who shaped this period of our nation's history.

THE TEMPLAR TRADITION - YESTERDAY AND TODAY

by Gaetan Delaforge, Gnosis #6
[source unknown - date unknown]

There is a tendency among North Americans to be suspicious of esoteric organizations or any kind of activity which is secret. Those who have heard of Templar orders frequently associate them with secret societies and Freemasons. There is also the belief that because the Order of the Knights Templar was destroyed by one of the Kings of France and dissolved by Pope Clement V in 1312, there must have been something unsavory about the Templars.

To understand esoteric societies which have European roots, it should be realized that secret societies have always been a part of European culture. In fact, the very reasons which have made secret societies necessary in Europe have been the same as those which made the Pilgrim Fathers leave the Old World to establish a society where men could speak freely and openly live their thoughts. The New World tradition of freedom of speech and expression has somehow created the attitude that any activity which does not avail itself of this freedom must be hiding something dishonorable.

The European with the memory of the past built into his genes, a past in which the State or the Church have tried to control - sometimes brutally - how he worshipped, thought, or behaved, attaches great importance to his privacy. The closer something is to his heart, the more he feels the need to protect it from outside influences. What is closer to a man's heart than his family and his spiritual life? In some European countries like France it is a major event to be invited to someone's home and this privilege, if it is ever granted, is only done after a long acquaintanceship. In Europe, especially on the continent, the idea of keeping what is your own business to yourself is therefore quite natural. In Britain the attitude is that it is no-one's business what people do behind closed doors so long as it is not illegal. The old motto "the Englishman's home is his castle" is partly a reflection of this.

In North America, Freemasonry is much more open to the public gaze. Meeting places of Freemasons are clearly marked and even some of their ceremonies are open to the public. In Europe the locations of their Lodges are much more discreet - they are not hidden but at the same time their whereabouts are not advertised. Does this mean that European

Freemasons do things in their Lodges which are not done in American Lodges? Hardly - after all one of the important aims of international Masonic Lodges is the standardization of their practices.

There is of course a more important reason why esoteric groups (whatever their origins) try to maintain a certain discretion. The symbols, rituals and meetings of a group, when repeated over time, develop an egregore or group mind which binds the members together, harmonizes, motivates and stimulates them to realize the aims of the group, and enables the individual members to make more spiritual progress than if they worked alone. An egregore can be disturbed if people who are not sympathetic to its aims think negatively about the elements which make and sustain it. Therefore, esoteric groups try to protect themselves not so much against exposure of doubtful activities but to ensure that peoples' negative thoughts do not disturb the group mind or egregore.

A Templar Order which has managed by hard work and devotion to Templar ideals to tap into the Templar egregore or tradition, will naturally divulge knowledge of its keys only to members. In addition, discretion is one of the principles which have been hallowed by tradition as part of the discipline or training which Templars are required to undergo.

Templar tradition teaches that the essence of the common heritage of man 's spiritual experience has been synthesized in a body of practical knowledge which has been kept alive by generations of initiates from the earliest times down to our day. This body of spiritual knowledge is referred to in esoteric circles as the Temple Tradition, and the sum total of the initiates and the structures which have perpetuated this tradition is called the Order of the Temple. The Order of the Knights Templar was one of the manifestations of the Order of the Temple. The Knights Templar believed that their line of the Tradition would always be present at important moments in the evolution of our planet. Modern Templars therefore strive to revive the Templar Tradition today because they believe we are at a capital moment in the history of the Earth. They call this the Resurgence of the Order. They believe that Templars have a role to play in the current transition from the Piscean Age to the Age of Aquarius. Some Templar Orders claim that the souls of former Templars have incarnated in this century in order to continue where they left off in the fourteenth century.

A BRIEF HISTORY OF THE ORDER OF THE KNIGHTS TEMPLAR

In 1118, almost twenty years after the foundation of the Kingdom of Jerusalem by Godefroy de Bouillon and his crusaders, nine French knights under the leadership of Hugues de Payns arrived in the Holy Land and installed themselves next to the site of the former Temple of Solomon. They came to create an Order which was both military and monastic and one of their first acts was to pronounce vows of chastity, poverty and obedience before Theocletus, the Patriach of Jerusalem. Because they had camped on the site of Solomon's Temple, they, and those who joined them, subsequently became known as the Knights of the Temple, or Templars, and their Order the Order of the Temple. The overt purpose of the Order was to protect pilgrims who came to visit the holy places, in particular the route linking Jerusalem and St. Jean d'Acre. Ten years later the number of Templar knights had reached 300 and with them an army of some 3000 men.

The Templars were supported by one of the most powerful figures of the time, St. Bernard of Clairvaux, head of the Cistercian Order. At a very young age he had founded the abbey of Clairvaux on lands donated by Hugues de Champagne, who later abandoned his family and possessions to join Hugues de Payns in founding the Order of the Temple. St. Bernard was the closest confidant of Pope Honorius II, and obtained the backing of the Pope in giving the Church's official recognition to the Order of the Temple.

In 1128 a Council of the Church was held at Troyes in France to prepare a constitution for the new Order. St. Bernard, despite ill-health, was one of the driving forces at the Council and participated actively in the drafting of the Rule which would govern the Order and the life of the Templars. The Order based on these rules turned out to be a very closed Brotherhood restricted to men of noble birth. The Brotherhood itself was composed of knights, chaplains, and sergeants to whom a large number of artisans and manual workers of all kinds were attached. The head of the Order was the Grand Master, and next in rank was his deputy, the Senechal, followed by the Marshal, and the Commander. The Order was divided into provinces and Commanderies each run along the same hierarchical structure.

The Rule granted the Order virtual sovereignty vis-a-vis local government and ecclesiastical authorities wherever it was located, with the right not only to be exempted from taxes but to impose its own. The

Order also enjoyed judicial immunity with authority to exercise justice within its territories. In its relationship with the Church, the Order was responsible only to the Pope and was given the power to appoint its own clergy.

A candidate for entry to the Order had to undergo severe tests before he was admitted. He had to endure a long period of probation, when he was tested for his sincerity and force of character by being asked to perform many types of unpleasant tasks. The battle standard of the Order was a red eight-pointed cross on a background of black and white squares called the Beauceant. The battle cry of the Templars was “Vive Dieu, Saint Amour,” and their device “Non nobis Domine, non nobis, sed Nomini Tuo da gloriam,” (Not for us, Lord, not for us, but to Thy Name give glory). The seal of the Order displayed two horsemen on the same horse signifying poverty and service.

In less than a century the Order became a power to be reckoned with both in Europe and the Middle East. Its influence and wealth, which developed during the Crusades, came about because in contrast to other armies in the Holy Land the Templars were disciplined and their organization and life style completely adapted to Middle East conditions. Because the fortunes of the Templars were intimately linked with those of Christendom in the Holy Land, the failure of the Second Crusade marked the beginning of the end for the Templars. Jealousy, the rivalry of the Hospitallers - the Knights of St. John - and a gradual decline in their purity and idealism further contributed to their decline. The capture of Jerusalem by the Moslems in 1244 and the fall of St. Jean d’Acre in 1291 ended European presence in the Holy Land, and the Templars and their rivals the Hospitallers left the area; the Templars returning gradually to France through Cyprus and Sicily.

In France they enjoyed a brief period where they lived and exercised their privileges unmolested. This came to an end when Philip IV, known as Philip the Fair, short of money and realizing that the Templars had lost their popularity, adopted a plan conceived by one of his advisers, Guillaume de Nogaret. The idea was to discredit the Templars in ways which would force Pope Clement V, who owed his election to Philip, to suppress the Order, leaving the way open for the King to acquire its wealth. On October 13th, 1312, Philip seized the Templar strongholds and arrested all the Templars he could find. During the seven years that followed there were endless trials in which the Templars were tortured and forced to confess

all kinds of alleged wrongdoings. On April 3rd of that same year, in a Council held in the town of Vienne in France, the Pope announced the abolition of the Order, and on March 18th, 1314, after terrible harassment and torture, the 22nd Grand Master, Jacques de Molay, was burnt at the stake.

In other European countries, although there was less torture and killings, the Templar movement also went into decline. As best they could the kings of Spain and Portugal resisted the pressures placed on them by Philip and the Papacy to abolish the Order. They managed to solve the problem by creating new orders so that Templars who integrated themselves into the new orders could be protected. These orders were the Order of Montesa in Spain and the Order of Christ in Portugal. They still exist today but as purely formal institutions conferring honorary titles, and have very little in common with the original orders.

Purpose, Authenticity and Legitimacy

The above are the simple facts of Templar history. What the Templars really were and what their real mission was, has and will remain the subject of discussion and controversy. The Templar tradition has its version and academic historians have others. A list of publications covering different sides of the debate is given at the end of this article and readers will have to draw their own conclusions. After practical experience in the Temple Tradition, I am convinced that the role of the Templars was not just to fight battles and obtain wealth and temporal power.

According to Templar tradition, there were two levels of the Order, a secret Council on the one hand, and a formal hierarchy and organization on the other. The purpose of the secret side of Templar activities was to carry out the designs of its real founder - St. Bernard of Clairvaux. St. Bernard had obtained secret teachings which were known to the original Church fathers, and undertook to integrate these teachings with knowledge from other sources and to consolidate this spiritual capital so that it could be assimilated by initiates of his time for transmission into the future.

In the Templar tradition Jerusalem is a place of great symbolic importance. Templars believe that the integration of the different streams of the tradition - Christianity, Islam and Judaism - stemming from the patriarch Abraham was successfully effected there by the Templars, and that the richness of today's Western esoteric tradition is due to this work. The Templars were given the task by St. Bernard of finding and reuniting

the hidden and dispersed parts of these streams. This was not easy because until modern times most of these teachings were oral. The nine founding knights could not have seriously believed that their small band could defend the pilgrims. They were in Jerusalem for completely different reasons. Legend has it that they unearthed various documents and sacred objects in the area around the site of Solomon's Temple and sent these discreetly to their secret chiefs in France.

There is much similarity between Templar teachings and many aspects of Sufism - an esoteric branch of Islam. Although often at war with each other, it is well known that there were very close and friendly contacts between Templars and Moslem secret societies. According to Templar tradition, the Templars obtained knowledge of Sufi practices from the Arabs. The Middle East was considered the birth place of alchemy and it is known that several Templars were secret alchemists. For example, a sculptured chest found at Volterra in Italy depicting alchemical processes is believed to be of Templar origin. The esoteric side of Judaism based on the Qabalah was also known to the Templars. The Templars worked closely with builders known as the Compagnons, who knew secrets in the art of building and were responsible for the construction of some of the great cathedrals in France. The Templars protected the Compagnons and in return obtained their services and knowledge. One of St. Bernard 's dearest wishes was to build churches which were esoterically functional, and which would be monuments in stone of the Temple Tradition.

Templar Tradition claims that it is only against this background that the behavior of the Templars can be understood, especially in the period just before the end. The secret chiefs of the Order knew that the outward activities of the Order were no longer justifiable and it was allowed to die. There was therefore no reason to overthrow the French king to defend a structure which was no longer appropriate to contemporary spiritual needs. In the same way that soldiers die for their country, it should not be so difficult for us today to accept that a group of men who were soldiers of the Christ were prepared to follow in his footsteps by sacrificing themselves. After all, many Templars would have been believers in reincarnation and expected that their souls would one day reincarnate to continue the Templar tradition. The spiritual warriors in the Samurai Tradition of ancient Japan thought nothing of sacrificing their lives for the abstract concept of honor.

The Order of the Temple believed that it had carried out its mission to the best of its abilities and that there was no longer any need to preserve the Templar Order in its traditional form. Those who doubt whether the Templars were a spiritual force probably think of spiritual force as something which has to develop some kind of a permanent public organization. Rather than risking a confrontation with the Church and the State, the Templars no doubt realized that their teachings, at least the popular versions of them, could be transmitted in other ways: for example, by setting a tradition of noble behavior, by perpetuating their spiritual tradition through cathedral building, and by consolidating the wisdom of the past for the future. If the Templars were not a spiritual force, why is it that the spiritual revival of esotericism in the West has tried so hard to prove Templar associations and origins? Highly respected writers such as Rudolf Steiner and Manly Hall are convinced that the Templars were the synthesizers and transmitters of teachings which are being given today in many Lodges and groups. Why is it that six hundred years later people are talking of Templar revival and remain fascinated by the ideals of these warrior monks? A spiritual force is not an institution or a religion. It is a power which pushes people into trying to live an ideal which brings another dimension of meaning, reality and nobility to their lives.

There have been many claims and versions about the truth of the Templar succession. For lack of space only a few will be mentioned here. For example, it is said that in the year of de Molay's death, Geoffroy de Gonneville, one of the dignitaries of the Order, brought a message from de Molay to a group of Templar knights from various countries meeting somewhere in Dalmatia, announcing that there would be a resurgence of the Order in 600 years. The story goes on that at the end of this meeting, or convent as such gatherings were called by the Templars, the Supreme Council of the Order traveled to Corfu where it remained for three years before its dissolution. According to this story it was this Council which launched what was to become the Order of the Rose-Croix and the grades of the Scottish Freemasonry.

Another version was that after the death of de Molay, the provincial Grand Master of Auvergne in France, Pierre d' Aumont, fled with two commanders and five knights disguised as stonemasons to one of the Scottish islands, to be taken in by a local Commander of the Order, one George Harris. Along with some other Templars it was decided to continue the Order and d'Aumont was appointed Grand Master. To avoid persecution

the revived Order borrowed symbols from Masonry and called themselves Freemasons. According to this version, in 1361 the Grand Master removed his headquarters to Aberdeen, where under the guise of Freemasonry the Order expanded to other European countries.

There is yet another account according to which there is a document which proved that a certain Dr. Bernard Fabre-Palaprat, who was declared Grand Master of the Order of the Knights Templar during the reign of Napoleon I, had formally inherited the succession which had continued in an unbroken line since the death of Jacques de Molay. This document was supposed to have been some kind of a Charter of succession prepared by Jacques de Molay before his death designating one Jean-Marc Larmenius as his successor. There is much controversy in Templar circles concerning the authenticity of this document. Fabre-Palaprat's detractors say that he was merely a pawn manipulated by Napoleon for his own designs.

Fabre-Palaprat died in 1838 and was succeeded by an Englishman, Admiral Sydney Smith. By 1860 virtually nothing remained of the Order and its documents were handed over to the French national archives. Subsequently various people have claimed that they were the successors of Palaprat.

In the 18th century the belief that the Order of the Knights Templar was the origin of Freemasonry seems to have been prevalent. This belief was particularly associated with Scottish Freemasonry, because, as was mentioned elsewhere, some members of the Order had taken refuge in Scotland after the Order was abolished. As is well known, the Templars were great builders and welcomed many Masons to help them. It is not unlikely that those who worked with the Templars would have been marked by the experience and would no doubt have reflected this contact in the development of operative masonry. It is also believed that as the nine founding knights spent much time near the Temple of Solomon in Jerusalem, during which they were initiated into secret teachings, the origins of Freemasonry could be traced to them. No one can be sure of the truth in all this, but while this task is of great import to an academic historian, to someone who is a seeker the important thing is that later groups such as Freemasons, Rosicrucians and others have somewhere obtained bits of Templar teachings and have kept the esoteric tradition alive.

In France and other countries there is a plethora of orders claiming to be part of the Templar Resurgence. In the United States there are several Masonic Orders with Templar overtones, which seem to be more interested in the romantic, mythical and fantasy side of Templarism, providing no real spiritual content in terms of living a Templar life. This situation is not confined to Templarism as there are many groups which play at spirituality, admittedly with less accent on regalia. Who can condemn such people? After all they do at least aspire to some vague notions of chivalry and nobility even though their day-to-day lives may not live up to their ideals. In terms of what we have indicated as Templar ideals, it should be relatively easy for those who feel attracted to the Templar Tradition to see whether any Order claiming to be genuine is playing at being Templars or is the real thing.

What common sense conclusions can one come to about all this? There are two approaches which can be followed. The first is that of the pure historian. The whole story of the Templars will continue to keep historians busy for a long time. No one has so far managed to prove to everyone's satisfaction that his version of Templar history is the correct one. There continue to be, especially since the late 1960s, various groups claiming to be the true heirs of the Templar succession. None of these have managed to go any further than earlier generations in solving the question of succession in a definitive manner.

If one is interested in joining a modern Templar Order and would like to be sure of its authenticity there is another approach. In my opinion, authenticity should first of all be related to whether the Order in question not only advocates but practices the ideals of the founding fathers of the original Order. Unless one is interested in pure historical research, what good would it do to know that a particular Order has a genuine parchment showing that it descended directly from Jacques de Molay if the Order in question was only a benevolent society or a group of men whose main interest was to dress up from time to time with capes and swords? A real seeker would not care two hoots as to whether there were old documents in a library somewhere, but would want to know whether the Order was a living embodiment of the Templar spirit, or at least was trying to be in words and deeds. Is it a group in which people practice a spiritual hobby or is it an activity where service to humanity and to the planet is the main interest in the life of its members?

To go further, it can be said that the authenticity of a Templar Order is dependent on the degree to which that Order has been able to link up consciously with the egregore or group mind of the Eternal Order of the Temple. This, like true nobility, has nothing to do with old parchments or honorific titles of knighthood. Any group which manages to live the Templar tradition will discover the keys which will enable it to contact the egregore of the Order of the Temple as it has been expressed through the original Templars and through all who have followed in their tradition, whether or not they have called themselves Templars. This is not an easy task because to build up sufficient energy to make the contact, a dedicated group must live the Templar life in a very intense way, with all the allied sacrifices of time, money and personal ambition which a genuine warrior of the spirit has to make. This is particularly true for the initial group who begin the attempt.

As was mentioned earlier, an egregore is a kind of group mind which is created when people consciously come together for a common purpose. Whenever people gather together to do something an egregore is formed, but unless an attempt is made to maintain it deliberately it will dissipate rather quickly. However if the people wish to maintain it and know the techniques of how to do so, the egregore will continue to grow in strength and can last for centuries. An egregore has the characteristic of having an effectiveness greater than the mere sum of its individual members. It continuously interacts with its members, influencing them and being influenced by them. The interreaction works positively by stimulating and assisting its members but only as long as they behave and act in line with its original aim. It will stimulate both individually and collectively all those faculties in the group which will permit the realization of the objectives of its original program. If this process is continued a long time the egregore will take on a kind of life of its own, and can become so strong that even if all its members should die, it would continue to exist on the inner dimensions and can be contacted even centuries later by a group of people prepared to live the lives of the original founders, particularly if they are willing to provide the initial input of energy to get it going again.

If the egregore is concerned with spiritual or esoteric activities its influence will be even greater. People who discover the keys to tap in on a powerful egregore representing, for example, a spiritual or esoteric tradition will, if they follow the line described above by activating and maintaining such an egregore, obtain access to the abilities, knowledge,

and drive of all that has been accumulated in that egregore since its beginnings. A group or Order which manages to do this can, with a clear conscience, claim to be an authentic Order of the tradition represented by that egregore. In my view this is the only yardstick by which a genuine Templar Order should be measured.

Whether or not a particular Order has done this cannot be proved by words in a book, or by a piece of paper inscribed with the names of previous Grand Masters. A potential knight should not be sheep like or scared of his shadow. Like all warriors he should not be afraid to take the risk of making a wrong choice, but he is less likely to do this if he has an open mind and common sense, with his head in the clouds and his feet firmly on the ground. With this kind of baggage he should be able to know fairly quickly whether the Order is authentic and whether he has made contact with the living tradition of the Temple.

One of the allegations made against some modern orders, especially in France, is that they have meddled in politics. Indeed a number of orders have allowed themselves to be infiltrated by people wishing to manipulate them for political ends. Of course Templar orders are not the only groupings which have fallen into such traps. Any grouping which binds people together in the modern world has to be on the alert for such eventualities. Any contemporary Templar Order which knowingly involves itself with politics has not understood the mission of the Order of the Temple today. A modern Templar Order has no other role but to exhort its members to live a spiritual life which will assist our planet to pass successfully through the present critical phase of its evolution.

The fact that nearly 600 years later the Knights Templar still invoke passionate partisan or dissenting sentiments is clear evidence that they have left their mark. The main tenet of the Templar tradition, that the Order had concealed its spiritual mission in its outer activities, cannot be proved in ways which would satisfy academic historians and others who are more interested in the form rather than the content of spiritual traditions. There are historians who can demonstrate all kinds of negative elements and stimulate doubts about the veracity of Christian, Moslem, Hindu or any other beliefs. The point is that these spiritual currents continue notwithstanding. Spirituality is something which is of the soul. If a man does not know within himself that he has a soul how can one convince him intellectually?

Only someone who has a spiritual vocation and experience can know whether a group is spiritual. A living tradition must be able to change its adherents and to make them more aware of the spiritual in daily life. Someone would have had to try out the practical side of the Templar tradition and see whether it works or not before he can say that it is just myth or fantasy. In my view, the tradition of the Order of the Temple is a living force and it will continue to influence the more evolved members of the species as long as we exist. It is something which appeals to those who are ready for it and there is no point in trying to convince those who are not. There will always be people who spend their lives living a fantasy and there will always be those who find that there are spiritual realities. How can we tell who is living the fantasy and who the reality? Perhaps at the end of day we can only take refuge in the old saying "it takes one to know one."

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THE WORKLOAD OF A LODGE

by A. O. Aspeslet
[source unknown - date unknown]

The general charge at our installations embodies many lessons, not the least of which deals with duty. We are reminded in no uncertain terms, that, while enjoying the benefits and appreciating the values of Freemasonry, we should never forget the duties that we owe to the Order, for there is no right without a parallel duty. To me this means that there is no right anywhere not just in Masonic privilege - without a parallel duty. Therefore let us get right down to the obligation each of us has, to contribute to the smooth functioning of our Masonic Lodge.

Let us begin with the officers, because in voluntarily accepting an office they have assumed the responsibilities that go with the title. It cannot be over emphasized that if an officer does nothing more than the duties of his office - be they ever so trivial - he is making a great contribution. The combined efforts of all the officers can, thereby, leave the Lodge unencumbered by bureaucratic confusion, and release the Brethren to pursue their real objective - namely moral instruction and social intercourse.

The allocation of duties varies from Lodge to Lodge, but the responsibilities do not. With your indulgence then I shall arbitrarily assume one pattern for delegation of responsibility. We all fit in here somewhere.

Start with the Tyler; at his installation he was charged to guard the entrance, see that the Brethren register, and that candidates are properly prepared. Now is that asking too much? Certainly not. But what happens if the tyler fails to perform these minor duties? If he is absent there can be a great scramble for an unprepared replacement. How often have you waited while some Brother went to the sign to register, or a ceremony was interrupted because someone forgot a cabletow or slippers, and an uncomfortable delay ensued while someone corrected the error. Moreover, this deals with minimal duties. The disruption is magnified as responsibilities increase.

Let us step up to the rung to the Inner Guard. The Inner Guard is charged to admit Masons on proof, receive candidates in due form and to obey the commands of the J.W. Let us analyze these duties: firstly it is the obligation of the visitor not the Inner Guard to prove he is a Mason. That should be no problem. The form in which the candidate is received

is laid down clearly in the ritual. What could be more explicit? The commands of the J.W. are carried out on the spot as directed. Is this making too much of an officer?

But again what ripples are sent through the Lodge when these small responsibilities are not attended to. His non-attendance can often mean another search for a last minute unprepared substitute. The Inner Guard's role in the ritualistic reception of candidates is minimal to say the least, but its importance is far out of proportion to its size. After all it is the first exposure the new Brother will have to the ritual. No one expects perfection, but we do expect this officer to try.

There isn't much to say about the Organist other than that he is directed to conduct and preside over the musical part of our ceremonies. A good Organist is hard to find and he can do much to add or detract from the ceremony. The problem arises when he never attends a practice and gradually forgets how to synchronize his music with the floor work. The result is often less than inspiring. Organists often overlook little things, like permitting a distinctive shaft of light to illuminate an otherwise darkened room. It is his duty to be attentive to these little things and to be alert.

At installation the Chaplain is enjoined to conduct the devotional portions of our ceremonies. His part in the Ritual is spelled out to the last comma, and, he is expected to offer brief prayers and blessings at the festive board when called upon. Apparently straight forward and simple functions.

But there is really more to it than that, if the Chaplain takes his office seriously. He should as all ritualists, try to make his words meaningful. For example, what contribution does to make when he parrots a prayer which he, himself, never tried to understand. If the teacher doesn't know what he is talking about when-he quotes from Ecclesiastes, how can the student get anything out of it.

In some Lodges the Chaplain is charged with the sick report and hospital visitations… a good example of delegation of responsibilities to spread the work more evenly. Bear in mind that the Chaplain is so charged, he need not feel that he must make all the visitations himself. What it does mean is that the onus is on him to see that someone is attending to them, and that they are carried out regularly and faithfully without too much supervision from above.

Next on the list are the Stewards. The Stewards accept the obligation to attend to any ceremonies, prepare candidates in all degrees and to be responsible for the J.W. The Stewards must get together with the Director of Ceremonies so that they can anticipate what is to be done, so that they know what they are doing and so that they do it with poise and dignity. Otherwise there is no point in doing it at all. After all they are in the spotlight when they usher in the Grand Master or other dignitary. Their work will reflect on the efficiency of the Lodge.

We would hope that the Stewards would at least be familiar with their ritualistic duties. Preparing the candidate is straight forward, but how many times have you seen the ceremony interrupted while someone had to find a pointer, move an ashlar, or find an apron? Too many people have given an entire evening to see the work done properly. The stewards should not be the weak link in an otherwise strong chain. The Stewards need only do their homework before the meeting.

Now consider the Deacons. At installation they are directed to "attend the Worshipful Master and assist in the active duties of the Lodge." The duties are not so clearly spelled out in this case. Working with the Master, they are obliged to be alert to the needs of Lodge routine … such as preparing ballots.

In our rites and ceremonies it is the Deacons who dominate much of the floor work and initiate the movements of the candidates. Therefore, it is obligatory that they attend practices to learn to synchronize their movements with the other participants, and become as fluent as their talent permits with the words they must speak. Few things tend more to mar a ceremony than sloppy floor work, where the blind are leading the blind, and guides are groping in confusion. Eloquence in the ritual is a difficult art and shortcomings here are understandable, but unprepared floor work and poorly executed signs are far less forgivable.

The Deacons are higher on the ladder. The duties that come with their offices are, therefore, broadened. In many Lodges the Deacons are given certain special committees - dealing with such things as mentor plans, boards of relief, and widows lists. Again, they are not expected to carry the burden alone. What is demanded of them is that they accept the responsibility to see that the duties are dealt with by someone, without constant supervision by the Master. If a Brother is not prepared to accept the duties that go with the office, and should not accept the appointment.

Now we come to a real challenge: the Junior Warden. He is directed at installation to assist in the governing of the Lodge, to examine visitors, and to introduce candidates. He it is who must alert the Master than an examining board is needed to identify a stranger. The part he has to play in our ceremonies is enough to send shivers down the spine of even the most accomplished speaker. These duties cannot be taken lightly. But it is the second part of his instructions … that of superintending the Craft during refreshment … that can be the most taxing. He prepares the food, arranges head tables and speakers, organizes social functions like ladies nights, etc.

This is a difficult role to fill for a Brother with no experience, and the J.W. welcomes all the help he can get. Let it be clearly understood, however, that the support and cooperation of the Brethren will be offered or withheld in direct proportion to the effort made by the J.W. himself.

The duties of the Senior Warden are somewhat less trying. Obviously he must attend to his role in the ritual to the best of his ability. Then, too, he is instructed to prepare himself to rule the Lodge, in the absence of the W.M. Above and beyond these tasks, the S.W. is the housekeeper of the Lodge. He sorts out the nuts and bolts of administration in the General/Purposes committee over which he presides. In a well run Lodge with a responsible and attentive Senior Warden the wheels of administration should turn without a squeak.

Let us now turn our attention to the office of Registrar. Here is an area where most Masters fail in their delegation of responsibility. Far too often the Registrar's office is a reward for regular attendance. Yet at installation the Registrar is specifically instructed to assist the Secretary and to keep a record of all important events. The proper filling of this office by an enthusiastic and energetic Brother can go a long way to relieving the Secretary of much detail that clutters his minutes and occupies his time. Lodge minutes can be cut in half if the Registrar - not the Secretary conscientiously records all details of the purely social Lodge activities, the delivery of flowers to the ill … the lunch table functions, the highlights of an interesting informal address … the record of Lodge bowling, golf or curling teams … the pasting of newspaper clippings, photos, postcards and similar correspondence.

With so much cleaned off his desk the Secretary is left with recording only the more legalistic information. There is no reason why the

Secretary should be the workhorse of the Lodge. At installation he is given but three charges: to issue summonses for meetings, to collect all moneys, and to record proceedings. The sending of notices is straight forward. The collection of money can be a chore because there is always someone who is delinquent, and he must send a series of reminders. (Incidentally the Constitution authorizes the combining of the office of Secretary and Treasurer). The Secretary does all the work anyway and chasing after an elusive Treasurer can be a nuisance.

Recording the proceedings is the Secretary's most obvious duty. Regrettably some Secretaries seem inspired to write the Canadian novel. Most of what transpires in a Lodge which they must record can be reduced to a few dates, names and statistics. The Secretary notes the names of applicants and candidates, and their progress through the Craft; he lists the financial figures, the demits and affiliations, the elections and appointments, motions passes or rejected, and dates and times - in short the bare bones business of the Lodge. The social work is passed on to the Registrar. There is no need to point out what happens when the Secretary does not do his job.

There are, however, pitfalls the Secretary must avoid. He, perhaps more than any other individual, can influence the continuity of the Lodge through a succession of different Masters. Most newly installed Masters tend to lean on him until they feel their own sea legs. Here is where the danger lurks. A secretary sometimes comes to feel that it is he who really guides the destiny of his Lodge. Some become so set in their ways that their contribution becomes, not one of assistance, but rather one of obstruction. A wise Secretary will realize that each new Master must be taught. The Secretary should have the wisdom to let the Master feel his way, unfold his own plan, and perhaps make a few harmless mistakes while he gains experience.

The example the Secretary sets is very important. Long familiarity with the job can breed a certain familiarity that can erode the dignity and discipline of the Lodge. Addressing officers by their first names whittles away at the respect due their office, informal interjections from the Secretary's desk often disrupts the good order of business, and the failure to abide by protocol, the dress and formalities of meetings steadily diminishes the dignified atmosphere of the Lodge room. The experienced Secretary will never forget that he is under the spotlight, that his example

is of paramount importance to the well functioning of Lodge affairs, and that he can influence younger members for better or for worse.

Let us now turn our attention to the Immediate Past Master. Some have the impression that once he has served his year as Master, his duties are finished. I have news for you. His chair is not a prize for past service where a Brother can quietly vegetate in a place of honor. His regular attendance is essential for it is he who is most intimately associated with the transfer of authority from himself to his successor. He is the crutch on which the new Master leans until he finds his own footing. It is his duty to be constantly alert at all meetings. It is his duty to be there.

Now consider the Director Of Ceremonies. This is an office which in my opinion is downgraded in many Lodges; if he is absent the chair in most cases is not filled, for that evening. I will say flatly that no other appointment is more important, and no other appointment can take a greater burden from the shoulders of the Master, than a qualified and responsible D. of C.

In a well run Lodge it is the Director of Ceremonies who directs the floor work, supervises the ritual and directs the minor ceremonies such as the reception of visitors. He need do nothing else in a Lodge room, nor should he, for he will have his plate full with these duties alone. Sudden illness, absence and transfers of Brethren make every night a cliff hanger for the one in charge. The Director of Ceremonies should untie the knots without running to the Master who has his own problems to unravel. He must rule his little roost with a whip hand for - make no mistake - if he demands anything less than the best effort from the participants, that is exactly what he will get. Wise is the Master who fills this position after long and careful consideration.

Finally we come to the duties of the Worshipful Master. Assuming a delegation of the responsibilities thus far outlined, we find that:

- all social functions are handled by the Junior Warden,
- administrative decisions by the Senior Warden,
- health and welfare by the Brethren by the Chaplain,
- the training of the initiatives by the Deacons,
- the ceremonies by the Director of Ceremonies, and
- the paperwork by the Secretary and the Registrar.

Do I hear you say that this leaves the Master unemployed? Well that is precisely the objective of this paper, and it should be the objective of every officer in the Lodge. Many Masters assume office with bright plans for the future, but what happens? In far too many cases they never get around to them. They are too busy following up their officers, looking over the shoulders of the irresponsible, substituting for non-performance and replacing those who evade their duties. In short they are frantically patching and tying up the loose ends that others should have attended to.

Have you left your Master free to lead your Lodge to better things? Has your Master had time to unfold his plan for the Year? The Master cannot work his plan if he must devote his time and energies to picking up after others, repairing faulty workmanship and recruiting substitutes. It must be said that the Master has to supervise, but this should be simple if the officers are conscientious, and he has given them clear and concise instructions as to their duties.

I would now like to say something about the Master who enters the office without a plan for the year. This is probably worse than all the other problems I have discussed. Without a preconceived plan the Lodge can go nowhere. It is too late to plan after the installation; he will be too busy. The planning must start in his year as Junior Warden. At this time he is fairly sure that one day he will end up in the East; he should be making mental notes of his plan and committing them to paper. When he arrives in the West he should revise, add to, or delete as required. Then on the night of his installation his plan will be well and properly laid out, and ready to put into action. If the officers do their duty and the Brethren lend their support, you can be assured that your Lodge will move steadily forward and you, as an individual may advance with it.

May I give you one final word of advice to any conscientious but probably apprehensive officer as he advances steadily towards the East? The best way to prepare yourself for the duties of the next office, is to do the very best job you can in the office you are already filling.

THE WAGES OF A MASON

Presented by Michael Kandt, Arabian #882, ACGL

ACGL District 9 Workshop - April 1994

Payday is always a welcome event in our lives. We all look forward to receiving compensation for our work. Compensation we need to make our lives better. The question I am here raising is: should there be payment for work done in the Lodge? - your work, my Brothers. Our Senior Warden reminds us, at the opening of every meeting, that he is "to pay the Craft their wages, if any be due …"

We must ask: Are any wages due? Is any real work done? Well, the Lodge doesn't get set up for every meeting by itself. The memory work witnessed on those evenings is just that: work! Time spent by the Treasurer to maintain good records, by the Secretary to organize what seems to be a mountain of paper, the Senior Warden cajoling all the Brothers to contribute their time and mental effort to memorize the ritual, and don't forget the Master, laying down the designs upon the trestleboard - all these are require effort and are certainly real work.

Let's also not forget the collation that awaits us after most meetings. That food does not fall from heaven. This fact would develop the notion that pay is due not only to the Brothers who toil emblematically in the quarries, but equally to the families that make such significant contributions and give up so much in so many ways.

So we are able to establish the facts that we wear aprons and we have tools and we really do work. We are craftsmen: apprentices, journeymen, and masters.

So real work, real wages, right? But, then what are we paid for our efforts? Do we expect to be paid? This work is, after all, voluntary effort, isn't it? Well it should be obvious that no Lodge could function unless its members took home some sort of recompense. We are, after all, human, and no organization could last for centuries, as this one has, without adequate payment for toil given and pain endured by so many worthy craftsmen over the centuries.

So now, what is the payment to be? We know, of course, that we are not going to get any corn, wine, or oil. These are symbolic bounty, and we all know the purposes of symbolism. Now, while it is true that Brother Senior Warden has been known to provide some wine on occasion - we

might even have had some corn bread, once - the collation fare can not be construed as wages. The corn of nourishment, the wine of refreshment, and the oil of joy can not be provided by the Senior Warden except in our ceremonies. (By the way, did you ever wonder why oil is so joyful? When, and if, I ever find the answer to that question, I will certainly share it with you.)

So how can we as working Masons be paid? Now to the heart of the topic. The author of a "Masonic Speech," in a somewhat Johnsonesque tract, talked about wages and referred to Edgar Allen Poe's Raven, the value-added principle, the uniqueness of paper currency, and so forth - nothing I could relate to very well. He did list in the final paragraphs, however, several forms of payment which we as Freemasons do receive, or may receive as our Masonic wages.

First, we must immediately realize that we should all have a pretty firm idea of what we find to be of value in this world. Then we must also realize that ultimately we are our own paymaster.

Here is the author's list:

1. The feeling of honor and satisfaction that goes with membership in the ancient and worldwide Fraternity of Freemasonry. These feelings are made manifest by Lodge recognition, which is peer recognition, and even community recognition in some places. This is certainly of value to our human psyche.
2. Exercise. Mental exercise when we work to read, understand and memorize some of the most beautiful and wisest passages ever composed.
3. Friends in all parts of the world. When traveling we will always find a Brother and, usually many Brothers, who are not known to us at the time, but whom we can ask for assistance or information when necessary - or just to visit and talk of - yes - even cabbages and kings.
4. The more immediate friends with whom we sit in Lodge. What a great value that can be if we are willing to reciprocate Brotherly Love.
5. The accomplishments of the Lodge. We can all take pride in social events, funds raised for charity, visits to the sick, presentations of rites and rituals that maintain that long tradition of which the world is in such great need. It has often been said that those

accomplishments are far greater than the sum of the accomplishments of the individual Brethren who compose the Lodge.

6. Social security, of a sort. Aid and comfort to yourself and your family, in some small measure, perhaps, but it can be a very valuable asset in times of distress.
7. Enjoyment. The happiness of the times spent in social gatherings either in Lodge or in family events. A few smiles are often of inestimable value at moments in every man's life.

So there is the author's list. We could hold a brainstorming session here, and spend a lot of time adding to the list, but we all get the picture.

Perhaps it just may be necessary more now than ever to emphasize the pay a Mason receives for the work he undertakes. Otherwise how will our EAs and Fellowcrafts know what it is that they are to gain from their association with this ancient and traditional, but yet by necessity, constantly modernizing Fraternity. That juxtaposition is the life blood, in my view, of the Craft - and the fun and enjoyment of it.

[Editor's note: Source material is from Masonic Lodge Methods, by L. B. Blakemore, P.G.M. of Ohio.]

UNIVERSAL CHALLENGES

by Jurgen Holtrof, PGM United Grand Lodges of Germany
MSA Short Talk Bulletin - December 1985

[In October 1985 Most Worshipful Brother Jurgen Holtrof completed his ninth and final year as Grand Master of The United Grand Lodges of Germany, Brotherhood of German Freemasons. From his Grand Master's Report we have extracted portions of particular interest for use in this Short Talk Bulletin. This English translation was made by RW Bro. Jess Minton PGM and Grand Secretary of the American Canadian Grand Lodge.]

Before we devote ourselves to the problem of the present and view the future, let us look to the past:

It is exactly a half century ago this year that the Light of Masonry in our Fatherland was forcibly extinguished. In 1935, under pressure of the Nazi power clique, one Lodge after another was forced to close. Freemasonry was banned. I know that many Lodges have brought this event to the attention of their Brethren and to the general public. I regard this as especially important, in particular because it occurs in conjunction with the current commemoration of the German capitulation 40 years ago this year, and to some extent there have been wholly inadequate analyses undertaken regarding those years of oppression, and the actual situation of the German people.

On November 30th, 1984 in Wiesbaden I gave a public address at a jointly sponsored commemoration ceremony hosted by Lodges "Plato zur bestandigen Einigkeit," "Mozart zur Liebe und zur Pflicht," "Luftbrucke," and "Humanitas zu den drei Lilien." The commemorative ceremony received heavy press coverage and was attended by some 200 guests; among them the president of the Hessen State Parliament and ex-Lord Mayor, Georg Buch; Bundestag member and ex-Lord Mayor Rudi Schmitt; representatives of the three political parties composing the city council; representatives of the Protestant and Catholic Churches; the Grand Master of the ACGL, Brother Marlon Westenburg; and the District Master of Hessen (GL AF&AM vD), Horst Vetters. In my address I traced the curve beginning with the original bans against Masonry shortly after The establishment of the first Lodges, through the excesses of the persecution of Freemasonry by the Third Reich, down to the contemporary journalistic

attacks and (so-called) 'declarations of incompatibility'. I clearly pointed out that the current trend to less tolerance within our contemporary society will, if the forces of freedom fail to take the offensive and aggressively defend those free areas of self-expression and self-development, in the final analysis constitute a threat to the freedom, integrity, and right of choice for humans. I also stressed that we ourselves must express our goals much more clearly and explicitly, as we have nothing to hide; we are a society which actively promotes interpersonal understanding, compromise, and peace within society. I am convinced that other Lodges will also pursue the events of fifty years ago in their own areas, to ensure that a conscious awareness is ever present that where the Light of Masonry is forcibly extinguished, civil freedom becomes a thing of the past. At a joint communication of the five Lodges in Hamburg on June 6th this year, hosted by the Lodge "Ferdinand zum Felsen," in my talk I again referred to the minutes of the "Dissolution Konvent" of July 30, 1935. With three Gestapo agents present, the Brethren in Hamburg, presided over by Richard Brose, the last Grand Master of the Grand Lodge of Hamburg, enacted their own orderly dissolution with pride and dignity. They recounted the history of Freemasonry and they extinguished the Lights true to custom, closing with a prayer which included the following words: "We now return the working, tools to Your hands, those tools we and our predecessors used for almost two-hundred years in working on our spiritual edifice in Your honor; not because we have become weary of out service around the pillars of Wisdom, strength and Beauty, but because of the demands of our government. With full hearts we thank you for the endless consecrated and elevating hours We were privileged to experience in this place, and the Light which continued to illuminate there from into our family and professional lives, and also brought comfort, joy, and blessing to those outside our circle. A deep and painful sadness now descends upon us. Give us the strength to carry on with dignity and perseverance." In recent times, more often than not one could read something contemptible on the subject of Freemasonry and National Socialism. Certainly, in the elaboration of the past, there remains also for us much to be done. In my own study of the events of fifty years ago it became quite clear to me that while many became unfaithful, a multitude of Brethren accepted the inevitable with courage, bearing, and unbroken pride. Let us honor their memory now with a moment of silence. We remember those Brethren who, fifty years ago, because of their loyalty to our Fraternity, suffered difficulties and persecution, those who emigrated. either domestically or

to foreign shores, or later joined the forces of resistance to the regime of terror. We remember the many silent ones throughout the land who remained faithful to themselves and to their good cause. We remember those whose vocations or professions were denied them, whose possessions, and even their very lives were sacrificed. As a representative of the many, let us honor the name of Wilhelm Leuschner … the Man of the Resistance, a member of the Lodge "Johannes der Evangelist zur Eintracht" in Darmstadt, who was murdered by the National Socialists on September 29th, 1944.

Great tasks that demand our utmost efforts lie before us. As an example, the solicitation for members. I know that many of you shy away at the very mention of this term; Freemasons don't solicit!

There are simply too few Masons in the Federal Republic of Germany, and I believe we can no longer permit that attitude to prevail. And it is a fact, as our American Brethren stated at the Grand Masters' Conference this past February, "That which stops growing, begins to die!" I want to instill in you, my Brethren, the courage to tread new paths, and to mobilize your Lodge Brothers for the monumental task of achieving a genuine and decisive increase in membership in the future. I would like to remind you of a survey made some twenty years ago which revealed that in the age bracket of greatest interest to us, men 25 to 40 years old, only 6% admitted having a "definite, positive opinion of Freemasonry." Only 6% … viewed positively that meant a potential of 250,000 men!

As a result, also twenty years ago, in the "Bruderschaft" magazine, one of our younger Brethren called for us to "grasp that information as a mandate." The significance and importance of an association is, after all, determined by the number of supporting members. We love to use the phrase, "Quality is more important than quantity." If we are capable of honest self-criticism, we can only arrive at the conclusion that we are not blessed with any great amount of either; quality or quantity! Of course we have Brethren of superb quality in our ranks! But there's too few of them. How else can we explain that over the last few years so many of just average leadership capability have come along. We must exert every effort in the future to attract a greater number of men to our ranks who possess those qualities we desire for ourselves. However, this is no easy task. It requires fortitude, and the ability to conquer our own comfortable indolence.

Naturally, membership increase as all end in-itself cannot be fulfilling; it must be paced by a process of greatly increased education and training of our members. For Brothers prepared to undertake this responsibility - and not just for them alone - Masonic tutoring holds no taboos.

We must also intensify our capacity and readiness to effect internal reforms. A dedication to traditional form and the courage to tackle reform are not mutually excluding; each is dependent upon the other. For a Mason, prescribed, or due form as the vessel containing our intellectual heritage, is something indispensable. In its 250-year history, our Brotherhood has repeatedly demonstrated its capacity to rediscover and define the original essence, the truth and purity of its rituals and symbols; even then when the specter of past hypertrophy, that deeply ingrained overgrowth of false. misunderstood concepts as to what constituted tradition, was carried along as ballast. An overly uncritical retention of long-obsolete portions of our usage, those which are no longer believable and have long since been devoid of real meaning - as an example, the rather bombastically formulated, horrifying penalties, constitute a considerable hindrance in respect of our attempts to defend ourselves from critical attacks. Custom and ritual are matters of exclusive concern to our partner Grand Lodges. However, as Grand Master representing our entire jurisdiction I want to provide the impulse; in view of the urgency of the questions we are increasingly being confronted with, we ourselves must be confident of our subject matter, that we may represent our precious customs with inner conviction.

Great challenges lie before us. Our most important mission in the future as far as our intellectual work is concerned, I envision in the form of a “New Enlightenment.” Here too, as part of this ‘Outlook’ I want to provide a final impulse:

Humanity at present finds itself in the midst of a tremendous transition. The belief in progress (for its own sake) has widely yielded to considerable doubt. New anxieties have elicited new intolerance. Man is uncertain of himself. In the media we can read the question: “Is Homo sapiens faced with extinction due to the excesses of his brain, just as the saber-toothed tiger once arrived at an evolutionary dead end?” In the commentary columns of leading weekly papers we run into such headlines as: “The Enlightenment Dismisses Its Children,” or “Intellect is the Real Insanity.” The menace of atomic destruction is whip-lashed as being a

direct result of the enlightenment. Man mistrusts his own intellectual faculties. He would (see to) prefer to begin a retract back to the Middle Ages. Drop-out movements and sects of types have been multiplying. Man (seems to) want to divest himself of himself. He seeks total surrender and subservience.

In one of our magazines this 'new wave' was characterized thusly: "It involves renunciation of personal intellect, personal opinion, of everything which constitutes the foundation of human freedom. It involves a voluntary retreat to that human condition referred to by Immanuel Kant as 'self-inflicted dependency'; a retreat to that magical-religious, befuddled idolatry which the best minds of our Western civilization have resisted for the past 30 years." Hermann Hesse, who, in contrast to the contemporary 'Baghwan pilgrims' was always are of the drawbacks of his own personal Far East yearnings - referred to this widespread trend as an "escape from the agony of adulthood," and "an infantile flight back to Paradise, an unwillingness to abandon childhood or accept the riddles of the universe and master them."

We, as Freemasons, must regard these challenges - characterized here only in a few glaring phrases - not only with concern, but also as a great new task to which we should devote ourselves with determination. Masonic Lodges were the breeding grounds and also the refuge of the monumental movements of "The Enlightenment," that human bursting of intellectual bonds, and for all that we possess today in intellectual freedom and progress, we owe a debt of thanks to the 18th Century awakening, with all its risks and dangers. None of the spiritual fathers of that human release from intellectual bondage ever promised an awakening in Paradise. On the contrary; as the result of that "Enlightenment" man first became fully aware of the burden and responsibility imposed upon him by Clod's admonition to go out and "subdue" the Earth. But the true meaning of "subdue" in that sense is: you have the responsibility, and are appointed as the guardian and protector of your own destiny, as well as that of the Earth.

The light of pure reason illuminates our temples. We want the man who can perceive; who can grasp and accept the universal order; one who responsibly structures his life with rational humanitarianism. As Thomas Dehler aptly stated at the Konvent of the United Grand Lodges of Germany two decades ago, in Hamburg, we want "the person who embodies human dignity, who is ever mindful of his development and his

responsibilities toward himself, his family, and the community; who at no time attempts to rid himself of this responsibility, but bears it with full awareness; who does not act out of hollow instinct; one who does not sanction cheap incantations or succumb to untruths; who does not hope for a miracle, but believes that God helps those who help themselves"; one who knows that freedom exists only when defended with determination, courage, honesty, and the power of deeds."

Lodges are places of self-discovery. Freemasonry enables one to face up to himself and his capabilities with courage, and enhances self-confidence. Lodges of the future will be much more, as fellowship associations with customs and some intellectual demands. With the fascination and convincing power of the old rituals, which they will inherit as the result of reforms, they will grow and become stronger; and with the desire for common-sense, will develop whole new areas in which to confirm their intentions. They will devote themselves to promoting a new human understanding notable for its commitment to self-determination and responsibility. We are not concerned with the limits of growth, but rather with new horizons. As a counter-force to contemporary destructive ideologies we patiently and persistently offer our age-old concept of building; stone by stone. Together with all people of good will, we will resist giving up hope for a more human world. Exactly because progress has raised so many new questions, we require new forces with faith in the triumph of Reason.

UTAH MASONS AMONG THE MORMONS
by Mervin B. Hogan, Southern California Research Lodge
[source unknown] - January 1993

"The secret of Masonry is to keep a secret." - Joseph Smith, Jr., History of the Church, Vol. 6 p. 59.

The early decades of the 1800s in central upstate New York were, in a number of ways, the scene of great turmoil, accompanied by furious community emotion and excitement. Politically, Dewitt Clinton caused a number of significant achievements:

Digging [of the Erie Canal] began at Rome, New York, on July 4, 1817. On October 2, 1825, salvos of cannon, set within earshot of each other all the way from Buffalo to New York, boomed the news of the opening of the entire waterway to rejoicing throngs along the banks. They also proved the starting guns of one of the greatest and swiftest developments in the history of commerce.

The building and operation of the Erie Canal brought voluminous traffic, with associated entrepreneurs and camp-followers. Also great hordes of migrant workers with draft animals and conveyances, and heavy earth moving equipment. All the personnel had to be housed and fed. As part of the invading contingent were the stone masons and other organized groups of building and construction workers, all essential to the pursuit and accomplishment of the project.

The unknown promoters of a new, third political movement, known as the Anti-Masonic Party, initiated their enterprise by publishing in October 1826, at Batavia, Genesee County, New York, an expose of the rituals of the three Blue Lodge degrees, allegedly authored by Captain (?) William Morgan. This infamous, so-called author had disappeared from Canandaigua, Ontario County, New York, on September 12, 1826. These events were used to trigger at once a hysterical mushrooming of an emotional holocaust, and the prompt appearance of the Anti-Masonic Party.

In the neighborhood of Palmyra, Ontario County, New York, a local youth, Joseph Smith, Jr., was subjected to a series of experiences which he recounted, thereby further exciting the local region. A near-illiterate farm boy, some seventeen years of age, Joseph received a strikingly mysterious visit on the night of September 21, 1828 by a supernal personage named Moroni. This date was commemorated annually with a

successive visit by the same heavenly being until September 22, 1827, when the visitor entrusted a collection of inscribed metal plates in a stone box to the young man. From these plates he later announced had translated, with supernal assistance, the Book of Mormon. This unique and remarkable volume was offered for public sale March 26, 1830 in Palmyra's one book store.

From the above dates it is evident the appearance and rise of the Anti-Masonic hysteria occurred concurrently with Joseph's sustained series of instructional visitations by the angel Moroni. Further, these two historic events were separated by only a few geographic miles. Canandaigua is about 12.5 miles south of Palmyra and some 46 miles east of Batavia, while Palmyra is about 48 miles east of Batavia.

The three rituals of the Masonic Symbolic Lodge, and the four rituals of the Masonic Royal Arch Chapter, were not only widely distributed in printed full form to the public, but each was widely exemplified on public stages, for an admission charge and the political promotion of the Anti-Masonic Party. It is therefore evident that while Joseph was translating the Book of Mormon, he most likely learned from the noisy ambient all the basic, fundamental tenets of Masonry as presented ritually to each of the Order's candidates.

Clearly, for some fifteen years prior to his accepting and embracing Freemasonry personally in Nauvoo Lodge on March 15-16, 1842, Joseph Smith, Jr. was well informed and thoroughly conversant as to the true character - the basic concepts, principles and goals - of the Ancient Order.

Joseph Smith, Sr. was made a Mason in Ontario Lodge #23 at Canandaigua, New York; being initiated December 26, 1817; passed March 2, 1818; and raised May 7, 1818. His older son Hyrum, born February 9, 1800, in the early 1800s became a youthful member of Mount Moriah Lodge #112 at Palmyra; whose personal record is lacking Masonic details which were doubtless lost or destroyed due to the Morgan panic. Joseph Smith, Sr. and Hyrum were two of the appended eight witnesses who certified the reality of the metal plates as the source of Joseph's translation of the Book of Mormon. They were joined as a fellow witness by a younger member of the family, Samuel Harrison Smith, who became a Mason at Nauvoo. Hyrum was the Mason of the group of six founders of the Mormon Church on April 6, 1930. Two others of those founders, Joseph Smith, Jr.

and his Brother Samuel Harrison Smith, each was made a Mason later in Nauvoo Lodge.

This well known documented membership of Joseph, Sr. and Hyrum in the two neighboring Lodges is of great consequence. Since Masonry was widely recognized by the public at that time as an elite, selective institution, their membership openly attests the accepted status and high esteem the Smith family and its members held in the minds of those living closest to them and knew them best

Intrinsically Mormonism is a self-contained theocratic organization tremendously dedicated to the acquisition of material wealth and relentless power in every sense. The Mormon Church proselytizes aggressively, enthusiastically and continuously with militant zeal. Its tenets are based on unquestioning and unequivocal acceptance - robotic obedience; not on free and unrestricted thought.

Presidency and the quorum of Twelve Apostles), who are “the absolute leaders of Mormonism,” advising the members they are not burdened with having to think for themselves or examine facts, as these are services provided them by the administration. Some sixty years ago the BYU faculty was bluntly directed, “You are not hired to think, you are hired to teach.” A few years later the Church membership received the published dictum: When our leaders speak, the thinking has been done.” Today the ever-present proclamation has been simply shortened: “Follow the Prophet.”

In sharp contrast, Freemasonry never invites a man, nor asks him to become a Mason. In whatever way, or due to whatever causes, the ancient institution has appealed to the man, or in some way attracted his favorable attention, that awakening must be in the nature of a motivating force prompting him, of his own free will and accord, to approach the Lodge personally and seek membership in the body on his own initiative. He must petition the Lodge in writing and he elected by a unanimous ballot of the Brethren. Masonry is constituted of men from all religious persuasions and the convictions of each man’s religion are strictly his private personal concern. The very designation, “free and accepted Mason,” sharply states two of the principal attributes of the Order. The individual Mason is obliged to make his own decisions, be personally responsible especially to himself - for his commitments and actions; and then live with them and their consequences as time moves on.

Mormonism embraced Freemasonry in Illinois with incredible enthusiasm. When Joseph Smith added by revelation the temple and temple rites to its tenets, Mormonism became a modern-day mystery religion. He announced that the temple ordinances were the restored Masonic teachings and rites in the pristine form which God had bestowed on Adam in the Garden of Eden. Joseph suggested that the Masonic Church on earth ought to he in constant communion with the Masonic Church in the heavens, thus constituting a universal Brotherhood indeed, not withstanding its many nations, races, religions, civilizations and Lawgivers.

A summary of changing circumstances, with the passage of time implied above, is recounted by Albert Pike in Morals and Dogma:

> Though Masonry is identical with the Ancient Mysteries, it is so in this qualified sense; that it presents but an imperfect image of their brilliancy: the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events and political circumstances. Upon leaving Egypt, the Mysteries were modified by the habits of the different nations among whom they were introduced. Though originally more moral and political than religious, they soon became the heritage, as it were, of the priests, and essentially religious, though in reality limiting the sacerdotal power, by teaching the intelligent laity the folly and absurdity of the creeds of the populace. They were therefore necessarily changed by the religious systems of the countries into which they were transplanted…Each people, at all informed had its Mysteries.. In the modern Degrees three things are to he recognized: The image of primeval times, the tableau of the efficient causes of the Universe, and the book in which are written the morality of all peoples, and the code by which they must govern themselves if they would be prosperous. (pp. 625-5)

When installing Nauvoo Lodge, Grand Master Abraham Jonas made Joseph Smith, Jr. and his immediate administrative associate, Sidney Rigdon, each a Mason at sight, March 15-16, 1842. Brigham Young was the first candidate made a Mason in Nauvoo Lodge; being initiated April 7, passed April 8 and raised April 9, 1842, three successive days. Joseph and Brigham were the initial two of the first five presidents of the Mormon Church [Smith, Young, Taylor, Woodruff and Snow] who were

made Masons by that frontier Lodge which during its brief life, recorded 1,529 members.

The climactic crisis and tragedy of the contentions between the two institutions were the lynch murders of Joseph and Hyrum Smith, June 27, 1844, at Carthage Jail, Illinois. Machinations and opportunistic actions largely brought to pass the disastrous consequences in that state. The ill-conceived, unfortunate conflict and interface were abruptly and totally terminated when the Mormons were forced to flee from their mid-west homes and abandoned possessions. The depressing, disheartening exodus was formally initiated February l5, 1846 by Brigham Young, when he and associates drove their overburdened wagons and teams across the solidly frozen surface of the Mississippi River into Iowa Territory.

It has been commonly known for nearly a century and a half that vicious friction has always existed between Utah Masonry and the Mormon Church. The real reasons for this long standing rancor has rarely even been suspected or surmised. The Mormon professor of history at Southern Illinois University Stanley B. Kimball, uniquely stated, competently and authoritatively his relevant evaluation:

> Of the three older standard treatments, S. H. Goodwin, Mormonism and Masonry (Washington, D.C. Masonic Service Association, 1924); Anthony W. Ivins, The Relationships of "Mormonism" and Freemasonry (Salt Lake City: Deseret News, 1934); and E. Cecil McGavin, Mormonism and Masonry, 4th enlarged ed. (Salt Lake City; Bookcraft, 1956), the latter is the least vacuous and discursive. Ivins and McGavin knew almost nothing about Masonry and Goodwin knew even less about Mormonism. (p. 91)

Actually the purposely clouded situation followed when both the Masons and the Mormons, with mutual understanding, each falsified to some extent its versions of the account of the situation.

With the Mormons, understandably, their venture into Illinois Masonry had so soured them, it was an experience they wished to distance themselves from as far as possible. In the new Deseret Territory, the forcibly driven desert outcasts held deeply sustained emotions against the perverted, ill-directed Illinois Masonry which had viciously promoted and participated in the murders of Joseph and Hyrum. That same enemy had then continued to add physical damage, destruction and death to their

initial lethal outrages by further devastation in burning down the Mormons' homes, destroying and stealing their property, causing and inflicting human death, and then literally driving the destitute and suffering victims from their pillaged land and burned homes, and farther, until they had been forced from the very State of Illinois itself. In their new abode, Brigham faced the largely individual burdensome responsibility of establishing and successfully administering, literally from sheer rock bottom, a theocratic state in an unwanted, remote and totally isolated salt desert. Paralleling his anything but attractive colonizing demands were the highly differing complexities of re-locating the church he headed and directing it as a viable and expanding enterprise.

In Utah, the Mormons viewed Masonry as a thing of the past. They had learned much as they lived through the harrowing disasters caused by a perverted Masonry unleashed into a raging destructive force. They clearly realized their pioneering future in the selected outlying region of Old Mexico needed Freemasonry like their covered wagons needed a fifth wheel.

Professor Stanley B. Kimball enlightened the situation considerably when he stressed a distinctly unique colonizing feature of the Mormon migration west with the statement:

It is a curious fact that the Mormons, who did not want to go west in the first place, were the most successful in doing so. Mormons were not typical westering Americans; whereas others went for a new identity, adventure, furs, land or gold, they were driven west for their religious beliefs. The pioneer group [Brigham Young's party of July 24, 1847] was not concerned just with getting themselves safely settled but in making the road easier for others to follow. Furthermore, the Mormons transplanted a whole culture, not just isolated, unrelated individuals. (p. x)

A major complication to understanding the clash between Utah Mormons and the Utah Masons is largely due to the fact that each organization has more or less planned it that way, and then adhered to their particular course. Each party has deliberately intended to keep the status quo as it has been for nearly a century and a half, and neither side has stated its real story nor its whole story. one dodge that served each party well for decades was, with tongue in cheek, to imply or infer, there was but one history of the long clash: namely, that the beginning of the antagonism originated in Illinois, crossed the plains full-blown with Brigham

Young and his pioneers, taking vigorous root in Utah. Nothing could he further from the truth.

Immediately granting that the termination of problems involving human emotions is anything but explicit and determinable with exactitude, the unquestionable fact is: the initial ugly phase of the Mormon/Masonic holocaust per se closed sharply and totally with the exodus of the Mormons from Illinois. There was no Mormon/Masonic situation whatsoever in the Territory of Utah until General Albert Sidney Johnston's troops arrived there and their attached Rocky Mountain Lodge #305, AF&AM, chartered by the Grand Lodge of Missouri. This was the first presence of organized, regular Masonry in what is now the State of Utah.

It is not possible to describe the limited and restricted frugality of the frontier life which immersed the founders and early Mormons from the early 1800s in upstate New York, to about 1870 in Utah. Certainly the coming, of the railroad brought a new variety of outside influences, including Masonry, into Utah s Mormon culture as the calendar opened on the 1879s. The Grand Lodge of Utah Free and Accepted Masons was founded in Salt Lake City on January 16, 1872.

The first documented anti-Mormonism sponsored by Utah Masonry is the oft-published expose of the Mormon Temple Ritual, "Lifting the Veil. (sic) The Endowment House Mysteries Fully Explained," n.a. The Daily Tribune, Sunday Morning, September 28, 1879. This unsigned presentation was due to Robert Newton Baskin, who had been made a life member of Mt. Moriah Lodge #2 on July 8, 1878. Baskin was a driving, vicious power broker who exerted tremendous influence anonymously behind the curtain. He accomplished his ends in this manner most successfully.

Hate is a long-shadowed word. Yet it is the very key to penetrating the shell of the little understood, but confusingly durable, impasse binding the interests of Utah Masonry and the Mormon Church. A sustained and intimate Utah residence would likely fail to help one as he seeks the source of the omnipresent stress one senses about him in Utah. A few Mormons and only a few Masons have grasped an inkling of the factors relating to the real and true self-interests which motivate each party, or realize the unbroken mutual practice of never acknowledging the existence of the rationale. The searcher stands frustrated, since he is unaware the situation is never laid on the table, never acknowledged, and never discussed.

One must know the Mormon Church rests on the claim it was founded in an atmosphere of the supernatural and the miraculous, and aims to have that striking presence pervade the accounts of all events or circumstances in its history. From its very beginning, all supposedly scholarly publications of the Church have been written under its supervision, or edited by it, to conform to its inexorable mandate: nothing will be made public unless it augments the positive image of the institution. With this mind-set, the Church cannot tolerate any tarnishing of its supernal aura by a shadow cast by such a common, ordinary, mortal social entity of the world as Freemasonry. Hence, its goal is to expunge any trace of the Ancient Order from every page of its history.

Utah Masonry's problem is a deep-seated psychological one. It stems from the unique forces and circumstances under which Utah Territory was colonized. When the Utah Grand Lodge was organized January 16, 1872, every member was an openly declared Mormon hater. This circumstance essentially held until January 31, 1984, when the body repealed its continuous, long-standing, un-Masonic restriction. In such an intense, enduring atmosphere of repulsion, the Utah Masons simply and understandably could not accept nor adjust to the established fact that the Joseph Smith family of Palmyra, New York was an exemplary Masonic family, and the Mormon Church had its very birth roots deeply and firmly planted in quality Masonic soil.

UNDERSTANDING THE FRATERNITY ... WHY IS FREEMASONRY SO PUZZLING TO NON-MASONS?

by Richard H. Curtis, 33°
[source unknown - date unknown]

Freemasonry has always had its detractors and probably always will. We call them anti-Masons. Their main goal is to destroy the image of the Fraternity. They will not listen to reason and will not accept the facts. They are intent on spreading myths that have been perpetuated for years. Nothing is going to change their minds.

But there is another factor to consider when we mention the poor image of the Fraternity. The greatest culprit? Today's Mason.

Recent studies have shown that the average Mason is proud of his membership but tends to keep it a secret. He doesn't talk about it with his family, and he doesn't let his friends and neighbors know that he belongs.

There are several theories to explain why this happens. Perhaps the biggest reason is the lack of continuing Masonic education. Although most Grand Lodges have programs in place to educate new Masons step by step, the Master Mason soon finds himself "on his own" once he has completed the degrees. "Is this all I have to know?" he says to himself.

Unfortunately that is where the progress ends in far too many cases. Along comes a friend who learns that he has just joined the Fraternity. The friend starts to ask questions. The inexperienced Master Mason begins to sputter. He is not sure if he is revealing "secrets," so he thinks it best to keep his mouth shut. In the meantime, the friend never finds out enough about Freemasonry to reach the point of inquiring about membership.

Sound familiar? It happens all too often.

Another reason for lack of communication rests with the long-time member who hasn't attended a Masonic Lodge meeting in years. He may have had extensive indoctrination when he first became a Mason, but he would have to dig far back into the recesses of the human skull to come up with a response to an inquiry. Think of it this way. You sit through two years of French classes in high school. Twenty years later you travel to France and expect to communicate with the natives. You attempt to order a top grade wine, and you receive a bottle of cheap perfume instead.

Or how about the Mason who does attend frequently, listens to the officers' presentation of the degree work but doesn't fully comprehend true meaning.

In all of these instances, the Mason is proud of his membership and what the Fraternity stands for but just can't come up with the quick response. Let's face it. If we don't know how to mention Freemasonry to the non-Mason how can we expect the non-Mason to understand Freemasonry.

The Fraternity remains a mystery to the uninitiated, and he doesn't see any reason to solve the puzzle.

The recent flap within the Southern Baptist Convention may have been the long-overdue wake-up call for Freemasonry. Masons have been living in an oyster shell keeping the pearl to themselves.

Masonic leaders throughout the country are beginning to realize that we can no longer remain silent when we see misinformation turn the Fraternity into a twisted pretzel. In our own little world we have said to ourselves, "Isn't it a shame that they don't understand us."

Some have suggested that it is time to take off the gloves and come out fighting. Perhaps we need only remove the thick armor and let the world see what the Fraternity really is. We obviously have nothing to fear.

The major reason Freemasonry is so puzzling to non-Masons is our failure to reveal the real Fraternity. It is time to tell it like it is. Just because it is the oldest and largest Fraternity in the world does not mean that it is well known. Have you ever heard television commentators describe Freemasonry as a Masonic float passes by in a parade? Perhaps the most absurd was an attempt by one announcer to associate the origin of Freemasonry with the Mason jar.

Although a new Center for Masonic Information in Washington, D.C., will be making strides to offset the lack of knowledge and misinformation about the Fraternity, the best source for setting the record straight is the individual Master Mason. But to do that, the Mason must make the effort to be well informed.

In his message in this issue, the Sovereign Grand Commander says, "Let's talk!" He even gives us some highlights to consider as we discuss the Fraternity with others.

To help you with your conversation about Freemasonry with your friends, we will begin with this issue of The Northern Light to provide you with brief responses to frequently asked questions. The answers will be concise, but hopefully they will provide you with a starting point in your conversation with the non-Mason.

If you are looking for an answer to a particular question, we invite you to submit the question and we will attempt to provide you with a response.

The ultimate goal is to encourage members to "improve themselves in Masonry" and to seek a deeper understanding of a Fraternity that has a lot to offer.

New Masonic Center to Answer Critics

The Center for Masonic Information (CMI) was established recently as a branch of the Masonic Service Association. Based in Washington, the CMI will serve as a central source for accurate information about Freemasonry. It will provide information to the general public through national and local media, respond to criticism of the Masonic Fraternity, and assist Grand Lodges and their members in disseminating factual information about Freemasonry both within and without the Craft.

The center was the brainchild of the late John J. Robinson, author and defender of the Craft. CMI was organized in the spring of 1993. Although Brother Robinson's deteriorating health prevented him from taking a personal role, he saw his "child" successfully launched in the defense of Masonry before the Southern Baptist Convention, when the SBC's membership voted overwhelmingly in June to affirm a yearlong study that concluded that a Southern Baptist's decision to be a Freemason was a matter of "personal conscience."

Brother Robinson died in September. His active support of Masonry, even while not yet a member (he joined just before his death), his advocacy of the establishment of the CMI, and his strong financial support of its initial work, all helped to focus the efforts of the Masonic Fraternity in correcting inaccurate and unwarranted attacks. CMI has been dedicated to his memory.

WALKABOUT

by Edward Peters, PDDGM, London West District
MSA Short Talk Bulletin - February 1990

[This Short Talk has been printed with permission from "The Grand Masters Eye Opener" a publication of the Grand Lodge of Canada in The Province of Ontario. It is actually a talk given to the Candidates at the conclusion of the Entered Apprentice Degree. This talk was prepared by R W. Bro. Edward Peters a Past District Deputy Grand Master in Ontario.

The officers stations and jewels will not be the same in every jurisdiction but the talk can certainly be changed to conform to the custom and practices of your own jurisdiction.

It is not ritual, but merely an informal presentation of some very valuable and useful information to the candidate.

- Editor]

When I first became a Mason, it was a good number of months before I understood the function of each officer and the various furnishings about the Lodge. So, tonight, we are going to show you around, so to speak, in the hope that when you come to the Lodge next month, you will feel comfortable and more at home amongst your Brethren.

This area of the Lodge is known as the "East" and it will come as no surprise to you that our Master sits in the east, since all learning emanated from the east. Our Master is elected by the Brethren of the Lodge for a period of one year. He is the "boss," and the well ruling of the Lodge is in his hands. You will notice that the Master's jewel is the square and, as you have already learned, the square and the compasses represent the whole Craft.

To his right is the Immediate Past Master; he was the Master last year. He has an important function in that, since he made all the usual mistakes that a Master can make during his year in office, he is now in the position of being able to correct the Master, give him his opinions and advice and prompt him as necessary. The IPM's jewel is the square from which is suspended a geometrical design of historical significance to the Mason. To the Master's left is a chair which is reserved for any dignitary who might visit, or anyone else within the Lodge of Master's rank or higher, whom the Master might invite to sit beside him.

The area to the right of the Master is reserved for Past Masters or visiting Masters from other Lodges, while the area to his left is reserved for Grand Lodge Officers.

Masonry, like any business, has a Head Office and a President. Our Head Office is in (use location of your own Grand Lodge office), and our President is the Grand Master.

The Brethren who are responsible for Masonry in each Jurisdiction across the country, are what we refer to as Grand Lodge Officers and they are either elected or appointed to Grand Lodge. You will notice that they wear very colorful regalia and they are the wise men of Masonry. They keep a close eye on proceedings and when I get finished this evening they will not be reticent to point out any errors which I may have made during this presentation.

Here we have the Secretary and no business or organization could get along without a secretary and, it is certainly no different in Masonry. The Lodge secretary performs a myriad of duties and is critical to the success and the well-running of the Lodge. His jewel is the crossed goose quills, which, in early times, were used to transcribe the proceedings. It is one of his duties to keep a written record of all meetings. As a matter of fact, the first meeting ever held in my Lodge was duly recorded by the secretary of that day and is available in the archives. In like manner, the events of this evening are being recorded together with your name, and will go down in the minutes as part of our Lodge history Next to the Secretary is the Treasurer. It is his responsibility to look after the accounts of the Lodge and to record all receipts and expenditures For example he will record the dollars of which you were relieved this evening. His Jewel is the crossed keys which have reference to the coffers or strong box in which the resources of the Lodge were kept in years gone by.

Here we have the Junior Warden. The Junior Warden and the Senior Warden (point to him), along with the Master, are the principal officers of the Lodge and they will normally progress from one chair to the next. In this way then, the Junior Warden, if he behaves himself and keeps his nose clean, will probably be elected Senior Warden next year and the Senior Warden will likewise be elected to the Master's chair. The Junior Warden's jewel is the plumb, which is the emblem of uprightness.

On each side of the Junior Warden sit the Stewards. Their Jewel is the cornucopia or "Horn of Plenty" It is the emblem assigned to the

Stewards because of their function in administering to the Brethren at the hours of refreshment The Junior Stewards chair is the first chair in the Lodge as one proceeds upward to the Master's

Here we have the Senior Warden, whom I have already referred to. He has a similar function to the Junior Warden in assisting the Master in the well-ruling of the Lodge. His jewel is the Level, the emblem of equality. You are already well acquainted with the Junior Deacon, as he was the Mason who guided you around the Lodge room tonight during your degree. We have both a Junior Deacon and Senior Deacon (point to him), and they both have similar functions in the various degrees as they assist the Wardens and the Master in the actual duties of the Lodge. Their jewels depict a dove and alludes to the dove which was released by Noah and returned to the ark with an olive branch.

You also know something about the Outer Guard (Tiler in many Lodges) and the Inner Guard, since they were the first people you met when you were about to enter the Lodge. The Outer Guard is responsible to see that none but Masons get into the Lodge room and the Inner Guard has a similar function. The Inner Guard's Jewel is the crossed swords and the Outer Guard's Jewel sports a single sword. They recall the "flaming sword" placed, after Adam's fall, at the entrance to the Garden of Eden to keep all intruders away from the "tree of life."

The Director of Ceremonies (Marshal in many Lodges) is responsible to see that the ceremonies and degrees are well rehearsed and that the Brethren know their work to the credit of the Lodge. You will often see him with a furrowed brow and sweaty palm as he watches the degree work and probably sees things which you wouldn't notice but which, in his desire to achieve perfection keeps his worry-level high. His emblem or jewel is the crossed rods, depicting the marshal's baton originally the officer in charge of the king's horses but which has come to have certain ceremonial duties in respect to the marshaling of processions. The Director of ceremonies also attends to any ceremony in which the Lodge might be involved.

The Organist is responsible for the music of the Lodge and his jewel is the Lyre.

The Chaplain looks after the spiritual side of our meetings and his jewel is the volume of the Sacred Law mounted on a triangle-

This is the Altar which you will find in every Masonic Lodge It is the center of the building On the Altar lies the V.O.S.L. This book can be different depending upon where the Lodge is situated in the world, and will always allude to the beliefs of the Brethren in that particular area. It is not uncommon for more than one book to be on the Altar, depending on where we are. For example, if you were to go to Lodge in Jerusalem you would find four books upon the Altar, alluding to the various beliefs in that city. It is important to know that everything which we do in Masonry emanates from the V.O.S.L. Lying here on the Altar, and it is the focal point of Masonry.

Here we have what we refer to as the rough and the perfect ashlars. (point to them) Now, as you begin your Masonic journey, you have been likened to the rough ashlar, which, you will notice, has some form, but is still very rough. This alludes to the fact that you have been investigated and your Brethren have determined that you are a fit and proper person to become a Mason. Now begins the work-using our Masonic tools, of chipping away all that you do not need to be a Mason among men. Eventually, this rough ashlar will become more like the one we see across the Lodge room, and which we refer to as the perfect ashlar. Masonry does not add anything to you as a man, but rather takes away anything that you do not need. Masonry then, is a journey which you have begun tonight. A journey, if you like, that takes you from the “rough ashlar” to the “perfect ashlar. Masonry is not something that you arrive at, but rather Masonry is something that is ongoing and in which you will spend the rest of your life aspiring to perfection. However, if you look closely at the “perfect ashlar,” you will see that it is not “perfect,” because nothing in this mortal world is perfect. We spend our lifetime as Masons, as I have said, aspiring to perfection until, eventually we leave this world and go to the Grand Lodge Above.

You will get out of your Masonic journey in relationship to what you are prepared to give of yourself and your talent. It is my hope, and the hope of the Brethren here assembled tonight, that you will continue your Masonic journey, that you will take your obligations seriously and that you with the help of your Brethren will make a place for yourself in Masonic circles.

Congratulations and best wishes to you, Brother.

[NOTE: The “Walkabout” is given immediately following the EA degree and is intended to be a general explanation of the “chairs”

and the Lodge room. Take the candidate by the left arm and commence an informal walk around the Lodge.

When referring to the Officer's jewels, have the appropriate jewel held up in order that the new Brother may see what is being explained.

Keep the entire procedure in a "light" vein and introduce some humor where possible.]

WOMEN AND FREEMASONRY

by Dr. Russell N. Cassel, Chula Vista Lodge #626, California
[source unknown - date unknown]

That woman is an indispensable link for the continuation of our human race is an indisputable fact. It should be equally clear that woman's role in relation to Freemasonry is just as irrefutable and indispensable; for without woman, there could be no man. It is, of course, equally clear, and based on precisely the same logic, that without man there could be no woman. Woman, then, is the other half of man; and in precisely the same fashion, man is the other half of woman. If this be true, then, surely the role of woman in Freemasonry has equally important implications as the role for man. But throughout history the role of woman has been sorely neglected and too often little understood. It is in Masonry where freedom, equality, and truth are the foundation that women have found their fullness of freedom and equality in their everyday drama of life.

If man and woman are indispensable to each other in the fashion just described, it must be considered that they are equals, each one to the other. Man is not superior to woman, and, by precisely the same logic, woman is not superior to man. Down the road, then, in the single journey through life, each must recognize the other in just that fashion. This, of course, is true in Masonry, as it is in every other vicissitude of life. Whatever happens to one, then, has important implications to the other, and because of this woman's role in Freemasonry is no exception to the rule. Just as sure as night follows day, in the true Masonic family woman is an important and equal member, how could it be different.

FAMILY AND SOCIETY

The basic unit on which the continuation of society rests, of course, is the family unit. Here, of course, we make reference to a male and female seeking to find their mission as a team in the busy world of work and play. We are not talking of the gay or lesbian family unit; for under such conditions, there can be no procreation of the race. Without procreation of the child, there can be no society, and without society, there could be no tomorrow; only today. Yes, of course, we can have single member homes, where children flounder as if lost in the wilderness, but always there was at one time a man/wife interaction, or there would be no children; hence no family.

FAMILY AND MASONRY

Just as the family is the basic unit for the continuation of society; so the family unit is equally essential to both the growth and the continuation of Freemasonry. When a man becomes a Mason, his family becomes a Masonic family, with each other family member being eligible to full and complete membership in a myriad of Masonic organizations. First, of course, there are Masonic organizations to provide comparable activity to the wife and to the children of that Masonic family. It includes other close relatives as well as a mother, a father, a widow, and even to include adopted children.

WOMEN MASONIC MEMBERSHIPS

There are three principal Masonic organizations designed specifically for the female member of the Masonic family: Eastern Star, Job's Daughters, and Rainbow Girls. In addition, each Masonic organization provides for activity and even parallel organizations to accommodate the activities and needs of wives, mothers, widows, and daughters of Masons, i.e., Blue Lodge, Scottish Rite, Shrine, etc.. In addition, there are the male children, and they too are especially provided for in the Order of DeMolay.

ORDER OF EASTERN STAR

The purpose of the Order of Easter Star is to provide a means by which the wives, widows, mothers, sisters, and daughters of Masons might be brought into closer relationship with the Order of Freemasonry, might share in the benefits of Masonry to a fuller extent, especially in attaining assistance and protection when needed, and in the cooperation with Masonic Lodges in their labors of charity, and in their endeavor to human progress.

The Eastern Star Order sustains an important and peculiar relation with the Masonic Fraternity; but the Eastern Star is not identical to Freemasonry; neither is the Eastern Star Freemasonry. The unique and intimate relationship of the Eastern Star to Freemasonry is maintained in the requirement that all male members must be Freemasons, worthy and in good standing, while all female members must be wives, mothers, widows, daughters, or sisters of Master Masons.

The Eastern Star derives from an earlier Order known as "Adoptive Masonry," or sometimes called "Female Masonry." It had its origin largely in France where it was extensively spread to other parts of Europe, The

term “adoptive” was employed because it was required that all orders of this class should be under the guardianship of some regular Lodge of Freemasons. The Order emerged about the middle of the eighteenth century.

The purpose of the Order was to provide a means by which the wives, widows, mothers, sisters, daughters of Masons might share in the benefits of Masonry. French Masons were noted for their gallantry and chivalry, hence their readiness to extend to their women some of the blessings of the Fraternity. From 1760 to 1777 there were three such Adoptive Lodges established in Paris, all of them given splendor and influence by the active labors of men and women of fame, fashion, wealth, and literary attainments.

There were four degrees in Adoptive Masonry, three of them comparable in some respects to the three degrees of Blue Lodge Masonry, but in no sense did any of them have the same rites, and symbolism, and mysteries of the Blue Lodge. The principles of virtue, honor, fidelity, industry, charity, and of fraternalism were inculcated very similar to those of Freemasonry.

Robert Morris introduced Adoptive Masonry into America. The objects of the Rite are to associate in one common bond the worthy wives, widows, daughters, and sisters of Freemasons, so as to make their adoptive privileges available for all the purposes contemplated in Masonry; to secure to them the advantages of their claim in a moral, social, and charitable point of view, and from them the performance of corresponding duties.

Among the strong advocates of Adoptive Masonry was Albert Pike, a most profound student and expounder of Freemasonry in all its phases. He says in the preface to his ritual to the Masonry of Adoption: “Our mothers, sisters, wives and daughters can not, it is true, be admitted to share with us the grand mysteries of Freemasonry, but there is no reason why there should not be also a Masonry for them, which may not merely enable them to make themselves known to Masons, and so to obtain assistance and protection; but by means of which, acting in concert through the tie of association and mutual obligation, they may cooperate in the great labors of Masonry by assisting in, and, by some respects, directing their charities, and tolling in the cause of human progress.”

Robert Morris prepared the general outline of the ritual for the organization as finally completed under the name of the “Eastern Star,”

and had much to do in beautifying and adorning the Ritual adopted at the organization of the General Grand Chapter of the Order of the Eastern Star, November 15th and 16th, 1876 at Indianapolis, Indiana. The unique and intimate relationship of Eastern Star to Freemasonry is maintained in the requirement that all male members must be Master Masons, worthy and in good standing, while all female members must be wives, mothers, widows, daughters or sisters of Master Masons. The five degrees of the Eastern Star are depicted by the lives of five Biblical Heroines:

1. Jephthah's Daughter.
2. Ruth.
3. Esther.
4. Martha.
5. Electra.

Jephthah's Daughter. As recorded in the 11th and 12th chapters of the Book of Judges, enough is given to glorify her as one of the noblest heroines of Biblical history. Jephthah, leader of the Israelites east of Jordan in war against the Ammonites, promised God that he would make a special offering of his daughter if he should win the war. Upon returning home from the victory, he was met by dancing girls and a celebration, and where he announced the vow he had made to God, that his only daughter, Adah, would be dedicated to perpetual virginity, by which she was forbidden marriage and the bearing of children. Adah in filial devotion to her father, with heroic courage, in self-dedication to the Lord of Hosts, expressed a noble and generous dedication to her fate.

Ruth. She was the second point in the Star used for ritual purposes, was a young woman of Moab, and one of the most beautiful characters of sacred history. The reason for Naomi, mother-in-law of Ruth, going into the foreign land of Moab was a severe draught in the vicinity of Bethlehem and a dire famine. Instead of adopting the idolatry of Moab, they influenced their neighbors to respect the true God and the religion of the Israelites. Naomi's two sons both married young women of Moab, both having converted to the God and religion of the Israelites. No children were born to those two sons of Naomi. Naomi and her two daughters-in-law were left widows and continued to live together in perfect understanding and sympathy. After an absence of ten years Naomi decided to return to her native land of Bethlehem, and Orpah listened to Naomi and remained in

Moab, but Ruth insisted on going back to Bethlehem with Naomi where she married a nobleman, and became an ancestress of King David and Jesus Christ. The nobleman she married was Boaz, in whose fields she labored to support her and Ruth, the mother-in-law, for some time. Ruth is credited with writing the following poem in response to Naomi's desire to return home to Bethlehem:

Entreat me not to leave thee, Or return from following after thee: For whither thou goest, I will go; And where thou lodgest, I will lodge; Thy people shall be my people, And thy God my God: Where thou diest, will I die, And there will I be buried; The Lord do so to me, and more also, If ought but death part thee and me.

Esther. The Biblical character chosen as the third point of the Star was a Jewish maiden of true beauty and nobility of character who became the wife of Ahasuerus, King of Persia and Media. The historical setting of Esther's position as his queen was the period following the permission of the Jews to return to Palestine, when few of the Israelites took advantage of the decree. Esther's family elected not to return to Palestine under the edict of Cyprus. When the king was divorced and sought a new Queen, Esther, without permitting her Jewish identity to be known sought to appear among the maidens of the realm from whom the king should choose a successor to Queen Vashti. She refused to be adorned with Jewels as all the others were, and Ahasuerus was so enraptured with her charm that he chose her at once and had her crowned as queen. Haman, a most honored and trusted officer of the king sought to reveal her identity as a Jewess. Throwing herself upon the mercy and favor of the King and by a series of astute and dangerous maneuvers, she prevented the decree of destruction of all the Jews of the Persian Empire, and secured the execution of Haman and his entire family.

Martha. She represents the fourth point of the Star, had a brother named Lazarus and a sister named Mary. She lived in the little town of Bethany near Jerusalem, and where Jesus was often a welcome and beloved guest. Lazarus became dangerously ill, and the sisters sent for Jesus to come to their home to heal him. When Jesus arrived at their home, Lazarus had been dead and buried for four days. Jesus called him forth from the tomb, restoring him to life.

Electra. A woman of gifts and devotion who lived near Ephesus represents the fifth point of the Star. She represents the glory and

benedictions of patience and submission to the will of God under the stress of wrong treatment and deadly persecution.

MASONIC YOUTH GROUPS

Three different Masonic youth groups are available for members of the Masonic family. Each one of these are international in scope, and are available for the sons and daughters of all Freemasons. Each one of these needs the sponsorship of a Masonic Lodge to exist.

ORDER OF DEMOLAY.

A Fraternal Order for young men between 14 to 21 years of age. It was founded on 1 March 1919 by Frank S. Land and nine teenage youth, in Kansas City, Missouri with the goal of creating Brotherhood among young men during their formative years. Each Chapter is sponsored by men who are Master Masons. DeMolay is not a Masonic organization, and all boys within the age limits may be considered for membership. The stated purpose is to build a better citizen and future leaders. Its activities are designed to benefit the individual member, the Chapter, and the local community. The Order has nearly 155,000 members in 2,500 local Chapters, and in seven different countries. The Order was named after Jacques DeMolay, the last Grand Master of the Knights Templars, who was burned at the stake under orders of the Pope in 1314. There is a monthly newsletter, the Cordon. DeMolay Headquarters is located at 201 East Armor Boulevard, Box 901342, Kansas City, Missouri 64190.

INTERNATIONAL ORDER OF JOB'S DAUGHTERS.

An auxiliary of the Masonic Order for girls between the ages of 11 to 20 who are related to a Master Mason. The purpose of the Order is to provide the spiritual growth and character development of its members through charitable endeavors and scholarships. It was founded in 1921, and has grown to 100,000 members. The headquarters is at 233 West 6th Street, Papillon, Nebraska 68046-2210.

INTERNATIONAL ORDER OF RAINBOW FOR GIRLS

A girl fraternal organization founded in 1922 by W. Mark Sexson in McAlester, Oklahoma. The purpose of the organization is to instruct girls in an ethical way of life. Membership is open to girls from ages 11 to 20 who are related to members of the Masonic Order, or who are the girl friends of relatives of Masonic members. Members who marry or are 20 years of age or older are called majority members. Others are known as active members. There are about 300,000 active members, and maybe

one million majority members. Headquarters is located at Box 788, McAllester, Oklahoma 74501.

MASONIC HOMES

Each of the separate Masonic jurisdictions maintain a home for Masonic members of need. It may be the cheapest insurance against family tragedy possible.

MASONIC EDUCATION

Masons are made, they are not born that way, and always they come of their own free will; they are not solicited; not even by a father to son. There are three separate degrees that constitute the teachings and learning essential for becoming a Mason. The basic theory underlying the educational and training program is intended to present the symbolic idea of man's pilgrimage on earth.

ENTERED APPRENTICE DEGREE

The first degree being a representation of youth, a period of learning about purification of the affections, and a preparation for advancement to higher spheres on this earth. Here the faculties are directed toward the Great Architect of the Universe with the ultimate goal being a search for truth.

FELLOW-CRAFT DEGREE

The second degree represents the period of adult life, of manhood including learning and work. Here there is a cultivation of the reasoning faculties where emphasis is placed on liberty, equality, and Justice.

MASTER MASON DEGREE

The Third degree is symbolic of mature life, of ripened experiences, a time of continued activity, but of decrease in toil and laborious endeavor. It deals with trials and suffering, and of inevitable termination in death. It is a time of waiting by the wearied workman for the word of the Grand Master of the universe who will summon the Master Mason from labors on earth to the eternal refreshments of heaven.

GOALS OF FREEMASONRY

The goals of Freemasonry are founded solidly on freedom, equality, and truth. Always, it entails love which is characterized by charity and giving to others. First, there is the making of a perfect Brother; for Brotherly Love is the keystone of a caring and committed individual.

Second, is the creation of a perfect husband, for the Masonic family is at the center of all activity.

Third, and not the least of importance, Is the creation of a perfect father, for the children are always an important concern in every Masonic home.

MASONIC ADVANTAGES

Freemasons are a special kind of people, because they are taught and embrace the principles that make them caring, honest, and committed. They make the kind of husband, brother, son, or citizen that one can be proud of. Marriages are not broken by husbands that are typically involved in Masonic activities; rather they are strengthened. Families are not typically separated because of involvement in Masonic activities, rather they are made the more cohesive and binding.

WOMEN DESERVE MASONIC HUSBANDS

Women deserve to have Masonic husbands, because of the kind of behavior embraced by Masonic principles. Women coming from Masonic families have learned of the honesty, caring, and commitment of Masonic people. Every woman has the right to expect her husband to become a Mason, if he is not already one. Women from Masonic families know this, and typically insist that their husband become a Freemason at an early date.

SECURITY AND SAFETY

Women who wear Masonic jewelry, or have Masonic identification on the cars they drive, find Masonic Brothers at every turn of the road waiting to assist and provide for their safety and welfare. A car break down on a lonely road displaying a Masonic emblem brings trusted help from all Masonic Brothers who chance to pass by and notice the Masonic emblem.

HONEST BUSINESS TRANSACTIONS

When buying merchandise from a Brother Mason, the honesty of the business transaction is guaranteed, when the Masonic affiliation is known. In far off lands or at home, when dealing with a Masonic Brother, or Masonic Family, one is always assured of honesty in the transaction. Masons care about their honesty in business transactions, and when they know the transaction involves another Masonic family member, every effort is made to deal on “the square,” which means in a strictly honest fashion. There can be no exceptions to this rule, and every Mason knows it.

BASIC MASONIC PRINCIPLES

Freemasonry is essentially a science of symbolism; a system of morality grounded in the belief of a Supreme Being, the greatest of the three great lights of Masonry; and its chief objective is the search for truth. It has the power of cementing Members into a common Brotherhood, where trust and commitment are a basic requisite. Always it includes virtue, fidelity, industry, charity, as well as fraternity.

CONTRIBUTIONS TO CIVILIZATION

Men of the highest eminence, monarchs, patriots, statesmen, dignitaries in religion and educational institutions, and recognized leaders in every movement for the advance of humans, for the progress of civilization have counted it both an honor and a privilege to have a place in Freemasonry and to devote their energies to the promotion and security of the Fraternity. Membership in Masonry contributed much to the qualifications and proficiencies of their service to humanity and to society. The far reaching influence of Freemasonry favoring freedom, liberty, justice, and righteousness are exemplified in the U.S. Constitution borrowed in large part from Anderson's Masonic Constitutions of 1723, and which is identical in its structure.

HISTORY

Freemasonry is an "ancient and honorable" institution that existed centuries before the first Grand Lodge in England in 1717. Documents have been preserved showing that the Craft was widely known as far back as A.D. 926, where there were hundreds of Lodges for some eight centuries prior to the Grand Lodge in England in 1717. The Rites and Ceremonies, the symbols and tenets of Freemasonry throughout the world today are practically identical with those in the early history of those countries.

SOCIAL CHARACTER OF MASONRY

There is perhaps no place in human relations where social qualities and relations are cultivated to a higher degree than in a Masonic Lodge. Here artificial distinctions of rank and wealth, commonly accepted as necessary in society, are laid aside, and the members meet on one common level of Brotherhood and equality. Virtue and talent alone receive recognition, and the object of all is to see who can best work and agree. Here friendship and affection are earnestly inculcated and assiduously cultivated, and the mystic tie that makes every member a true Brother, the perfect husband, the perfect father, is accomplished.

THE HONORABLE MRS. ALDWORTH

She is known as the “Lady Freemason,” because she received the first two degrees of the Blue Lodge while a young woman. She was the daughter of Lord Doneraile of Doneraile Court in County of Cork, Ireland, and was married to Richard Aldworth, Esq. in 1713. By some ruse she observed and heard a Lodge confer these two degrees, and as a final solution of the dilemma, the Lodge conferred upon her these two degrees.

MADAME DE XAINTRAILLES

A lady who was initiated into the First Degree of Masonry by a French Lodge, under circumstances which are difficult to justify. She was the wife of a French General, who had donned masculine attire and attained great fame in military service. Waiting to receive the Adoptive Rite, she was given the unusual honor of receiving the Entered Apprentice Degree in a regular Lodge.

PAMINA

A character in an opera written by Mozart, a Freemason, the last year of his life in 1791, The Magic Flute. Written two years after the French revolution, a time when Masonry was under attack by the Catholic church. It required great courage and conviction for Mozart to present a work in which the ideas of equality and fraternity were so clearly expressed, even though disguised in a fairy story, and which depicted Masonry through the 33rd Degree. Mozart went farther than his Masonic Brothers of that day, and even of today, by extending the principles of liberty, equality, and fraternity so as to embrace the whole of humanity, women as well as men. In The Magic Flute Pamina is admitted to the company of the enlightened on equal terms with Tamino. Goethe, himself a Freemason, said “That the majority of spectators will enjoy it, the initiated will understand its higher meaning.” The opera is full of Masonic symbolism, verbal, visual and musical. The spoken dialogue is often directly taken from Masonic ceremonies.

Now the truth has been spoken, and you know it,

WASHINGTON - A GRAND MASTER?

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

Visitors to the George Washington Masonic National Memorial, from all over the United States continue to say and believe that George Washington was the first Grand Master of Virginia. Strange as it may seem, it is very difficult to convince these Masons without hurting their feelings. Thus through necessity I was determined to find out how that story got started.

Virginia was the first of the Colonial States to form their own Grand Lodge. To begin the search it was necessary to go to the Proceedings of the establishment of the Grand Lodge of Virginia, to see just what happened. I therefore take the following quotes and material from the minutes of Williamsburg Lodge, and the letters and proceedings of those early meetings.

> "Convention assembled in Williamsburg Lodge hall on June 23, 1777, (with officers from Blandford Lodge; Kilwinning Port Royal Cross Lodge; Williamsburg Lodge; Cabin Point Royal Arch Lodge, and Fredericksburg Lodge.

With a quick scan of the minutes, I arrived at the point where James Kemp, read into the minutes the following. "I have set forth the events leading to and transpiring in our convention to date. As the death of our Grand Master Peyton Randolph created a vacancy, and the reason for this convention, I would read from the minutes of Williamsburg Lodge, so that all may know of the events of his passing. "Peyton Randolph 1721-1775

> "Acknowledged and referred to as Grand Master on the Treasurers book of the Lodge held in Crown Tavern in 1762, Peyton was the first Master of Crown Tavern Lodge under the new English Charter of 1773 (Minutes of 1774 - referred to Peyton as Provincial Grand Master of Va.) At the death of our Provincial Grand Master Peyton Randolph Oct. 22, 1775 while attending the Continental Congress held in Philadelphia, the office of Grand Master became vacant. Due to strong feelings of resentment against the crown no Provincial Grand Master was requested …"

At this point we read from the minutes of Williamsburg Lodge, Dec. 3, 1776. William Waddell W.M. presiding. "…On a motion made; Resolved that the Master of this Lodge be directed to write to all the regular Lodges in the state, requesting their attendance by their deputies at this Lodge in order to choose a Grand Master for the State of Virginia, on the first day of next assembled.

William Waddell, W.M."

> "Letters were written to Norfolk (Royal Exchange) Port Royal Blandford Fredericksburg St. Tammany Botetourt Cabin Point Royal Arch Yorktown "requesting they send deputies to a convention to be held in Williamsburg Lodge on Tuesday the 6th day of May 1777." "for the express purpose of choosing a Grand Master for the State of Virginia."

At this point I skip to the meeting held June 23, 1777, as this was the first mention of George Washington as Grand Master. "The convention was unanimously in favor of dispatching letters to each of the several Lodges in Virginia requesting each Lodge to consider the name of the proper person to be elected to the office of Grand Master, and in order to give dispatch to this business, this convention beg leave to recommend to their constituents and to the members of all other Lodges in this state, His excellency General George Washington as the proper person to fill the office of Grand Master of the same, and to whom the charter of appointment aforementioned be made. But should the Lodge prefer any other person to this office, it is recommended that the respective Lodge do elect some other person and notify the same to the Williamsburg Lodge. But in case such an appointment is not made by the first day of June next, then the convention are unanimously of the opinion that the several Lodges of this state should proceed to elect such Grand Master."

October 13th 1778

Besides the election of a Grand Master, It must be remembered that during all these sessions the good Brothers were also forming their Grand Lodge of Virginia. I found it very interesting to see the arguments pro and con on the proper way to constitute a Grand Lodge. They finally adopted the same system used by those who formed the Grand Lodge of England, after all, they had formed with only four Lodges, while Virginia had eight Lodges.

But let us return to the subject of a Grand Master. Once more I quote from the minutes of Oct. 13, 1778 held in Williamsburg Lodge.

"Brothers at the last meeting of the convention it was agreed that letters be written to all the Lodges requesting them to submit names for the office of Grand Master, none were received. Also it was suggested the name of General George Washington be considered."

"As you may remember, those of you who were at our last meeting, held June 23, 1777, General Washington's name was submitted for consideration as Grand Master, Following the meeting a committee was appointed to approach the General and offer him the nomination. I have here the Committee Report."

"Your Committee awaited upon General George Washington as directed, and presented the dispatches prepared by the committee, extending the nomination to the office of Grand Master of Masons in Virginia.

"General Washington was most gracious in receiving us into his busy schedule, and expressed pleasant surprise at being offered so honorable and distinguished a position.

"However on reflection, the General felt unable to accept the honor. His first reason being, he felt unqualified for the office as he had never served as Master of a Lodge, his second reason being the pressures and obligations as General of the Continental Army had to take precedence over all other duties, and he would be unable to fulfill the obligations of Grand Master.

"The General was so sincere and appeared so tired and burdened with the weight of responsibility to the Army and his country. We were ashamed to press the nomination upon him.

"We can only add to the report; We have lost a most valuable Candidate for Grand Master, yet our Country has a leadership of a most gallant and courageous General."

"The chair then requested a name in nomination for the office of Grand Master?"

William Waddill responded "May I place the name of Rt. Worshipful John Blair into nomination? He is a Past Master of Williamsburg Lodge. A most able Brother to serve the Craft." (Blair was also the Governor of Virginia.)

Everyone stood in agreement, and John Blair was elected First Grand Master of Masons in Virginia.

Now my Brothers that is what happened. So why do so many Masons believe and insist that Washington was the first Grand Master?

I now believe I have finally discovered the answer. Oddly the Jewel worn by all the Grand Masters of Virginia was designed and partially engraved before they found out that George Washington had declined the appointment, after which additional engraving was added. The following is what is engraved upon the back of the Grand Master's Jewel.

Original Jewel made in 1778 to be worn by GEORGE WASHINGTON as first Grand Master of Masons in Virginia He declined the offer being in command of the Army It was therefore first worn by Gov. John Blair who was the first Grand Master

During the last 200 years every Grand Master of Virginia has been very proud of the Jewel and have made a habit of showing it off where ever they wore it. Turning it over for everyone to read the inscription on the back of the Jewel. Very few ever read the entire inscription. They at least read the first five lines, and that is what they believe and tell others. Yes, there are those who may read the entire inscription, but George Washington as first Grand Master? They may know it is not true but they want to believe it. So as long as our Grand Masters continue to display the back of the Jewel, without explanation, we will never eradicate the story that George Washington was a Grand Master.

WOLFIE AND HIRAM AND THE GRAND MASTER'S INSPECTION

by Elliot A. Saron, MPS
The Philalethes - August 1992

The Lodge was holding a general business meeting. Every one seemed to be in a good mood. It was an air of self congratulation following the meetings in which the principal work was conferring degrees. The Lodge-sponsored events proved successful. The widow, Helen, whom the Lodge had helped out had written a "thank you" note to the Lodge in which she said how much better she's feeling and how attending the dinner dance had really picked up her spirits. And Arnold, by now, was able to walk without aid of crutches as well as drive his own car to the meeting. And as the Secretary read some of the laudatory letters, he was applauded. Then the Secretary said "Worshipful Master, I have an important communication from the Grand Master. He will visit our Lodge at our next meeting for his official inspection! "

The Lodge fell very quiet. But Dominic stood up. Solomon recognized him. He said "Worshipful Master, the Grand Master is a very important man so if he' s coming to our Lodge, we've got to treat him right. So my brother Tony and I can make him a spaghetti dinner with the same recipe that mama learned in the old country. "

Solomon said "That might be a good idea." Arthur then stood up, and after being recognized by Solomon, offered to provide veal for veal scaloppini. Lou, who was a greengrocer, offered to provide the mushrooms, peppers and tomatoes for the spaghetti and scaloppini. The Treasurer asked if this was all to be "donated." Solomon banged the gavel and said that the Lodge can and should reimburse these Brothers who are extending themselves. He also pointed out how often Lou donated fruit baskets as raffle prizes at picnics so that the proceeds could be given to charity. Solomon then asked John, a Past Master skilled in managing dinners, picnics and entertainment programs, to coordinate the "entertainment" of the Grand Master and the Craft.

Bill, a Senior Past Master and Ritual Instructor, then stood up and after being recognized by Solomon, pointed out that although "belly Masonry" is a pleasant accouterment, the "bottom line" is the Ritual. He further pointed out that the Lodge works by virtue of a charter issued by the Grand Lodge which authorizes it to confer degrees, and that since the Grand Master was visiting the Lodge not only to inspect the Lodge's books

and minutes, but to see if the Lodge can do the Ritual Work with the proficiency Grand Lodge requires. Finally, he strongly recommended that the Lodge schedule at least two rehearsals to ensure proficiency of the officers. Wolfie stood on his hind legs to signify his approval. It gave him another opportunity to show Hiram that he was proficient in the Work! Solomon agreed with Bill and Wolfie and requested Bill to schedule the rehearsals and, at the collation after the meeting, to make the Work assignments. The collation wasn't the usual noisy celebration it usually was when Bill went around writing down the names of the officers and the work each was to deliver. Wolfie went around the room with Bill to see who was doing what, particularly what Hiram was to be doing. Although he did manage to keep the meaty bone Arthur gave him in his mouth as he walked around. Finally the Brethren began to leave the Temple to return to their homes.

On arriving home, they found Marian sitting in the den watching television. She looked at them and said "Why are you boys so serious? Anything wrong?" Hiram then told her what was going on at the next meeting. She then suggested that he take Wolfie out for a walk and start practicing his work so that he wouldn't disgrace his Lodge nor make a fool of himself in front of the Grand Master. Out they went and Wolfie made sure that Hiram was really proficient. And so every day, Wolfie looked forward to the many walks with Hiram and, of course, teaching Hiram the Ritual Work.

The day of the meeting soon arrived. Hiram was nervous. Wolfie, however, was confident that everything would turn out all right and that the Grand Master would be pleased. Before they left, Marian told Hiram to calm down and relax, listen to Wolfie, and don't make things any worse. Wolfie and Hiram arrived at the Temple in time for the dinner Dominic and Tony had prepared. Arthur and Lou were there already. Henry the baker provided the bread and baked a great big cheesecake, one of Wolfie's favorites. When Arthur gave Wolfie the great big meaty bone, Wolfie also sauntered over to Tony who put down a little dish with some spaghetti in it. Wolfie then knew everything would be all right. Solomon was a bit nervous too. When the Grand Master arrived accompanied by the Grand Marshal and the Senior Grand Deacon, Solomon jumped right up to greet him and he announced "Brethren… the Grand Master. " All stood up including Wolfie who stood on his hind legs out of respect to the Grand

Master. The Grand Master shook a few hands and Wolfie ran right up to him and the Grand Master was delighted to see his old pal Wolfie who jumped up and gave him a big kiss. Solomon then ushered the Grand Master and his retinue to seats of honor at the dinner table. “Smells good” the Grand Master exclaimed. John saw to it that the Grand Master and his party were served immediately. He then tasted the spaghetti and asked Solomon if they had a restaurant cater this meal. Solomon told the Grand Master about Dominic and Tony; and about Arthur, Lou, and Henry. Said the Grand Master “That’s real teamwork, just what Masonry is about. “ John then approached the Grand Master and told him that Dominic and Tony prepared a special package for him to take home to his wife, Margie. “Boy, I can see where this Lodge is really on the ball” he exclaimed. He asked if perhaps there were doggy bags for the other Brethren too and John answered that Dominic and Tony came from large families and there was plenty more where that came from.

Solomon and Bill asked the Grand Master if they could be excused from the dinner table. He nodded, and they and the Officers went up to the Lodge room to open the Lodge. Soon the moment came. There was an alarm at the door and the Junior Deacon announced the Grand Marshal. He entered the Lodge, saluted the Master, traveled to the East, raised the Lodge, and announced that the Grand Master was about to enter.

The Grand Master then entered, Solomon removed his top-hat, the Grand Master saluted and traveled to the East where he was given Grand Honors. The Grand Marshal handed the gavel to the Grand Master who in turn returned to Solomon with the instruction that he seat the Lodge and commence the Work. Wolfie all this time stood respectfully as the Grand Master made his entry.

The Ritual Work was delivered. When it concluded, Solomon said “Brethren, the Grand Master. “ He was given a standing ovation by the Craft and Wolfie stood on his hind legs wagging his tail!

The Grand Master began his speech. He said “Worshipful Master” and Solomon rose respectfully and sat down. He continued: “Brethren, it is indeed my pleasure to be in this Lodge. Your Ritual Work was letter perfect. “ The Brethren cheered, the Grand Master smiled, but Bill the Senior Past Master frowned and started a fake cough. The Grand Master looked at Bill and said “Bill” and Bill stood up. The Grand Master continued “If there were any mistakes, I didn’t catch them. Or as that song goes

‘then again, too few to mention. ‘ I wish all the Lodges in this State do Work the way you do it. Then my job would be a lot easier. Ritual Work is very important. It’s the way we make good men into better men through Masonry. If it weren’t for the Ritual, none of us would be sitting here… None of us would have visited the sick people in the hospital, none of us would have helped George’ s widow, Helen, and none of us would’ve rallied to support Arnold when he had the accident. And it is the Ritual which binds men of every country sect and opinion together to work for common good as we did in the big parade to raise money for charity.

As Grand Master, I’m sure you know I’ve had to make some very agonizing decisions in two Lodges in this State. Coincidentally, not only were these Lodges unable to deliver the Work, but they are also unable to sponsor a social event such as a dinner dance. Their meetings, though sparsely attended, often degenerate into second-rate ‘group-therapy’ sessions in which the few who are present have nothing better to do but prattle on about personal and family business better left discussed outside the Lodge. And all too often these Lodge meetings also degenerate into protracted petty squabbling over such matters as whether or not the Lodge can afford collation and if so should they serve hamburgers and French fries or stick with cake and coffee. I didn’t really enjoy sitting through a 30 minute debate on how the parking lot should be paved! Worse yet was when they received a request from a widow for assistance and behaved like they were to start another debate on paving the parking lot. But neither you nor I should be expected to permit or suffer a deterioration of our standards, no less a departure from our established landmarks. Should that, hopefully never, happen, we wouldn’t be able to claim for ourselves the great rank and title of Free & Accepted Masons. We’d just be another second-rate social club. Whether or not we realize it, everything we do emanates from the Ritual. You show me a Lodge that does good Ritual Work, I’ll show you a Lodge that looks after its widows as you did with Helen, a Lodge that gets together to visit the sick people in the community hospital. You know many community activist people here told me that your Lodge’s participation was the greatest of all the local organizations. That says something for Freemasonry and every other man who dons the apron. And I heard the story of how Aubrey had to ‘kick’ a few of you out of Arnold’s hospital room while he was recovering from the injuries sustained in the accident at the construction site. Yet I’m happier that there were too many of you there than too few. And your Lodge gave me the most support of any Lodge at the big parade. It starts with the Ritual

because that is a formal bonding of Brother to Brother. I know a few of you accuse Bill of 'cracking the whip' with you at rehearsals. But the results are very much in evidence. Your effort and dedication, starting with attendance at rehearsals are very much in evidence too…And finally, the dinner you served this evening was an outstanding example of Brethren pulling together. Two provided the pasta and cooked the spaghetti, another Brother provided the veal, another the vegetables, and another the bread and the cheesecake. "I'm looking forward to afterwards. " At this point the Grand Master was interrupted by a thunderous ovation. Solomon had to bang the gavel real hard to call the Lodge to order. The Grand Master continued: "Your support and concurrence is indeed gratifying, particularly when I mentioned cheesecake at the collation." This engendered a few "yuk-yuks" from the sidelines. And he then said "I charge each and every one of you to keep up your good work, keep up your dedication, and maintain your standards. In that light, it now becomes my duty to ask your Worshipful Master to rise." Solomon then rose. The Grand Master then pulled out a certificate with the inscription "Lodge of the Year" on it and presented it to Solomon the Master. He then asked Solomon if he had anything to say. Solomon responded that he "Was proud to be Master of his Lodge and considered himself fortunate to have such fine Officers and Brethren who put aside their piques, quarrels and prejudices to work together…and in the final analysis, all of us enjoy it. " The Grand Master said to Solomon, "Worshipful Master, well said and you do indeed have every right to be proud of your entire Lodge. " But that was not all. The Grand Master hadn't had all of his final say yet. He then said

> "This Lodge will be pleased to learn that the Mason of the Year award recipient is also a member of this Lodge. He was active when you visited the sick people in the community hospital. He participated in the big parade. He served on the committee to investigate what assistance and support Helen needed, he not only was instrumental in finding Arnold under the wreckage at the construction site after his accident… "

By now the entire Lodge started cheering since they all figured out who he was talking about. The Grand Master let them cheer for a few minutes and as the Lodge respectfully quieted down, the Grand Master went further and said "I know that Hiram doesn't need Bill to 'crack the whip" with him in learning his Work, indeed our honoree keeps him on a

short leash. By now every man in the Lodge was sure who was talking about whom and was on his feet. Seeing this the Grand Master came right to the point and ordered “Right Worshipful Brother Grand Marshal, escort Wolfie to the East and you Right Worshipful Brother Senior Grand Deacon, escort Wolfie’s friend Hiram to the East too. “ And so it was ordered and so it was done. The Grand Master approached Wolfie from the East and presented his right hand in token of friendship and Brotherly love and Wolfie extended his paw as he stood erect with his tail wagging. He shook Hiram’s hand too. Then he presented Wolfie with his Mason of the Year jewel as the Lodge accorded Wolfie a standing ovation. The Grand Master ordered Wolfie seated in a place of honor in the Lodge, right up in the East and to have Wolfie seated next to him at the collation too.

Now all of you can figure out what happened at the collation. Not only did Wolfie manage all that was available to him with great aplomb, but the Grand Master had a couple of “doggy bags” to bring home to Margie!

WRITING A PAPER … OR …I DON'T BELIEVE I CAN DO IT

by Robert E. Juthner, PDDGM
[source unknown] - November 1982

Many a Brother, asked by his Worshipful Master to prepare a paper for presentation to his Lodge, has been beard to say: "I don't believe I can do it."

Such was the case with the writer of this paper, primarily because of the short notice given to him. It must be admitted, however, that he was given the freedom of choosing his own subject; a consideration which may be important to some while others would prefer guidance as to the choice of a topic. This is the background for the title of this paper and, because it was not meant to be a research paper but rather an informal talk, it is written in the first person:-

Why did I start out saying that I couldn't do it? Because it's true and because I want to point out to anyone accepting a Masonic speaking assignment that he should insist on two basic ingredients for a successful paper: firstly, sufficient lead time; secondly, the choice of topic.

The reasons should be self-evident but I will spell them out just the same: one needs time, lots of time, to search out properly and thoroughly the sources upon which to build his paper. Also, as is well known in this circle, I do not believe in resting my case on one source alone because of the danger that it may coincide with my own pet theory. Instead, I will try to unearth all the sources I can locate and include in my work those that are diametrically opposed to that favorite idea I have been holding. Only this way can I lay claim on having done honest research work. In comparison, writing the paper itself takes much less time and effort.

The other ingredient I had mentioned was the liberty of choosing my own topic. I don't mean that I have to feel constrained if the Worshipful Master, or the chairman responsible for research and education, asks me to talk on a certain subject. He might just do this because he knows that I know about that subject a little more than I know about anything else. That in itself does not mean very much, but it does indicate my sponsor's confidence in me. I may not be the greatest philosopher since Plato, nor the greatest orator since Cicero, but the knowledge that others think enough of me to call on me to address my Brethren will give me sufficient self-

confidence to proceed with the task. If this is the first time that I am called on for such a contribution, I will be eternally grateful for being allowed the choice of topic. Instinctively I will turn to something that interests me. Something that has caught my attention, maybe puzzled me; a question in my mind that, so far, has not found its answer. It could very well be that I won't find the answer neither, but that does not matter as long as I make the effort to find it. And something I am bound to find. Let me not be worried about how profound my answers or findings will be, let the chips fall where they may, just record the results of the researches and report them.

It seems to me that it goes without saying that any material presented in a Masonic Lodge be of a truly Masonic character. We can hear about golfing feats, Gray Cup greatness, the latest on open-heart surgery or the travelogue to end all travelogues in much better qualified forums, In our Masonic Lodges, whether at labor or at refreshment, we want to bear about what makes our Craft tick. There is so much there that in a Mason's life there be no room for repetition!

There are a number of broad areas that can be tapped, and matters dealing with our ritual are only one of them, and probably not the one of foremost interest since the ritual ought to be adequately covered during normal Lodge work. Nevertheless, some of the more enigmatic passages of the ritual may well lend themselves to further scrutiny and elaboration. Another broad area that immediately comes to mind is history: various facts about the origins of the Order, its precursors, its development abroad as well as closer to home, our ups and downs including the various persecutions of Freemasonry, and so on, Our younger members may benefit from talks on the organization of our own Grand Lodge and comparisons with other Grand Jurisdictions. There might be a few eye openers in the latter topic which will show us that no man is an island. (We are prone to think that our version of Freemasonry is also everybody else's … not so!)

Masonic jurisprudence can offer fascinating disclosures, disclosures - not because our Masonic laws had been hidden from us but because we had not bothered heretofore to acquaint ourselves with them. And so the list goes on. Take, for example, the Social Sciences, primarily sociology and psychology: how they relate to Freemasonry and the working of her members. In this area we can find material of immediate interest to our members, to fill more volumes than we may hope to digest.

At the pinnacle of these broad areas to be researched, and to be presented to Masonic meetings, I believe, we should find philosophy. By definition philosophy treats of the true, the good and the beautiful. Philosophy deals with moral wisdom and ethics, very much the concern of the Freemason. As a branch of learning it investigates the ultimate nature of existence and of knowledge. If all this sounds forbidding, then let us try on another definition, that of "philosophizing," and we will immediately feel at home: when we search into the reason and nature of things, when we try to understand and to explain things, then we philosophize. Everybody does that!

Our Masonic ritual is in its very essence philosophical in nature with much of it concealed within enigmatic parables and expressions so that he who is satisfied with the exoteric or superficial aspects does not even find out what it is all about while he who digs deeper into the esoteric meaning and interpretation of our system of thought will feel that much more rewarded. I have no statistical proof but I would venture the guess that a majority of those who do not penetrate the surface make up the ranks of the disillusioned and the absent, while most of those who form the backbone of the Order are among the diggers. (I recognize that there are exceptions to both rules.)

If you or I take an interest in a specific topic of concern to Masons, and start digging, we first enrich ourselves. Then, when we present our findings to our Brethren, we enrich them, and be it only in a small way. Really, we should feel obligated to do this, obligated towards ourselves, because if we don't even try to uplift ourselves, and in the process the Brethren around us, then, in the words of our York Rite ritual, we have "spent our strength for naught."

I have now talked for ten minutes and I still have not erased the sub-title of this paper, "I DON'T BELIEVE I CAN DO IT."

But, maybe, I CAN, after all. All I have to know, once I have decided on my topic, is where to turn to for source material, Most of the time this will mean books. (Masonic papers based on polls, interviews and other such research techniques are rare.) Where do we find the books? Now, many of us are in the habit of making a few book purchases at the annual Banff Spring Workshops. Most of these stalwart books are worth having and perusing; some can serve as door stoppers at best. This remark is intended to warn you and to urge you to discriminate. Still, what you have

already acquired as your Masonic library may not fill the need. Does your own Lodge have a stock of books? If not, you know of course that there is a Grand Lodge lending library, with numerous titles on the shelves. I am certain it is badly underused. Change that, borrow books! You can get the catalogue from the Grand Secretary's office, and you can borrow in person or by mail. If you're still searching, know that there are unbelievably many books dealing with Masonic interests in the public libraries of our cities and in our university libraries. (If you are still groping for more, try the Vatican Library in Rome; none other in the world has as many books on Freemasonry!) Which leads me to an important point: do not shy away from sources hostile to Freemasonry. As I have already indicated earlier, don't ignore what may contradict your favorite theory. Weigh one against the other and, maybe, your pet will win, maybe it won't. Just be honest in reporting your findings.

While we are on the subject of books, or of written material of any nature, use quotes by all means (this is seldom forbidden), but don't forget to give credit to the source! Don't plagiarize, don't make statements sound as if they were your own; the applause you earn at the end of your presentation should then sound rather hollow to you. You don't need to stoop that low. On the contrary, it will show that you have done your homework when you cite authors whose works you have studied. But don't overdo it. Sometimes university students were known to beef up their bibliographies with an array of impressive names and titles, but any experienced professor could readily see through such sham.

The major encyclopedias, such as the Britannica, are valuable sources and easy to use because their indices will lead to pertinent articles. Many other publications of non-Masonic origin may yield valuable information. The approach then, is one of extracting paragraphs from a number of books or magazines, of comparing, and of sifting: that is the process of selection and rejection based on the appropriateness of the contents, and not on whether you like them or not! Then you will arrive at a manageable amount of literature to back up your paper, and from here on in, as I have already stated, the rest is easy: you are now ready to write…

Moreover, you will be justified to say: "I CAN DO IT!"

WHERE ARE WE NOW?
by Cabell F. Cobbs, MPS
The Philalethes - April 1994

PART I

Some thirty-odd years ago, it became apparent to the various Grand Lodges in the United States that their membership had begun to decline. As the years passed, losses in Masonic membership accelerated and now exceed 57.8% of our 1960 strength. Masonic leaders began almost immediately to cast about for remedies to the drain on their strength, future financial resources, and, indeed, what a few doom-sayers claimed was the foreseeable end to our Craft.

Appendant bodies early awoke to the dangers inherent in these losses and began to exert not always subtle pressures on the Craft Grand Lodges to make changes in Masonic practices and procedures, which various exponents claimed would produce a turnaround in these digressing statistics. On December 17, 1987, a committee report delivered by Illustrious John D. Blankinship, 33°, to the Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction, recommended the appointment of a Masonic Task Force to include representatives of the Northern and Southern Jurisdictions, the Shrine, and of "some progressive-minded Grand Lodges" to conduct a self-analysis of Masonry for the purpose of diagnosing "the ailment and [suggesting] a cure."

The Shrine leadership took even more drastic steps. It amended its by-laws to provide that a sentence to be expelled from C raft Lodge would not be final with respect to the Shrine member if he appealed to the Imperial Council and the appeal was sustained. 2

The Imperial Potentate hoped the amendment would lead the Grand Lodges "to respect the needs of other and …a refusal to just sit still on the right track of past successes. "

In addition, chiefly because of membership losses and friction with several Grand Lodges over the application of various Masonic laws to Shrine behavior, the Imperial leadership has unsuccessfully sought to end the requirement of Masonic membership as a prerequisite to election to the organization.

In part because of these pressures, various measures have been adopted over the years by which it is hoped to attract new members, to

reduce our losses by demit and non-payment of dues, and generally to improve attendance at the Symbolic Lodges. These steps range from placing Masonic Lodge identification signs at city limits, encouragement to improve the physical appearance of the Lodge hall, better officer training and Masonic education, to elimination or shortening of catechism memory work, publication of public information pamphlets and videotapes, taking steps against racism, institution of community service programs, presentation of awards to non-Masons for public service, permitting solicitation, and many other related actions. One Grand Lodge has even, for two successive years, conferred Blue Lodge degrees on exemplars only, with large numbers of candidates being mere spectators, as is the practice in the Scottish Rite. Thus all three degrees are conferred in one day! 4 Another jurisdiction has by dispensation permitted conferral of degrees on classes of candidates on a more limited basis. 5

The institution of radical changes as a reaction to membership losses was early foretold by the late Dwight L. Smith, Past Grand Master and Grand Secretary of Indiana, in a series of articles published in The Indiana Freemason in 1962. Republished in 1963, and since reprinted on numerous occasions, Most Worshipful Brother Smith pointed to the need to remember who and what we are in attempting to confront the problems we faced. 6 His work was entitled “Whither are we traveling?” Thirty years later, Brother Smith’s thoughtful query leads me to ask: Where are we now?

A number of jurisdictions having made extensive changes, many of them in traditional Masonic practices it behooves us first to examine the results after these many years have passed. 7 What have they done for Freemasonry and what have they done to Freemasonry?

A MASONIC QUESTIONNAIRE

A questionnaire was prepared and sent out through the Grand Lodge of Virginia to each Grand Jurisdiction in the United States regarding the steps which each had taken to attract new members, to retain old members, and to improve attendance. Sixty-six percent responded. 8 Of those answering,

9 %	had eliminated memorization of catechisms;
3%	had eliminated part of the catechetic memory work;
12%	use written monitors in degree work;

57.5%	published an informational pamphlet for the public;
36.3%	instituted community service programs;
30.3%	began making community service awards to profanes,
54.5%	commenced “Bring a Friend” Nights;
69.6%	hold Open House;
7.2%	permit some form of solicitation, 9
6%	have abbreviated degree work,
30.3%	advise candidates that the penalties in the obligations are symbolic;
9%	have adopted programs to attract members in the nature of Pennsylvania’s Solomon II;
21.2 %	post Lodge signs at the city limits;
54.5%	have urged Lodges to renovate Lodge halls;
3%	have abolished investigation of petitions;
12.1%	require more than one black ball to reject a candidate;
9%	permit a negative ballot to be appealed to the Grand Master and set aside, if the rejection was on the grounds of race, creed, or color, or for reasons other than moral fitness, and
15%	have adopted other measures designed to improve membership attraction and attention.
63.6%	adhere to the Preston-Webb-Cross adaptations of the English Ritual in the traditional sense.

The bottom line is, in not a single case was membership improved!

In 1960, our strength in the United States stood at 4,099,925; at the end of 1992 it was 2,372,042, a figure below any since 1920! Even in 1935, in the depths of the Great Depression, our membership was 2,661,942.10 These statistics are depressing indeed, but the late Dwight Smith so many years ago told us that neither gimmicks nor “prescriptions of the Masonic Medicine Men” would ever solve our problem. 11 The Masonic Task Force

We cannot, however, as either Masons or men merely throw up our hands and say “Nothing is working right. Let’s just give up. “ We

should recognize our faulty thinking and take a good look at the world around us. The Masonic Task Force formed by the Scottish Rite and Shrine a number of years ago has attempted to do so. I suggest, however, that its sponsors' preoccupation with numbers and making the Craft attractive to busy modern man has, sometimes, with the best of intentions, been allowed to lead it astray.

The most valuable work of the Task Force has been in the professional surveys regarding Freemasonry. The first dealt with the attitudes of non-Masons toward joining organizations such as ours. The second dealt with the attitude of Masons themselves toward the Fraternity. 12

The poll of Masons established that 87 % of those who are now Masons were satisfied with the Fraternity. Most of their complaints are probably familiar to you-poor attendance, not enough young members, too much emphasis on ritual, and so on. Significantly, 94% felt the most important reason for being a Mason was that it gave meaning and perspective to life, and 92% believed it provided moral and ethical development.

Maybe we are doing a good job after all!

The survey of non-Masons demonstrated no real antipathy toward the Craft, but established three notable facts.

First, only 2 % of the male population is definitely interested in Freemasonry; secondly, 85% of American males do not belong to any organization; and finally, only 25% know anything about us. 13 For the optimists among you, an additional 22. 2 % indicated they might be interested in joining. 14

The survey concluded there was an "available market" for Freemasonry, consisting of 16 million males over the age of 21, which is constantly being renewed. At the same time, it found that there were valid societal reasons why membership has declined in the Craft, that potential members have "well-defined expectations and conditions for joining, "and some consider it "out of touch and unable to meet their needs. " Finally, "there is a segment of the male population that will be a very difficult market for Masons to penetrate." 15 These findings are not unlike the current situation of the mainline churches in this nation. In 1962; Presbyterians numbered 4,200,000. At the end of 1992, communications had declined to 2,800,00, a loss of 33%. The United

Methodist Church declined from 11,000,000 to 8,700,000 in the same period. The five other mainline churches similarly lost members. We can take small comfort from the fact that the fundamentalist churches have burgeoned, in view of their general attitude toward our Fraternity, nor can we find much hope in the fact that, more and more, young people turn to a New Age sort of "church, " in which one finds little traditional Christianity, but hundreds of recovery and other special interest programs which have attracted youthful attention. 16

There is something terribly familiar about Kenneth L. Woodward's conclusion in a recent Newsweek article on the major denominations ' future:

Mainline Protestants were bred for bigger things. For more than a century, these seven denominations helped define America and its values. Now they are struggling to define themselves in a world where adjectives like "Methodist" or "Presbyterian" no longer mean anything to most Americans. 17 One might also say the word "Masons" no longer means much to this generation.

It would appear we all have missed the basic reason for the decline in our membership, even as did our religious brethren in seeking to meet the similar challenge thrust upon them.

The Masonic Task Force survey points to the real cause of our woes. First, it makes it clear it will be difficult to penetrate a segment of the potential market; secondly, that there are valid societal reasons for the decline of our membership; and, finally that programs of renewal which do not address the real needs of the American male will not meet with much success.

Characteristics of the Current Generation

The current generation and their children are a product of the rebellious Sixties, and many of the values they hold are at odds with both organized religion and related institutions. They have grown up in a age of prosperity, totally immersed in home entertainment and bombarded with instant gratification. With a divorce rate in excess of 50%, related without discipline or respect for law, these rebels of yesterday have become the fathers and young men of today.

It is not accidental that many of our high schools are surrounded with high fences, with armed guards patrolling the halls. It is a product of

this new society in which we perforce must live. They and their children attended there. Many of these young men are obsessed with the idea of business success and financial security. By and large, they appear to be interested more in materialism than in matters of reflective philosophy. Self-gratification rather than self-discipline characterizes them. They grew up with both parents working and generally reared themselves. They have only about five hours per month to devote to an outside organization, and it is likely to be career-oriented. 18

Speaking in marketing terms, our product seems unsuited for the apparent needs of the American male under forty.

Forty-two percent remain religious dropouts. About 25% have returned to the church, provided they find it to be "seeker-friendly, " i.e., offering a supermarket of counseling sessions, self-help groups, and related concepts-about everything except classical Christianity.

These churches are founded on marketing strategies, are "customer oriented, " non-denominational, and appear to be designed more for the gratification of man than the glorification of Our Lord. 19 Can we afford to abandon every principle on which our symbolic Temple is erected to cater to the desires of these new generations?

Feminism is another force with which we must reckon. Today's young wife believes not only in economic equality, but expects to be welcomed as an equal anyplace her husband may go. She has perforce become a breadwinner with her husband, either through the stress of modern economic circumstances or because she wishes an independent career. She may well object to his spending his little free time in an organization which offers little or no opportunity for her to be with him. The service clubs' maintenance of their membership depends in part upon the fact that they now accept female members. Should we lay aside our most treasured foundation stone - that of making Masons of men only - in order to cater to this new phenomenon in our culture?

Despite those who pooh-pooh this issue, television is a major influence on our life-style. Coming into its own with the development of practical color reception in the Sixties, it has become the most influential element in the modern home. Politicians, religious savants, and all major commercial interest are only too aware of its pervasive effect. Modern campaigning has abandoned the whistlestops for the television debate and the sound-bite advertisement. We have been treated to literally hours

of commercials designed to attract our attention and persuade us to buy everything from toilet paper to Cadillacs. Millions of dollars are spent on selling us, entertaining us, and informing us each day.

We have also seen the development of commercial cable television in our homes, by which we can receive, for a fee, not only our favorite programs, but also new motion pictures and major sporting events. In addition, cable television offers information and shopping services unimaginable thirty years ago. Its importance can only increase with the development of currently available technology such as fiber optic cables and the proposed "information superhighways." And we find our target male taking full advantage of its availability. He comes home from work, finds his children occupied with the tube, eats dinner, helps his wife, and finds his favorite sport, movie, or program, without having to stir from his living room. This in-house medium has largely supplanted the movie theater and other forms of entertainment. Why sit in an uncomfortable field house or stadium when you can watch your team in the comfort of your own home? It will take a lot to get this possible applicant away from his "Blockbuster Movie" or Monday Night Football. There are, therefore, enormous barriers confronting our attempts to solve our membership problems. Experience has proven that departure from conventional practices has not helped. Our piecemeal efforts at publicity are met with rejection or smothered by the ridiculous assertions of those who attack us on a religious basis. Remember, only bad news is news. Our principles are simply not geared to the desires of the present generation; nor can we, in my opinion, afford to abandon the foundation stones of our Craft to become just another meaningless organization to which all comers, regardless of sex or character, are welcomed.

PART II
LET'S TRY FREEMASONRY.

We must not now bow to pressures exerted upon the Craft by panicky leaders of other bodies and abandon the basic principles by which our Gentle Craft has been governed for so many centuries. What has sustained us well through untold centuries should not be cast aside. In that way lies our ultimate destruction as a unique moral force. We teach that Masons are linked together by an indissoluble chain of sincere affection: in many instances, a "three-fold cord that is not easily broken." That tie has its genesis in the personally shared initiatory experience.

Psychologists have long realized that the common performance of a series of ritualistic steps, formal in nature or otherwise, lays the foundation for a bonding that does not otherwise exist. It bands men together in a fashion similar to those who belong to elite military bodies such as the British Commandos, Navy Seals, United States Marines, and Army Green Berets, all of whom undergo stringent training designed to make each member function as a part, as it were, of a larger whole. In the same way, the mystery building in the three degree ceremonies builds, or should build, to a climax, in the second section of the Master's Degree when the initiate undergoes an experience that he will never forget-one which will bind him tightly to every member in his Lodge. Sitting in a bleacher seat does teach the lesson found on Third Base and beyond.

It was common participation in the initiatory experience that caused the Mohawk chieftain, Joseph Brant, during the Revolutionary War, to kick the brands from the feet of his white Masonic Brother being burned at the stake and to restore him to his companions. It is the tie between Brethren built on that individual ritualistic foundation which caused countless Brethren in the Civil War to disregard their political allegiances and to grant aid and assistance to their wounded Masonic Brethren on the enemy side. It is such a tie that led European Masons to risk their lives before and during World War II to save their persecuted Brethren. And that tie will not be built by watching an exemplar receive the degrees in an auditorium.

Certainly, we can get members that way; we can also increase our rolls by advertising in the pulp magazines as do the California Rosicrucians (AMORC). Just as softball teams, bowling alleys, and touring bus trips do not make church members into Christians, so also mass initiation does not make Masons. Adding members instead of Masons should not be our goal. Does this mean that there is nothing we can do but to sit back, and, in some vague way, hope that things will get better? Of course not. Freemasonry is simply not meant for everyone. Our phenomenal growth largely occurred in the World War II and post-World War II period. It is losses from those new highs that we are now suffering-principally, I suggest, from death. They are unlikely to be replaced until the moral pendulum inevitably begins its swing back to stable families and a renewal of interest in spirituality and morality. We are, after all is said and done, a religious institution. In short, and in Most Worshipful Dwight L. Smith's words, "Let's try Freemasonry." (20)

Remember What We Are - Freemasons

I suggest that we might start by considering what we are-Freemasons-not a religion, not a service club, not a civic organization, not something designed for "togetherness, " "bigness, " or any other of the crass aims that have been trumpeted so hard in twentieth-century America. Our mission is, as it has been for hundreds of years, to take the individual man of good character and mold him into God's pattern of morality. Thus we build our symbolic Temples in the hearts of men. We were once bound together as Brothers by a mystic tie so strong that it overcame the savage instincts of the Indian enemy and the wartime adversary. We can see that tie once more renewed and strengthened if we but give our Brethren the knowledge on which it is based.

Remembering our original purposes, let us reinstitute our social practices, with Masonic feasts being held on a quarterly basis, offering wine and other refreshments. These were eliminated by puritanical nineteenth-century legislation which paralleled similar movements in the civil sphere. We were born in taverns. Use of refreshments has proven no handicap at Philalethes assemblies or those other organizations which still have periodic dinners. They remain a common feature of British Lodge communications. The practice would go far in brightening the image of the Craft and might well include "friends" or guests; and place us once more in the mainstream of American thought. Those who do not imbibe will be free to abstain. The danger lies in excess, but that can be controlled by existing disciplinary means. (21)

PUBLIC PERCEPTION AND MASONIC IGNORANCE

There is much that can likewise be done inside the Craft and respect to public perception of our nature and practices. Our own membership and leaders are woefully ignorant of our nature and practices. Our own membership and leaders are woefully ignorant of our history, background, and indeed, the very nature of Lodge work. When questioned by a profane, they frequently don't know the answer but, rather than admit it, fall back on secrecy as a motive for not discussing the Craft. As so many of us have contended for so many years, Masonic education is the answer. It should be carried out extensively and taught to all Brethren, particularly those who are newcomers to the Craft.

Catechisms are not enough, nor are lectures and speeches. We must move with the times. Audio-visual aids are essential to any education

program. Even the showing of a simple videotape, such as The Freemasons, published by the Grand Lodge of England in 1987, will do much to inform the average Brother.

Other educational materials and resources are abundant. Research Lodges abound. The Philalethes magazine should be made available in every Lodge. Any regular Lodge can become a member of the Quatuor Coronati Correspondence Circle or the Southern California Research Lodge. Similar research organizations exist in every Grand Jurisdiction. They should follow Southern California's example and play a real role in Masonic education. At the very least, our Brethren should be taught that we are not a secret society; that the only secrets we possess are related to our ritual and modes of recognition; that we are not a religion or substitute for a religion, but believe unreservedly in the toleration of all religious faiths; and in the event someone asks them something about the Craft which they do not know, to admit it and say they'll try to find out. In short, let us set our Craft to work.

IMPROVING PUBLIC PERCEPTION

This would go far in eliminating misconceptions in and out of the Order. It should not be forgotten that the Task Force polls established that the great majority of American males know very little or nothing about Freemasonry. Neither do most Masons. To this one must add the misconceptions generated by a minority of religious fanatics who regard and teach that we are anti-Christian, if not Satanic. Here, indeed is a need for effective public education.

To achieve this objective, I believe it is necessary to organize a national public relations campaign. This will require leaders who are able to place the interests of the Craft as a whole above squabbles over jurisdiction and authority. It should be made the responsibility of an ad hoc committee under the aegis of the Conference of Grand Masters of North America. This would avoid the sometimes-parochial concerns of the appendant bodies (although they should be equally represented), and insure a truly national effort. Financing can be provided by voluntary, scaled assessment of each body, or by each agreeing to assess its members especially for this purpose. The body would function under the leadership of personnel experienced in public relations, with the objective of developing professional video and similar releases on the history, nature, and functions of the Craft, for national dissemination. (22) Provision would be made for the use of public television facilities and the purchase of necessary air

time. Museum displays might be made available on the local level to demonstrate our role in American history. (23)

In addition, Grand Lodges would agree to buy additional commercial advertising space on local stations and in local newspapers for the purpose of spreading the Masonic story and combating the false image many have of our Craft.

Understandably, this campaign will be expensive but, again, the media are the message. Our enemies are aware of this and make use of their resources to denigrate us wherever possible. Lacking such an effort on our part, I see little hope of publishing our real. story to the American public or to stabilizing our losses. (24)

FEMINISM, RACISM, AND OTHER PROBLEMS.

We can likewise attempt to address the problems created by the role of the female partner in modern society by the institution and practice of Ladies' Nights at which a social hour and dinner might be followed by dancing or other entertainment suitable to the community or area in which the Lodge is located. If we practice "togetherness" wherever we can within the limits of our present institution, and explain the historic reasons for our tradition, we will go far in eliminating the antipathy which many wives might otherwise feel toward our all-male organization. Of course, we will not satisfy every woman, but Freemasonry will never satisfy everyone, nor can it do so.

We must face up to the problem of racism in many of our Grand Jurisdictions. Not only is a black petitioner likely to be rejected in many states, but the black organization comparable to our Craft-Prince Hall Masonry-is recognized by only a handful of Grand Lodges, although its history, its antecedents, and practices establish the regularity of its Freemasonry beyond question. Every sort of attack is leveled in an attempt to degrade these fine Masonic bodies but, in the end it comes down to a question of race.

Admittedly, there is likewise opposition on the black side of Masonry to such recognition, but no one has ever claimed that racism is restricted to whites. The practice is not only inconsistent with our teachings of Brotherly Love, (25) but with the indisputable fact that our prospective petitioners have been reared in an integrated society and have many black friends and companions. Moreover, these young men are not impressed by hypocrisy.

There are many similar measures which might be adopted to improve our public image and expectations for the future. Grand Lodges should not only suggest cleanup and fix-up of Masonic halls, but should insist that it be done or the charter surrendered. Masonry must quit stumbling along with an inadequate financial structure. Dues and degree fees should be increased to a level commensurate with the value of the work we do. There should be a return to formal Grand Lodge and Lodge charity funds to replace the current “pass the hat philosophy. “ Nothing earns us more good will than the knowledge that we will never ever fail to sustain a Brother overtaken by calamity.

CONCLUSION

Above all, we need leadership-the election in every jurisdiction of real leaders who are willing to put the interests of the Craft ahead of all else, and to subordinate the interests of their own jurisdiction to that of the Craft as a whole. The time is long since past when we can elect as Grand Masters the good ole boys who have served long but done little. We must, above all else, recognize our plight is national; our weakness is too often in our provincialism and fear of national bodies. If we can but lay aside these strictures on our actions, we can go far in promoting a true view of the Craft.

Other ideas will easily occur to far more fertile minds than mine, but my professional experience and my Masonic life have taught me one valuable consideration: It is the perception rather than the fact which commonly governs public support. It is most important, therefore that we see to it that the public perception of our Craft is in fact a realistic impression.

Where are we now? About as before. Still losing; the new wrinkles are not working. But we can do something about it, if we have the determination to take national action to let the public know the magnificent story of our Craft. We can start, in Brother Smith’s words, the practice of Freemasonry - standing by the age-old precepts that have served us well and reinstituting social customs common in Freemasonry everywhere else in the world.

Wouldn’t it be nice for everyone to know what a Mason really is? Wouldn’t it be nice to enjoy your wife’s company at frequent Masonic functions all over your state? Wouldn’t it be great to see our gentle Craft once more become the respected and influential body it should be?

All of these things and more-can, and will become fact-my Brethren, if we but have the will - if we but have the will.

FOOTNOTES

1. "Report of the Committee on the State of the Order and Unfinished Business, " The New Age, January, 1988, 34 et seq. Apparently the Committee's motivation to recommend the appointment of an "independent" task force was the belief the "Symbolic Lodges have become hamstrung by slogans such as the fetish about ' ancient landmarks ' and by self-destructive laws, such as their prohibition against innovation in the body of Masonry'.which are almost universally interpreted as requirements that its teachings and teaching methods must remain frozen in the 18th century." Ibid, 36.
2. Russell H. Anthony; "Proposition 5, A Step Back to the Future" Knight Templar, February, 1988. Brother Anthony relates the history of the amendment because of an "unwillingness to amicably existing differences in a friendly, cordial and proper discourse. " These differences appear to have been violations of Masonic laws regarding alcohol and fund raising which the Shrine regards as outdated.
3. [The manuscript has no note 3]
4. The Voice of Freemasonry, An Official Publication of the Grand Lodge of the District of Columbia, 10, No. 2 (Fall, 1993), 12, announcing such a class for the evening of November 5 and the following day, November 6, 1993. On the following weekend, the York Rite Bodies offered all the York Rite Degrees in a similar manner, and, on November 20, Scottish Rite Degrees were offered to this same class. Those who petitioned the Shrine were then invited to Almas Temple for the Fall Ceremonial. The liberals in appendant bodies cannot argue with the procedures followed in this Grand Jurisdiction!
5. According to information circulated to the various Grand Lodge by Imperial Potentate Tony Bukey of the Shrine, and confirmed in part telephonically by a Past Grand Master of that jurisdiction, the Grand Master of Kansas authorized such classes in various Lodges at their request, involving both those who had been laggard in completing individual degree work and new candidates as well.

6. Dwight L. Smith, Whither Are We Traveling? 8th ed. (Silver Spring, MD: The Masonic Service Association, 1987). Another series of articles of the same subject were published by the author in 1964; ibid., Why This Confusion in the Temple? (Silver Spring, MD: The Masonic Service Association, 1970). They likewise are worthy of close scrutiny before programs of radical change are instituted.
7. Membership statistics for 1993 were not available at the time that this paper was prepared and delivered. Accordingly, the final figures used are those of 1992.
8. Polling experts consider this an excellent response. Several include thoughtful comments on our problem. Not all of the questions were addressed to membership issues, but involved other, peripheral inquiries not pertinent here.
9. These normally take the form of a neutral approach to a friend who one believes has the qualifications to become a good Mason.
10. It fell to a low of 2,457,263 in 1940, and rose thereafter until 1960. Membership statistics are taken from Masonic Service Association sources and from S. Brent Morris, Boom to Bust in the Twentieth Century, A Radical in the East (Des Moines, IA: Research Lodge #2, 1993).
11. Smith, see note 5.
12. Conducted in 1988 and 1989, and reported to the Conference of Grand Masters in February 1989 and February 1990, respectively. Published as Masonic' Renewal Task Force Reports (Silver Spring, MD: Masonic Service Association, 1990). The statistics are taken from that publication.
13. An optimistic note is sounded by the fact that only a statistically insignificant percentage of respondents did not approve of organizations such as Freemasonry.
14. The man who might be interested or is vaguely interested in the Craft, in my opinion is not likely to come to us of his own will and accord, nor, despite those who fervently believe we must seek out prospects, are we likely to do so. Query: Did the pollster's sample cross racial line, etc.?
15. Masonic Renewal Task Force Reports; see note 11.

16. See Kenneth L. Woodward, "Dead End for the Mainline," Newsweek, August 9, 1993, 46-48 for an authoritative discussion of the phenomenon.

17. Morris, note 9, p. 31. Morris quite understandably compares Freemasonry's losses to those of other fraternal organizations over the period, particularly those of the Odd Fellows. Unlike Freemasonry, however, which it closely resembles, the Odd Fellows' losses began in the midst of the Depression (1935) and have never since demonstrated improvement. It appears likely that the tremendous growth in our initiates included those who might have petitioned elsewhere.

18. Rotary membership in the United States in 1965 was 295,921. By 1993, it grew to 458,079. Telecon with Rotary International, Evanston, IL, January 6, 1994. Kiwanis has had more modest growth-from 251,011 to 260,958-in the same period, but growth nevertheless. Telecon with Secretary's Office, Kiwanis International, Indianapolis, IN, January 6, 1994.

19. See Richard N. Ostling, "The Church Search," Time, April 5, 1993. Lile E. Schaffer, Kim A. Lawton, and John Vaughn, "Megachurch! Marketing Savvy and Jumbo Parking Lots Have Combined to Produce a New Breed of Churches," Christianity Today, March 5, 1990, 20.

20. Smith, "Why this Confusion in the Temple?" p. 128.

21. In Virginia, we permit the use of wine in Table Lodges, as toasts are a part of the ritual It is generally not used. See Edict dated February 15, 1989, Methodical Digest, (Richmond: Grand Lodge of Virginia, 1990).

22. An amateur videotape on the history and meaning of the Royal Arch produced at minimal expense in 1993 was distributed to various Chapters, which showed it in Lodges of their respective areas. It helped bring an unprecedented number of candidates to regional Royal Arch Festivals held that year.

23. The Archives of our Lodges are filled with historic materials which demonstrate the Masonic membership of important Americans. For example, my own Lodge, Staunton #13, chartered in 1786, possesses a diploma certifying to the award of the Royal Arch Degree on Meriwether Lewis. Fredericksburg Lodge #14 records the initiation and raising of George Washington, and Alexandria-

Washington Lodge possesses many mementos of his service as Master. Other possess various antiques and item of great interest to the public. Grand Lodge Museums are filled with such items, all generally unknown to the public, as is Freemason's Hall in Richmond, Virginia, continuously used as a Masonic building since its erection in 1786.

24. Previous public relations efforts have been made on a piecemeal These have included billboards, radio and TV announcements, video-tapes shown largely to the membership or to small club audiences. Few amount to more than bland, non-controversial statements, and even fewer have had any real distribution. These uncoordinated efforts have not proven effective because they have not reached the general public.

25. "By the exercise of Brotherly Love, we are taught to regard the whole human species as one common family … who, as children of the same Almighty Parent, are sent into the world to aid, support and protect each other…"

WHENCE COME WE, AND WHITHER TRAVELING?

Presented by Gus J. Elbert, GC, ACGL
ACGL District 9 Workshop - April 1994

PROLOGUE

How many of you, faced with the stress and turmoil of today's world, have on occasion looked back with envy to what we perceive to have been less troubled, more tranquil, happier, perhaps more exciting, times, thoroughly convinced that the world is headed for, if not total destruction, at least a return to the Dark Ages?

Having enjoyed the fruits of our Fraternal relationships isolated from the real world in this sheltered enclave in which we have had the good fortune to spend the productive years of our lives, we are likely to face not only reverse culture shock when we return home, but a sense of nostalgia - perhaps even loss - for the good old days of District 9. If what I am able to read of the Craft around the world rings true, it'll never be the same.

We are living in a period in which the traditional values and goals that motivated our grandfathers and which were passed on to our fathers are seen as less and less relevant by contemporary society. The increased emphasis on personal freedom and total independence - the "do your own thing" psychology - has left the individual, and the social and cultural props that gave his life continuity and meaning, increasingly isolated and dysfunctional.

The material I have chosen for presentation at this Workshop reveals the impact that our current cultural climate is having on our Fraternity.

MASONIC RENEWAL TASK FORCE SURVEYS

In the United States there is an annual conference of Grand Masters. One of the products of these annual meetings was the formation of the Masonic Renewal Task Force to evaluate the status of Masonry in the United States and propose measures to reverse the consistent decline in membership.

The Grand Masters of the A.C.G.L. attend these meetings. Unfortunately there is no attempt on their part to share the results of these annual conferences with the constituent Lodges of the A.C.G.L. Because of the difficulty of obtaining Masonic publications in this part of the world,

I am able to discuss only a portion of the work of the Masonic Renewal Task Force, and that based upon second-hand sources. The material I do have, however, discusses the results of two surveys that seem to have been conducted in the 1988-89 time frame.

PHASE I SURVEY

As a result of declining membership, inability to attract and retain new members, failing Lodges, and public apathy about Freemasonry, the first survey was conducted to determine public attitudes and perceptions about Masonry.

The results of this survey indicated:

- Only 2% of American males are *very* interested in joining any organization.
- 20% are *somewhat* interested.

This means that there may be 4 million men who are sufficiently interested and could join. But it also means that there 14 million (the other 78%) who, for whatever reason, are not interested in joining any organization.

- Younger men are more interested in joining an organization than older men.

Analysis of the 4 million possible members revealed that:

- Their likely motives for joining an organization include:
  - Fraternity.
  - Community service.
  - Family involvement.
  - A desire to join a well-known and respected organization.
- Differences in income, age, location, and marital status did not influence the survey results.
- They have only 5 hours per month to invest in any organization.

Based on the results of the Phase I survey, the Masonic Renewal Task Force recommended:

- Programs should be developed to match the motives of the 4 million possible members.

- Ways should be found to involve the family and community in Masonic activities.
- The time it takes to be a Mason (i.e., delays between degree conferrals, proficiencies, years required to progress through the chairs, etc.) must be seriously examined.
- Masonry should recognize the importance of change to the long-term survival of Freemasonry.

PHASE II SURVEY

The second survey was conducted to determine what Masons think about their Fraternity. Although all 50 U.S. Jurisdictions were invited to participate, the fact that only 21 responded with a list of members was regarded as "an early hint of the problems at hand." Statistically, however, the size of the population sample did represent the views of 2.5 million Masons with an accuracy rate of 95%.

Phase II results and conclusions reached by the Task Force were:

- We are a significantly aging Fraternity: 53% are over 60 and 26% are over 70.

This means dealing with change is going to be a problem. Those making the rules do not match those who are seeking to join.

- Almost 60% have been Masons for at least 20 years and 47% of the membership is retired.

The older, retired members are less likely to be able to financially support the Craft.

- 72% seldom attend meetings.
- Youthful, recent members attend Lodge most frequently (but they are a small minority).

How do Masons feel about their Craft:

- 87% are satisfied. Only the remaining 13% indicated a need for change.

The principle reasons given for being a Mason were:

- It gives meaning and perspective to life.
- It provides moral and ethical development.
- It provides a chance to form new friendships.
- It provides an opportunity for community service.

The main reasons given for poor Lodge attendance were:

- Not enough time or too busy at work or home.

- Meetings are uneventful.
- Ritual.

The changes most often mentioned (by the younger and involved group that advocated change) that would improve attendance were:

- Make meetings more interesting.
- Provide educational or interesting programs at meetings.
- Promote more Lodge-sponsored community service activities.

The conclusions and interpretations of the Masonic Renewal Task Force included:

- The decline in membership is linear.
- By a significant degree, Masons are inactive in their Fraternity.
- Masons do not need to attend Lodge to achieve satisfaction, nor is there a compelling reason, other than pride, to maintain membership. Dues are so low it doesn't make a real difference.
- Masons get the majority of their satisfaction by simply belonging to the Fraternity.
- Masonry is among the most elderly institutions in America.
- Left to its own devices, it will be half its present size in 2000 and half again in 2010.
- Shrine, Scottish Rite, York Rite, and other related organizations are equally at risk.
- Masons do not value the same things as the population as a whole.
  - Masons value things Masonic, such as other Masons, Masonic charities, and Masonic ritual.
  - Non-Masons value social intercourse, family, community, free time, work, home, school, etc.
- Masons can be divided into three groups:
  - A large group that is inactive and opposed to change.
  - A much smaller group - active but opposed to change.
  - A tiny active group that supports change.
- Change is most strongly supported by the more vigorous, youthful members; they will not be responsive to what satisfies older men.
- Older men are likely to bring in youthful men who think as they do, thus reinforcing resistance to change.

- Masons steadfastly refuse to believe in the importance of time as a reason for dissatisfaction, particularly among younger men.
- If a new member cannot find satisfaction in an active, involved and relevant organization in under 5 hours a month, he will cease to participate.
- There is no national, fundamental, empowered body in the Fraternity to even address the question of change.
- There are established bodies in the Craft who can and will lobby against any change.

In conclusion, the Masonic Renewal Task Force identified three possible courses of action:

1. Do nothing.

   Avoiding change will make the majority of members feel good, but puts the organization at great risk.

2. Make some tactical changes.

   This will not upset too many, but will also fail to improve the long term prospects of the Fraternity.

3. Make strategic changes in the fundamental meaning and practice of Masonry.

   This option, while upsetting many members, offers the best hope for the future.

EPILOGUE

Most likely there are Brothers here today who agree with each of these options. I don't have the answer. Do we charge ahead to remold the Fraternity to accommodate the mores of modern man at the risk of losing that which we respect and cherish in Freemasonry? Do we stall for time in the expectation that the pendulum of history will soon swing in the opposite direction and the Craft will once more be compatible with a society that has rediscovered lost values?

Perhaps we have traveled upon that Level of Time to a station where the only relevant question is: "to be, or not to be."

[Editor's note: This paper is based on material extracted from the proceedings of the Conference of Grand Masters in North America, February 1990.]

WHAT CAN WE TELL WITHOUT VIOLATING OUR OBLIGATION?

by John M. Boersma, MPS
The Philalethes - October 1989

The key sentence appears to be: I was taught to be cautious and it is this very sentence, which often proves all a Mason remembers of the Craft, long after he has ceased to attend Lodge.

This sentence also serves as a perfect excuse to remain or become a "fundamentalist" i.e. a Mason who strictly adheres to thou shall not indent, engrave, delineate etc. This of course re-enforces "secrecy" for the sake of isolationism.

Following is a hypothetical conversation between a "Mason" and his "Mentor."

Mason: I was taught to be cautious…could you elaborate?

Mentor: The word "Cautious" needs to be explained first. It is here used in the sense of being "Watchful or Alert" when talking about our Order…by: examining probable effects and consequences of such "talking"…with a view of avoiding danger and misfortune.

Mason: You say…"avoiding danger?"

Mentor: Yes: you see…one of the first definitions of danger if "Liability to injury, pain, damage…insecurity." As "Masons" we are concerned with the well-being of others. Take for example the recent "Ed Needham" show…Somebody discovered a skeleton in a Masonic closet…"many" particularly "women" called, in utter outrage and disbelief of such childish and despicable practices and one said: "My father was a Mason, I am shocked and hurt." It takes much more than "just explaining that this skeleton is used to exemplify the symbols of mortality in a manner similar to the hermits of old (and today) who contemplated on a human skull…and who by so doing discovered immortality"…To appreciate the effects of a particular initiation, one has to experience it, first-hand so to speak…

Take another example…"Peter Pan" is balloted for admission into Masonry…and…blackballed…if this type of information "Leaks" out of a Lodge it may well cause pain to his non-Masonic friends, to his relatives etc. It might even cause damage to the Lodge, if one chose to make a

legal case out of it. Talking out of a Lodge room could cause damage to one's reputation…let's say for example, that the Brethren "vote" on whether or not to use a certain printer, for the Lodge Summons and a debate ensues…names are bandied about, costs are compared, service is discussed…and a lot of confidential information may well be released, all good reasons to be cautious, because:

Negative information may damage one's reputation:

Mason: You stressed…Negative…

Mentor: Indeed…anything pertaining to our Order that through lack of understanding or otherwise may have a negative effect on our Order or on a party outside of our Order should not be discussed.

Mason: What then may I discuss with my wife, family or friends?

Mentor: It follows from the foregoing, that things which reflect favorably on our Order and which are understandable to outsiders may be freely discussed.

Mason: You say understandable?

Mentor: Take for instance our signs, tokens and words or mode of preparation as well as the exact wording of our obligations, our passwords and the peculiar aspects of our knocks…these are not items that are understandable by themselves, they derive their very meaning in the context of and during the Ceremony of Initiation. Initiation is a very private ceremony, so why discuss with outsiders, that which, even to the Initiate may take years or even a lifetime to properly decipher.

Mentor: Let me ask you a question: "What did you feel good about during your initiation?"

Suggestion: Have the newly initiated Mason write a report, in Lodge, maybe at the next Committee of General Purposes Meeting…outlining what He felt good about and also what He felt bad about…a report which well be submitted only to the W. Master and the Chairman of the Mentors Committee, after which it will be destroyed. Assume the above is done and the Mentor here referred to is not the Chairman of the Mentor's Committee.

Mason: You have not seen my written report?

Mentor: No, after your initial discussion with the W. Master and the Chairman of the Mentor's Committee it was destroyed! Remember

we too were taught to be cautious and it would have been imprudent to expose your innermost feelings. Meanwhile my question stands…What did you feel good about during your initiation?

Mason: Somehow, one of my first impressions was that the Lodge "Prayed" just for me…in a moving, almost Ancient way. I was also very happy to have somebody guide me…It was strange to be called Brother yet I felt honored. A surprising amount of individual attention was paid to me…all sorts of different Brethren…with different aprons…gave me a lecture or explanation…Finally the Master himself presented me to the Lodge…with "How do you receive our newest Initiated Brother" and…I got on Ovation…Since this is positive, I assume I may tell my wife?

Mentor: Yes, that is correct. By the way, how did you feel about the Darkness?

Mason: I was nervous…was not everyone?

WHAT CAME YOU HERE TO DO?

by James S. Peterson, MPS
The Philalethes - February 1992

"What came you here to do? " Each new Mason learns to answer that question according to the ritual practiced in his Lodge. The precise wording may vary from one Lodge to the next, or even from one instructor to another. The essential meaning, however, remains the same today as it was in Preston's time: "To learn, to subdue my passions, and improve myself in Masonry. "

My father first taught me those words while driving home from my Entered Apprentice degree. He knew the entire Masonic ritual by heart, and held an esoteric certificate from the Grand Lodge of Texas to prove it. More importantly, though, he has always been very meticulous about teaching the meaning behind the ritual, and not just the words alone. He was careful to point out the pause following the word "learn, " yielding a threefold answer to the question, "What came you here to do? "

Masonry has always had a love affair with the number three, it seems, but the reason for the comma after 'learn" is far more important than mere numerology. Our purpose as Masons, the reason we are here today, is first and foremost to learn. Brother Henry Ford knew that. He said "Anyone who stops learning is old, whether at twenty or eighty. Anyone who keeps learning stays young. The greatest thing in life is to keep your mind young. "

Notice that we say "to learn," not "to teach. " Masonry reveals itself to the individual who applies himself to his studies. Our goal as Masons is to educate ourselves. The successful student of Freemasonry transforms himself from a rough ashlar to a polished stone by study and application of what he learns. The symbolism of the rough and perfect ashlars holds great meaning for Masons. They teach us that we, like the rough stone straight from the quarry, contain within us a smooth and polished stone. All that is required to discover that polished stone inside is to remove the rough and unneeded parts which hide it.

The early framers of our ritual knew there is more to success in life than education alone. They added a second injunction, that we subdue our passions. How important this was in Masonry's early days, when the fellowship of the festive board played a much larger role than it does

today. Lodges would meet around the table, with the fellowship of the meal forming the backdrop for instruction and ritual. When Anderson reworked the Old Charges into a “new and better method “ he gave great emphasis to those dealing with a Mason’s conduct.

Each Mason must learn to control his own passions. Freemasonry was never intended to be a sterile organization, devoid of humor, emotion, or warmth. Our ancient Brethren relished the time they could spend in fellowship together, yet each man was enjoined to curb his appetites and keep a rein on his conduct.

Finally, we are taught that we came here to improve ourselves in Masonry. This is reminiscent of the oft repeated statement that Freemasonry’s purpose is to take good men and make them better. Once again, though, notice that it is the individual who is to do the improving, and he is to be the object of his own efforts. We came here as Masons not primarily to change the world, but to improve ourselves. Each of us take the lessons of Freemasonry, the knowledge of the ages, and applies it to his own life to make of himself the best man he can. That is what Freemasonry expects of us -that each of us strive to build the temple within the heart of man. No one has ever suggested that building human character is a quick or easy task.

What should we be doing, as members of a society dedicated to Masonic research, education and knowledge, to assist our Brethren in meeting the challenge of the question “What came you here to do? “ Should we concentrate our efforts in building great libraries? Should we hire publicity agents to tell the world about Masonry’s good works? Or can we make a greater impact upon those around us by furnishing them an example of one who makes a daily advancement in his personal knowledge and understanding of Masonic ritual, history, philosophy, and symbolism. Your study of Masonry will reveal great discoveries and new insights. Share them with your less informed Brethren, but never forget that the ashlar you are polishing is your own.

WHY DOES ALBERTA MASONRY HAVE TWO RITES?

by J. H. Laycraft, PGR
[source unknown] - October 1988

Recently I attended a sister Lodge, which practices the Ancient York Rite, on the occasion of the initiation of a young friend into the Craft. After congratulating the new Mason I said: "Now you must visit my Lodge. It is a Canadian Rite Lodge and you will see that the lessons of Masonry are presented much differently there." And so the young Mason learned to his surprise that there are two markedly different rites of Freemasonry in Alberta and that there are, in fact, many variations of those rites in North America in jurisdictions recognized by his own Grand Lodge. "How," he asked, "did these differences come about" (1)

The answer to his question takes us through a fascinating period of Masonry. We must journey back in history nearly 250 years to the time of a great division between Masons, the quarrel between the "Antients" and the "Moderns." We must then trace the spread of Freemasonry from the old world to the new and thence across the United States into Canada and across the western plains to Alberta.

The first step in our journey is to review the great quarrel in English Freemasonry. For sixty-two years, from 1751 until 1813, England had two rival Grand Lodges living in bitter enmity. Each regarded the other as clandestine. Bernard E. Jones, in his superb text, "Freemasons' Guide and Compendium" (2) describes this period of history as being "disfigured by a long and violent quarrel."(3) Masonry was in turmoil for more than half a century. Indeed, from our present perspective, one wonders that it survived. Particularly in North America, the battle between the "Antients" and the "Moderns" continues, even today, to influence the Craft. It is certainly responsible for most of the differences between the rituals of various North American jurisdictions. Even we Albertans, with a Masonic history extending barely beyond a century, may trace our difference in ritual to this old dispute.

First we require some definitions. References throughout Masonry to the "Moderns" refer to the Premier Grand Lodge of England, the first Grand Lodge in the world. The members of the rival Grand Lodge, whose brief but dramatic life I shall recount in this paper, referred to themselves as "Antients" because they believed they practiced a more ancient, and therefore a purer, form of Freemasonry. So we will not confuse these two

bodies, we may remember that in terms of the time of origin, the “Antients” was the newer group and the “Moderns” the original group.

The Grand Lodge of the “Antients” existed, at least in committee form, from 1739 but came into formal being in 1751. The terms “Antients” and “Moderns” were probably first used as epithets, says Bernard Jones, but the names stuck and were soon adopted as their own by the combatants. We must be careful to note, however, that the names were often misleading in describing the Masonic rituals actually practiced.

Bernard Jones perceives two main causes for the division which occurred. He refuses to use the term “schism,” though Mackey uses the term “the great schism,” to describe it. One cause, he says was the apathy and neglect of the Craft by The Premier Grand Lodge and its inability to rule the member Lodges.

The other cause was the divergence in ritual and ceremonial practice which existed in the early part of the eighteenth century, a difference in part due to the poor communications of the period, and in part to an absence of leadership.

It is a warning to Masons of all ages that apathy and failure of leadership exact their own inevitable penalties. By 1739 Freemasons were in low repute in England. Grand Masters were often appointed because of social rank rather than merit. One appointed in 1739, for example, was but 22 years of age. Another was said to have attended only three meetings in a five year term of office. In the eleven years between 1742 and 1753, the Premier Grand Lodge struck 45 Lodges from its rolls because they had ceased to meet. The depth to which the Craft had fallen is illustrated by the sign which is recorded as being posted on the door of London tavern: “Masons made here for 2s. 6d.(5)

As leadership failed, and Masons were “made” in neighborhood taverns simply on payment of a fee, Lodges tended to become a power unto themselves. Irregular Lodges were formed, and irregular “Masons” clamored for admission at every Lodge door. About 1730, Grand Lodge decided on a remarkable step as a shibboleth to enable Lodges to detect the irregular “Mason” seeking admission. It transposed the modes of recognition in the First and Second degrees, apparently hoping that the interlopers would not have heard of the change and so would be easily exposed. Many Masons, however, regarded this simplistic device as a grievous and wholly improper interference with a Landmark of Masonry.

Undeterred by criticism, Grand Lodge persisted in this and other changes to the ritual, the full extent of which is beyond the scope of this paper. But the greatest devastation to the Craft was not change in ritual; rather, it was the failure of The Premier Grand Lodge to offer leadership and firm direction to its member Lodges.

In 1751, the turmoil and dissension in the Craft became open revolt. Five Lodges formed themselves into a body which, they declared, was designed "to revive the Craft upon true Masonic principles." They named the new entity "The Most Ancient and Honorable Society of Free and Accepted Masons." Twenty years later it had become "The Grand Lodge of Free and Accepted Masons of the old Institution." To add to the confusion, some writers have also referred to it as "the Athol Grand Lodge" because during a period of its existence, the Dukes of Athol, father and son, served as Grand Masters. But in common parlance, And to posterity, it became known as "The Grand Lodge of the Antients." (6) The new Grand Lodge proved attractive to many Masons of the time.

Much of the success of the Antients, and indeed many Masonic traditions existing to this day, may be ascribed to a remarkable and complex man of energy, Lawrence Dermott. He was a journeyman painter born in Ireland in 1720. He was initiated into Freemasonry in Dublin in 1740 and served as Master of a Lodge there in 1746. He came to England in 1748 and is thought to have seen the Masonry of the Moderns by joining a modern Lodge. In 1752, he joined Antient Lodge #10 and within four days, at the age of 32, had become Grand Secretary of the Order, an office he held until 1771.

Dermott immediately commenced the preparation of a set of by-laws and instructions for Lodges which was published in 1756. The book had the extra-ordinary title "Ahiman Rezon" which, the author said, was derived from the Hebrew language and meant "Faithful Brother Secretary." Later scholars observed that his knowledge of Hebrew was less than perfect. Whatever its deficiencies, the book met some hidden need for it was a huge success. Several editions were published over the next half century, and the book circulated widely through the Craft. Its influence was immense in fostering the Masonic doctrines and rituals of the Antients.

Later Masonic writers had difficulty knowing how to characterize this remarkable man. Mackey, for example, seems in doubt whether he was villain or Saint. At one point, Mackey says: "as a polemic he was

sarcastic, bitter, uncompromising, and not altogether sincere or veracious." Having dealt with Dermott's supposed truthfulness, or lack of it, he proceeded at another point in his writings to deliver a further masterpiece of insult: "Dermott was the only star in its (the Antients') firmament but his brilliance shone all the more brightly by contrast with the obscurity of his associates." Yet Mackey could also say of Dermott that he had given his institution "the permanent impress of a powerful and constructive personality" and that "in philosophical appreciation of the character of the Masonic Institution he was in advance of the spirit of his age."(7)

For sixty years the strife continued between the embattled factions. The situation was made more complex by the lack of enforcement of ritualistic standards by either of the contestants. Many Lodges of the Moderns adopted some Antient ceremonies, and many Lodges of the Antients retained some rituals from their Modern origins. Some ceremonies which were innovations of the period survive to this day. The ceremony for the installation of the Master of the Lodge is an example.

The fortunes of battle ebbed and flowed. One or the other of the adversaries would make a move which the other would regard as devious or as an outright act of war. Move would be met by counter-move. At one point the Moderns attempted to get themselves incorporated by act of Parliament hoping that this would put finish to the Antients. Their rivals were more than equal to this stroke and were successful in blocking passage. Writings of the day speak of the "triumphant jeers" of the Antients when finally Parliament refused the act.(8) Each of the bodies was alert to recruit members from the other. They would then re-initiate the apostate or, as it was termed, would "remake him as a Mason."

Since the Antients came into existence as a reaction to poor leadership, one would have expected their rivals to disappear. History records as a relentless law of nature that, when their leadership fails, human institutions perish. At his crucial hour in Masonic history, however, the Craft brought forward another of those great leaders who so often bless mankind in times of peril. This tune the leader appeared among the Moderns. He was the ninth Lord Blayney, a professional soldier who had been initiated into the Craft in a military Lodge. He was a man of intellect, a man of decision and energy-truly a gift to the Craft. Among his many qualities of leadership was a gift of reconciliation. From his background in military Lodges, he was familiar with the Antient rituals, and he commenced

to restore some of them to the Moderns. As a Grand Master he is said to have constituted 74 Lodges of whom 19 still meet.(10)

Another great leader of eighteenth century Freemasonry also came from the Moderns. He was Thomas Dunckerley, whose personal history is one of the fascinating stories of his age. He was the "natural" son of George II who, however, died without having learned of his existence. Dunckerley was born in 1724. He entered the Royal Navy at ten years of age and served for thirty years at many English and foreign stations. George III, after accession to the throne, recognized Dunckerley's claim to royal parentage. He granted him a pension and the right to use the royal coat of arms, though with the "bar sinistern across it. Dunckerley left the navy in 1764 and commenced a new career, the study of law. He was called to the bar in 1774 but, apparently, never practiced as a barrister.

Thomas Dunckerley was a man of great personal charm. His contemporaries speak with awe of his charisma, of his superb powers of persuasion, of his intellect, and of the love he displayed for people of all ranks. Be became a Mason in 1754, and for the rest of his life had a profound influence on Masonry. He even has a place in Canadian history and in Canadian Masonry. He served with the naval force which supported General Wolfe at Quebec in 1759, and in 1760 is recorded as having installed Colonel Simon Fraser as Provincial Grand Master of Canada at Quebec. As Grand Secretary, and as Provincial Grand Master of Hampshire, he played a great part in reforming the ritual of the Moderns and in moving the Craft toward a single ritual acceptable to all."

By 1794, the process of reconciliation between the Antients and the Moderns was well under way. Discussions carried on until 1809, when a Lodge of Promulgation was formed and given the task of identifying and defining the Ancient Landmarks. This Lodge gradually became a committee of negotiation. Bernard Jones gives it credit for restoring most of the Antient rituals to the Moderns and for doing a thorough revision of the three degrees.

Finally the process of compromise reached its fruition. In 1813, the Grand Master of each body resigned. The Duke of Sussex became the Grand Master of the Moderns; his brother, the Duke of Kent, became Grand Master of the Antients. With two royal brothers presiding, articles of union were completed in November 1813 and signed at Freemasons' Hall on St. John's Day, December 27, 1813. Each Grand Lodge was

opened in form in an ante-room of the Great Hall. Then the two processions entered and Brothers of each faction, so long separated and in dispute, sat in alternate seats. Union was proclaimed and the United Grand Lodge came into being. (12)

It is an accident of history that the effects of this old quarrel have been greater and more permanent in North America than in England. The process of reconciliation in England led to unified Craft and to a single ritual. But Masonry was coming to the new world at the very time when the Craft was divided by strife in the old. As the Antients and the Moderns disputed, the ritual was in a time of change and ferment; even within each group, ritual varied widely from Lodge to Lodge. This variation in ritual between Lodges was to prove of vital importance to Masonry in North America.

In ritualistic matters, we teach what we know. A Mason from one English Lodge, founding an American Lodge, naturally used the ritual with which he was familiar. Another English Mason from a different English Lodge with a different ritual, founding Masonry in a neighboring American colony, would establish that different ritual. In this fashion, rituals which existed in England for only a brief period of time, and in a limited geographical area before disappearing in the process of reconciliation, Often survive today in one or the other of the American states.

A mistake often made in historical analysis is to focus on the particular event being investigated without reference to the other events of the age. While we examine the effects of this old quarrel between Masons, however, we must remember that it took place during a tumultuous period in world history. Throughout the six decades, the world echoed to marching feet and the roar of guns. Thomas Dunckerley installed a Grand Master at Quebec in 1760; we must remember that he was there because he was a member of the armed force which had expelled the French from Canada only a few months earlier. Masonic union was complete on December 27, 1813. In Canada that was also the year when York was burned by American troops and the year of the battles of Chateauguay and Crysler's Farm, when the future nationhood of Canada hung in the balance. In Europe, Napoleon had entered the last campaign before his exile to Elba; it was not quite 18 months until Waterloo.

One effect of the turbulent history of the age was to sever, for a long period, the relationship between English and American Freemasonry.

In England, reconciliation produced the unification of the ritual. In the new United States, this unification did not take place; the continued nourishment of American Freemasonry by its English parent was not possible in the face of revolution and war. Thus in the United States, the ritual tended to crystallize in the form which had existed in each jurisdiction when Masonry was founded there.

Meanwhile English and Canadian Freemasonry retained their unity. The unified ritual arising from the reconciliation in England came into Canada with relatively little change as the "Canadian Rite." Indeed, to some extent, that ritual spread into the United States. It is a separate, fascinating story to trace the influence of Canadian Masonry on the Craft in northern New York and in northern New England. However, the presence in Canada of the unified rite set the stage for a further ritualistic clash when Masonry spread into western Canada.

While two basic forms of ritual survive in the United States, Masonic travelers there will observe considerable variation within these forms from place to place. Roscoe Pound, the eminent American lawyer, teacher, philosopher and Masonic scholar, traced what he called "the paths of Freemasonry" from England to the United States and then from state to state as Freemasonry marched across the land. He observed that the schism, existing at the formative period of North American Freemasonry, produced two rituals fused to varying degrees in different jurisdictions.(13)

One of "the paths of Freemasonry" traced by Roscoe Pound was the journey of a particular fusion of Antient and Modern rituals from England to Massachusetts, then to Ohio, from there to Wisonsin, and then to Minnesota. We, in turn, may follow the continuing journey of this rite from Minnesota northward into Manitoba and on to Alberta. We know this particular fusion of Antient and Modern rituals as "The Ancient York Rite."

The first Masonic Lodge in the Red River Settlement was North Star Lodge which was granted a Charter in 1864 by the Grand Lodge of Minnesota. That Lodge existed until 1870 when its charter was revoked, though there is presently on the register of the Grand Lodge of Manitoba another Lodge with the same name. Though the first Lodge founded in what is now Manitoba failed to survive, Masonry continued to enter the Red River Settlement from Minnesota. It also came from Ontario. Both the Grand Lodge of Minnesota and the Grand Lodge of Canada in Ontario chartered Lodges there before the Province of Manitoba was created.

As Manitoba joined the new Dominion of Canada in 1870, one of its first creations was the Grand Lodge of Manitoba which assumed jurisdiction over all Masonic Lodges in its geographical area. The new Grand Lodge then found that it had inherited two different rites of Freemasonry. Almost at once, the battles between the Antients and Moderns, of a century earlier, seemed to be renewed as the two rituals confronted each other. The story may be found in the fine book by William Douglas: Freemasonry in Manitoba, 1864-1925.(15)

In 1878 a motion was presented to Grand Lodge to compel all Lodges in the jurisdiction to practice "the rite derived from the Grand Lodge of Canada in Ontario." After great acrimony, and adjournment of the debate over two further Communications of Grand Lodge, the Manitobans also showed their gift for compromise and reconciliation by permitting Lodges to use either of the two rites.

From Manitoba, Freemasonry continued its march across the new nation to what is now Alberta. The Grand Lodge of Manitoba chartered Lodges in the Alberta District of the Northwest Territories. From our Mother Grand Lodge we thus inherited their two rites as well as their tradition that either rite could be used. The journey of the two rituals was complete on the formation in 1905 of the Grand Lodge of Alberta.

Alberta Masons should also be conscious of their roots in Irish Freemasonry. The five Lodges which founded the Grand Lodge of the Antients on July 17, 1751 were all Lodges of Irish Masons then living in London, and, of course, Lawrence Dermott had been initiated in Ireland. (16) One can be certain, therefore, that when the Antients "restored" old ritualistic practice, Irish Freemasonry would have been one of their sources. Perhaps the young Mason, whose query led to this paper, will one day trace the influences on Alberta's Ancient York Rite of its Irish Ancestry.

FOOTNOTES

1. In Alberta, 98 Lodges practice the Canadian Rite; 59 Lodges practice the Ancient York Rite.
2. Bernard E. Jones, Freemasons' Guide and Compendiums (London: Harrap & Co., 1956).
3. Ibid., p. 193.
4. Ibid., p. 193.
5. Ibid., pp. 193-195.

6. Ibid,. See generally Chapter 12. C. N. Batham, The Grand Lodge of England According to the Old Institutions, The Prestonian Lecture for 1981, 94 A.C.Q. 141.
7. Jones (supra) pp. 198-200.

   Batham (supra) pp. 144-146.

   Herbert F. Inman, Masonic Problems and Queries (London: A. Lewis(Masonic Publishers) Ltd., 1964).

   Albert Gallatin Mackey, History of Freemasonry, 1180 Revised Edition by Robert Clegg. (New York: Masonic History Co., 1921).

   Albert Gallatin Mackey, An Encyclopedia of Freemasonry, (New York: Masonic History Co., 1921).
8. Jones (supra) p.203.
9. Jones (supra) pp. 204-205.
10. Jones (supra) pp. 208-210.
11. Mackey: An Encyclopedia of Freemasonry, pp. 223-224.

    Jones (supra) p.210.

    Inman (supra) pp. 69-70.
12. Jones (supra) Chapter 14.
13. Roscoe Pound “The Causes of Divergence in Ritual” reproduced in Masonic Addresses and Writings of Roscoe Pound (New York: McCoy Publishing and Masonic Supply Co., 1953).

    H. L. Haywood, More About Masonry (Chicago: The Masonic History Co., 1948).
14. Pound (supra) p. 208.
15. William Douglas, Freemasonry in Manitoba, 1864-1925 (Winnipeg: The Grand Lodge of Manitoba, 1925).
16. Batham (supra) p. 208.

WHY DID YOU LEAVE THE WEST?

by W. Richard C. Freidman, MPS

The Philalethes - February 1992

I would like every Brother reading this article to answer this question: Why did you leave the West and travel East? The answer is obvious, but I wonder how many of our Brethren ever give that particular piece of our ritual any thought. Our distinguished Brethren who wrote the ritual placed the idea of searching for light, more light, and further light in all three degrees. In fact, the Senior Deacon must proclaim his involvement in this search before he is permitted to allow the candidate or Brother to approach the East for his obligation.

In the third degree much of the action of the Hiramic legend centers on the act of searching. The ruffians search for the secret word of Master Mason. Hiram Abiff searches for a way out of the Temple. Hiram then searches for the answer to one of the most profound questions a man can be faced with; your integrity or your life? The Craftsmen search for Hiram Abiff, and for the ruffians. While Hiram's jewel is found, he is lost forever to the Craft. Finally, Solomon searches for a substitute for that which is lost unless the wisdom of future generations can discover and bring to light the true word.

Why belabor the point about searching? My Brothers, we are now in the position of searching for answers to allow our Craft to survive into the 21st Century. We ARE the future generations looking for the keys to Masonry's survival and growth.

What Has Been Lost?

We, in Freemasonry, have lost much of our emphasis on:

- our philosophy
- our symbolism
- our history
- our focus on Masonry as a way of life
- our interest in why it is important to render good ritual
- our fun and fraternal pleasure versus business
- direct community service which involves physical participation
- innovation and individual initiative.

- a cogent plan for gaining and then TRAINING new members
- more importantly, our focus on the positive rather than the negative.

It is tragic that many of us have forgotten why Masonry is special, why it is not just another men's club or service organization. We have become so focused on the minute details of our inner workings that we have lost the concept of what Freemasonry means to us and can mean to the world.

There is no other fraternal organization which has so much to offer to the individual man or to the world as does Freemasonry. Why then does the recent survey in the Northern Light Magazine predict that we will lose half our membership by the year 2000 and lose half again by 2010? Even more frightening why do almost 6 out of 10 Masons believe that they receive all the benefits of Freemasonry WITHOUT having to attend Lodge?

Let us begin our search for that which is lost.

Philosophy and Ritual

Our Masonic philosophy is well stated in the Old Charges of a Mason written by Dr. James Anderson for the first Grand Lodge of England in 1723. These charges were based on the ancient manuscripts of Masons, including the Regius manuscript dating back to 1390. Within these soaring charges you can discover the power and wisdom which underlines Freemasonry.

What incredible ideas! Centering a Fraternity around the belief in God and the hope of immortality, the equality of man, no racial or religious prejudice, no backbiting, no lawsuits of any kind, (particularly not for money damages), advancement in the Craft by merit versus seniority, the need for the CRAFT TO PLAY TOGETHER in order to stay together, mutual support, dependence, and charity to those who need it.

How many of us have read the Old Charges or had any emphasis placed on understanding the philosophical implications therein contained during their education as Masons?

The philosophy of Masonry is imparted to our Brethren in this day and age through the vehicle of the Ritual. Yet little or no emphasis is placed on what the ritual means, only on getting it "right. " To us, it appears

that it is more important to focus on whether a Brother says “on” instead of “upon” rather than to take the time to think about what we are saying.

The opening of Lodge is not just intended as a test for the officers and Past Masters but was written as a vehicle to transport you out of your mundane troubles and put you in the proper frame of mind to practice your Masonry. How often do we hear Senior Wardens, for example, rush through the words of their duties? Can we really listen to them? “Pay the Craft their wages if any be due that none may go away dissatisfied, harmony being the support of all institutions especially this of ours. “

There is so much beauty in our ritual. For example: “Peace, that here on the broad platform of Brotherly Love, the high, the low, the rich, the poor, may meet together with one common purpose, the perpetuation of each other’s friendship and each others love. “

Too often our new Brothers resent the ritual because of the attitude our Brothers take. New Brothers must know it word for word, yet its meaning does not seem to matter. Many Brothers doing the work seem bored with it, or are not proficient, and the meaning is lost. Those who are proficient often rattle through the work as quickly as possible. Questions about the meaning of the work are not encouraged and our new Brothers can be left to feel that learning the ritual is just a hazing procedure for them to endure as “all Brethren and fellows” have done who have gone this way before them. New Brothers are often left to discover for themselves why it was important to learn. We are all too aware that too many never begin the search for light at all and become lost to the Craft. Our proficiency standards should have as much or more to do with understanding the meaning of the work as they do with getting the words right. A man who is truly imbued with the beauty of the words and their significance will WANT to become proficient in the ritual. Our standards for candidates should involve memorizing only the essential work such as the obligation and working tools. Passing to the next degree should have as much to do with a Brother’s ability to understand the meaning as much as memorizing the words.

Proficiency requirements need to be looked at in a systematic way and published for the entire Grand Lodge. As an Assistant Grand Lecturer, I can assure you that the word “suitable” as it applies to proficiency covers many sins, not the least of which is no instruction to Brothers going through the degrees at all. Too rigid proficiency requirements

concerning the ritual stop hundreds of men each year from completing their degree work.

The progressive Grand Lodge of Iowa sent letters to hundreds of Brothers who had stopped advancing after their entered apprentice degree, informing them of new proficiency requirements in Iowa which stress quality over quantity. A significant number of Brothers returned to complete their degrees. I am sure that many of the men who came back were younger men whose work and family requirements had stood as too great an impediment to advancement.

Much too much information is given the candidate or Brother at one time. Often, by the time the long lectures in the second sections begin and certainly by the time the Charge is given even the most motivated man has lost his ability to absorb the meaning, rendering the whole process unable to achieve its stated mission.

Why not take our time in passing the Brother between the 1st and 3rd degrees? All business except balloting can occur on the first or second degree. This allows us to slowly incorporate the Brother into the Lodge. At present a man takes his first degree, comes back in a month for the second and another month for the third, but may never get in the habit of coming to Lodge. We can instruct him more completely and assist him in becoming an active Mason with a strong knowledge of what the degrees that he is passing through are trying to convey to him.

Every wife of every man taking his first degree should be contacted in writing by either Grand Lodge or the District Deputy and provided information about the expectations that her husband will face and inform her about Masonry itself. In today's environment, as was pointed out by Tom Eggleston, at the Philalethes Society Annual Feast, if we "smother a new Mason's wife with secrecy" about her husbands activities, and do not actively seek her support and encouragement we will not see her husband around often. The Grand Lodge of Iowa even has a new brochure called "To the new Masons Lady" which is sent under a cover letter from their Grand Master to every lady of every man initiated.

In a sense, my vision for the 21st Century involves going back to the future. My firm belief is that our revival depends in large part on our PRIDE. If we become truly familiar with what we stand for we could generate the pride necessary to fuel the engine of recovery. Therefore we

need to focus our instruction on Masonic philosophy and the meaning of the ritual.

SYMBOLISM

Philosophy provides the essential structure of our renewal and ritual a vehicle for imparting this structure. Symbolism can be seen as the steering mechanism by which the ritual reaches out to our hearts and minds. Unfortunately our ancient symbols seem to be falling to the wayside for want of use, yet our Brothers seem positively hungry for this information.

Our symbolism can be traced well into the 9th Century and perhaps before. Our beautiful way of life is tied up in symbols such as the working tools, the ladder extending to heaven, the broken column, and others represented on most Masonic charts. We must spend time in Lodges talking about and understanding Masonic Symbolism. There is nothing more expensive to our Craft than ignorance. Just as with Philosophy, once you understand our symbols you gain pride in your Craft and want to do more for it.

Each Lodge should schedule a “Symbolism “ night where we dust off the Masonic charts which hang in most Lodge rooms and discuss the symbols displayed and their meanings.

HISTORY

We must go back to basics and teach our Brethren about Masonic History. In many ways Masonic History is the story of the development of Western Civilization, of democracy and freedom across Europe, South America, and Mexico. Nowhere was our Masonic History more entwined with a country’s development both physically and morally than in our own beloved United States of America. The influence of Masonic Philosophy is evident throughout the Constitution Bill of Rights, Declaration of Independence and the actual formation of the structure of our systems of Law.

Education must be one of the bedrocks of our revival. As an example, in the Monroe Districts we have revived a long dormant Bureau of Masonic Education. We have focused on three programs; the first is an Orientation course targeted at newly raised Brothers and using the Grand Lodge’s Lodge System of Masonic Education program. The second program is a Continuing Education Course involving Masonic Law, Philosophy, Masonic Publications, and two historical lectures. The third

in the series is a Leadership course which addresses itself directly to Lodge Administration in a more nuts and bolts way.

Our Masonic Heritage is one of the richest in the world and to name the men who were proud to call themselves Masons throughout the world would be an enormous task. Yet our history is one of our best kept secrets. When I do historical lectures the Brethren are amazed at how interesting and how vital a part our Craft has played in the development of Western Civilization. At almost every major turn from the Renaissance, to the Reformation, to almost all revolutionary movements towards democracy, our Craft has played a vital role. Washington, Franklin, Bolivar, Garibaldi, Lafayette and literally countless others were members of the Craft. Our understanding of their roles in history will fill us full of the PRIDE I have already mentioned and will again.

There is one sure way for us to learn our History: READ!!! How many copies of a Masonic Book is considered a “Best Seller?” I have read where Allen E. Roberts claims that number to be 5,000! That is with a potential market of almost 3 million Masons in the United States alone. Part of what must be offered to Masons on a local level is a Masonic Library. We must publish material about how to use the Grand Lodge libraries and about societies such as the Philalethes Society. Every Brother initiated should be sponsored by his Lodge into a reading course or a subscription for reading material that he will not know about himself. In doing this we teach the Brother, with our deeds, what we consider to be important.

COMMUNITY SERVICE

I am a firm believer that we must concentrate our outer efforts in the area of Community Service Projects for each Lodge. These projects must include physical involvement. Don’t misunderstand, checks are very nice thank you and some of our Brethren can only really contribute in that way. Every Lodge no matter how big or small can think of a way to do something in their community which will symbolize the good works of Masons in an active way. Agencies, churches, widows, veterans centers and many other worthy organizations in our communities are crying out for help if we extend the hand.

Doing a community project has a four fold benefit to a Lodge. First, it brings out our members to work together. Secondly, it gives us something concrete to say when we are asked what do we do. Third, it

gives us an opportunity to receive good publicity which assists in membership drives. Lastly, and most importantly, we live our creed as Masons by assisting our fellowman.

Our district Lodges big and small are doing events like bike rodeos, involvement in scouting, painting houses for widows, taking disables youngsters on fishing trips and many other fine projects.

As a district we get together and go to shopping malls for the two weeks leading up to Valentines Day and raise money for the Ronald McDonald House. Every Lodge and Star Chapter is involved in this effort which has raised over $75,000 for the House and has allowed us to dedicate the entire foyer of the house with a plaque and picture. We were also given the honor of laying the houses cornerstone which will forever have our Square and Compasses on it. Masonic charity is as old as Masonry itself and just as useful in our efforts to grow into the 21st century.

FELLOWSHIP AND FUN

By arriving at Fellowship and Fun we touch on perhaps the most important ingredient that will assist us to grow and become vigorous once again. In Masonic History we are aware that 4 Lodges in England became the First Grand Lodge in 1717. The announcement of that Grand Lodge set off a chain reaction heard around the world as Masonry fairly exploded in the British Empire, Europe, South America and most vividly in North America.

Would it shock you to remember that none of these Lodges in our early history met in a Lodge room, but in the upstairs rooms of taverns? Is it a coincidence that this Fraternity exploded at a time when it had a clear focus on fellowship and fun? Did it horrify our early ritualists that degrees were conferred in these taverns with designs drawn on the floor in chalk in an area cleared out during a feast? That all of the business of the Lodge was conducted while at dinner and punctuated by toasts and good fellowship?

Given that does it surprise you that one of the major complaints expressed by our members in every survey taken about Masonry is that the meetings are boring and too sullen? Is it a further coincidence that as Masonry has lost the active trappings of a Fraternity which can be considered fun that we have been on a steady decline?

Be honest with yourselves my Brethren. Is there one of us who has not sat through a boring business meeting and considered not coming

to Lodge for the following boring business meeting? Does a Lodge need more than one business meeting out of every four? Important dates can be posted outside the Lodge room on a bulletin board or sent out in a Lodge notice. Arguments about fans, lights, paint colors and so on can take place after or before Lodge.

Almost 40 years ago a famous Masonic Author Carl Claudy stated that we could not compete with most modern forms of entertainment and that our fellowship and desire to learn about Masonry was what Lodges had to offer. Isn't that statement even a hundred times more accurate today?

How did Masonry get this way? In our Country it is clear that the Morgan Incident was so traumatic that the Craft went to an extreme to prove to its communities that it was in a sense "holier than thou. " Temperance became its focus, feasting was de-emphasized, ritual became elevated to a deity, tuxedos were introduced to "gussy up" the image and being serious became elevated to an art form.

Americans like to have fun. When fun is denied them in one sphere they create places where they can have fun. In Masonry this was the exact reason for the formation of the playground of Masonry; the Shrine and Grotto, where fun could be had without fear of public criticism.

We can no longer afford to be so split up within Masonry. Fun must be returned to the Blue Lodge from whence it really came. Diffusing an already small pool of talent does nothing but weaken our entire structure. Witness the desire on the part of a significant part of the Shrine to allow non-Masons to become Shriners.

Brethren in our present emergency what should we do? Yes we could and should pray. We can also return many of our Lodge doings to a Festive Board. John Hilliard makes this case eloquently in the April 1990 edition of The Philalethes magazine.

The Table Lodge concept is readily adaptable to regular Lodge proceedings. The Table Lodge or Festive Board also lends itself to the inclusion of non Masons and families. Our young men are very concerned about using their quality time to satisfy family demands. At a time when most families contain two working parents we must meet the demand for quality time together and fun events which can be attended by families. They are giving us a strong message: if we ask them to invest their precious few spare hours in boring business meetings they will refuse to invest!

As I have traveled around it is clear that the Lodges which break bread together regularly, have social events, involve the family, know how to have fun together and do it with class and honor are the Lodges that thrive. Lodges that only meet to read bills, discuss which Brothers are sick, and then rehash the same information in a 15-minute reading of the minutes have little chance to see the year 2000.

I commend to every Lodge that it use a Table Lodge format or at least eat together many times during the year. It is convenient to men working, it injects fun, it reminds us of our roots and can be created to suit the particular tastes of any Lodge. Be creative and innovative, write your own version of the Table Lodge toasts, and toast whom you please.

Remember the biblical admonition: "Let us eat, drink and be merry, for tomorrow we may die!"

MEMBERSHIP

One of the ways that we have really shot ourselves in the foot over the last 25 years is in our static and rigid attitudes towards bringing in new members. I am a living example. My favorite uncle, who lived in the same Brownstone in NYC was a Mason for 45 years, was Past Master of his Lodge and AGL of his district. He was as close to me as my father yet he never, till the day he died, would discuss the Craft with me in any depth or invite me to join. What a tragic shame for both of us.

We must go out and find men who fit our standards of conduct and bring them to the Lodges. One of the best ways that we have found is utilizing a program called Brother Bring a Friend Night. This program exposes our great Craft and all we have to offer to men who probably have no idea what in the world we do or stand for. Brother Bring a Friend Night was a Short Talk Bulletin in December 1990.

My father was a military man and used to sing a song in the shower called "Praise the Lord and Pass the Ammunition. " Brother Bring a Friend Night allows us to do just that. By exposing potential candidates to the power of our message, history and good works we pass the ammunition which brings in new Masons and praises the Lord. One of the points that I have been leading up to is that a firm knowledge, by our Brethren, of Masonic Philosophy, History, Symbolism, Community Service and Fellowship IS the ammunition for the program of Brother Bring a Friend Night and with that ammunition locked and loaded WE CANNOT HELP BUT GARNER NEW CANDIDATES! Brother Bring a Friend Night works!

Accentuate the Positive

By emphasizing the POSITIVE we become attractive to others. Think about the people in your life at work, home or Lodge who are popular. As a practicing Psychotherapist, I can assure you that a common thread that runs among them is HIGH SELF ESTEEM. People who like themselves are people who we want to be around. Conversely if you don't like yourself people will not flock to you. An organization cannot be attractive if it is populated by negative thinkers.

In order to garner new members we must be active, vital and proud members of a proud organization. We must make men feel that they are missing something GREAT by not being involved. But first we have to feel that way ourselves.

We cannot bring in new members and keep them if we refuse to change our way of doing business. If we cannot bring ourselves to educate our new Brothers in such a way as to gain their respect, cooperation and interest, we cannot keep them active in the quarries. Ironically, our search with very few exceptions leads us back to the way our Brethren did business in 1717! Even the realm of public relations. The papers of the 1700's were full of stories relating to the doings of Masons. In the absence of information our enemies have injected their own fantasies about us. Ask a prospective candidate what he has heard about Masonry and you will be shocked at some of the answers you receive.

CONCLUSION

The great Rabbi Hillel of ancient times was known for his wise but long winded speeches. A brilliant student once asked him to stand on one leg and tell him how a person should live his life. Within Hillel's answer lies the bottom line key to our survival and growth. Hillel said three things: "If I am not for me who will be? If I am not for others what am I?" and "If not now, When?"

If we are not for Masonry who will be? If we are not for others then We are certainly not Freemasons, and now I ask you, if not now, When? It must be NOW!

WHY ETHIOPIA?

[author unknown]
MSA Short Talk Bulletin - December 1978

It was at the end of a District Education Meeting. Problems of ritual and floor work had been hashed and rehashed. One of the Brethren, who had been attending the District Meetings for years, commented that this would be the last meeting he would attend. He wasn't getting anything out of them anymore. It was always the same old stuff - never anything new.

An old Past Master dryly said, "Well, son, if you know it all, I guess there's no reason for you to attend … unless you might be able to teach some of us that don't know it all." He paused, letting his remarks sink in, and then asked, "By the way, why Ethiopia?"

A quizzical look spread across the face of the younger man, as the wise old Past Master suggested that maybe at the next meeting he would explain "Why Ethiopia" as a place of refuge referred to in the Hiramic legend.

Well, sir, that did the trick. It was something the younger man had never considered. For the next several days the question, "Why Ethiopia? "Why Ethiopia?" ran through his mind. Finally, when time permitted, he started looking for a clue to the answer in his personal Masonic library. At the next District Education Meeting, he reported that he hadn't come up with the answer, but was still working on it.

He wrote letters to friends asking their help. He called the Grand Lodge Library. His queries started others on the fascinating, frustrating, and fanciful search. 'Twas contagious.

Finally, the pieces fell into place. Enthusiastically, he set down the results of his study in a paper he read to the District Education Meeting. With all of the reading he had done on this, it wasn't surprising that he found a host of other questions that tickled his fancy.

The contagion of his enthusiasm for Masonic research was soon to produce a Masonic study group, which later developed into a Research Lodge. Bored by ritual, our hero found a deeper relationship to Freemasonry as a result of two words - "Why Ethiopia? "

In another case, another type of Masonic research was initiated when a Brother was asked, "What were the first words you ever spoke in a Masonic Lodge? Scratching his head and thinking back to that distant day when he was initiated, he finally was able to come up with the answer, "In God." The wheels began to turn. Those were two of the most important words he had ever spoken. They reflected his basic beliefs, his inspiration and his better understanding of the degrees. He, too, found the words haunting. How many times he had noticed the references to God in the various Masonic rituals. In retrospect, he realized how much reliance there is in that belief. It is a common denominator of Masonry. It is that thread of common belief that completes the bonds of Brotherhood, concern, of faith, hope and charity.

He, too, was inspired to do more research on the subject, and in doing so, stimulated the thinking process of many of his Brethren. His papers were delivered on the subject of belief in God in Lodges, district seminars, and Research Lodges.

From the youngest Entered Apprentice in the Northeast corner to the greatest of Masonic scholars, there is a constant search for "more light in Masonry." This is evident by the increasing number of Masonic study groups, Research Lodges, and Masonic periodicals.

Every knowledgeable Mason will subscribe to one or more Masonic periodicals. Many Jurisdictions publish "official publications" which enunciate the official thinking of the Grand Lodge on Masonic subjects. There is also a wide variety of "commercial" Masonic publications, many of which contain a wealth of good and wholesome Masonic information. Of course, many of them serve only as meeting notices for the local area. A current list of Masonic periodicals, with subscription rates, is available at nominal charge from the Masonic Service Association.

Masonic study groups are usually found at Lodge level. Their interests cover a wide scope. Some are primarily attuned to the interpretation of ritual. Others deal with philosophy and ethics. Some center their interests on the local issues and local history.

Research Lodges also are a "mixed bag." There is a wide variety of them with areas of interest and emphasis equally varied. The most scholarly is the famous Quatuor Coronati Lodge #2076 of London, England, which justly proclaims itself as "The Premier Lodge of Masonic Research." Each year it publishes a valuable volume of its Transactions, containing

papers presented at its meetings, together with transcripts of the discussions generated by the papers.

The Lodge was formed in 1884 by nine of the greatest students of Masonic research. Their first objective was to imbue Brethren everywhere with a love for Masonic research. Their standards of excellence resulted in their being called the “authentic school,” because they shunned the baseless and imaginary studies which had bedeviled Craft historians for more than a century.

From the beginning, membership in Quatuor Coronati Lodge was by invitation, extended only to Brethren who had done distinguished work in Masonic study. The number of members was limited to forty, although that number has never been attained.

However, soon after the Lodge was consecrated, the membership of the Correspondence Circle was founded. All Master Masons in good standing under Grand Lodges in amity with the United Grand Lodge of England are eligible to join. Many American Brethren, Lodges, Study Circles (clubs), Libraries and other regular Masonic bodies are members of the Correspondence Circle.

In the United States, one of the foremost Research Lodges is The American Lodge of Research. Warranted on May 7, 1931, by the Grand Lodge of Free and Accepted Masons of the State of New York, The American Lodge of Research has published some of the most important papers dealing with Masonry in American History. It is only natural that the bulk of their papers deal with Masons and Masonic history of The Empire State. They, too, permit corresponding members from other Jurisdictions.

Periodically, The Masonic Service Association publishes a current listing of Research Lodges. Because the varied need for Masonic Light is so different in each Brother, no effort is made by M.S.A. to recommend one Research Lodge over another. They are all good in their particular fields of interest. It might be well to investigate the ones closest to home first, and then branch out to join others as your Masonic knowledge broadens and your interests develop.

Research is such a broadening experience. Masonic Research is a fascinating and rewarding endeavor as you apply the symbolic square, plumb, and level to each bit of Masonic information - separating fact from fantasy- truth from myth - and as you learn how Masonic principles have

been applied in the development of your community, state, and nation. You cannot help but have a greater awareness of the worth of our beloved Fraternity as you search and research. You'll have the opportunity to "work in the quarries" and receive the symbolic wages.

To start you on your way on the fascinating journey of Masonic Research, you may have an unanswered question about Freemasonry. Don't keep it cooped up! Ask some knowledgeable Brother where you might find the answer. Dig it out, and note the interesting by-paths which will invite you to do more study along the way.

WHY FREEMASONRY HAS ENEMIES

[author unknown]
MSA Short Talk Bulletin - May 1949

Say “anti-Masonry” to the average American Mason and he will think you speak only of the Morgan affair of 1826. So many books have been written on this, so many speeches made about it, so many study clubs have discussed it, that it is pretty much in the class with political oratory-interesting once, but a bore when much repeated!

Anti-Masonry neither began nor ended with the Morgan affair. The Fraternity has always had its enemies and, unless the world reforms spiritually, doubtless always will.

But why?

Doubtless there are many answers. Many roads may wind around a mountain-they must meet at the top. No matter how many separate causes for the hatred, dislike, enmity which men have conceived-and some still do -for the Gentle Craft, all these mistaken ideas may be referred to one cause.

Examine just a few of the exhibitions of anti-Masonry, other than the Morgan affair -which was a sporadic explosion, not a deep-rooted and poisonous plant.

Mussolini, Hitler, Franco, Stalin could not permit the existence of a society which is predicated upon the Brotherhood of man; they were, and are, too much committed to a society predicated upon a police power which knows no mercy and has but one object; the destruction of people, ideas, and organizations which do not believe that man is nothing, the State (and its ruler or rulers) everything.

Mussolini’s anti-Masonic feeling was expressed in his doctrine of conflict, which does not even mention the Craft:

“Humanity is still and always an abstraction of time and space; men are still not Brothers, do not want to be and evidently cannot be. Peace is hence absurd, or rather it is a pause in war. There is something that binds man to his destiny of struggling, against either his fellows or himself. The motives for the struggle may change indefinitely, they may be economic, religious, political, sentimental. But the legend of Cain and

Abel seems to be the inescapable reality while Brotherhood is a fable men listen to during the bivouac and the truce."

General Erich Ludendorff wrote a booklet against Freemasonry of which more than a hundred thousand copies were sold. Too long to quote here, the reader may get an idea of its contents from some of his words:

"Masonry brings its members into conscious subjection to the Jews… it trains them to become venal Jews… German Masonry is a branch of organized international Masonry the headquarters of which are in New York … there also is the seat of Jewish world Power…"

Ludendorff blamed Freemasons for bringing America into the world War I, helped by the Jesuits, B'nai B'rith and the Grand Lodge of New York! This, he stated, was done to destroy Austria Hungary, a Catholic world power. Had it not been for Freemasonry, Germany would have won the war -Kaiser Wilhelm and Czar Nicholas lost their thrones because they were not Freemasons-and so on and on and on for eighty two pages of "Annihilation of Freemasonry Through Revelation of its Secrets!"

Not all anti-Masonry has had causes so fundamental, which lie so deep; small jealousies and little rascals have started anti-Masonic movements; several religions have fought and, indeed, now fight the Craft, as sinful and unGodlike.

The opposition of the Catholic church, based on the Papal Bull of 1738, many times renewed, expanded, explained and emphasized, is well known. The Lutheran church as a whole has been unfriendly to the Craft and certain Synods rabid against it. The Mormon church has been anti-Masonic ever since hundreds of Mormons were expelled from Masonry by the Grand Lodge of Illinois. Even the gentle Quakers have opposed Freemasonry and not always gently!

When organized religion has disputed with Freemasonry, it is largely because of the thought that Masonic teaching of "that natural religion in which all men agree" might take the place of that which it espoused; knowing that the Fraternity operated by means of a secret ritual, obligations, religious beliefs and the doctrine that all men of whatever faith might worship a Great Architect of the Universe around a common Altar, Freemasonry became a rival!

Just as science disputes with no religion, so Freemasonry does not now and never has questioned any man's faith. There has never been

an anti-clerical party composed only of Masons; there have been anti-Masonic parties in many clerical circles. As late as 1896 an anti-Masonic party convened at Trent. In the Builder, April, 1918, George W. Baird, P.G.M. District of Columbia, reports that the general and particular aims of this council were 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 homes, in their industries, in their commerce, in their professional vocations, in all their endeavors to participate in public life, local or general, etc. The first anti-Masonic campaign-if it can be called that-in the American Colonies occurred in 1737. According to an account published in the Pennsylvania Gazette (Benjamin Franklin's paper) an apothecary duped a young man (Daniel Reese) who had expressed a desire to be a Freemason, into a false and ridiculous ceremony, ending in a scene in which the devil was supposed to appear. When the young man refused to be frightened, the "devil" became angry and threw a pan of flaming spirits on the candidate, who died of burns three days later. Freemasons, though innocent, were blamed and the incident (if death can be called an incident!) spread far and wide to the serious but not too lengthy embarrassment of Masons of the City of Brotherly Love. There were a few sporadic attacks in the Colonial press against Freemasonry, including one in Boston in 175l, but no real opposition of any moment in this nation until the Morgan affair of 1826. (See Short Talk Bulletin of March 1933 and February 1946.) But the Colonies were not to escape prejudice, even if unorganized, for Pritchard's Masonry Dissected (1730) and Jachin and Boaz (1762) both had wide circulation, the latter pamphlet being reprinted here more than a dozen times; one edition was printed in Spanish in Philadelphia as late as 1822.

These "exposé's" purporting to print the ritual, ceremonies and "secrets" of Freemasonry (invaluable now as giving clues to practices and words otherwise lost in the mist of the years) were then intended as body blows at the Ancient Craft. In early days Freemasonry was kept secret; place of meeting; men who belonged; candidates proposed, were all considered to be "esoteric." Hence there was a great curiosity on the part

of the public and a large circulation of pamphlets designed to injure the Fraternity by "exposing" its charter, ritual and secrets. Today, few would look at and less would buy such a pamphlet on a newsstand-then, the public demanded these in quantities.

Like all such, the motive of their publication-whether revenge for fancied slights or avarice-kept them from being too seriously considered by the better educated and thinking class.

In England, Pritchard's "Masonry Dissected" raised a storm when it was published, and was reflected even in the songs of the day. An actress in 1765 offered the following, as coming from the anti-Masonic Scald Miserable Masons:

"Next for the secret of their own wise making,
Hiram and Boaz and Grand Master Jachin;
Poker and tongs-the sign-the word-the stroke-
'Tis all a nothing and 'tis all a joke!
Nonsense on nonsense! Let them storm and rail
Here's the whole history of the mop and pail. *
For 'tis the sense of more than half the town
Their secret is-a bottle at the Crown!"

Although inspired by the Morgan affair, the letters of John Quincy Adams had an anti-Masonic effect long after Morgan was forgotten. President Adams was never a Freemason; we have his own words as proof of that. That he was an implacable enemy of the institution is shown by his "Letters on the Masonic Institution" published in book form in Boston in 1847. His enmity of the Fraternity sprang from his belief in the reality of the "murder" of Morgan, the activities of the anti-Masonic party and his own great credulity and strong prejudice. His character as a man, his service to his country, his exhaustless energy made serious his attacks on Freemasonry, even though he displayed a woeful ignorance of the Order, its principles, practices, history and accomplishments.

John Quincy Adams is long gathered to his fathers. His "letters" remain largely unread in libraries and in the minds of historians. He did the Fraternity harm once, but, judged by the perspective of a century, it was without permanent effect.

These are but the slightest of thumb-nail sketches of a few of the outbreaks against Freemasonry. In all countries since the organization of

the Mother Grand Lodge, there have been these ebullitions of passions and prejudice; in some lands, tortures and burnings; destructions of Masonic property, imprisonment of Masons, especially in World War II.

These persecutions have had a hundred underlying causes; avarice, jealousy, desire for notoriety, disappointment, envy, the belief that he climbs high who climbs ruthlessly, the need for a scapegoat-the list is endless.

But all, in the last analysis, boil down to one cause. As the greater swallows the less, the large encompasses the little, the race includes all its blood strains, so the reason for the enmity of Freemasons and Freemasonry, encompassing all of many causes, is simple.

There is always a conflict between any two opposing beliefs, doctrines, dogmas, religions, philosophies, political systems. For hundreds of years organized religion fought science; the doctrine of the divine right of kings ran headlong into the doctrine of the equality of man; today we see democracy and Communism in a cold war to the death; less spectacular but none the less real has been the split of Lincoln's famous words, resulting in the opposition of those who believe in government by the people, to those who believe only in government of the people, by the governor!

Freemasonry is a philosophy which cannot exist side by side with certain ideologies. Either the latter must sink or Freemasonry must be banished. Wherever men have believed that one man or some men are above the law which applies to the many; wherever a government is by men and not by law, Freemasonry is anathema, must be persecuted, thrown out, dispersed, done away.

Freemasonry stands and has always stood for freedom of political thought; for freedom of religious thought; for personal freedom within the law; for the dignity, importance and worth of the individual. In Freemasonry there is neither high nor low-"we meet upon the level." In Freemasonry is no compulsion; a man must come to it and be of it "of his own free will and accord." In Freemasonry is no religious sect: men of all religions or of no religion, join hands in kneeling about a common Altar erected to the Great Architect of the Universe, by which name each can worship the God he knows.

Such a plan, such a doctrine, such a Brotherhood, cannot but be inimical to the selfish, the crooked, the power-hungry, the dictator, the

religion which opposes any doctrine but its own, the self-seeking, the envious, the coward, the prejudiced, the passionate and the dishonest. The reason for all the attacks on Masonry, no matter how attempted or by whom accomplished, can be expressed in a word … The word is fear. Fear of what? Of freedom of thought!

FOOTNOTES

* An illusion to tiler's implements with which he erased the designs drawn the Lodge floor for the instruction of candidates.

WHAT IS FREEMASONRY?

by M. A. R. Howard DGM, British Columbia
[source unknown - date unknown]

In defining itself as a system of morality veiled in allegory Freemasonry takes itself seriously. There are no side issues involved as to benevolent aims or social objects. These, or other desirable methods of expression, are left to grow out of the more comprehensive definition quoted.

To the profane who has never been within the walls of a Lodge room Freemasonry is the aristocrat among secret societies. To him the appeal may be curiosity, admiration for its benevolent practices, or a desire for social fellowship. I do not know of a man joining the Masonic Order because he understood it to be a system of morality, or because there was an intellectual appeal in its philosophy and symbology. It seems a pity this appeal cannot be made more manifest to the outside world, but no one can receive knowledge for which he is not prepared. In the practical working out of our Freemasonry the keynote cannot always be pitched on the high levels of philosophical exposition, but too often the degrees are conferred without the emphasis on instruction, hence the odious term "degree mill" is deservedly applicable. Freemasons are made, not elected. Freemasonry is not a benevolent society. That is, the primary aim is not benevolence, but being a system of morality the virtue of charity is one of its prominent teachings and a front rank place must be accorded benevolent practice and charitable conduct. Individual Freemasons, or Lodges, or even Grand Lodges, should not delude themselves with the idea that they are functioning to the fullest degree by the practice of this one virtue.

Neither is Freemasonry a social Order. It is not a club for the enjoyment of social intercourse alone. Man is gregarious in his instincts, and these instincts ought to be given expression. But here again the social side of Freemasonry ought to be subordinated to the main theme. Just as in the harmony of music there are many parts, the undue emphasis of one of these will cause discord.

Many Freemasons profess to find in Freemasonry a religion. Morality is a very good soil out of which spirituality, may grow. But morality and spirituality are different elements of character. FREEMASONRY HAS NO SOLUTION FOR THE PROBLEM OF MAN'S ATTITUDE TO DEITY. The recognition of the Fatherhood of God is only partial in its answer. It

has no solution for the problem of pain, sorrow, and evil in the world. Neither has it a solution for the problem of the hereafter. It does not seek to make bad men good unless of course they are Freemasons. In short it does not function as a religious experience. It is all very well for the young man in whom abounding physical well-being may obscure spiritual promptings for a time, to say out of his lack of life's experience that Freemasonry is a good enough religion for him. But as he grows older and tastes of some of the bitter experiences that life holds in its lap for all of us, sooner or later he will realize that Freemasonry is not a complete answer to the riddle of existence. What is Freemasonry? And again we return to his own answer-A system of morality veiled in allegory. But this simple statement is provocative of further questioning. It is simply a restatement of the simple moral truths we all learned from our parents, from our Sunday School teachers or from the Minister in the pulpit. Or is there in the profundities of its symbology an intellectual appeal that must be sought through serious study. Many Masonic students have found in it such an appeal. What is Freemasonry? - A system of sublime truths, including those of the natural universe, as well as of moral and intellectual science and philosophy, raised on the accepted fact of one Almighty, infinite, and perfect Deity, called by Freemasons T.G.A. of the U.,-the perfection and completeness of the order of the universe, its correspondence with itself throughout; that is, in all its parts and degrees-the coordination of these last by correspondence, from the first to last, their correspondence with the degrees found in man, in the same order-the immortality of the human spirit, a righteous system of divine government, the enjoining of the practice of all moral and social virtues and duties, by means of lessons embodied in symbolic representations of deep significance together with apt and wisely ordered discourse, all contained in certain ancient and simple but sublime ceremonies, coordinated in degrees according to the order of the universe which is the divine order. And further, that the filling up of this general scheme is by lessons taught in words so much as by representations of correspondences actually existing in the constitution of natural and spiritual things, in their several degrees, and cognizable by man; that these lessons, in order to their perpetuation, are embodied in the forms of the Lodge and what may be found therein, and especially in what is termed The Work, the principal truths and illustrations being set forth by means of geometry, upon which science, as we are expressly taught, Freemasonry is founded.

And yet we have not found the answer to the question WHAT IS FREEMASONRY? Freemasonry is a word used to describe the beliefs

and practices of Freemasons and the way in which local units, called Lodges, are governed and linked together. A Craft rather than an Order, it is secret only in having rituals and other matters not to be divulged to non-members, a society with secrets but not a secret society. Its places of meeting are prominently identified, and its governing bodies publish annual proceedings. The membership is a matter of record and perhaps sometimes public knowledge. In Communist and completely totalitarian countries Freemasonry is proscribed. The Roman Catholic Church forbids its members to be Freemasons, although many of that faith were active Freemasons in the 18th and early 19th centuries. In Great Britain, the Commonwealth countries, Scandinavia, the United States and other nations with similar institutions, heads of government, dignitaries and distinguished citizens are Freemasons. Men from all walks of life meet together in their adherence to a moral code whose principles are largely conveyed through symbols and allegories connected with the art of building, emphasizing benevolence. A Freemason, it was said in 1734/1735 "is to be a man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his Brethren, are in Want, when it is in his power, without prejudicing himself or family to relives them."

Is there one amongst us who at some time or other has not asked himself: What is this Freemasonry? What is it all about? Who of us has not wondered how it is, that simple as its teachings appear, it has so gripped the imagination of men and has retained its appeal and influence throughout the centuries and is still the greatest moral force, with the exception of Religious Institutions, the world has known. When we can answer those questions we will have a clearer vision of our Order and the purpose of Freemasonry. Far be it from me to suggest that I can hope to give a complete and satisfactory answer, but rather that I may express some thoughts on the subject which will assist one to reach one's own conclusions, also that I may be of some assistance to our younger Brethren in interpreting the beautiful symbolism of our Order-the key to our treasure chest which holds for us the wisdom of the ages. There are many definitions of Freemasonry, for instance our Ritual defines it as a peculiar system of morality veiled in allegory and illustrated by symbols. Another definition is "that it is a science which is engaged in the search after Divine Truth." Still another writer interprets Freemasonry as Friendship, Love and Integrity. Friendship, which rises superior to fictitious destruction of Society, the prejudices of Religion, and the pecuniary conditions of Life. LOVE, which knows no limit, nor inequality, nor decay.

Integrity, which binds man to the Eternal Law of Duty.

Perhaps the most complete and best definition is that given in the German Handbuch which states "Freemasonry is an activity of closely united men, who, employing symbolical forms borrowed principally from the Masons' trade and from Architecture, work for the welfare of mankind, striving morally to ennoble themselves and others and thereby to bring about a universal league of mankind."

However inadequate these descriptions may be, they all indicate that Freemasonry has a very noble objective and a purpose, and I may add that without such a purpose it would long since have passed into oblivion and could not have survived the ravages of time. Why is Freemasonry here in this world of strife? Wherefore has it been developed, amid war and incessant conflict, along lines of peace and love, and so marvelously molded and developed, that in every land it is now known and by every race made welcome? Has all this been done that it may live for itself alone? No there on its Trestleboard is the plan of the Great Architect and its mission is to work out that plan. Out of the rough hard quarries of a quarreling humanity it has to build a Temple of Brotherhood and Peace. This Temple is the great Landmark-the highest and grandest ideal of Freemasonry.

To build, strengthen and beautify it we must exercise all the powers and gifts with which we are endowed. What nobler work can we be engaged in? Yet how far we are, as a rule, from understanding it. Yet it is ignorance more than unwillingness that hinders the work. That is a noble conception of the purpose to which Freemasonry is dedicated and if we examine our Ritual and Symbolical teachings we will find this great idea continually brought before us, Free and Accepted our symbolic Masonry, as we know it, emphasizes that we are builders in the Spiritual sense hence the fact that the working tools of the old operative Freemasonry occupy a prominent place in our Lodges and are used for the purpose of instructing us in great spiritual and ethical principles of which they are symbolic. Those tools with which operative craftsmen earned their living were also, because of the great moral and spiritual teachings associated with them, used by him to think out his faith by which to live. The connection between Operative and Speculative Masonry may be briefly considered at this juncture as it may be helpful in the consideration of our subject. For many centuries Lodges of Operative Freemasons existed and reached their greatest strength during the cathedral building era in the Middle Ages,

when magnificent cathedrals were erected throughout the Old World. It was also during that period, known as the Dark Middle Ages, there set in a decline in moral and spiritual standards, and so it happened that the most exquisite gems of architecture were surrounded by hovels in which lived a depraved type of humanity. The viciousness of human nature formed an appalling contrast to the creative genius of craftsmanship; was it this that caused the progenitors of our Order to believe that the principles of disciplined and devoted craftsmanship productive of such beauty in architecture could be applied to human affairs and enable men to build a superstructure, perfect in all its parts and honorable to the builder? And so with the gradual decline in the building era and the consequent decline in Lodges of Operative Masons, modern Freemasonry gradually grew in strength and inherited the symbolism and teachings to be used to stimulate in turn the dignity and high purpose of life. And so with our ancient Brethren, our Freemasonry has much in common-those same symbols and tokens signify the great spiritual truths underlying its teachings, and although Freemasonry is no longer engaged in erecting temples in stone it carries on the teaching that we are engaged in building a spiritual temple which age cannot affect, nor death destroy.

Erected on the everlasting foundation of the Fatherhood of God and the Brotherhood of Man, Freemasonry is not a religion, either does it refuse membership to men on account of religion they practice. Christian, Jew, Mohammedan, or Buddhist, it matters not, worshipping God as the Supreme Being they may enter its ranks. It respects every religious Faith and Belief and honors men as men irrespective of their social status. It has no creed of bigotry and no spirit of intolerance. It makes for morality and humanity and Brotherly Love in the widest and noblest meaning. To ensure happiness man must live with God and man. The very first requirement of a Freemason is an expression of his faith in God, and when progressing through the various stages is impressed with the lessons of charity and mutual help, which better fit him to take place in the world as a man and a citizen. The ultimate truth he learnt is, that the real soul of Freemasonry is to be discovered in its fellowship and service for God and his fellowmen. Of this great truth we are constantly reminded and it is conveyed to us in many aspects of our symbolism. Therefore, What is Freemasonry itself if not a world-builder, a social architecture on the grand style? With its fellowships established in every nation under heaven, its activities never ceasing night or day, its messages uttered in nearly all the languages of the race but always the same message, it is one of the

mightiest, one of the most benign, one of the most constructive of all forces in the world. When its work is finished, which will not be until the end is ended, it will have proved itself a builder of an unseen cathedral more noble, more enduring than any ever made of stone.

WHAT IS FREEMASONRY UP TO?

Presented by Gus J. Elbert, GC, ACGL
ACGL District 9 Workshop - April 1994

I sense a certain nagging uncertainty among Freemasons about who we are and why we exist. We are aware that in the past many of the philosophical, political, religious, scientific, military, and artistic elite of the civilized world worked within the framework of our Brotherhood. Some were revolutionary leaders in their respective fields. They were joined by honorable men from every walk of life, all drawing inspiration from the principles of our beautiful Order.

Even now in countries where despotic regimes have crumbled, Freemasons joyfully re-gather what remained latent into a new outburst of political and religious freedom. Now previously forbidden institutions are renewed. Where despotic regimes remain, refugee Brothers maintain Lodges in exile waiting for the inevitable renaissance. Men from countries outside the Judeo-Christian-Muslim influences, who have established democratic political governments and are vigorously flourishing economically, are awakening to Freemasonry. However, in the United States of America, Masonic vitality seems to be ebbing into scattered and isolated places without a compass.

WHY MEN BECOME FREEMASONS

As individuals, each of us knows why he became a Freemason. It may have been to fulfill a family tradition, to gain community prestige, to emulate a good man of our acquaintance, or to be a part of a respected group. After our Masonic experience we remained Freemasons for other reasons.

WHY MEN REMAIN FREEMASONS

Reasons men give for remaining Freemasons include:

- To come together occasionally with trusted men of intelligence and integrity and to form lifelong friendships insulated from mean, quarrelsome, ignorant, and disruptive people.
- To enjoy a good life and consider with like-minded individuals the solutions to common problems.
- To join with other men and provide the talent and resources needed to remedy some of the human maladies that arouse compassion.

- To reinforce the ethical concepts and moral behavior learned in places of worship.
- To unite with other men who love liberty to promote freedom of conscience for all men, and to educate all men to the errors of despotism, fanaticism, bigotry, and ignorance.
- To enjoy the exhilaration of expanding brain activity by continuing the oral tradition of committing to memory, without the aid of reference books, those rituals containing the symbols and allegories that reveal timeless truths.
- To come together in a socially acceptable way, free from the constraints of overwhelming feminine influence, so we can distinguish what is masculine from what is feminine, and reinforce male virtue for the benefit of ourselves, our families, and the community.
- To find and offer security for one another.
- To experience the continual enactment of the ritual dramas; and in the contemplation of the symbols and allegories, to find a spiritual illumination going beyond the primary salvation and moral reform of their traditional religion.
- To unite into Brotherhood men of every sect and opinion and thus implement those principles that are the foundation of every great religion.
- To improve the quality of one's own life.

In an organization that meets so many needs, it is to be expected that men will emphasize those aspects corresponding to their own inclinations. Any one or more of these reasons make a man an acceptable candidate for membership and explain to some degree what Freemasonry is up to.

CURRENT CRITICISMS OF FREEMASONRY

- Fundamentalist, separatist, or sectarian religious leaders accuse us of heresy and Satanism and read us out of their select doctrinal group. We are proscribed as "not good people."
- Authoritarian political leaders accuse us of treason and ban us from their domain.
- Upwardly mobile, "bottom-line" young men say that we are intellectual sophomores, robotic perpetuators of time-consuming ritual whose meaning has long been forgotten, or if remembered, is no

longer relevant. They see us also as poseurs in colorful but ridiculous regalia, preferring image to substance, and revelers in nonsense.

- Women, and men of non-European stock, say we are pretenders to universality, but all the while guilty of the most blatant racial sexist, religious, and economic elitism - secretive self-promoters of a "good ol' boy" network.
- Suspicious people accuse us of being gullible dupes, and of being unaware that we are manipulated by sinister and powerful men who secretly conspire to dominate the lives of the people of the world.

A GROWING CRITICAL, SELF-EXAMINATION NEEDED

What are we to make of these indictments? Are they true or partly true? I believe a growing critical self-examination among Freemasons is evidenced by the increased curiosity about our origin and about the evolution of the ritual. What are the forces behind the emergence of Speculative Masonry? Into what has it evolved, where it should be moving? What is vestigial, and what should never be changed?

Eminent contemporary historians both within and outside the Fraternity are hoping to build on or to correct the work of earlier historians who had limited resources on which to draw. They are meticulously searching for the events that led to the emergence of Speculative Masonry. Their histories are not chronicles of every event in the time-span of their study. They seek the forces, spirits, and purposes of the seminal men behind the events, and make these the subject of their writings.

These historians have been able to reconstruct a particular, significant, and coherent sequence of events that lends credence to their subject. Their histories are an art and a narrative as well as a science. Though they are true to the facts and rest on literary integrity, they lend themselves more to argument than to proof.

There is always a need for critical scholarship to bring scientific skepticism to bear on the texts. We should be more curious than dismayed when erudite men present strong arguments to support their differing conclusions. Since they do not agree, we are given a menu upon which we can speculate for ourselves about whether one of these texts or an integrated combination of them truly expresses the spirit behind the concrete of the origin of Freemasonry. Like all dynamic human associations, Freemasonry has evolved to face the changing environment. To quote

Wallace McLeod, “Masonic ritual has been evolving for 600 years and is a little different in each Grand Lodge, but it is basically similar and goes back to a single prototype. It clings tenaciously to certain values and intangible features. Freemasonry continues as it has in the past to be an unchanging moral force for good in the world”

A critical examination of today’s requirements for initiation, ritual and dramas, charges, lectures, and proficiencies is necessary. Such an examination, both of what the teachings of Freemasonry express and of what they imply, would reveal what the teachings of Freemasonry are in all Grand Lodges. This would enable Masons to be more specific about the certain values and intangible features that are grouped under the umbrella of “moral force.”

For your consideration, here are the results of forty-five years of Masonic activity, reading scholarly journals, listening to learned Brothers, and much cogitation on Masonic values. What strikes me most forcefully as the very germ of Freemasonry is the several promises of “light,” (which I take to mean wisdom, knowledge, intuition, and revelation) that one does not receive in any other place. This justifies Masonry’s separate existence. However, Freemasonry poses more questions than it answers. It urges initiates to seek answers within themselves.

So What is Freemasonry Up To?

What is our over-all purpose that includes the above and that makes our Fraternity the subject of such passionate criticism? If Freemasonry has any specific, eternal, unchanging, and unarguable doctrines for its initiates, they are surely these:

There is only one true and living God.

The whole human species is one family.

Life is eternal and survives the grave.

Men have an obligation to love one another.

It is incumbent on men to relieve the distress of others.

Truth is the foundation of virtue.

These doctrines are like mathematical postulates: unproved but self-evident. They provide a solid basis on which to build a moral force and a platform from which a man, instead of flailing his arms and legs, can stand firm and leap into spiritual illumination. The principles that are

built upon and implement these doctrines are the cardinal virtues: Temperance, Fortitude, Prudence, and Justice.

While these principles are well-understood, they do not give precise instructions for a course of behavior in any situation. They require individual judgment to implement, in each case depending on the situation. Temperance lies somewhere between abstinence and satiation; Fortitude between resignation and revolt; Prudence chooses between two goods or between two evils. Justice lies between pardon and execution. The moral force of Freemasonry in all situations lies in using the God-given intellect and intuition to make the right decisions based upon these unchanging virtues.

It is amazing that the source of Freemasonry's virtue is also the cause for its criticism. In declaring that there is only one living and true God, Freemasonry contradicts atheism and secular humanism which deny God's existence. It does not mention a god of good and a god of evil. It does not mention Jahweh, Jesus, Allah, or Brahma, although it would have been easy to do so. There is the implication that although many tribes, sects, and cults have a name for their God, there is only one in reality; that the one Living and True God is the gold from which all avatars are the coin. Freemasonry encourages men to subdue their religious passion - to ignore the extremists on all sides, who insist to us that our choice lies between either a religious conviction that leads to persecution of others or a tolerance based upon skeptical condescension.

Instead, Freemasonry recommends a "both/and" determination rather than an "either/or" definition of tolerance, based on religious conviction instead of theological indifference. It offers a definition of nature and destiny that does not depend upon the particular beliefs of any one religious system but one that can be abstracted from one or more of them as common to all.

Freemasonry promotes freedom of conscience, not the syncretizing of the different religions. Failure to understand and respect the religious faith of others is a major cause of hatred and bloodshed. Religious conviction and a sense of community quickly become a wall of separation.

Freemasonry offers a passport between ancient and formidable boundaries. The missionary enterprise yields to mutual understanding and tolerance. Competition changes to cooperation and sharing. Theological dogmas trail principles.

NO RELIGION IS AN ISLAND

Men are encouraged to choose the tradition that best facilitates their approach to God, to seek truth wherever found and religious support wherever offered. Freemasonry's adversaries are not religious institutions; they are the ignorance, superstition, and bigotry that cower in all men, including all of us. As Abraham Joshua Hershel wrote: "No religion is an island. There is no monopoly on holiness. We are companions of all who revere Him."

The doctrine that all men are Brothers recognizes our common origin, our genetic pool, and our interdependence. Thus the whole human species is one family, and the only true distinctions are internal qualifications. This doctrine binds men rather than separating them. How can we consider ourselves strangers to any human being whatever his politics, religion, ethnic origin, social or economic level? The degree to which we practice this virtue determines the level of our moral force, and the degree to which we fail justifies the criticism leveled at us.

The belief that life is eternal proclaims that death, like the sunset is an illusion. For the light shines brightly on other shores. In the higher religions of mankind, belief in the Transcendent and work in the natural has grown together and interacts. Religion springs from the conviction that there is another world beyond the temporal. With our minds anchored in the beyond, we strive to make the actual more nearly like what it ought to be. We make the moral judgments because we are spiritual beings and not just social animals.

Men are not automatons but are born in the image of God: creative, decisive, and loving. They cannot be compelled to believe what they do not believe, no matter how submissive they are or how persuasive their pretense. Men are free to ponder and experience the mystery of God and to search for more light. If one could explain symbols, metaphors, or allegories, there would be no need for them. For men who ponder them, they shed light on the great mystery of life. Men must interpret them creatively for themselves.

WHAT FREEMASONRY COULD BE UP TO

Again I ask: "What is Freemasonry up to?" If we did not concern ourselves with charges of heresy or treason which we have no reason to fear, and would come out of the closet with what we are really about, our vine would prune itself and we could expect real growth. As has been

said before, we should cease being a fishnet and again be a magnet for good men. Think of the moral force that Freemasonry could exert. This is an explanation of what Freemasonry could be up to. Here is a compass to set our direction.

[Editor's note; This material is a condensation of an article that appeared in The Philalethes magazine, June 1993. The author of the original article is John H. Yingling, MPS.]

WHAT IS MASONRY ALL ABOUT ANYWAY?

by Gus J. Elbert, Arabian Lodge #882, ACGL
District #9 Workshop - October 1991

This presentation is based on an article in the March 1991 issue of The Scottish Rite Journal written by Very Worshipful Brother A. D. Hanna, 33°, Past Grand Master of Masons of Texas. Additional material has been incorporated from John Robinson's Born in Blood. The article begins with the following preface …

> I have received several letters and telephone calls, asking me to take a stand regarding the apparently growing attacks on the Fraternity by misguided religious individuals and groups.
>
> A few days ago, I received a letter from a long-time Mason in which he wrote about a recent confrontation with his minister concerning Masonry. Waving one of those violently anti-Masonic publications in his face, the minister challenged the Mason to disprove it.
>
> This Mason was understandably upset at this confrontation, and told his minis-ter in no uncertain terms that he was not going to be put on the defensive. He had been a Mason well over forty years and was deeply proud of it. If the minister thought so little of his long and faithful service to the church - and of his good judgment as a lifelong laymen of that congregation, he would worship elsewhere.
>
> Unfortunately, this is not a particularly unusual story. And although I agree that we should not permit ourselves to be put on the defensive, I have come to the conclusion that each Mason - yes, and each friend of Masonry - should be prepared to respond in such cases quietly, factually, and firmly.

Generally, the charges against Masonry fall into two categories:

One frequently used device is to cite quotations of well-known Masons, ignoring the fact (or perhaps intentionally doing so) that the words are lifted out of context. The second is the oft repeated claim that Masonry is anti-Christian.

CITING QUOTATIONS OUT OF CONTEXT

In the first category, will be found any number of pamphlets, tracts and audio cassettes which direct their attacks against carefully selected quotations (often com-pletely out of context) from Masons expressing their personal opinions about Freemasonry.

It's true that Freemasons at times have unintentionally brought ridicule upon the Fraternity, particularly when they speak or write before checking their facts. Unfortunately some of these fantastic claims live on because Masons themselves carelessly repeat them.

Despite the evidence that modern Freemasonry is a direct descendant *only* of the operative masons of the Middle Ages, historians with good intentions but poor perspective have sought and, in fact, created all sorts of fanciful origins for Freemasonry.

English Freemasonry's Dr. George Oliver, for example, now cherished as a devoted, albeit mis-guided, Mason, traced Freemasonry to the Garden of Eden with Adam as its first Grand Master. More than likely, had they been founded when Brother Oliver created his history, Eve would have been discovered to have been the first Worthy Matron of the Eastern Star and Abel the first Master Councilor of the Order of DeMolay.

Other early Masonic historians claimed Masonic membership for Abraham, Noah, Moses, Solomon, Ptolemy, Julius Caesar, and Pythagoras. One Masonic writer was incensed that some of his contemporaries expressed doubt about the claim of Masonic membership for Achilles. Nor did the fantasy stop there. Claims were made to establish the origins of Masonry in ancient Egypt, and some traced Masonic sources to the Essenes, Zoroastrians, Chaldeans, and especially the Phoenicians, since they had been kind enough to sail to Britain to share their Mysteries with the Druids, who have also been claimed as predecessors of Freemasonry.

Gradually the competition among Masonic historians to outdo each other in such fantasies died down. The first great retreat was to the establishment of Freemasonry at the building of the Temple of Solomon. The next generation of Masonic writers, finally striving for truth rather than romance, abandoned the Temple of Solomon theory and thought that they had found our origins in the medieval British guilds of stonemasons.

The work of Albert Pike seem to be the source of most of the anti-Masonic tirades based on the writings of Masonic authors. Albert Pike was a dreamer, a philosopher: he wrote thousands and thousands of words, most of which are said to be incomprehensible to the average reader. He made statements that, taken out of context, may sound blasphemous – particularly if you do not understand his entire trend of thought.

No single Grand Lodge has ever endorsed Albert Pike's writings, or Dr. Oliver's interpretation of history - nor the writings of any of the hundreds, perhaps thou-sands, of authors who speak on their own behalf. Inasmuch as each Grand Lodge is a separate entity, and since there is no central ruling body that speaks on behalf of all Grand Lodges, it is as illogical to hold the personal opinions of one Mason against all of Masonry as it is to hold the opinions of individual writers against the entire nations to which they give their allegiance.

Each Grand Lodge is totally independent, and it is vital that their position be understood: individual writers speak for themselves alone.

MASONRY IS ANTI-CHRISTIAN

Those who use the second type of attack against our Fraternity typically make such absurd statements as, If Masonry is not Christian, it must be anti-Christian. There can be no middle ground.

Although based on the primary membership requirement of firm belief in a Supreme Being, admitting men of all religions, and having a central theme of moral behavior, constant self-improvement, and a dedication to acts of charity, Freemasonry probably has aroused more enmity than any secular organization in the history of the world. It has been consistently attacked by the Roman Catholic church, its membership forbidden to men of the Mormon faith, and even the Salvation Army and the Methodist church in England have advised their members against Masonic membership.

"Freemasonry has an impossible task in seeking to persuade members of certain Christian denominations, particularly those of a strong fundamentalist orientation, that our Ancient Craft is compatible with Christianity.

"It is important to recognize the fact that there are those who do believe in an absolute revealed moral truth. It is their view that any moral system which is not Christian, as they understand Christianity, must be un-Christian and anti-Christian.

"Freemasonry, on the other hand, believes that truth, including moral truth, can be conclusive without being exclusive. Freemasonry makes no claim to possess ultimate moral truth. If it did, it could rightly be placed in the category of a religion and be judged as such."(1)

It is true that our ritual speaks only of The Great Architect of the Universe, but consider, in the same context, the Pledge of Allegiance to the American Flag; "…one nation under God," or the British cry "God save the Queen." Can these also be labeled anti-Christian since they mention only God?

Nothing could be farther from the truth! We are not anti-ANY-faith. Non-Christian, yes. Also non-Jewish, non-Islamic, non-Buddhist. We are a Fraternity of good men that makes no test of religion. We are merely a God-fearing, God-loving group of men of many faiths who can sit side by side with mutual respect and consideration for each other. From our point of view, it is only the bigot - the individual who himself does not respect the right of personal choice - who would charge us as being against Christianity.

Yes, Freemasonry has its faults. How can Freemasonry be perfect when it is made up of men? Is the Church perfect? It, too, is made up of men. But as no sensible man can condemn the entire Church because a minister may fall from grace, so, too, can he not damn Freemasonry because some of its members do not always follow the Craft's teachings.

Some Christians go to church merely to show off new clothes or to ensure the es-teem of their neighbors. So, too, some men use Masonry chiefly to become lead-ers of a small group, to gain access to social events, to wear a sword or a fancy cos-tume, to strive to win influence or favors in their businesses or professions, or to further their own personal political ambitions.

But these are all exceptions. It is not the fault of the religion when the church-goer fails; it is not the fault of Freemasonry when the Craftsman fails.

Some of the most bloody battles of history have been fought over the proper name of God. The Inquisition tortured thousands in the name of God. Today, hundreds of Christian sects stand divided upon form, ceremony, belief, ritual, and practice.

In sharp contrast, Freemasonry offers a valuable lesson to most, if not all, religions. It has been the unique privilege of Freemasonry to demonstrate that men of all faiths might kneel about a common Altar, revering, each in his own way, the God of his own choice, doing so in peace, harmony, goodwill, fellowship, and happiness.

Admittedly, Freemasonry has generated some of its own problems over the years, largely because it has refused to debate the issues in the public arena, insisting on its right to privacy. However, in more recent years, this attitude is beginning to change, and Grand Lodges are changing their approach from Freemasonry is good; let's keep it to ourselves to Freemasonry is good; let's talk about it

"It is interesting that the faultfinders of Freemasonry find it expedient never to mention a number of facts concerning the organization they are intent on damning. I suppose this is understandable, since to do so would undoubtedly undermine their arguments and might even attract new members to the Fraternity they profess to despise. Here are some of those facts:

fact "A listing of the greatest anti-Masons of the world most assuredly can be headed by Adolph Hitler, Benito Mussolini, Francisco Franco, Vidkun Quisling, Nikolai Lenin and Joseph Stalin. One of the first acts of dictators and tyrants has always been to outlaw Freemasonry.

fact "Freemasonry is the oldest and largest Fraternity in the world. It is estimated that more than 100 million men have taken the vows of Freemasonry in the past 300 years, including thousands who were members of the clergy - ministers, priests, and rabbis. There are almost three million members in the United States, over seven hundred thousand members in Britain and over two million more around the world. It has been the subject of over fifty thousand books pamphlets, and articles since it revealed itself to the world in 1717.

fact "Authorities have traced the roots of virtually every fraternity and sorority in this country - from the college campus Greeks to the Knights of Columbus - to Freemasonry. They were either founded by Freemasons, patterned after Freemasonry or created as imitations of groups that had ties to Freemasonry.

fact "While no responsible historian would claim Freemasonry founded the American nation, it is acknowledged by any historian of credit that Freemasons have played an important role in the creation of the United States. George Washington and many of his generals were Freemasons. Many of the signers of the Declaration of Independence were Freemasons. One-third of our Presidents have been

Freemasons."(2)

fact Freemasonry has always been regarded as one of the most moral institutions that ever existed. And, although it certainly is not a religion, it is definitely based on the great moral teachings of the Holy Bible.

fact Freemasonry is further distinguished for its loyalty and obedience to the Laws and Institutions of whatever country in which it is found. It stands for good citizenship and goodwill to all.

fact Freemasonry supports and manages thousands of charitable and philanthropic programs and projects for the general good of mankind.

"It is this great Fraternity of Brothers of many races, many creeds, and many climes that has found something that unites mankind into a common bond on which may rest the very survival of the human race on our planet.

"Languages and dogmas are not, and do not have to be barriers to Brotherhood. Sad to say, the narrow sectarianism and pious orthodoxy of religion have many times been in the forefront of those who would discredit Freemasonry. The voices of priests and clergymen have been raised in violent opposition to Freemasonry, but many of these same voices have been silent in the presence of tyrants and the oppressors of the poor."(3)

The great Rudyard Kipling wrote volumes dedicated to the Craft he loved. He wrote that the work of Freemasonry nobly teaches the worth of those old-fashioned virtues of man which we hope will never go out of fashion: to do one's duty, to live cleanly, to serve cheerfully.

In his autobiography, he wrote: "In 1885 I was made a Freemason by Dispensation in Lodge Hope and Perseverance, #782, English Constitution. Here I met Muslims, Hindus, Sikhs, and a Jewish Tyler." To a large extent we share the same good fortune. Here in the ACGL's District 9, we sit side by side with Canadians, Welshmen, Filipinos, Scotsmen, Italians, the Irish, English and Americans.

Yes, Masonry is universal. Thank God for its universality. We should be deeply proud and grateful that there is in this world at least one organization in which men of all faiths, of all political persuasions, can sit

side by side, enjoying simple fellowship with each other, confident in the knowledge that they can not be criti-cized or rebuked for being anti-anything, unless it be anti-evil and anti-tyranny.

"Let our battle cry continue to be: 'By our work ye shall know us.' Our answer to opponents of the Craft is good conduct, good works, and a noble example. Thus we will be fulfilling the fundamental precepts of our Order."(4)

FOOTNOTES

1. Extracted from an address by Reverend and Brother Wayne B. Williamson to the Conference of Grand Masters of North America in 1987.
2. Attributed to Brother Thomas Starkweather 33°, of El Paso, "an articulate Masonic writer."
3. Brother Lansing Harmon, 33°, a Methodist minister in Richmond, Virginia.
4. Brother Alphonse Cerza, 33°, one of America's most illustrious Masonic writers.

WHY IS THE GRAND STEWARD'S APRON RED?

by Robert E. Juthner, PGM
[source unknown - date unknown]

This question, posed by Bro. Jesse Carr of Astra Lodge #179, GRA, and assigned to me to answer, was evidently prompted by the curious difference in color of aprons worn by our Brethren on the Lodge level, i.e., sky blue; by most Grand Lodge officers, i.e., "Oxford blue"; and by those wearing a crimson apron. The question is not without merit, as it is only the Grand Stewards, among the office holders in Grand Lodge, who are thus singled out. Bro. Carr, presently being the Grand Third Principal of the Grand Chapter of Royal Arch Masons of Albert is, of course, quite familiar with the use of a red or crimson apron border around the white lambskin and he is also familiar with the ugly term "Red Lodge" as distinguished from the equally slang term "Blue Lodge" (which we should only refer to as "Craft Lodge"), and it may just be that it could appear to a Royal Arch Mason to be a misappropriation of the red color when it appears in connection with Craft regalia.

Bernard E. Jones informs us that the English Grand Lodge, in choosing the colors of its clothing, was guided mainly by the colors associated with the Noble Orders of the Garter and the Bath. The "Garter," instituted by Edward III about 1348, had originally come with a light blue ribbon, but soon after the accession of George 1, in 1714, this was changed to the present deep blue, or Garter blue, or Oxford blue, to distinguish the color of the Order from that which the Stuarts in banishment on the Continent had conferred on their adherents. That was the original light blue, or Cambridge blue.

According to the same source, the Grand Stewards' crimson was taken from the Most Honorable Order of the Bath, revived by George I in 1725, and we shall return to this in just a moment, but while we are on the subject of different colors chosen by different Grand Lodges, let us note that the Grand Lodge of Scotland took its "Thistle green" from that of the Most Ancient and Most Noble Order of the Thistle, restored by James VII in 1687. The Grand Lodge of Ireland chose its light blue probably just to distinguish themselves from the English Grand Lodge, even before the same light blue was introduced for the Most Illustrious Order of St. Patrick, founded for Ireland by George III in 1781. Some American Grand Lodges

have chosen “Royal purple,” a mixture of blue and red, which is also the color of the Cryptic Rite of Freemasonry.

This is only scratching the surface of what has been written about Masonic colors, and so much more is to be found about Masonic color symbolism! In the context of this very brief expose, let us only consider the question as it was put to us by Bro. Carr: “W H Y……

I have not really found a definitive answer to that “WHY” in the sources at my disposal, not even in Mackey’s and in Coil’s encyclopedias, nor in the writings of that other Brother Carr, namely the late Harry Carr who also mentions the Grand Stewards but not why they chose crimson, the color of the Order of the Bath. It is, however, necessary that we establish the reason for setting the Grand Stewards apart from all other Grand Lodge officers, and there are enough references given in the sources I have mentioned. To put all this into condensed form, the following emerges:

The Premier Grand Lodge was established in 1717, as we all know. In 1723 the Grand Regulations were enacted, and in article XXIII the Grand Wardens were charged with the duty of preparing and serving the “Grand Feast” and, if that proved too burdensome, Stewards could be appointed to assist them. It is quite interesting to note that, at that time, those Stewards were of equal rank with the Wardens because, if there had been any disagreement between the Wardens and Stewards, they - together - were to decide by majority vote. (Besides, they decidedly dined better than we do today!) Somehow, this cooperation between Wardens and Stewards did not work out - by no fault of the Stewards - and so it came to pass that, according to the Constitutions of 1738 (page 123) twelve Stewards were made permanent officers of Grand Lodge and were given the right to nominate their successors! Moreover, around that time it was also decreed that, with the exception of the Grand Master, all other Grand Officers were to be selected from the ranks of Past Stewards. What a powerful group! They were granted the privilege of forming themselves into a permanent Lodge with twelve votes in Grand Lodge. From about 1735, Past Stewards wore a distinctive jewel suspended from a red ribbon around the neck, and aprons lined and bordered with red silk. So this, at least, gives us an approximate time when the custom of wearing crimson aprons started, but it does not tell us the reason for choosing that color.

In 1792, not quite sixty years later, the Stewards' Lodge became the Grand Stewards' Lodge and was placed at the head of the list of Lodges, without a number. To this day you can find it shown that way, as on page 187 of the 1990 List of Lodges Masonic, of which every Lodge in our Jurisdiction has a copy.

In more recent times, and under the United Grand Lodge of England as it now exists, the Grand Master appoints 19 Grand Stewards annually, one each from the 19 Lodges known as "Red Apron Lodges," that is, the Grand Stewards' Lodge, already mentioned, Lodge of Antiquity #2 (both in London) and 17 more Lodges whose numbers are listed on page 296 of Coil's Encyclopedia. These 19 Lodges, in effect, control the appointment of all Grand Lodge officers, except the Grand Master, with the result that no one may ever hope to become one of the Grand Lodge officers unless he is admitted to one of these 19 Lodges.

How would a proposal to adopt the same method of selection of officers be accepted by the Craft in Alberta? Want to try it? The chances would likely be slim. You may recall that only a few years ago there had been a motion on the floor of Grand Lodge in our jurisdiction to increase the number of Grand Stewards from the present six to twelve, as originally in England or nowadays, e.g., in Saskatchewan - but this was soundly defeated. Many an incoming Grand Master, including yours truly in his day, would have welcomed the opportunity of recognizing six more Brethren in Alberta for their accomplishments and contributions, but the Craft did not agree. Could it be that we are not quite on the same wavelength with our English Brethren in these matters, and that we do not recognize the merits of traditions in the same way they do?

The issue of the apron of a different color may not be all that important, but what is more important, it seems to me at least, is that a long time ago, the early Brethren of Speculative Freemasonry gave recognition to those among them who - as Stewards - devoted their Masonic lives to the service of their Fellows of the Craft.

Service - Stewardship - exceptional contribution - recognition by an apron of a different color: think about it!

WE KNOW ABOUT THE PROBLEMS, WHAT ARE THE SOLUTIONS?

Presented by Gus J. Elbert, GC, ACGL
ACGL District 9 Workshop - April 1994

Our beloved Craft stands today on the threshold of a new century. Like a ship sailing across a vast ocean, We are being buffeted by winds from all quarters; some moving us ahead in a positive direction; others pushing our vessel backwards in time. Cross winds of no purpose further confuse the course.

The problems which currently beset Masonry are legion and powerful. Through this century, they have haunted us; they are poised now to follow Masonry into the year 2000 and beyond-if there will still be a living Craft.

We all know well these difficulties: apathy, loss of membership, decline of fraternal interest; these are accompanied by a myriad of companions. The changing neighborhood, ever-increasing financial crises and the loss of temple properties have become dreaded realities. Every Mason recognizes these things; they are all too familiar.

There is a moving play authored by a young Mason, a Past Master of a suburban Chicago Lodge, entitled, Masonry 2000.

This drama presents the prospect of a bitter demise that may await the Craft with the continuing spirit of apathy with which we are beset: all Masonic Lodges have vanished from the land. Only a single Temple remains and it is boarded up. Three workmen have been dispatched to begin its demolition. As they begin their labors, they are confronted by a mysterious figure in formal dress, complete with top hat, who orders them to rebuild the structure as the new Masonic Temple. The workmen, overcome with fear attempt to flee, only to find every exit sealed by a brick wall. Again they are ordered by the mysterious spirit to begin their new work. He gives them complete instructions on how to proceed in rebuilding, not only the Temple, but the Lodge, as well, and designates them as the first three principal officers of a new Masonic era. Under their inspired leadership, Masonry begins to rise again as a phoenix from the ashes of chaos.

Though this is but a fantasy, the play leaves behind a chilling thought: that Masonry may, indeed, cease to exist - and in the not too distant future.

How have we come to such a sad state of affairs? There are many reasons and we can all recite them. They add up to one all-encompassing concept - the loss of interest in Masonry.

But beyond this, there exists something else. Our good friend, Brother Keith Arrington, has, perhaps, best captured this when he recently observed "The structure of society in former times, the 'agrarian society' was based solidly upon ideology (here intended to indicate religion) - but an extension of our thought processes, might also, in more recent historical times, include Freemasonry and other institutions which teach and promulgate principles of morality. In today's world, the structure of society has turned upside down; we are teetering on a fulcrum of ideology, with technology, on top. Society today is definitely a technological one at the expense of ideology."

Masonry rests now on its most critical threshold. What we do now will determine, for the centuries to come, whether the Craft lives or dies.

Yes, we know full well the problems - but what are the solutions? The remedy, of course, is to remove apathy from our midst. Masonry can no longer be viewed solely as an organization of men meeting behind closed doors. Those doors must spring open so that others may share in our good works. The family of Masons must be welcomed, so far as possible, into our fraternal life. Not only as members of the Order of the Eastern Star or our youth groups, but as active participants in our symbolic activities. The phrase, "We never did it this way before," Past Grand Master of Ohio, Jerry Rasor, points out, has brought fraternal ruin over the years and must never again be a part of Masonry.

What other measures should be employed to stem the tide of fraternal decay? Here are some suggestions:

- Let us return once more to a more careful selection of candidates who will fulfill our hopes and expectations. Many Lodges that have neglected this, fundamental principle, electing to swell their ranks with men of questionable background and principles.
- When we have found men who measure up to our standards, it becomes beholden upon the Craft to meet their expectations of social responsibility and good works. Sincerity and friendliness must accompany all fraternal interchange, along with initiatory work of high caliber. These basic concepts must prevail:
    - The sponsors of a candidate should attend him in Lodge.

- All ritual must be well conducted. There is no excuse for not providing each candidate with the best we can offer.
- Each new Mason should receive knowledgeable assistance in understanding the forms and ceremonies of his degrees.
- From the start, he must be given the constant feeling that he is welcomed as a Brother; that he is important as an individual.
- A job, a committee assignment, or an office should be given to him at the outset. The new Mason must feel that he is truly needed in our ranks.
- Masonry should never price itself out of existence by placing undue financial hardships (direct or indirect). Many cannot meet these demands and will drift away.

In conclusion, the Master Mason's family should be invited to programs of education, entertainment, dinners, and whatever else will stimulate fraternal interest. Masonry must be made to come into the 21st Century as a living, vibrant organization.

The solutions I have proposed, are not new. We have heard them over and over again. Our strongest desire is to move into a new and ever-greater Masonic century.

Let Us Put Words into Action!

[Editor's note: This material is a condensation of an article that appeared in the February 1991 edition of The Knight Templar magazine. The author of the original article is Doctor and Sir Knight Stephen R. Greenburg, KYCH, a member of the Grand Lodge of Illinois Committee on Masonic Education.]

WHAT MAKES YOU A MASON?

by Wallace M. Gage, Grand Historian, Maine
[source unknown - date unknown]

Every Mason has heard that question - "What makes you a Mason" - and had to answer it. It is, of course a part of the catechism he has to learn, in some jurisdictions, for the Entered Apprentice degree and others for the Master Mason Degree.

The answer of course, is "My Obligation!"

This being the case, the Obligation is the thing that separates the men from the boys, the wheat from the chaff, and the Mason from the non-Mason. This being the case, the Obligation has to be the most important part of the conferral of the degrees, but unfortunately once it has been given, all too often no more attention is given to it.

The purpose of this paper is to look at this Obligation of ours that makes us Masons, and see where it came from, trace its development, discover its meaning and its application in present day society. Some of our jurisdictions refer to our subject as an "Obligation" while others call it an "Oath." Some use the expression "Oath or Obligation." Is it one or the other, or neither or both?

The Dictionary defines an "Oath" as a "solemn affirmation or declaration made with an appeal to God…" An "Obligation" is "a duty imposed, something one is bound to do as a result of a contract, moral responsibility, promise, etc." All rituals use the expression "promise and swear." A promise means to "engage in a pledge." To swear means to "declare solemnly in the name of God." Using these guidelines, we have to conclude that we have an "Obligation" up to the point where "So help me, God" is invoked. Properly, therefore, our "Obligation" is really an "Oath."

Many of the critics of Masonry base their objections on the "horrible oaths" they claim we require. A secondary meaning of the word "oath" is "the irreverent or profane use of the name of God, a swear word, a curse." Therefore the word has something of a negative inference, and Freemasonry has generally chosen to refer to its vows as "Obligation," whether correctly or not.

The root of the word "Obligation" is the same as that of our word "ligament," meaning a cord or tendon by which one thing is tied to another.

Our Obligation is therefore a pledge which ties a Mason to the Craft and ties himself to the duties and responsibilities imposed by it.

Before looking into the background of the "Obligation," we have to touch briefly on various theories as to the origins of the Craft.

The idea of descent of present day Freemasonry from the operative builders of King Solomon's Temple, on which our ritual is largely based, has long been discarded as pure legend. The theory of evolutionary descent from the operative stonemasons and cathedral builders of the middle ages is the one generally accepted today, but it remains largely unproved except in Scotland where there is evidence to support it.

In recent years, other hypotheses have been advanced by some Masonic scholars. One of these is that operative masonry in England had little or no connection with the speculative, and that the latter appeared as an entirely new organization in the 17th century, formed by a group opposed to the intolerance in the state politics and religion in England, and who wanted to provide a common ground where those of differing views might come together.

Another theory has it that our Speculative Craft is an outgrowth of an organization created for charitable purposes, to provide aid to sick and distressed members. The adoption of operative builders' trappings only served as camouflage to protect against interference by the State.

We have to emphasize that these are only theories, and that we may never know which, if any, is the correct one.

The subject of this paper, "the Obligation," will be best understood in relation to the operative/transition/speculative theory, and we will therefore stick to this as the basis for discussion.

With the formation of the first Grand Lodge in London in 1717, it became necessary to establish a constitution and to draft regulations for the government of the Craft, taking into account the relationships between individual Masons and their Lodges, and the newly established Grand Lodge.

Up to this time, Lodges had operated under the authority of documents variously called "Old Charges" "Manuscript Constitutions" or "Gothic Constitutions." (Some 113 of these are still in existence.) These manuscripts served as a sort of Constitution/Charter/Ritual, evidently

coming from a common original document of unknown origin, although all differ slightly from each other.

In order to establish guidelines for operation of a centralized Craft, in 1721 Dr. James Anderson was directed by the Grand Master to review these available copies of the Charges and develop a common method of operation. The result is "The Charges of A Freemason" found in Anderson's Constitutions of 1723, the first and without doubt the most influential Masonic book ever published.

As to the content of these Old Charges, they all begin with a prayer, Christian in character, followed by a legendary history of Masonry (and some of these were pretty far out), then charges for moral conduct and trade practices to be followed by Masters and Apprentices, and finally the oath to keep them.

The oldest of these Old Charges is the Regius Manuscript written about 1390. In it we find reference to an oath which says: And all these points here before To them those must need be sworn, And all shall swear the same oath Of the Mason, be they leif, be they loath.

The basic laws of Freemasonry are the "Ancient Landmarks," those fundamental principles which make Masonry what it is. They are not subject to change, but are very difficult to codify. As Bro. Robert Freke Gould wrote facetiously, "Nobody knows what they comprise or omit; They are of no earthly authority, because everything is a Landmark when an opponent desires to silence you, but nothing is a Landmark that stands in his own way."

Back in 1858, Bro. Albert G. Mackey undertook to draw up a list of 25 Landmarks. Some Grand Lodges have adopted Mackey's list, others have drawn up their own, and others have steered clear of the matter altogether. A definition of "Landmarks" which seems to be as satisfactory as any, states that they are "Those time honored customs of Freemasonry which have been the fundamental law of the Fraternity from a period so remote that their origin cannot be traced, and so essential that they cannot be modified without changing the character of the Fraternity.

Most of the generally accepted "Landmarks" are included in the Old Charges, either directly or indirectly, and the obligations in our rituals are taken almost entirely from them as we'll see.

Speculative Masonry came to America from England, Ireland and Scotland by way of settlers emigrating to this country. When a number of these transplanted Masons got together and decided to form a Lodge, they had to rely on their memories for the ritual used in their home Lodges which they might not have visited in many years. Nothing of a ritualistic nature was ever written down in those days. It isn't surprising that the rituals they came up with often bore little resemblance to any of those used in the "Old Country." The eventual result was that each of our 51 American Grand Lodges now has its own standard ritual, nearly all differing from each other.

Each of these Grand Lodges had a hard time standardizing the ritual even in their own jurisdictions. At one time a serious effort was made to develop and adopt a common ritual to be used throughout the United States. The so-called "Baltimore Convention" held in 1843 for this and other purposes eventually broke up in bickering and disagreement, although many of its recommendations on other matters were eventually adopted by individual Grand Lodges. Bro. Allen Roberts is the author of an interesting Short Talk Bulletin published by the Masonic Service Association in October 1986, describing the work of the Convention.

We should note in passing that the obsession with letter perfect delivery of a standard ritual is mainly found in America. In England and Scotland there are many approved workings, and each Lodge is free to chose whichever one it prefers to use.

For the purposes of this paper, we've chosen to use as a base for consideration the ritual Obligation used in Maine, a part of the "Norton" ritual adopted by the Grand Lodge in 1894. For comparison, we have taken the rituals of New York, New Jersey, Connecticut, Massachusetts, Scottish "Standard" and English "Emulation" rituals. The review has been restricted to the Master Mason's Obligation, as it is the most important and comprehensive of the three.

This Obligation to be examined consists of ten sections - an opening clause which we've called the "Preamble," eight "Furthermores," of which four are positive and four negative, and ending up with a concluding clause containing the penalties and the oath.

Let's look at the "Preamble."

The first thing we find is the expression "free will and accord." Just when this first came into use isn't known, but it is obviously a product of

Speculative rather than operative masonry. In it we discover the origin of the practice followed in varying degrees, of prohibiting solicitation of candidates.

The reference to “Almighty God” reflects the requirement for a belief in a Supreme Being on the part of the candidate. The Regius Manuscript of 1390 says: “That who will know this Craft and come to estate / He must love well God and Holy Church always.”

There are a good many thoughts as to the place of the Saints John in Masonic ritual. The Saints are, of course, Saint John the Baptist and Saint John the Evangelist. The old operative gilds customarily adopted patron saints, and Masons chose the Sts. John. This incidentally, is one of the few Christian aspects remaining in our ritual after the transition to a nondenominational basis was made in 1723.

The balance of the Preamble is a somewhat wordy promise by the candidate not to reveal any of the secrets of the degree to any one not entitled to them. Just what these secrets are is subject to a wide variety of interpretations. Secrecy was much overdone in earlier times. Today it’s generally considered to be the means of recognition, parts of the ritualistic work, and matters that are just no one’s business but our own.

It seems to be human nature in our present day to assume that anything kept secret must be sinister and that it poses some kind of threat to those not in the know. Because of it, Masonry has been accused of plotting world domination, seeking to overthrow the church, of trying to gain political or business advantages for its members and all sorts of evil designs against the welfare of society.

In any family, business and other organization there are private matters of no one else’s concern. It’s ironic that the Roman Catholic Church, one of Masonry’s severest critics, has many secrets which are not divulged to the outside world, including those of its many Orders and the Knights of Columbus.

One of the crosses we have to bear today is the term “secret society” formerly accepted as describing the Craft. In earlier times it was a fairly innocuous expression seldom arousing the suspicions we encounter today. Today’s proper term would be “a society with secrets” which better describes the Craft.

It's interesting to recall the detailed prohibitions in the Entered Apprentice degree - not to "write, print, paint, cut, etc." The earliest reference to this is found in the Edinburgh Manuscript of 1696 in which it says: "…you shall not reveal any part of what you shall hear or see at this time whether by word or write nor put it in write at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand…"

We now come to the first of the "Furthermores" as it appears in the Maine and Massachusetts rituals. [Portions were not written, but were covered verbally briefly.]

The sources of Masonic laws are: 1. The Ancient Landmarks 2. The Old Charges 3. Constitutions 4, Regulations 5. Edicts 6. Customs and Usages and of course, the by-laws of individual Lodges which are a part of Masonic law to its own members. These are the "laws, rules and regulations" referred to in the Obligation.

Some other Grand Lodges have chosen to elaborate a bit by adding references to Grand Lodge Constitutions, Laws and Regulations, and one specifically mentions the by-laws of any Lodge of which the candidate may hereafter become a member.

With regard to Lodge by-laws, we might suggest in passing that it wouldn't be a bad idea to remind our newly raised Brethren to observe that part of the by-laws that specify the dues and time of payment. This might possibly reduce the number of suspensions for non-payment of dues.

All of the rituals consulted end with the spoiler "so far as the same shall come to my knowledge." In our system of civil law, ignorance of the law is no excuse for its violation. Try explaining to the traffic officer that you didn't know the speed limit in the location where you were pulled over and see how far you get.

This particular escape clause certainly takes away a good deal of the incentive for learning anything much about Masonic law, and serves as a ready excuse for violation of almost any of them. At his installation in office, the Master of a Lodge is presented with the Book of Constitutions and told to "cause it to be read in your Lodge that none may pretend ignorance if its requirements." In practice, however, this is seldom done. The result is that very few Masons know much about Masonic law, and fewer put it into practice.

Bro. Wallace McLeod in his Prestonian Lecture for 1986, "The Old Charges," has reconstructed and homogenized the many existing variations of these Old Charges and arrived at a reconstructed "Standard Original" with an assumed date somewhere between 1470 and 1560. In it we see the origin of this "Furthermore" appearing in our present day ritual. With the candidate's hand on the "Book" (Bible) the charges are then read to him: "These be the charges in general that every Mason should hold, both Masters and Fellows…"

(Some 19 charges are then read to him, some having to do with operative working conditions and others with morals and conduct.)

And after this, the Oath: These charges that we have rehearsed, and all other that belong to Masonry ye shall keep, so help you God and Haledom [Holy doom] and by this Book to your power. Amen

The second "Furthermore" has to do with the definition of "signs and summonses" and the meaning of "cabletow."

The trestleboard or newsletter is a good example of a "sign" in the present day meaning of the term - a notice or report of Lodge meetings and programs sent out for the information of its members. Presumably it also includes the so-called Grand Hailing Sign of Distress.

On the other hand, a "summons" is of more importance than the Lodge bulletin, and is used where matters of urgency are involved. The Grand Lodge of Maine defines a "summons" as "An imperative injunction to appear at a communication of the Lodge or to attend the Grand Lodge or Grand Master." It is a request for your presence issued only on occasions of great importance.

This emphasis on attendance goes back to the Regius Manuscript of 1390, which says:

> …that every Master that is a mason
> Must be the general congregation,
> So that he it reasonably be told
> Where that the assembly shall be held,
> And to that assembly he must needs go,
> Unless he have a reasonable excuse.

In present day use, the wording in the Scottish ritual is more descriptive, reading:- to answer and obey all lawful signs and summonses

sent to me from a MM's Lodge if within the length of my c…t… and to plead no excuse save that of sickness or the pressing emergency of my own public or private avocations.

The word "cable" is a marine term referring to a ship's hawser. It is also a measure of length, being 100 fathoms (600 feet). A hawser being often used for towing, evidently coined the phrase "Cabletow." An exposé published in England in 1762 carries a footnote which says: "A cabletow is three miles in length, so that if a Fellowcraft is that distance from his Lodge, he is not culpable on account of non-attendance." In other Old Charges the distance is given as 50 miles.

The present day meaning of the term is given by Coil in his Masonic Encyclopedia: "In Masonry it is purely symbolic and means the scope of a man's reasonable ability, as decided by the Baltimore Convention of 1843."

And now for "Furthermore" Number three:- Help, aid and assist are references to "Relief," one of the tenets of Freemasonry along with Brotherly Love and Truth, which go back to the earliest records, the Regius Manuscript, where we find an admonition to the operative mason to help a Brother who is doing his work improperly:-

A Mason if he this Craft well know
That seeth his fellow hew-on a stone
And is in point to spoil that stone
Amend it soon if that thou can
And teach him it to amend
That the lord's work be not spoiled.

In many places in the Old Charges we find references to extending help to the needy operative Brother. In McLeod's reconstructed Standard Original, it notes:-

> …every mason shall receive and cherish strange fellows when they come over the country, and set them to work.;.and give him his pay, and if he have no stone (work for him, he shall refresh him with money to the next Lodge.

An additional reference to relief to a distressed Brother is found in Three Distinct Knocks an exposé published in 1769. The obligation of a Master Mason stating:- "I will also serve a Brother as far as lies in my power without being detrimental to myself and family.

What about the present day interpretation of this section? One of the main criticisms directed at Freemasonry is that it supposedly teaches that Masons are to favor each other over non-Masons in business, politics and other situations. Stephen Knight in his book The Brotherhood, which recently stirred up some latent hostility toward Masonry in England, makes a great to-do about favoritism in the British police, especially Scotland Yard. He infers, as do many of those opposed to Masonry, that whenever management includes Masons, promotions from below are almost invariably made because of Masonic membership rather than by reason of ability.

It can't be denied that favoritism does occur occasionally, but it isn't the intention that it be so. It is intended to apply to those in distress, whether Masons or not. This is emphasized in the Charge at the closing of a Lodge (not used often enough today), which says:- "Every human being has a claim on your kind offices. Do good unto all…" (Taken from Galatians 6:10)

Just a word before moving along. In earlier days, there used to be frequent reports of "mendicants" claiming to be Masons without funds or otherwise in distress and seeking money. Once again in the last several months we've received notices from our Grand Lodge warning that this is happening again and cautioning Masons to be on guard lest they be taken in - hence the need for "finding them worthy" before giving aid.

Now the last of the positive "Furthermores," and one poorly worded and often misunderstood. This brief section does not mean what it says, nor did it ever, although similar wording is found as far back as 1760 where it appears in Three Distinct Knocks a British exposé.

It has given rise to another criticism of Freemasonry, that Masons consider themselves above the law, and are bound to protect each other under all circumstances except in those specified. Again, going back to the 1390 Regius Manuscript:-

He must steadfast be and true also
To all this ordinances wheresoever he go,
And to his liege lord the king,
To be true to him over all things.

The same idea is expressed in many of the Old Charges, and as Josiah H. Drummond, a noted Masonic jurist put it: "The laws of Masonry

are subordinate to the civil law. Whenever one's duties as a Mason conflict with his duties as a citizen, the-latter are paramount and the former must yield."

The Scottish "Standard" and English "Emulation" rituals are much clearer in presenting the point when they state "…murder, treason, felony and all other offenses contrary to the laws of God and the ordinances of the realm being at all times excepted…" And finally, the Old Charges emphasize that "A Mason is to be a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation…"

This fifth of the "Furthermores" is the first of the negatives - the "Thou shalt nots:" This is one of the most non-controversial of the candidate's obligations. It goes back to the Regius Manuscript's admonition: "There shall no master supplant another, and The Master Mason must be full securely… and pay thy fellows… And pay them truly what they may deserve."

In another of the Old Charges we find a form of the Golden Rule: "And also ye shall be true one to another, that is to say, to every Master and Fellow of the Craft of Masonry that be Masons allowed, ye shall do to them as ye would they should do to you."

Some Grand Lodges have today expanded the wording of their rituals to include the duty of preventing harm to come to a Brother, if in the candidate's power to prevent it, and to refrain from speaking evil behind his back. This is also found in the Old Charges stated: "And also that no fellow slander another behind his back to make him lose his good name or his worldly goods."

While the meaning of this "Furthermore" is straight forward and clear, the next one has a number of obscure points.

The sixth "Furthermore": In the operative stages of the Craft we find a lack of references to women, although we do hear of a few women being members of the London Company of Freemasons as early as 1663, although this was a guild rather than a working Lodge. We also find that a woman was apprenticed to a Master Mason from about 1713-14. In general though, this didn't present a problem in the operative days as few had the desire or the upper body strength to do the hard, physical labor of a stonemason.

By the time speculative Masonry had taken over, however, we find in Anderson's Constitutions one of the Charges stating that "The persons admitted members of a Lodge must be good and true, free born, and of mature and discreet age, no bondsmen, no women, no immoral or scandalous men, but of good report."

The American courts have always upheld the right of private associations to prescribe their own rules regarding membership as a fundamental Constitutional right. In recent years, however, they have narrowed the type of Organization given that right. Private clubs have been allowed to set these qualifications, but for example, the Jaycees were recently ordered by the courts to accept women members as the Jaycees didn't qualify as a private club. Other similar groups have recently received the same treatment.

Masonry has been permitted to follow its traditional laws and regulations in this regard, but there is no assurance it won't have to defend itself in the future against attacks from the radical wing of the women's rights movement. In addition to membership questions, those organizations excluding women could possibly lose tax exemptions. Obviously should the courts ever require Freemasonry to admit women, it would require Masons to either violate their solemn obligations or terminate their membership, thus bringing an end to Freemasonry.

Others disqualified are those who from age or mental condition or lack of good morals would neither benefit from nor contribute to the Craft, and, of course an atheist. Seldom heard today but formerly emphasized when the Craft was in its operative phase, was the attention placed on physical fitness and the ban on those with deformities or disabilities.

The Regius Manuscript notes:

…to the Craft it were great shame
To make a halt man and a lame,
For an imperfect man of much blood
Should do the Craft but little good
A maimed man he hath no might.

Up until fairly recent times, one having lost an arm or leg or otherwise disabled would have been barred from membership under what was then called the "Doctrine of the Perfect Youth." One Grand Lodge at least has even now a ban in its Obligation on those who are "unable to

earn a livelihood or do the work of a Mason." This is now generally interpreted to mean the work of a Speculative Mason where the necessary qualifications are mental and moral, rather than physical, as was the case with the operative.

Another subject not even covered specifically in the Obligation is the matter of race. This is apparently under control at present, and many American Grand Lodges have declared that race is not a bar to membership. It is possible, however, that action by individuals could cause trouble in the future.

We understand that the Grand Master of Virginia recently overruled a ballot involving racial discrimination. And the Grand Lodge of New Jersey and a Shrine Temple there are involved in counter law Suits over the refusal of the Shrine Temple to accept black members of a New Jersey Lodge to membership or accept their petitions. The recent recognition of Prince Hall Grand Lodge by the Grand Lodge of Connecticut is also a case which bears watching. The Grand Lodge of Louisiana has severed relations with Connecticut because of it.

The next-to-last "Furthermore" is one that seems to be bucking a head tide in our American society. To show the antiquity of this subject, the following is quoted from the Regius Manuscript:

Thou shalt not by thy Master's wife lie, Nor by thy fellow's in no manner wise, Lest the Craft would thee despise Nor by thy fellow's concubine No more thou wouldst he did by thine.

Of course this first part of this section of the Obligation is an adaptation of one of the Ten Commandments, "Thou shalt not commit Adultery," which is about as basic as we can get for authority. The Old Charges generally contain a clause on this general subject, with the wording varying somewhat. For example: the Harleian Manuscript puts it as noted: You shall not take your neighbor's wife villainously, Nor his daughter nor his maid to use ungodly, and you shall not carnally lie with any woman belonging to the house wherein you are at table.

This latter evidently refers to the custom where the apprentices often boarded at the house of their master and lived in close proximity with his family.

The addition of "Mother" seems to have been of more recent origin as it doesn't appear in any of the Old Charges nor in the English or Scottish present day rituals.

Looking down the road, we expect our Obligations to be taken seriously by the candidate, and for him to consider it to be binding on him. Yet aside from the reference to the first of those listed, this "Furthermore" is coming more and more in conflict with the direction our society is traveling.

Since the advent of the "pill" and the resultant sexual revolution, the rules of the game have changed radically. Most of us grew up in times when the male was supposed to be the aggressor and the female the passive party. Studies published in recent years have indicated that this was pretty much what society expected, but that actually the female drive is likely to be as strong as the male's. In present day encounters she is often the aggressor.

It's quite common today for men and women to live together without benefit of clergy, pre-marital sex seems to be the norm, illegitimate births to teen-age mothers are increasing; single parent families are common, and public figures seem to have little regard for the examples they set for the young. These, together with television's obsession with sexual themes, the young candidate for Masonry will have acquired entirely different values than the older generation.

It seems quite likely even today, that anyone trying to exercise his "power to prevent" would be told in no uncertain terms by both parties involved to "butt out and mind your own business."

Freemasonry already shows the effects of these changing values. Checking over the list of trials conducted for un- Masonic conduct in one Grand Lodge jurisdiction there was one expulsion in 1981 for drug trafficking. In 1982 there was one for a sexual offense, and by 1987 there were thirteen expulsions, nine for sexual crimes.

The situation is obviously beyond our ability to do much about, but it's not going away soon, and we have to face up to the Obligations we impose if they aren't going to be ignored altogether.

The final "Furthermore" is another in which the origin is somewhat obscure, but references to it are quite common in the later versions of the Old Charges.

The earliest mention of the "Mason's Word" indicates a Scottish origin, and goes back to 1638. It was obviously connected with operative masonry. A letter written from Scotland describes it as "A secret signal Masons have throughout the world to know one another by."

The Edinburgh House Register Manuscript of 1696 tells how the "Word" is communicated and describes the five points as "foot to foot, knee to knee, heart to heart, hand to hand and ear to ear."

The Sloane Manuscript of about 1700 is an English copy of the Old Charges has another version of the Mason's oath, giving the word which goes with the Five Points of Fellowship. Harry Carr in his Six Hundred Years of Craft Ritual gives it as quite similar to the one we're familiar with today.

It's interesting to find that in the Scottish and English rituals reviewed the FPOF have a major part in the Obligation. They include: "I furthermore solemnly pledge myself to maintain and uphold the FPOF in act as well as in word, etc., etc."

And now we come to the wrap-up, the concluding paragraph in which the candidate binds himself to uphold everything preceding it, under penalties which have become a principal target of Freemasonry's critics. So much has been said on the subject in recent years that it's not necessary to go into any great detail here.

-**CONCLUSION**-

In the earliest of the Old Charges there were no physical penalties for violation of the oath, but one of 1696 has a theme of secrecy "By God Himself and you shall answer to God when you shall stand naked before Him at the great day, you shall not reveal any part,… and ends with "So help me God."

The first of the physical penalties appearing in the Old Charges will be familiar, "Under no less pain than having my tongue cut out under my chin and of being buried within the flood mark where no man shall know…"

The penalties and the Obligations were increased over the years as the second and third degrees were added to the ceremonies of the Craft, and the ritual expanded accordingly.

The penalties as they exist now are actually meaningless for all practical purposes. Bro. Henry Coil in his Masonic Encyclopedia expresses it quite well when he writes: The penalties enacted by any Masonic body or authority or under Masonic law are reprimand, suspension or expulsion. Why then do Grand Lodges continue to use the forms which have given the enemies of Freemasonry such excellent grounds for denunciation?

The excuse is generally given that the penalties have always existed and no change can be made to them.

There appeared in the 1964 Ars Quatuor Coronatorum a paper by Bro. J. R. entitled “The Masonic Penalties,” in which he propounded the theory that the physical penalties were a product of Speculative Masonry, and that they were made especially severe to protect the charity funds. His point was that one who could prove himself a Mason had a claim on the charity of private Lodges and on the Grand Lodge. The problem was with the large number of impostors draining the resources of the Lodges and Grand Lodge. It’s an interesting theory!

Bro. Harry Mendoza writes in the 1987 AQC a review of the subject of penalties. In 1964, the matter was brought before the United Grand Lodge of England, and it was pointed out that the candidate was assured before taking the Obligation, that there was nothing incompatible with his civil, moral or religious duties. He is then asked to repeat an Obligation which contains statements about physical penalties which would seem to be incompatible with those duties. All this while his hand is on the Volume of Sacred Law. He has no prior knowledge of what he would be asked to say, phrases that never have been and which never could be enforced, and to make matters worse, he is asked to invoke the help of God!

After much discussion, an amended section to the ritual involving the penalties was drafted, to be used at the option of the individual Lodges.

It seems to be natural for Masons to be averse to any change in anything, and there was widespread reluctance on the part of many Lodges to adopt the optional clause, so in 1986 it was made mandatory. The change involved removing the penalties from the Obligation and placing them elsewhere in the ritual. Retention of the penalties was, of course, necessary due to their relation to the signs. Scotland, Ireland and the Supreme Royal Arch Chapter have made similar moves, and a number of American Grand Lodges are reviewing the matter and are considering removing the penalties from the Obligation or adding explanatory wording to indicate they are symbolic only. Maine is to vote on an explanatory section to be given by the Junior Deacon in the Preparation Room before the candidate is received into the Lodge.

Bro. Mendoza in his article summarizes the objections raised to any change. They are, briefly:

ANTIQUITY: The "We've always done it this way - what was good enough for my grandfather is good enough for me!"

CONSTITUTIONALITY: Innovations can't be made. (See Charge to the Master at his installation.)

GENERAL: Not many find the penalties objectionable -

Once we start, there'll be no end to changes - Why should we make changes simply because of outsiders?

As commentary, we'd like to add our own thoughts to the foregoing:

ANTIQUITY: We hope this paper has disproved that "we've always done it this way." There were no penalties at all up until fairly recently.

The changes do not do away with anything, but merely move the penalties from the Obligation to another section of the ritual.

CONSTITUTIONALITY: To the statement that innovations can't be made in the ritual, changes have been made frequently. The ritual for Maine wasn't adopted until 1894, and several changes have been made since that time.

GENERAL: To answer those who say that not many find them objectionable, we might ask how many of the numerous EAs who never advance may be doing so for this reason.

Changes are considered only for good and sufficient reasons.

Changes are not considered just because someone else does something differently, or because outsiders criticize us for something or other.

Masonry doesn't claim to have a monopoly on wisdom. It's possible that our critics just might have a valid point. It's certainly worth examining. If it isn't well taken, then we reject it.

As a final thought, we should care what outsiders think of Freemasonry! Every one of our future candidates is now an outsider. If the Craft acquires a bad name in society, these potential candidates will stay away in droves and it will be only a matter of time until we go the way of the many fraternal organizations that are now long forgotten.

So, I hope this will help a bit to add some insight into the background, application and importance of the answer to that question -

What Makes You a Mason? - Your Obligation, that's what!

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WOMEN IN FREEMASONRY

by Melville Watts, United Masters Lodge #167
[source unknown - date unknown]

In 1961 I met a lady purporting to be a Freemason. Before that date I never knew of an Institution calling itself the Order of Women Freemasons. The occasion was a 'get together' of Freemasons of various Constitutions, taking passage to Australia and New Zealand on S.S. "Southern Cross." There were 40 Brethren in the passenger list and for the occasion I was asked to act as Secretary and Treasurer. It was whilst making a list of the Brethren likely to attend when a Mrs. Whitby, representing herself as a Brother notified me of her intention to be present on the occasion. In conversation she proved to me that she was indeed in possession of our secrets and hidden mysteries" and with our ritual. As the occasion was informal with Brethren and wives invited she was included in the gathering.

I thought nothing more of this until on return to the U.K. I discovered a life-long friend, the Matron in charge of a large nursing home, who was a P.M. and deeply involved in this Order of Women Freemasons. Through her I was able to learn much about its organization, knowledge so completely new to me that I decided to make it known to the Brethren in our New Zealand Lodges, assuming as I did so that few would know of its existence. My paper is the result.

Under the heading "The Women are Marching" the front page of one our periodicals had this to say:-

"From the Conference of the Federation of Labor, the Office of Cabinet Ministers, the columns of our newspapers, and sober gatherings of the Anglican General Synod, the voice of women cannot be ignored."

The struggle by women for recognition and equal participation with men in the various fields of human endeavor extends beyond the present century. Advanced and intelligent women were not content to be engaged only in the world of home and fashion.

In Britain militant efforts were made to obtain representation in Parliament and, after years of demonstrations, often violent, they were given the vote in the years after the First World War. Since then they love severed with distinction in Parliament, as Ministers of the Crown, in law, medicine, education and in business and industry. A woman now holds

the highest office in the Government and in New Zealand a woman was until recently President of the National Party.

That they should wish to extend their researches into our hidden mysteries can be readily understood as, recognizing the good done by Freemasons, they sought to share in our Institutions and the purpose of my paper is to indicate the progress they have made.

Although the Order of Women's Freemasonry took its rise in 1908, it traces its ancestry back to the earliest years of organized Freemasonry. The widow of Chades 1st daughter of Henry IV of France, was called Protectress of the Children of the Widow, and she formed a Society of Women to whom she communicated signs and passwords of a Masonic nature.

In Russia in 1712, Catherine-Czarina was granted leave from Peter the Great to found the Order of St. Catherine, an Order of Knighthood for women only, of which she was proclaimed Grand Mistress. It was a quasi-Masonic body.

In the 18th century there were four Grand Mistresses of the Order of St. John of Jerusalem which was an emanation of early Masonry. Women sought to form a Lodge of Adoption and sanction was granted on condition that each meeting should be presided over by the Master of a regular Masonic Lodge, and several ladies of distinction became active members. The Duchess of Bourbon was installed as Grand Mistress, and nearly a thousand of the elite of French society attended the ceremony.

Napoleon used Freemasonry to strengthen his Empire and in 1805 the Empress was installed Grand Mistress of the Imperial Lodge of Adoption of France. This movement gained strength; liberal control had been granted to daughter Lodges, women were given a nominal share in Masonic life and were formally admitted into the Craft.

In 1889 a Co-Masonic Order was formed in Paris. English women of standing crossed the Channel to be made Masons, and in 1902 the first Co-Masonic Lodge was consecrated in London. Others followed, but it wasn't long before certain members felt that the French constitution under which they worked was inconsistent with traditional ancient Masonry. Many resigned and formed a small society, the Ancient Masonic Union, to become eventually an Order of Ancient Masonry, a free Masonic association of men and women.

A Grand Lodge was constituted on 5 June, 1908, with Bro. the Rev. F. G. Cobb DD. at its head, the Order being based exactly on that of the United G. L. of England and differing only in the admission of women. It was first convened at No. 1, the Mall, Notting Hill Gate, London. It granted petitions for three Lodges and approved a draft of Principles. As befits the membership of a Universal Brotherhood the title 'sister' quickly fell into disuse.

In 1911 there were conflicts of loyalty amongst men who were members both of the older and the new Orders and in 1912 the rule of Dr. Cobb, the first G.M., ended and R.W. Bro. Marion Lindsay Holsey D.G.M. was selected to succeed him.

A Board of General Purposes was established in 1909 and an official journal - The Gavel - published. In 1920 an attempt was made to obtain recognition from the G. L. of England. The letter addressed to the G. Sec. United G. L. of England pointed out that the number of women who are given possession of the genuine Masonic secrets was daily increasing, and that their Order "existing side by side under the protection of the G. L. of England would afford an orderly, dignified and legitimate vehicle for securing an acceptable Masonic standing to all women conforming thereto."

In reply the Board after full consideration declined the request, saying they would continue to exercise disciplinary powers towards any of its members who were present at or assisted in assemblies professing to be Masonic and which were attended by women.

This reply undoubtedly deterred Masonic Brethren from cooperating with the women, but the foundation had been well and truly laid out and, as will be seen women eventually assumed complete independence.

No further approach has been made to the G. L. of England, it being felt that patience will in due time bring about the desired recognition.

After a brief period at a well-known London restaurant, and later at a Baptist Church in Southampton Row, the freehold of a property at Pembridge Gardens was received as a gift in 1923. The foundation stone of the Temple was laid on 2 July 1924, and the building was completed and consecrated the following year.

For 20 years, following the foundation of the Order in 1908, its expansion was confined to London. Nine Craft Lodges and one Lodge of Installed Masters were formed

After the completion of the Temple in 1925, membership grew and new Lodges sprang up throughout the country.

As a prelude to provincial expansion, the first Traveling Lodge - Lodge Mercury #11 - was consecrated. Between that year 1928, and 1938, eight more Lodges were consecrated, of which seven were Provincial Lodges.

The outbreak of war in 1939 served as a restraint to further progress, but between 1943 and 1945 five more Lodges were formed and by 1950 there were two Lodges in Wales and two in Scotland. In her oration at Lodge Voyagers' consecration M.W. Bro. Hope said "In accepting the spiritual symbolism of the celestial and terrestrial globes associated with the two G.P.'s, women were under an obligation to extend universal Masonry." M.W. Bro. Moorhead Hope, as Grand Master and exercising her prerogative of "making Masons at sight," had already held occasional Lodges to initiate candidates from America, Persia, Africa and the Channel Isles, in anticipation of the introduction of an Overseas Traveling Lodge, one which derived its strength, unity and common purpose by the spiritual link between its members. Thus the new Overseas Traveling Lodge was envisaged as a Voyaging Lodge, dedicated to extend their Masonic knowledge in untiring effort to enrich the lives of others, and was consecrated in December 1950. With its formation its first list of regular officers included six high-ranking Grand Lodge Officers and its twenty-three stewards were all serving Masters of their respective Lodges.

Then followed a succession of consecrations of Lodges in Guernsey and Jersey in 1952, and Northern Ireland in December, 1953. Ten months later Lodge Pioneer Hope of Toronto #1 was consecrated and the following year a second Toronto Lodge, Trillium of York #3, the Lodge of Accord #2 of London, Ontario, and in May 1956 Lodge Heritage #4 of Whitby, Ontario.

The following year Lodges were consecrated in Adelaide, Australia, and in Salisbury, Rhodesia.

After the Golden Jubilee in 1958 the Order gathered impetus. More Lodges were registered, one in Belfast in the far west of Canada two Lodges in British Columbia, and in Malta in March 1961 the Lodge St. Michael and St. George #132 was consecrated.

Thus progress was maintained - a Lodge in Douglas, Isle of Man, another in Northern Ireland, a second Rhodesian Lodge, one in Bulawayo, again back to Canada, until 1965 when a meeting was held in London to initiate, pass and raise two Dutch Brethren. For 42 years expansion had been restricted to Britain and 15 years of overseas expansion confined to the Commonwealth but the initiation of Dutch Brethren marked a breakthrough into Europe. Lodge Voyager in 18 years of voyaging had established 22 Lodges.

In her consecration oration M.W. Bro. Hope, G.M., submitted that Lodge Voyager was "The Lodge of the Order 'divorced' from local interests and offering its members, scattered as they might be throughout the world, a canopy network, the meshes of which would indeed be symbolic of unity." Following her accession as Grand Master, M.W. Bro. Low sought to underline the now international character of Voyagers by inviting Council approval of new Bylaws whereby any Grand Master became automatically the permanent Master of Lodge Voyagers with powers to appoint a deputy if she so desired.

This then is an outline of the activities of that 'missionary' Lodge whose members, unable to take part in its meetings or even to attend the annual Installation Meeting willingly give time and money to the development of the Masonic way of life, and whose imagination has been stirred by its teachings.

In 1935, on the death of Rev. Bro. Peter Slingsby, the first G. Sec., it was decided to establish a Grand Lodge with a membership composed entirely of women.

In 1931, Royal Arch Freemasonry having already been established, a Supreme Grand Chapter with three Chapters was formed; this has since grown to 31 Chapters in London, the Provinces and Canada.

In 1948 the Masonic Orders of Chivalry were progressively introduced; the Christian Degree of Knight Templar in 1949, Orders of Red Cross of Constantine and Knights of the Holy Sepulcher and St. John the Evangelist were instituted, and there are now ten conclaves including one in Zimbabwe.

Chapters of the Rose Croix were founded in 1950 for the further advancement of Christian Freemasonry. The final degrees of Grand Elected Knight Kadosh and Holy Royal Arch Knight Templar Priest are worked in London.

The Order of the Red Cross of Babylon was inaugurated in 1954 and the Royal Order of Scotland, a degree of great antiquity, was worked in 1955.

From the foregoing it will be seen that women have penetrated deeply into our Masonic institutions.

The Golden Jubilee of the Order was celebrated in the Albert Hall, London, on September 7th, 1958; representatives from the British Isles, Ireland, Channel Islands, Canada and Rhodesia were represented in a crowded ceremony.

In 1964 R.W. Bro. Mildred Rhoda Low, who served as Grand Treasurer from 1940-1951 and since as Assistant Grand Master, became the Grand Master. As Grand Master elect she arranged a reception of overseas visitors and entertained 400 members in the Peers' Reception Room at the House of Lords.

As the intention of this paper is to create an awareness of the existence and progress of women in Freemasonry, I will deal but briefly with the objectives. There is a Charity Fund, and residential Homes have been established.

Financial and practical support has been found in assisting in the maintenance and adornment of cathedrals and other places of worship, many of which have been bequeathed by Masonic forebears of medieval days.

The Ancient Guild Altar in York Minster, restoration of a monument in Chester Cathedral, enrichment of a reredos in Durham, and works at Chichester, Liverpool and St. Albans are amongst these.

To mark the Diamond Jubilee a sum of 30,000 pounds was raised to beautify and extend the Grand Temple and the headquarters of the Fraternity, the rededication ceremony being attended by 540 "Brethren." Also a fund was established to found a peaceful haven for those Brethren approaching the close of life, a place where loving and expert care can ease the passing to the G. L. above.

Thanksgiving services were held in St. Paul's Cathedral before an assembly of nearly 2000 "Brethren" and their families, and at 23 other cities including churches in Zimbabwe, Canada and British Columbia.

The Times of London, 7 October, 1968, contains this article:

"The Order of Women Freemasons celebrated its Diamond Jubilee, and the re-Installation of Miss Mildred Rhoda Law as G.M. for the Masonic Year 1968-69, at the Royal Albert Hall, Kensington, London, on Saturday.

Among the 3,500 present were members from Australia, British Columbia, the Channel Isles, Canada, Northern Ireland and Erie, the Isle of Man, Malta, Rhodesia and all parts of England, Scotland and Wales."

A leaflet issued by the "Order of Women Freemasons" has this to say:

> "Women have felt the need for a spiritual haven in which to refresh their minds, and seek new strength, through friendship, devotion and understanding to face the many responsibilities of daily life in which they are now full partners with men……

and asks the question

> "Is no woman qualified to understand and appreciate Masonry? Is she not a builder of her family, and of the character of her children? What greater help could she have in her tasks than the teachings of Speculative Masonry?"

This is the question I leave to you.

WHY TWO RITUALS?

by Anton O. Aspeslet, PGM
[source unknown - date unknown]

Many times over the years the writer has been asked the question, why do we in Alberta have two rituals, and why the difference.

Masonic history and ritual are subjects on which more investigation has been done, and more books and papers written, than any other facet of Masonry. It is extremely difficult, however, to trace with any degree of certainty the exact origins of our symbols, or discover whence our ceremonies were derived. Our early Brethren were reluctant to commit any information to paper, and many Masonic documents were destroyed by over-zealous Brethren.

It is mainly because of the differences in our two authorized workings that the original question arises. Let us then, for a few moments, consider the differences;

1. The opening and closing ceremonies differ considerably in wording, as well as in form.
2. The Canadian Rite has one extra officer, the Inner Guard.
3. Perambulations by the Officers and Brethren differ.
4. The position of the three Lesser Lights differs.
5. The movable and immovable jewels are reversed.
6. For the obligation the W.M. leaves his chair in the York Rite, whereas in the Canadian Rite the W.M. remains in his chair.
7. Working tools: York Rite six, Canadian Rite nine.
8. In York Rite the C.T. is used in all three degrees, in the Canadian Rite in the E.A. degree only.
9. The four monitorial questions are put by the York Rite in the ante-room. In the Canadian Rite question number four as used in the York Rite is proposed in the ante-room, the remaining three in the Lodge room.
10. The position of the letter “G” differs.
11. The Hiramic legend differs only in the method used to portray it. The M.M. word: one in the York Rite, two in the Canadian Rite.

12. The monitorial emblems in the M.M. lecture of the York Rite do not appear in the Canadian Rite.
13. The S.S's in the in the York Rite are preceded by the "due guard," whereas no "due guard" is used in the Canadian Rite.

In all important aspects regarding the teachings of the Craft, however, the rites are in agreement. Visitation between Lodges presents no difficulty as the modes of recognition are the same.

A study of the history of the Craft shed more light on the reasons for the differences noted in the form of the Lodge and ritualistic practice, in this and other jurisdictions.

In order to understand the evolution of the ritual it is necessary to go back to about 1696 in Scotland, when a two-degree system was being worked.

Bro. Carr writes that three manuscript rituals are available which describe the two-degree system in use at that time:

The Edinburgh Register House MS dated on its endorsement, 1696. The Chetwode Crawley MS, c. 1700. The Kevan MS of c. 1714.(1)

These documents are of Scottish origin, they describe a Scottish system of only two degrees, the first for the E.A. and the second for the M.M. or F.C. (within the Lodge they were of equal status; i.e., fully trained men outside the Lodge; the first was an employer and the latter the employee). To the E.A. an oath was administered:

He was taken out of the Lodge with the 'youngest Mason' who taught him the sign (or due guard) 'postures and words of entree', which he repeated on his return… He was then entrusted with the two pillar words… The ceremony was completed with a set of fifteen questions and answers… (1)

The ceremony for the 'Master Mason or fellow craft' was a very brief affair in Scotland. … The Candidate took a simple oath of fidelity and secrecy. He was taken out of the Lodge by the 'youngest Master' and there instructed in the 'sign, posture and words of entry'. He came back, made the 'Master's sign' (which is not described), repeated the 'words of entry' - …(1) and gave a greeting to the Master and Brethren - the word was finally given to the candidate with a grip; … There is a separate note

which indicates that the word (not a posture described as the 'fyve points of the fellowship'.(3)

The information on the word(s), says Carr,

> … appears for the first time in the Sloane MS. (c. 1700) as a word of three syllables, whispered 'half in one ear, half in the other!. All the earliest known versions of the 'words', up to c. 1730, differ vastly from each other and it is quite impossible to say which, if any of them, was correct.(2)

There is no evidence of a Hiramic legend in the two-degree ritual. The first evidence of a three-degree system appears in the, "Apollonian Society for Lovers of Music and Architecture," meeting in London in 1725 and in Lodge Dumbarton Kilwinning (now #18, Scottish Constitution).

Carr further states that

> … when the English (and Irish) texts begin to make their appearance, from c. 1700 onwards, they are substantially in agreement with the earlier versions in many respects, so that it would be reasonably safe to say that when the first English Grand Lodge was founded in 1717, its Lodges were working a two-degree system roughly similar to that described in the 'Edinburgh group' of texts. (5)

What about the third degree? Brother Carr writes:

> … when the third degree made its appearance it was not a newly created ceremony; it was the degree of 'Master or fellow-craft', the old second degree of the two-degree system, promoted into third place by splitting of the old first degree into two parts. The earliest text that actually described a system of three degrees, i.e. Prichard's Masonry Dissected of 1730, shows these details very precisely. It also shows that by this time all three degrees had acquired additional materials, notably the 'Winding Staircase', etc. in the second degree and the Hiramic legend in the third. But two of the essential elements of the 1730 third degree (the F.P.O.F. and the M words) were clearly from the original second degree of the two-degree system.(6)

Lionel Vibert suggested that the third degree was little used prior to 1721 but also suggested that it may have been available in the 17th century. (7)

From Prichard's Masonry Dissected (8) the following are of interest to our discussion:

Q. … from whence came you?

A. From the East.

Q. Where are you going?

A. To the West.

Q. What are you going to do there?

A. To seek for that which was lost and is now found.

Q. What is that which was lost and is now found?

A. The Master-Mason's word.

and the following;

1. They hid him under some rubbish until high 12 again.
2. They carried him to the brow of a hill where they buried him.
3. K.S. ordered him taken up and decently buried, and that 15 F.C. with white gloves and aprons should attend.
4. The F.P.O.F. are described as "H to H, F to F, C to C, K to K and H in B."

The Edinburgh MS.(9) gives the F.P.O.F. as follows: F to F, K to K, Ht to Ht, Hd to Hd, and E to E.

The Graham MS(10) gives the F.P.O.F. as F to F, K to K, B to B, C to C, and H to B.

Now to move on. The first Grand Lodge was formed by four Lodges in the City of London in 1717, and is known as the Premier Grand Lodge of England. A Grand Lodge of Ireland existed eight years later. The Grand Lodge of Scotland came into existence in 1736. In 1751 the Grand Lodge of the Antients was formed in England, probably by Irish Masons. It was the latter Grand Lodge, i.e., the Antients, and the Premier Grand Lodge that played the greatest role in the development of present day English Lodge ritual and practice.

One Lawrence Dermott was very active in the Antient Grand Lodge. Dermott was born in Ireland in 1720, made a Mason in 1746, and arrived in England in 1752. He was named Grand Secretary of the Antients, holding office until 1771. He served as D.G.M. from 1783 to 1787, and died in 1791. Dermott wrote the Constitution for the Antients. The Grand

Lodge of the Antients styled itself "The Grand Lodge of England According to the Old Constitution." The new body accused the older one of having introduced innovations, and claimed that they alone preserved the Ancient Customs and Practices of Masonry. They called the old body "Moderns," and assumed the title "Antients." Feelings between these two Grand Lodges during the last half of the 18th century, to say the least were not good.

Two points of disagreement were;

1. When Masonic disclosures began to appear in the 18th century, the Moderns Grand Lodge reversed the words of the E.A. and F.C. degrees. These were not returned to the original order until early in the 19th century.
2. Accepted Masons of the Moderns used tape to outline the form of the Lodge rather than chalk, as had been used earlier.

During the ten years 1779 - 1789 there were actually four Grand Lodges operating in England, but two were short lived and probably had very little influence in Craft ritual. It can be seen from the foregoing that there was a considerable amount of difference in Masonic thought during the latter half of the 18th century.

From 1760 onwards, much effort was spent in trying to settle the differences between the Moderns and the Antients. In 1809 matters had progressed to the point where union was being discussed. To this end the Premier Grand Lodge formed the "Lodge of Promulgation" in 1809 and it continued to work until 1811. Its function was to examine and define the landmarks, and to bring ritual practice into line for an early union with the Antient Grand Lodge.

The Lodge of Promulgation on 13th December, 1809, resolved

> … that Deacons (being proved on due investigation to be not only Ancient but useful and necessary officers) be recommended.

This Lodge … also gave some consideration to the separation of the Degrees, as it had been the usual practice for both the first and second Degrees to be conferred on the same evening. The precise nature of their decision is not clear … (11)

There is some evidence to show that the Lodge of Promulgation made some progress on separate openings and closings, but the evidence of such study is not clear except in the work of the Lodge of Reconciliation. It appears that it was Modern practice to open the Lodge directly in the third degree and that separate closings were unknown.

The Lodge of Antiquity #1, of which Wm. Preston was a member, dominated the Lodge of Promulgation, which brought the Moderns Ritual closer to that of the Antients. The Duke of Sussex, Grand Master of the Moderns and W.M. of the Lodge of Antiquity #1, was very active Masonically, and it was probably because of his influence and drive that reconciliation was possible at all.

The formation of one Grand Lodge, however, presented many problems, not the least of which were ritualistic ones. It may have been the desire of the Duke of Sussex to have a common ritual; whether that is so is difficult to say, but it was not to be. Probably it was good for Masonry that it was not achieved. How dull it would be if every Lodge did everything exactly the same as the other.

On 25 November, 1813, the Articles of Union between the two Grand Lodges (Antients and Moderns) were signed. On 1 December, 1813, they were ratified separately by both Grand Lodges, and on 27 December, 1813, a formal meeting was held to consummate the union with the Duke of Sussex as G.M. of the United Grand Lodge.

As part of the arrangements in connection with the union a special "Lodge of Reconciliation" was formed, with representatives from both Grand Lodges, to settle the ritual forms to be used in the constituent Lodges. Important members of this Lodge were: Hemming - W.M., Shadbolt (Moderns) - J.W., Wm. Williams, Philip Broadfoot (Antients). The last named formed Stability Lodge of Instruction in 1817, which Lodge is still in operation in England today.

The Lodge of Reconciliation proceeded to formulate the ritual for the three degree ceremony. By August, 1814, the Lodge of Reconciliation had proceeded far enough in finalizing the ritual forms to be able to give demonstrations on an extensive scale, which they did until March, 1815. The Lodge of Reconciliation ceased its work in June 1816, with Grand Lodge approval being given to its forms.

There was not, however, unanimity about the Union; old wounds cannot be healed overnight. The three prominent members, i.e., Hemming,

Shadbolt, and Williams, disagreed over the precise detail of the Ritual and the wording to be used. Thus changes were made in the Ritual even after its approval of June 1816.

It must be remembered that during the 18th century a mass of Masonic literature had grown up in the form of lectures and charges. William Preston and Hemming were two who produced much of this material. The Lodge of Reconciliation attempted to coordinate these lectures and charges, so that the basic Rite would follow a uniform and logical sequence of events in the ceremonies of opening, closing, and of making, passing and raising. The work of the Lodge of Reconciliation then, was a process of selection and rejection from the mass of material available.

That the fundamentals of the system of Freemasonry remained unchanged may be proved from a meeting of the G.M.'s of England, Ireland, and Scotland, which took place in London six months after the Union. At this conference .". it was ascertained that the Three Grand Lodges were perfectly in unison in all the great and essential points of the Mystery & Craft …" (12)

From Philip Broadfoot we learn that the lectures were not settled by the Lodge of Reconciliation and that the G.M. gave as his opinion that every Master was at liberty to lecture as he pleased, provided he did not deviate from the mode of ceremony as sanctioned by Grand Lodge.

DEVELOPMENT OF LODGE ROOMS

Bro. Collin F. W. Dyer writes,

> In the second half of the 18th century and into the 19th until the Union of 1813, Lodges developed from either a group around a simple floor drawing at the end of a room, in which tables were already laid for a meal (which formed the main purpose of the meetings along with instructional work actually at table) or, at least a small separate room with a removable floor cloth, on which the Lodge symbols were drawn or placed. They went through an era of representing the symbolic Lodge artistically on a board around which the working Lodge could be formed, to a time well on in the 19th century, of a rise of separate and purposely built Lodges or, alternately, the furnishing of rooms especially for the purposes of Masonry even on a temporary, basis. (13)

Any M.M., however, would recognize a Lodge room, as such by the articles he would find there. Yet there were many, differences between one Lodge room and another, according to the views of the Lodges that met in them.

Early in 1700 the W.M. was placed in the E. and the two wardens in the W., representing the two great pillars of K.S's Temple. By a ruling in 1810 in England, the wardens' positions were changed to the S. and the W. in all Lodges. (14) The Antient Grand Lodge introduced the office of Deacon.

In Modern working the Altar was on the W.M's pedestal; in Antient working the Altar was placed some distance from the W.M. towards the center of the room. Thus in Modern working the candidate was brought to the W.M. for his obligation, while in Antient working the W.M. left his place and went to the candidate.

In the rearrangement after 1813 the way in which the Volume should be placed depended on the previous allegiance of the Lodge concerned. There is no absolute standard in English working.

FURNITURE AND JEWELS

The essential items of a Lodge developed over the years. Because of the separation of Lodges from Grand Lodge by distance and lack of central direction and control, in England and Ireland, the furniture and jewels, etc., may have differed from Lodge to Lodge. A good deal of borrowing of ideas probably resulted from intervisitation of Lodges.

In the practice of the Moderns Grand Lodge the Bible, Square and Compasses were referred to as the furniture of the Lodge.(15) Those working under the Antient Grand Lodge referred to them as the Three Great Lights.(16) They were, however, united in what these symbols meant.

With the Union, Antient practice of the three Great Lights being the V.O.T.S.L., square and compasses was followed. The practice by the Moderns of calling them furniture was followed, by calling them essential furniture; surely a marvel in compromise.

The three L.L's (17) were originally placed in their positions around the center of the Lodge; i.e. around the tracing board when it came into use to symbolize the working Lodge - to enable the symbols to be seen and explained. With the moving of the wardens to the S. and the W.

these L.L's were moved closer to the Master and the wardens. This had become established practice in England by the early 1800's.

The coffin, skull and crossbones, the hour glass, the scythe, and the beehive were at one time found in English Lodges, but are only occasionally seen today. (Bristol)

THE CEREMONIES

In pre-union Modern working the J.W. conducted the candidate in his perambulations. The Lodge of Promulgation decreed that it should be the duty of the S.D.(18) In Antient working the S.D. conducted the candidate, the J.D. attending the door. Following the work of the Lodge of Reconciliation, the J.D. conducted the candidate at initiation.

It appears to have been common practice in both Grand Lodges in pre-union days for the S.W. to demonstrate advancing from the W. to the E. Following the Lodge of Reconciliation it became the duty of the J.D. In Wm. Williams' work the J.D. remains with the candidate for I., the Tyler gives the T.D.K's and the J.D. answers the I.G's inquiry. (18)

Pre-union Freemasonry in England was essentially Christian. It had been found possible, however, to admit into the English Craft those of different religious beliefs. A form of lecture practiced mainly in Lancashire (19) towards the end of the 18th century, says in part:

Q. To whom do you dedicate your Lodge?

A. To God and the Holy Apostles St. John.

This dedication of Lodges to the Holy Sts. John is of some antiquity, and references to it occur in some of the older documents. With the Union of the two Grand Lodges de-Christianization began, and became final in 1816.

In the ceremonies of the Antient Grand Lodge it was in some places the custom to use the c.t. in all three degrees, it being bound twice or three times in the other degrees. Also, in passing it was in some cases the custom to half veil the candidate. (20)

The point within a circle and the two parallel lines, pre-union, were said by Preston to represent the two Sts. John as patrons of the Order. (21) When Masonry was made non-denominational the two parallel lines became Moses and K.S.

The frontispiece of the 1784 Book of Constitution of the Moderns Grand Lodge shows representations of Faith, Hope, and Charity expressed as female forms; these are found today in lecture slides of some York Rite Lodges in Alberta.

Collin Dyer writes,

Most of the old lectures from whatever source contain the comment, that Masons meet and part on, one or other of the square and the level … but did not agree on which to meet and which to part. (22)

It appears possible that the great symbolism of darkness to light did not make its appearance until the early 19th century. Lodges were not darkened in the third degree until the post-union period.

THE WORKING TOOLS

In a great majority of Lodges under the English Constitution there are three working tools allocated to each of the three Craft Degrees - giving a total of nine in all. This arrangement dates from 1816, as a result of the work of the Lodge of Reconciliation. Prior to the Union there does not appear to have been a common practice with respect to working tools.

Antient Lodges had the 24 inch gauge, the square, and the common gavel or setting maul in the first degree. In the second they used the plumb, square, and setting maul. Dr. Anderson's Constitutions of 1738 (23) make reference to the hammer and the trowel as being tools requisite for a Freemason.

In the 1792 edition of Preston's lectures (24), he gave a short moral lecture on the rule, line, trowel, plumb, square, compasses, chisel, and mallet in that order. These did not appear in Preston's 1775 edition. A MS. lecture believed to date from the late 1890's and to come from Lancashire mentions the rule, line, trowel, plumb, square, compasses, level, chisel, and mallet in that order. It cannot be determined who copied from whom.

The Lodge of Reconciliation rearranged much of the ritual and symbolism. First it decided to have three working tools in each degree. The square was removed from the first to the second degree, and the plumb and the level were added to the square. The 24 inch gauge remained in the first degree, along with the common gavel. The chisel was added to make up for the square. In the third degree the skirret appeared for the first time, in 1816. The pencil was also new. Dyer wrote that it was but natural to allot the compasses to this degree. (25)

The trowel had no place as a working tool in the post-union arrangements. A use is found in some places as the jewel of the Tyler. Recently with the creation in English Masonry of the office of "Charity Steward," the trowel has been adopted as his jewel because of its long association as a symbol of charity. It is, however, still found in Bristol working. (26)

SUMMARY

Freemasonry was born in Scotland and England. Before it had reached maturity it was transmitted from Great Britain to Ireland and subsequently from England, Ireland and Scotland to every quarter of the habitable globe.

Originally the Lodges were strictly operative, but accepted Masonry gradually evolved out of the operative craft during the century preceding 1730. (27)

In Scotland in the 17th and early 18th centuries non-operative or gentlemen masons joined operative Lodges, (28) which regulated the affairs of the Lodges. The authority of Lodges was subject, in some cases, to the supervision of a more important neighboring Lodge, and in all cases to a central control exercised by a Royal Official, known as the Warden General and Principal Master of Work. Thus, though the non-operative masons might outnumber the operative masons in a Lodge, they do not appear to have been in a position to change the character of the practices of the operative institutions in a material way.

In England, on the other hand, the accepted mason did not belong to an operative lodge. (29) Thus as their Lodges were independent of operative control, they were in a much better position to modify, amend, or elaborate Masonic ceremonies. The resultant body of Masonic ceremonies, practiced by accepted Masons, during the 17th and early 18th centuries, formed the link connecting operative and speculative Masonry.

That the old practices of Scottish Masonry had been adopted by English accepted Masons, and had been the subject of little change as late as 1721, is strongly suggested by the fact that when Dr. Desaguliers, the former English G.M., desired to visit the operative lodge of Edinburgh in 1721 he was found "duly qualified in all points of Masonry"(30) and received as a Brother.

The facts known about Freemasonry in Ireland before 1730 are very few, thus adding to the uncertainty regarding the place or places where fundamental changes occurred. The meager evidence available suggests that non-operative Masons in Ireland met in Lodges as did accepted Masons in England. Irish operative masons do not appear to have associated in territorial operative lodges as Scottish masons did. (31)

Other changes occurred in the 18th and early 19th centuries:

1. The history of Freemasonry was edited and largely revised by Anderson for his Constitutions of 1723. (32)
2. The charges General and Singular (the former referring to the social and religious activities of the Guild and the latter to the trade activities) were digested by Anderson, and replaced by the Charges of a Freemason to be read at the making of a new Brother (1723).
3. The old MS. instruction regarding the administration of an oath to the candidate to observe the charges was omitted from the Constitution of 1723.
4. In Anderson's Constitutions of 1738 the history of Freemasonry was to be read at the admission of a new Brother, but this no longer applied to the charges. (33)
5. Anderson's Constitutions of 1723 state that the manner of installing the Master is according to ancient usages of Masonry. The Premier Grand Lodge did not practice the ceremony of installing the Master, but it was used by the Antient Grand Lodge.
6. The Irish Constitution of John Pennell in 1730 included a prayer to be said at the opening of the Lodge.
7. The charge to a newly admitted Brother was first printed in Smith's London edition of A Pocket Companion for Freemasons, in 1734.(34)
8. The earliest known certain reference to a trigradal system, i.e. a system of three degrees of Masons, each with its own secrets, is found in the Trinity Dublin MS. of 1711. (35)

Thus there were many influences on the ceremonies and ritualistic practices of Freemasonry during the late 17th, through the 18th, and into the 19th centuries. All are evident today in Masonic working not only

here, but throughout the world where Freemasonry is practiced. It must also be remembered that the Grand Lodges of the Moderns and the Antients in the 18th century made no attempt to print a standard ritual. The various forms arose from one Lodge copying from another, or a Lodge dropping what appeared defective and adding something that appeared more attractive. The old adage, "Today's bad habits become tomorrow's tradition," has much truth in it.

Throughout this evolution, however, the fundamentals of the system of Freemasonry, that is, the essentials of the basic rite, remained unchanged.

DISCUSSION

Bro. Robert G. J. Aberdeen, P.M.

I wish to compliment our Worshipful Master on his Inaugural Research Paper. It illustrates clearly that FIAT LUX LODGE OF RESEARCH will serve its purpose well, bringing more light to the Craft in general and to the Masons of Alberta in particular. I trust that it will also establish a tradition to be followed by succeeding Masters.

W. Bro. Aspeslet's paper "WHY TWO RITUALS" is a concise yet comprehensive explanation of the development of Masonic rituals. In particular, it traces the historical influences which led to the two mainstream rituals of modern Freemasonry.

I feel that the theme of the paper could have been developed more fully; it answers the questions "why more than one ritual" and "why the difference" in a general way but it leaves hanging the more specific theme "why do we in Alberta have two rituals," as opposed to some Jurisdictions which allow just one, and others in which several Rites are worked.

Perhaps W. Bro. Aspeslet or some other Brother is working on a sequel, wherein he will trace the spreading of Freemasonry throughout the world; the Charters granted to various military and other Lodges from the two rival Grand Lodges prior to the Union of 1813, which resulted in the dissemination of two differing sets of ceremonies; the establishment in Alberta of Lodges working different rituals; and particularly, the factors which led our founders to include both Rites in the Constitution of the Grand Lodge of Alberta.

FOOTNOTES

1. Carr, “The Relationship between the Craft and the Royal Art,” Ars Quatuor Coronatorum, Vol. 86, pp. 36, 37
2. Ibid., p. 37
3. Ibid., p. 39
4. Ibid., p. 40
5. Ibid., p. 37
6. Ibid., pp. 37, 38
7. Vibert, in Prestonian Lectures, p. 44
8. Carr, op.cit., pp. 44, 45
9. Knoop, “The Mason Word” in Prestonian Lectures, p. 246
10. Ibid., p. 253
11. Dyer, “Shadbolt…” Ars Quatuor Coronatorum, Vol. 87, p. 140
12. Haunch, “It is not in the Power of Man…” Ars Quatuor Coronatorum, Vol. 85, p. 203
13. Dyer, Symbolism in Craft Freemasonry, pp. 70-71
14. Ibid., p. 71
15. Ibid., pp. 114-115
16. Ibid., p. 107
17. Ibid., p. 71
18. Dyer, “The Williams-Arden Manuscript …” Ars Quatuor Coronatorum, Vol. 87, p. 182
19. Dver, Symbolism, op.cit., p. 82
20. Ibid., p. 129
21. Ibid., p. 99
22. Dyer, Symbolism, p. 156
23. Ibid., p. 149
24. Ibid., p. 150
25. Ibid., p. 154
26. Haunch, op.cit., p. 203
27. Knoop and Jones, Genesis of Freemasonry, p. 373
28. Ibid., p. 230
29. Ibid., pp. 132, 133

30. Ibid., p. 231
31. Ibid., p. 233
32. Ibid., p. 234
33. Ibid., p. 235
34. Ibid, p. 252
35. Ibid., p. 253

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YORK RITE MASONRY, A JEWISH PERSPECTIVE. … AN OPEN LETTER TO ALL JEWISH FREEMASONS

[author unknown]
The Philalethes - August, 1989

One of my fondest memories when I was growing up, was seeing my grandfather in his Shrine Fez. I also remember his Shrine ring, with the Scimitar-and-Crescent on one side, and the Double-Headed Eagle of the Scottish Rite on the other. I knew there was another Body, the York Rite, because they sponsored my DeMolay Chapter. I asked him if he also belonged to the York Rite. He became angry, and said, "of course not. The York Rite is for the Goyim (Gentiles). We have nothing to do with them. No true Jew would join the York Rite." I nodded dutifully, and resolved to enter the Scottish Rite when I was old enough.

Well, old enough came around while I was stationed in Northern California with the Air Force. I joined the Blue Lodge, and was ready to join the Scottish Rite, when I was transferred to Illinois. I did join the Scottish Rite there, and while receiving my degrees at the Reunion, I was approached by a Brother, who inquired about the Yarmulke (skull cap) I wore. I told him about my background, and that I always wore a yarmulke while in civilian clothes. He asked me if I was also in the York Rite. "Of course not," I replied, "what do you take me for, a Messianic Jew?" (A Messianic Jew is one who believes in Christ, and is looked at with extreme skepticism by most Jews) I could barely reconcile the Degree of Rose Croix. (18th Degree of the AASR)

Thus began my education, and the end of my ignorance. This Brother, who is now my best friend, patiently explained the organization and history of the York Rite, and that only one segment required Christian belief, the Commandery of Knight Templar. I could join the Chapter of Royal Arch and Council of Royal and Select Masters without compromising my beliefs, and he did agree that a Jew could not join the Commandery without compromising himself.

So, being of an open mind, and desiring all the Light I could find, I petitioned the Chapter and Council. I loved my grandfather dearly, but this was something he missed. The Chapter and Council degrees conform to the Solmonic Legend, and the 3-14 degrees of the AASR were patterned after them. They were also the most beautiful degrees I have ever seen; that which was lost, was found, and all the questions I had from the Blue

Lodge were answered. And when I was elected to the Oriental Chair in the Chapter and Council, the Chair Degrees (Order of High Priesthood, and Order of the Silver Trowel) were even more impressive, and above all, JEWISH, than I have ever seen; taking their lessons from the stories of Abraham and Melchizedek, and the Anointing of Solomon. I then realized how much I would have missed if I would have remained myopic, and not sought this new Light.

I still wear a Yarmulke, and still revere the memory of my ancestors, I still daven every morning and evening, but every 2nd Wednesday of the month, I put on the aprons of the Chapter and Council, and enjoy the Brotherhood of the York Rite. I urge all my Lantzmen to petition. Leave the Commandery to the Goyim, but you can't go wrong with the Chapter and Council. The Scottish Rite will get you to the Shrine, but the York Rite will get you to the Light.

YESTERDAY, TODAY, BUT WHAT ABOUT TOMORROW ?

by Ronald V. Beale, MPS

The Philalethes - December 1989

There are obviously many serious problems with which we Freemasons are confronted, and they will not disappear of their own volition. The vital question with which we are all faced is, “What are we going to do about this situation?” Or more importantly, do we intend to really do something concrete about this crucial set of obstacles which are causing a giant erosion of our institution.

Whether we like to admit it or not, the world we now live in is vastly different from what it was just a few years ago, and it will continue in this direction, whether we like it or not.

The fundamental values have changed significantly, and society in general is daily bombarded with an increasing host of choices as to value judgments required for general determination as to what particular decision is to be made, and under what circumstances.

The average person is caught up in non-essential trivia, and does not want to get involved in the fundamental process of thinking. A sad state of affairs, to put it mildly. This turn of affairs is basically caused by fear. Many have become paralyzed by what they see going on in the streets, let alone in the world at large.

When you look at mankind in its entirety it is enough to scare the wits out of anybody, so the tendency is to climb into one’s shell, close the eyes both physically and mentally, pull the proverbial blankets over the head and hope that most of the problems will just go away or at least not affect us personally. The terrible scourge of drugs, and wholesale mayhem in many cities, is a much more serious problem than most people realize. It is a form of mass suicide, and is literally out of control.

Hunger in this day and age is unacceptable in our society, and yet it is rampant. The water we drink, the air we breathe, and a general recognition that this Earth upon which we depend for our very existence, this satellite flying through space, our home, is today extremely vulnerable, and is drying on the vine.

We desperately need a universal means of collective recognition of the frightening situation in which we find ourselves. Specifically how all

this pertains to Freemasonry is the real question. Can we stand idly by and assume that this trap into which we have fallen is none of our business?

We are told that 25% of those who take the first Degree, never return for the subsequent Degrees. They pay their money then disappear. There is a reason for everything, so let us take the question apart and see if we can find some of the answers which can be dealt with. Are there some changes which could be made which are, in their present form the underlying causes of this dilemma? If so, are they soluble without tampering with the basic intent of our Order and all that it represents?

Surely we have reached the point where the response had better be "Yes."

I know of two questionnaires which were personally sent out to one California Lodge during the past five years, and I also know the gist of the reactions of a number of the 600 members involved and that should count for something. Incidentally, out of this 600 membership, less than 10% show up at the average meeting, and that is most disquieting to say the least. These questionnaires encompassed the entire situation with respect to the general disinterest of the large number of members who had already decided not to attend Lodge, for several of the following reasons.

1. They said that they were bored with the repetition and that the degrees were invariably poorly produced from a vocal as well as interesting standpoint. This observation was presented by the majority, and did not include those who had a specific hearing problem. This vocal repetition even if thoroughly understood can be somewhat hypnotizing.
2. A considerable amount of time is required in memorizing vast passages of ritual which in itself is extremely difficult for those who are getting up in years, let alone the average person.
3. This memory work by itself is currently a specific requisite for advancement in the line. Here is one place where there is a definite roadblock. It is not the content of the work itself which is the hazard for officers seeking advancement, but rather the actual time necessary for consuming this much verbiage to memory, unless you are fortunate enough to possess a photographic mental capability far beyond the gift of the few. Then you have to take the words after you have memorized them and project them in the

Lodge so that all, particularly the Candidate is mentally moved. This exercise develops self-discipline without any question. But is there something more important to the degree upon which this time could be spent?

4. There is also the need for leadership qualities, basic business acumen and organizational skills to pull the Lodge together as a unit.
5. The myriad outside influences which tug at the brain from every conceivable angle tend to create a mental gridlock.
6. When a member has been absent from his Lodge for a period of time, an overall consuming fear that he will become embarrassed when he is examined upon returning is somewhat natural and a number of members have from time to time, found themselves in this position and for that particular reason, actual or not, made their determination not to return, based solely upon this consideration.
7. There are some who will blame the penalties for lack of attendance, but this appears to be more of an excuse than a legitimate reason.
8. Some considerable discussion in open Lodge should take place before the procedure of initiation, so that he who is about to become involved with something which hopefully will leave a distinctly positive and lasting impression upon his mind, will have a much clearer picture of what is about to take place and what it represents. In some Lodges this does take place to some extent but not to a sufficient degree.
9. At least once a month and preferably more often as time permits, a general interchange of ideas should be brought to the surface in open Lodge and examined with the idea of engendering a much greater sense of awareness as to "What Freemasonry is and what it is not."

The basic tenets of Freemasonry, if taught more fully would bring about a much safer, saner and kinder world.

The ozone layer, acid rain, air pollution and the total disintegration of human lives is bad enough, but the pain and suffering which is continuing in many parts of the world is completely beyond the realm of rationality. Bodies torn apart in local wars and no solution to remotely compensate

for this mass murder. Are we just a group of lemmings with no mental decision-making process? Are we flesh and blood dolls, playthings to be discarded like rubble on the trash heap?

We do not need an atomic war to destroy the last vestige of life on this planet.

The way we are going, we will bury ourselves in our own pollution, mental as well as physical.

What group of individuals will unify and bring into focus for all the world to see, the bottomless pit into which we are falling?

It could, and should, and can be the Freemasons, before it is too late.

We cover the Free World and have the capacity to influence the entire species of man throughout this ball hurtling through space. The force behind Freemasonry is possibly and probably the only form of energy strong enough to make a difference, for one basic reason. It is motivated by that intangible yet very real factor. The Brotherhood of man under the Fatherhood of God.

We do not have to discuss politics or religion in the narrow sense of the word, but there is still time for action.

Food is plentiful for most people in our society, but while we eat, many go without, and worldwide, millions starve to death.

Crime runs rampant in our cities. Our waters are polluted. Fish and other wildlife are dying, the air we breathe is filled with noxious fumes, and very little attention is being paid to these current calamities. One day we will wake up and it may be too late to turn the tide.

If you took all the concentrated knowledge and conviction held by Freemasons of this world and put it in capsule form, instead of hiding it, it might be just enough to turn on the positive lights within the rest of mankind and be the end of the beginning, rather than the 'beginning of the end.'

We are in an age of competition, and unless we recognize the fact and deal with this reality, it is just a question of time, which governs our lives, along with space, before we are relegated to the gradual disappearance of our beautiful and very necessary institution.

The bottom line is ‘compete’ or ‘die.’ Unless we can inject our institution with sufficient dynamism to counteract the pulling power of television, football, basketball, baseball, bowling and the like, we are destined to gradually lose the interest of our members.

A MATTER OF AGE

by Jim Tresner, 33°, Director of Work, Valley of Guthrie

Scottish Rite Journal - November 1990

Mozzarella: a smooth, white cheese intended to be eaten without aging.

Cheddar: a hard, yellow cheese, requiring aging before it is consumed.

> "Tellson's Bank by Temple Bar was an old-fashioned place, even in the year one thousand seven hundred and eighty. It was very small, very dark, very ugly, very incommodious…"
>
> "Cramped in all kinds of dim cupboards and hutches at Tellson's, the oldest of men carried on the business gravely. When they took a young man into Tellson's London house, they hid him somewhere till he was old. They kept him in a dark place, like a cheese, until he had the full Tellson flavor and blue-mold upon him. Then only was he permitted to be seen, spectacularly poring over large books, and casting his breeches and gaiters into the general weight of the establishment."
>
> Charles Dickens … A Tale of Two Cities

Both young and aged cheeses are important in the cooking of the world. Each has its place, and the wise cook seldom substitutes. But neither does the wise cook disdain the mozzarella because it is not cheddar.

In many places, Masonry is disturbingly like Tellson's in its treatment of young men. We often assume that they need to age a bit before they can be used or trusted.

It is a strange, almost schizophrenic, reaction. We all want Masonry to survive and grow. We all know that, in order to survive and grow, we must initiate new members. We all know that those new members must primarily be attracted from young age groups. We all realize, if we think about it, that in order to attract and keep active these young men we must give them things to do, not hide them away and tell them that, in thirty years, we may have something for them.

And yet we seem afraid of them. They are our hope for the future; and we often treat them as our chief threat.

Some Grand Lodges have been lowering the age at which a person can apply for membership. It is a wise and intelligent step. And yet so often it meets with resistance.

You get these young bucks in here, they'll try to run everything.

They may, especially if they see that nothing is happening. But is that so bad? The purpose of leadership in Masonry is, after all, not to grasp and hold on to power, but to lead. If the leadership is leading, if useful and worthwhile things are happening to which the young can dedicate their interests and efforts, they will join in with a will. If not…

They try to change everything. Everything? Probably not. Not the landmarks of the Craft. Not worthwhile programs that are accomplishing good. But those are not the changes most of us fear. We live in dread that someone may actually say such things as:

> "Look, the food we have when we have dinners isn't just bad, it's terrible. Its only virtue is that there is so little of it that it doesn't spoil your appetite for a hamburger on the way home. Why can't we really put on a good feed and attract some people?"

It's because they are young that they say that if only they were older, they would realize that everyone knows the food is horrible, but the same group has been providing that food for decades, and we must not upset things.

> "Brother X is a fine gentleman, but every time he is asked to lead prayer at a Scottish Rite Society meeting, we get a twenty-minute sermon between the `Dear Father' and the `Amen.' Couldn't someone else be asked to pray, or at least couldn't someone have a quiet word with him?"

Ah, if only he were older, he would realize that Brother X has always done that, although it has gotten worse since he passed his 97th birthday. Must not rock the boat.

> "Honestly, Lodge meetings are a drag. All we ever do is listen to a list of bills to be paid, argue over postage, and sometimes put on a degree, with the Brethren on the sidelines talking so loudly that the candidate can hardly hear. Can't we do something to clear that up and have some interesting discussions or activities with our meetings?"

Rank heresy! Perhaps our greatest fear of the young is that they will ask the questions and raise the issues that we, ourselves, are afraid to raise. We fear, rightly, that they may lasso some sacred cows.

You give them responsibility for things, they'll just make mistakes. They haven't been around long enough to know.

Yes, they will make mistakes, and some of them will be bad mistakes. That's how we learn. But is it asking too much of us that we have the same patience with them that our fathers had with us? That we let them make mistakes? If we are there to be helpful (not obstructive, not negative, not dictatorial, but helpful), they will listen. They will consult our experience when it is useful if we show ourselves willing partners.

If we are a channel through whom they can work, they will; and they will make us a partner in that work.

If we are an obstacle around which they must go, they will or worse, they will simply lose interest and drop out.

It is up to each of us to decide whether the young are to be treated as mozzarella or cheddar if they are to be valued for their youth, their new ideas, their energy, their enthusiasm or if they are to be hidden in the dark and aged before their ideas and efforts are welcome.

But there are two things we should remember:

As a cheese is aged, it shrinks and becomes hard.

A good cook uses young cheese for substance, and a sharp, old cheese, for flavor.

ALL THERE IS TO KNOW ABOUT MASONRY...

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

After thirty years of research into the history of Masonry and its origin, and for the last eleven years having been fortunate to have the library in the Memorial to draw on for those ancient books which are no longer available except in libraries. Yet, in all that I have read I often feel I have only scratched the surface of the great spider web of history. In spite of what knowledge I have acquired I am often asked questions which I am unable to answer without going into details which the unenlightened do not understand. There is an old adage, “He who would bring back the wealth of the Indies, must take the wealth of the Indies with him.”

I was once asked “What is the most difficult question I had been asked?” I believe the most agonizing question, is one which I have been asked many times, it goes as follows.

> A young Mason of a few years at most, will come into the Memorial and want to go to the library for research. He will be introduced to me, and I will ask, “What phase of Masonry are you interested in?” he will reply, “I want to know all there is to know about Masonry?”

I have never been able to answer his question nor explain why I can not hand him a book which he can read in one hour and which will tell him all about Masonry.

To know all there is to know about Masonry you would have to read all of the following books, which are generally accepted as being most authentic. It must also be remembered that these books deal only with the History and evolution of Masonry, it will give you very little in the way of Jurisprudence or ritual of modern day Masonry.

Secret Societies of All Ages and Countries ..... Heckethorn
History of Ancient Egypt ..... Rawlinson
Egypt’s Place in History ..... Brusen
Ancient Egyptians ..... Wilkinson
Records of the East ..... Birch

Egypt from the Earliest Times ..... Birch
The Essenes ..... Ginsburg
The Gnostics ..... King
The Mysteries of Free Masonry ..... Fellows
Alphabets of the Seven Planets ..... Von Hammer
History of Architecture ..... Fergusson
On Architecture ..... Hope
History of Art ..... Lubke
Archaeologa (a compilation) ..... Zion
Acte Latomorum ..... Thory
History of Ancennes Corporations ..... Onin Lacroix
The Romans in Britain ..... H. C. Coote
History and Development of the Guilds ..... Brentano
English Guilds ..... Smith
The History of Freemasonry (London ed.) ..... Carson
The History of Freemasonry (American ed.) ..... Carson
Masonic Sketches and Reprints ..... Hughan
Early History and Antiquities of Free Masonry ..... Fort
History of Free Masonry in Europe ..... Rebold
History of Free Masonry ..... Laurie
History of Free Masonry ..... Findel
History of Free Masonry ..... Krause
History of Free Masonry Concordant Orders
Masonic History and Digest ..... Mitchell
Origin and Early History of Free Masonry ..... Steinbrenner
Masonic History + the A&A Scottish Rite ..... Folger
History of the Knights Templars ..... Addison
History of the Knights Templars ..... De Vogue
Illustrations of Free Masonry ..... Preston
The Traditions of Free Masonry ..... Preston
Land Marks of Free Masonry ..... Oliver
Constitutions of Masonry ..... Anderson

Ahiman Rezon ..... Dermott
Encyclopaedia of Free Masonry ..... Mackey
Royal Encyclopaedia of Free Masonry ..... English
Encyclopaedia of Biblical Literature ..... Kitto
Chamber's Encyclopaedia ..... Chambers
Dictionary of the Bible ..... Smith
Clark's Commentaries ..... Adam Clark
Decline and Fall of the Roman Empire ..... Gibbon
History of Germany ..... Kolrausch
History of England ..... Macauley

And this my student is only the beginning, I am certain you can find many more books which make reference to Masonry, such as the traveling builders with their families, referred to by Herodotus in his Histories.

EXCLUSIVE JURISDITCTION

by David M. Smith, SW, Cedars of Lebanon Lodge #65, California [source unknown] - March 1994

After reading the postscript article; "Doctrine of Exclusive Jurisdiction," I must admit to feeling somewhat disheartened that more research and deductive reasoning did not take the subject beyond the same viewpoint so often expressed in years gone by.

Though historically correct, it failed to address the political reasoning which lead to the adoption of this concept as a MODERN addition to the ancient landmarks - an evolution if you will.

Evolution is the imperceptible but necessary event that allows living things to SURVIVE into new eras. The many full text monitors and rituals, and the variances of the labors contained therein, are testimony and give credence to the obvious fact that Masonry, is alive, has and still is evolving.

Most Masons know of the ancient usage of THREE constituting a grand body - territory was the modern addition as indicated by the author's references to dates of occurrence, which can be construed as recent history, if Webster's definition of ancient is to be believed.

The agreements between the Grand Lodges of Holland and Scotland with the Grand Lodge of England were just that; agreements. One must remember the world history of this period, as one in which the constituent countries, of these grand bodies, had been or were embroiled in political intrigue, and economic warfare as part of their pursuit of national interest. The Masonic leaders of the time did the correct thing, even if the motives for doing so may have been more for nationalistic reasons rather than the lofty ideals that have been ascribed to them. By not allowing Masonry to become involved in or used for the national purposes of the day, they most assuredly preserved the traditions of travel and work.

They saw no reason to rescind these agreements, with respect to their own countries, as time past, but they did not honor them when their respective members relocated and established Lodges in new world countries, often within the same territorial confines as that of another Grand Lodge. There are recorded instances where a Grand Lodge was formed in a "new territory," and a Lodge within it's jurisdiction, remained beholden to the Grand Lodge, under which it held the original charter. There are, as

I understand, Lodges in existence, right here in California that hold foreign charters.

Under these circumstances, the time honored modes of recognition were the tools used to discern who was, or was NOT worthy and well qualified. It was up to the individual Brother to apply his knowledge of what was correct.

Just as the Ancient and Modern Grand Lodges of England gave rise to the United Grand Lodge of England, it should have been evident to the author that these two giants of Masonry had to extend recognition to each other before they could even discuss a merger.

The Grand Master's of both Grand Bodies would have been derelict, had they not established, to their mutual satisfaction, that each was properly endowed and empowered to act. This "mutual satisfaction" surely must have involved the ancient modes of recognition and rite of visitation, as part of the proceedings, just as it should in today's world.

The author's reference to "civil war" as a possible consequence of mutual recognition (within the same territory) is misplaced, in the best, and inappropriate in the worst, sense. Civil wars are fought over real or perceived grievances, among people who are culturally and institutionally worlds apart. The individual Masons, who are actually the foundation of any Grand Lodge, ARE NOT culturally or institutionally apart where the institution of Masonry is concerned.

If civil war were to result from mutual recognition then we may just deserve to die as an institution, for we would not have mastered the truly Masonic virtue of temperance. Civil war is fratricide, and the true Mason should be so far ABOVE this kind of idea, that speaking the words should make his blood run cold.

Let us start the evolutionary process, byway of mutual recognition, so that we no longer have to weakly explain this phenomena to our new initiates. Our worn out excuses do not impress them.

EXCLUSIVE JURISDICTION
by Allen Ohrt, MPS
The Philalethes - October 1990

Dear Brother Marsengill:

Re- Exclusive Territorial Jurisdictions as related in the article; “An Epidemic of Change” by Brother Denis Scott.

As Bro. Scott noted, ‘Exclusive Jurisdiction’ is an American invention. He neglected to mention that the principle was ‘violated’ in America nine years ago when the Grand Lodge of Alaska was formed in 1981 and several Lodges chose to and still remain within the Jurisdiction of the Grand Lodge of Washington. Also, in reverse, the Grand Lodge of Massachusetts has ‘invaded’ other jurisdictions with Lodges in Panama, Chile, Cuba, China, and Japan. The Grand Lodge of New York has several Lodges in Lebanon.

An increasingly large number of North Dakota Masons believe that recognition of Prince Hall Masonry is long overdue and the teachings of Freemasonry are NOT being adhered to IF we cannot overcome the bigotry of the past. Prince Hall Masonry has co-existed on this continent, for more than two-hundred years. They adhere to Anderson’s Constitutions. For 200 or more years the origin of Prince Hall has been declared ‘irregular’. In recent years, however, some modern historians have decided the origin of Prince Hall is indeed very similar to the origin of several older ‘American Grand Lodges as was the custom of the times.’ In any event, two-hundred years of favorable existence ‘surely bestows some measure of regularity. ‘ Incidentally,-not ALL Prince Hall Masons are Black!

The basic difficulty is, of course, the social (racial) problem that America is attempting to correct by legislation and by court decision. England was confronted with a similar difficulty 200 years ago, when Jews were ostracized. English Freemasons began admitting Jews into the Craft and over a period of sixty years, the ritual was transformed, from the New to the Old Testament (Ars Quatuor Coronatorum vol. 97; ‘De-Christianizing the Craft. ‘ Quote; “It was not Christianity which was to be discarded at this point-it was dogmatism, bigotry and Intolerance. “) Freemasons were the leaders for social change! We MUST again become leaders!

The Caucasian and Prince Hall Grand Lodges of Connecticut, Nebraska and Wisconsin have now voted to accord full recognition of the opposite Body, within their own Jurisdictions.

Bro. Scott is concerned that foreign Grand Lodges may gain entry into the States of America. I have visited the Freemasons Hall in Durban, Natal, South Africa. In one single building, Lodges under the Jurisdictions of England, Scotland, Ireland and South Africa meet in harmony! The reputation of our esteemed Brother Rob Morris, long ago, fell into disrepute, because he became a 'Conservator-i.e. he thought the ritual should be identical were so ever a Mason were to go in America. How boring! Perhaps introduction of other ritualistic work would make the Craft more interesting. By simply crossing the Red River to Minnesota, Masons of Fargo, North Dakota are able to witness a variation of ritual at Moorhead Lodge. In May of this year, 32 Masons of Olaf Kyrre Lodge #22, Oslo Norway, brought their own Candidate and made an Entered Apprentice of him in the Masonic Hall of Fargo! The room was packed! (one of our Past Grand Masters summed it up by saying "Never have I enjoyed Masonry more and understood less! ") Some of our Masons are apathetic and are anxious to see anything different. Perhaps it might prove to be a 'shot-in-the-arm IF the Grand Lodge of Norway were to 'invade' the exclusive jurisdiction of North Dakota and establish a Norwegian Lodge in our State of North Dakota! Similarly, it may give some new life to our Freemasonry, IF and WHEN our jurisdiction can recognize the two Prince Hall Masonic Lodges of North Dakota which are under the Jurisdiction of the Prince Hall Grand Lodge of Minnesota.

Prince Hall Masons, understandably wish to remain ' sovereign' BUT they do wish to be recognized "as Men and as Masons! "

"Recognition is a desirable privilege. It promotes fraternal growth, preserves fraternal, contacts, and enables the exchange of thoughts and ideas between those having a common purpose. " (Prince Hall Freemasonry in the United States of America from the Philosophical Lodge of Research, A.F.&A.M. of Connecticut).

EXCLUSIVE JURISDICTION

by Joseph A. Walkes, Jr., FPS, President, The Phylaxis Society
The Philalethes - October 1990

I have often maintained that many of those who write for The Philalethes magazine often don't know what they are talking about. The recent article "An Epidemic of Change" by a rather naive Denis Scott shows his ignorance concerning the so-called doctrine of Exclusive Jurisdiction, which has never been respected by mainstream American Masonic bodies.

I think Bro. George Draffen of Newington summed it up best in his article "The Doctrine of Exclusive Jurisdiction" carried in the 3rd Quarter 1978 issue of the Phylaxis magazine "If joint Sovereignty can work in New Zealand, with four different jurisdictions, in India with four jurisdictions, in Southern Africa with five jurisdictions then it can work equally well in (The United States) with a Black (Prince Hall) jurisdiction and a Caucasian Jurisdiction. The fact that each Grand Lodge has its own Code of Laws and that what may be done under one Grand Lodge may not be done under another Grand Lodge is of no importance. A close examination will invariably show that such differences as exist are primarily administrative and do not effect the fundamental basis of the Craft. "

Perhaps if Denis Scott would read Chapter XI of Harry E. Davis' book "A History of Freemasonry Among Negroes in America" where he makes it quite clear that the term "jurisdiction" relates to Lodges, and nothing in the context indicates territory or territorial jurisdiction plays any part in the scheme of Masonic recognition.

Spare us from people who want to write about things they have no knowledge of.

EPIDEMIC OF CHANGE

by Tom L. Dean, MPS, Dean, Iowa Wesleyan College

The Philalethes - December 1990

This is being written in response to the article in the June 1990 issue of The Philalethes Magazine. The article was entitled An Epidemic of Change and was written by Brother Dennis Scott. Following my reading and re-reading of the article several times I really feel the need to respond and express some of my opinions on the subjects that Brother Scott raises.

The article begins by offering the prophetic statement, "An epidemic of change is sweeping and if we do not find a cure to stem this debilitating process, it is feared that our beloved Fraternity will become just another club." I guess that even though I am fairly involved in Masonry on the local level I wasn't aware that there was a great fear present that we were about to lose our "fraternity" identity and move to a "club" status. I am aware that some change is taking place in our Fraternity today but had no way been aware of the problems that this was causing. It was only after reading the entirety of Brother Scott's article that I really had nothing, at least in my mind, to worry about.

Brother Scott cites several examples of "debilitating process" that I believe I am obligated, by my sense, or lack thereof, to comment on. The first of these is his concern over the removal of the penalties from the obligation in the ritual of Freemasonry. Brother Scott, it is apparent, believes that this is the first step in the continual process of modification of the ritual. I am sorry, but I honestly do not see the correlation and will present my reasons for believing such.

The penalties contained within the degrees of Freemasonry are ancient archaic methods of treating someone who might violate his oath. To my knowledge no one has ever been subjected to these penalties, at least in modern times. To me they serve as a link to an ancient past. Their removal or modification would in no way detract from the ritual of Freemasonry. I am in favor of at least informing the candidate that he will be required to take an obligation which contains some ancient, archaic penalties. I have come to this conclusion because of many candidates expressing concern over the penalties after they had witnessed the first degree. Once it was explained to them, they understood, and were very satisfied with the reasons. I do not view this as a modification of the ritual, and if it is, then so be it, welcome to the 21st Century.

I, in my little reading on the history of Freemasonry, am of the opinion that revision and modification has taken place over the many years. I do not know, at least for sure, if Brother George Washington received the same degrees that I did or not. I really doubt it however. I am fairly positive that Brother Harry Truman and I received approximately the same degrees, because we both received them in the State of Missouri. However, I have belonged to a Lodge in Iowa since 1984 and I would point out that there is a difference between Iowa and Missouri ritual, a difference in neighboring states. Does Brother Scott consider this modification of the ritual? It is, at least in my mind.

I know since taking my work in Missouri and then later being Master in Iowa that I was obligated to certain things in Missouri that are not required in the Iowa ritual. Modification of the ritual takes place every time a degree is conferred. I know full well that I as Master left certain things out of the degree work, not on purpose however. My local Lodge Brethren will be the first to tell you that I also toss in a little extra when I work in the Lodge, combining the Missouri and Iowa rituals. This is not done on purpose, but out of force of habit. Still I do not see this as detracting from the ritual, and it is modification.

The ritual is Freemasonry' s way of telling a story, illustrating principles, performing a meaningful drama, that no matter what we think, is going to be interpreted each and every time differently. If a little change is made but the premise remains the same, have we damaged the product? I am caught thinking of another work of "art" that was modified. Modified to bring more insight into today's society, more applicable. I am referring to the Holy Bible, which if memory serves me correctly, has been "modified" several times, yet the story stays the same. I am sorry Brother Scott, but your alarm to me at least, is like the little boy crying wolf for the first time.

I was really taken aback by the comparison that Brother Scott makes between the advertising that is being done today and the selling of Freemasonry. I am by no means a marketing person, but I fail to see the correlation between what he believes is being done and what is being done. I am a strong believer in the fact that there is a major difference between "selling" and "public relations. " I am, I think, intelligent enough to know that good "public relations" very often results in "sales. " I believe what is going on is down and out public relations, and I would challenge anyone (remember, I am from Missouri, so you better show me too) to convince me that it is the purpose of the Grand Lodges to "sell"

Freemasonry. I think that we are so behind the times when it comes to telling others about ourselves it is ridiculous.

Let me cite a personal example. In Mt. Pleasant Iowa where I live, a Masonic Lodge has existed since 1845, even before the town itself became a reality. In 1924 the Lodge constructed a 3 story edifice in the downtown area of the community of about 700 people. In recently building a new structure, I was amazed at first and later the feeling of stupidity sank in, to find that people did not know where our building was. Some people did not even know that there was a Masonic Lodge in Mt. Pleasant, let alone the fact we have 200 + members. This was all in spite of the fact that we had this 3 story structure with a gigantic stone sculpture of a Masonic emblem on the front of the building. This was in spite of the fact that the building houses the local theater and has since 1924, a theater that hundreds of people pass through each week. This was in spite of the fact that the theater's name is Temple Theater! What did we do wrong? Could we have done anything differently to let people know that we existed in this community? I believe we can, and we, just like a lot of Grand Lodges, are starting to do it. It is called PUBLIC RELATIONS! It is not the selling of Freemasonry. We have sat on our laurels far too long and have hidden our light under the proverbial bushel too many years.

The Grand Lodge of Iowa has started what I consider to be a model program when it comes to public relations. I am very impressed with it, and firmly believe that it will become the model for other Grand Lodges to follow. Brochures have been written and printed, video tapes produced. This has been done to, at least in my mind, help and aid the subordinate Lodges and the local Craft. I am a strong believer in the fact that local Lodges that use the material will be aided greatly in their work and their public relations.

One way the publications and video tapes will be a boost will be at friendship nights, which I suppose, now that I think of it, could be construed as a form of "selling" Freemasonry. Think how difficult it is for the average Mason to respond to the question, "What is Freemasonry? " I have heard some well meaning Brothers explain that it is an old Fraternity, that has had 13 U. S. Presidents among its membership, and does a lot of charity work. These well meaning Brothers often go on and perpetuate the myths concerning the Boston Tea Party and the myth about all of the signers of the Declaration of Independence being Masons. These are well meaning Brothers, passing along stories and myths, because they are explaining a

subject that is difficult to explain. Masonry is a personal subject that means different things to different people and we must remember this. If the Grand Lodges can come up with short concise explanations of Freemasonry to show or give to an audience, so be it. It certainly makes it easier for local Lodge Brothers when it comes to explaining the generalities of the Craft to the uninitiated.

I believe that it is important to note that Masonry needs to be more sophisticated in attracting young men today. There is a lot of competition for a person's time today. If you are a young person, you are really looking for something that is going to be worthwhile and valuable, rather than just sitting in a meeting, paying the bills, reading the minutes, etc., and then going home. Of course one of the answers to this would be Masonic Education, and the subject of an entire different discourse.

Financial concerns are important for any business, whether in today's society or in years past. If you do not believe that Freemasonry is a "business" then I believe that we are not looking at the situation objectively. However, to believe that the only reason the Grand Lodges are going into this public relations campaign is for financial gains, then I would again sharply disagree. Brother Scott also expresses a concern that Grand Lodges will pressure local Lodges to vote in the people who have been attracted to them in this public relations campaign. This I really have a lot of trouble believing or even Imagining. To think that a Grand Lodge would even know how many were attracted to Masonry because of this advertising, is totally inconceivable. I really cannot believe that any Grand Lodge would put pressure on a local Lodge for something such as this. I am, however, only familiar with one Grand Lodge, and not able to competently comment or pass judgment on the others.

The whole topic of solicitation to me, at least, is an interesting one. My thoughts are that if you believe that solicitation just began in a few states, then I would have a question, "What cave did you just emerge from?" To deny that solicitation has been going on for years and years is to not admit the facts. It has however, only recently, become legal in some states. To think that now it is legal, so people are now going to start doing it is ludicrous. In a parallel vein, the legalization of Monitors for the ritual work, certainly does not mean that they never existed until they became legal does it? I guess if we want to look at the letter of the law, and not face facts we could assume that solicitation and the use of monitors just became a fact in a few jurisdictions. I was asked "when are you going

to join the Masons?" This question was asked by a Mason. Now I ask you, is this in any way solicitation? Yes it is, and it happened in 1977, so it was, and at least in Missouri, as far as I know, still against Grand Lodge rule. But the question remains, is it wrong? I would debate that it isn't. Brother Scott seems to want to tie in solicitation and the fact that it will lower our ability to be selective. I really don't think that Freemasonry has ever had to worry about its ability to be selective. The investigation committee is the first step, if it is done correctly, is ensuring that Freemasonry remains selective. The second step is the ballot box. The only problem that I can see is that quite often not many Brothers are at Lodge to ballot upon petitions. My response to that is, you have a vote, but you can't do it if you are sitting on your duff in your easy chair napping and watching the tube. It is like the election process held statewide and nationally, you have a vote, use it. However, if you don't use it, then don't sit around and bitch and moan. Be a part of the process make it work!

I just do not view one of Freemasonry's problems going into the 21st century that of worrying about selectiveness. From my short years in Masonry and my reading about it we seem to have a knack for remaining selective. If some believe that we aren't being selective enough, then they form another "elite " appendant body for those "select" few that qualify. If you look at the number of these bodies we might even appear to have the market cornered on selectivity. At least it is something to consider.

Brother Scott expresses some concern and good questions raised by the recent actions of the Grand Lodges of Connecticut and Nebraska. I agree that there are questions to be answered, but all I will say on this subject, at least for now, is I am glad they have taken these steps and I hope more will take them in the future.

The last paragraph of Brother Scott's article is one of the reasons that I get frustrated with Freemasonry and what I believe to be one of the problems that we need to get solved or at least work harder on it.

There are several Brethren that believe they have the market cornered on what Freemasonry is all about, and what it should and should not be. Baloney! This whole idea of change has gotten some into an utter turmoil both emotionally and physically. We, as a race, have been able to adapt and change, shouldn't the organizations we belong to go through some change? Some people eventually come around and see the value in change, while others have to be dragged into the modern times. I am

not advocating anything that in any way should or will detract from the beauty of Freemasonry. Let me cite two personal examples. In 1984 two other Shriners and I wanted to start a local Shrine Club. We were told and told, and told that there was no interest in one. We persisted and 2 months later we had a very active Shrine Club with 60 members. That Shrine Club is still very active today. Another example is our new Masonic Temple in Mt. Pleasant Iowa. Again, a few 'young" people saw a need for a new temple. The old one was getting to be a burden financially and the two flights of stairs were taking its toll on some of the older members. We began to peruse the idea of a new temple. My land, you would have thought that we were destroying the ancient landmarks of Freemasonry, which none of these individuals even knew. I became so tired of hearing, you can't, you won't, you shouldn't, it'll never work, etc., etc. Some people fought us tooth and nail. Why? Because it was change, and change is scary to a lot of people. Less than two years after the initial discussions began, we are sitting in a brand new structure on the ground floor, and are enjoying our debt free building. What really is amusing is the people that fought us, are now taking full "ownership" of the building. They like to inform guests how "we" built the building. It gives some of us good reason to chuckle, bite our lips and go on about our business. The main point is that it was change, and it proved to be a worthwhile change for the local Lodge and Freemasonry in the State of Iowa.

Comparing the Mona Lisa to Freemasonry is an insult to different works of art. The Mona Lisa is a static form of art and Freemasonry is not a static form of art. It is as simple as that. The two compare as easily as rabbits and elephants.

My reading of Freemasonry indicates that there has been change, and will if you can look forward past next week, continue to be change. Freemasonry has had to adapt to the situation that it was in during a particular time and period in its existence, and has survived quite well. Think of the Brothers that met under the situation of the 2nd World War in Germany in the 1940s. Freemasonry changed and adapted and survived. It did, like most examples of change in the Craft, nothing to detract from the story or the underlying principles of the Order. Change does not always result in a less beautiful piece of work. If that was the case, and all other persons had the same attitude, then I guess that we would only have one or two colors of roses in our gardens to brighten our day. As beautiful as the society of Freemasonry is, it is not, Brother Scott, without its blemishes.

Yes, I firmly believe that no person, organization or society has reached the point of perfection. Wouldn't life be boring if we did? One only needs to look toward the writings of Abraham Maslow, and look at his theories of "Hierarchy of Needs" to find validation for this. The scary thing to me is that we must not be afraid to look at and examine our society, and see the blemishes and rough spots and see what can be done to smooth them out. We too often get caught in the trap of not being able to see the forest for the trees. Failing to see the blemishes, or refusing to acknowledge their existence will not make them go away.

In responding to Brother Scott's article, I am not proposing sweeping changes for Freemasonry. I am proposing however, that all of us as concerned Brethren be willing to take a deep hard look at our beloved Fraternity and be willing to examine its rules and regulations from time to time. It is not something that should cause us undue concern, but something we should look at like a performance evaluation. If we never find out how we are doing, we will never be able to look at the possibilities for how we might do. I firmly believe that Freemasonry must make some changes to survive, however, I am not soothsayer enough to tell anyone just what they are. I feel strongly that if we don't we could continue to harp on our antiquity as we perish according to the Darwinian theories. I am in my own way attempting to see Masonry into the next century and beyond. I only hope that what I am doing for the Craft will help it advance.

EVOLUTION OR REVOLUTION?

by Forrest D. Haggard, FPSby Forrest D. Haggard, FPS
The Philalethes - June 1994

Evolution or Revolution? There has been a major change in Kansas in the manner in which the first three degrees of Freemasonry are presented. In October, 1993, the Grand Master allowed a new, small daylight Lodge to confer all three degrees on a class of candidates. This Lodge, the Arthur H. Strickland Lodge, in Kansas City, consists, mostly, of retired Past Masters. It took several months for that Lodge, under the direction of its Master, Robert L. Tomlinson, Jr., to construct the framework by which to operate in a new and different way from the traditional. In February, 1994, they conferred the work on 193 candidates. Most candidates were sons or grandsons of Masons. Their average age was 44 with many young professionals taking advantage of the brevity of time. The quality of the work received commendations from all present, including Grand Lodge officers from more than one Grand Jurisdiction. Others have followed suit and the Lodge has received many requests for information from other areas. Was this revolutionary or is it the natural result of change?

No scholar can deny that change takes place. Freemasonry, as we know it in any present form or location, has changed through the years. Decay and death always result when change is not permitted. Survival of any species, institution, or structure depends on the ability to adapt or change. Many Research Societies or Lodges work entirely on reporting on “what was, “ or “what is”; but some, including The Philalethes Society also promote the future and growth. Brother Allen Roberts has spent a lifetime trying to drag the Craft, sometimes kicking and screaming, into the twentieth century. That century is now about to end. Are we ready for the Twenty-first Century?? Some are, many are not. One Past Grand Master said to me “I’d rather see Masonry die than to see it change!” He may get his wish, and since he is fairly young, it may well be within his lifetime. But are we really talking about Freemasonry changing, or are we simply attempting to communicate to our Craft in a new and better manner? Is Freemasonry dependent upon the form of presentation, or are there many forms or systems of communication?

It is my observation that we have allowed structure to replace process and in so doing have lost the power and energy that emanate from the True Teachings. We claim to have moved from “operative” to

“speculative” Masonry, yet I see the Craft as mainly “operative” with a great deal of the “speculative” lost or laid aside. In one of my conversations with the late John Robinson he stated that he observed Freemasonry as being run by “old men, most of whom are limited, are afraid of change, and must do what they have always done because they lack the energy and ability to do otherwise.” He hoped, by his writings, to prod us into new and better ways. One thing seems for sure: if it is to stay alive then we “old men” have to do the job.

ARE YOU A PILLAR OF YOUR LODGE?

by Reginald L. Brittan, JGW, ACGL
ACGL educational paper - October 1992

"WE SHOULD ALL ENDEAVOR TO LEAVE A RICH HERITAGE TO OUR SUCCESSORS."

A few weeks ago, I was giving some serious thoughts to my article for the semi-annual brochure. Looking for inspiration, I thumbed through my Masonic Bible. The passage in the first book of Kings. Chapter VII verse 21 attracted my attention: "King Solomon set up pillars at the porch of the Temple." I have used this text as the cornerstone of my article.

About A.D. 350, a fragment of a glass dish was found near Rome. it was of Jewish manufacture and depicted a representation of King Solomon's Temple at Jerusalem. The Temple is shown as a square building on a platform, with a flight of steps leading up to it. In front of the building, quite detached from it, are two great pillars. They seem to have no utility purpose; they do not support any roof or gallery. Why, then, were they placed there?

They were placed there to attract attention - to proclaim something and to make people ask questions. Such pillars or obelisks were not uncommon. An early writer describes two such pillars before a heathen temple of Tyre. One was of fine gold, and the other of emerald, and both shone bright at night. They were put there to attract attention.

The two great pillars set up in front of King Solomon's Temple have names and symbolic meanings. That on the left was called Boaz, and that on the right was called Jachin. The former denotes 'in strength' the latter 'to establish' and when conjoined: Stability, for GOD said: "In strength will I establish this Mine house to stand firm for ever."

The Temple built by King Solomon is known to have been a magnificent structure, with equally magnificent furnishing. No expense was spared. Not only was the King a very rich man, but also his father, King David, whose idea it had been to build the Temple, had left lavish and ample provision for this purpose. It was known that King David's aspirations for this Temple were ambitious to say the least. No less than fifteen chapters in the Books of the Chronicles, beginning at I Chronicles XXII, are devoted to the history, the building, the furnishings, and the order of worship in King Solomon's Temple, a record that made a profound

impression on the medieval builders and Masons in Europe, who, throughout the period, built many beautiful churches. After the Reformation, the builders work came to an end, as trade guilds were disbanded, disrupted and disorganized.

But their ideals did not die. They were preserved, taken over and reorganized by speculative Masons - men of goodwill who devised from them peculiar systems of morality and Brotherly Love, rooted in the scriptures, to promulgate those moral principles which are more than ever needed in the bleak and brash new age of the latter half of the 20th Century. As Freemasons we should always try to emulate those noble principles - strength and stability - illustrated by the two great pillars set before the Temple. We should endeavor to practice among ourselves the teachings of Brotherly Love, Relief and Truth.

Our institution makes no claim to be a religion. But, by its very nature, it is a valuable auxiliary to all who believe in God; good men who become members are encouraged in every way to follow their own faith.

Those who accept and practice the lessons taught by our Masonic precepts acknowledge God as the universal father and embrace all men as Brothers.

In this article I have given away no secrets. The two great pillars before the Temple were public monuments, open for all to see, and their names proclaim strength and solidarity.

As Masons, we make no secret of our charity. If a Brother is wealthy, he is expected to give generously. If he is not, then his circumstances direct how much he should give; therefore, he is still giving generously and respected accordingly. What matters above all is that there should be love, which is the truest charity. This dictates control of the tongues and of our thoughts.

In an age of social unrest, insecurity, takeovers, mergers, “rat-races” and the like, there is the need for good and true men.

In an atmosphere of bitterness, cynicism, and greed, disillusionment, followed by the unhappiness that all of this brings, the world cries out for those who will shed a tear of sympathy over a falling Brother, and pour the healing balm of consolation into his wounds.

Above all, the world of today needs peacemakers, and here I would remind you that if we claim to be God's children, we have to qualify by being a peacemaker in every circumstance and every walk of life.

These are beliefs of perfection: how hard, how almost impossible they seem. So they might be. But God helps those who make the effort; those who persevere; those who overcome the numerous obstacles that will inevitably be put up by the evil one; for those there is a promise of being made like the two great pillars standing foursquare and solid, set up within God's Temple for eternity. What a heritage we have and how thankful we are to the Great Architect for raising up leaders in the past, whose labors (or rather fruits of whose labors) we have inherited.

As we move into the future, we place ourselves in His hands, promising that we will persevere and press on so that we leave for those who follow something to offer to His glory.

King Solomon received most of the credit for the wonderful Temple he built. But Masons and workmen worked on materials which had been provided in the past by King David. Solomon added to what was already there.

May the store of our present efforts be available for use by those who follow on. May we leave to our successors strong and substantial pillars to enrich them when their time comes.

COMMON QUESTIONS REGARDING MASONIC BEHAVIOR

Presented by Caleb L. Johnson, AGS, ACGL
ACGL District 9 Workshop - October 1991

Some of the questions asked today by new Brethren of the Craft are the same as those asked over the years. Most of the information for this workshop paper was taken from two "Short Talk Bulletins" published in 1938 (53 years ago) and are as relevant today as they were at that time.

Que.: Why do Brethren not pass between the Altar and the East when the Lodge is at Labor?

Ans.: The Master is supposed to have the Great Lights constantly in view. In theory, he draws inspiration for presiding over the Lodge from the Great Lights and therefore must not be prevented from seeing them at any time.

This custom is rooted in one of the fundamental concepts of the Craft - that the Altar, with the Great Lights displayed, is the center of Masonry and that from the Great Lights flows all there is of Masonic inspiration, truth, and light. In English Lodges there is not this problem since the Altar with the Great Lights is near the Master.

The exception to this custom occurs during degree instruction when the candidate is circumambulated around the Lodge floor, or in other instances during instruction, where the Communications are held in confined quarters and space is limited.

Que.: Why do Brethren entering and leaving a Lodge salute the Master?

Ans.: Upon entering the Lodge, while at Labor, Brethren salute the Master for several reasons. It assures the Master that the Brother knows on what degree the Lodge is open. A Brother making the wrong sign can be corrected immediately. It also informs the Master that the Brother is a Mason of that degree on which the Lodge is opened; if he makes an inferior sign and cannot, upon request, give the correct one, the Master can then use other means to ascertain that no Entered Apprentice or Fellowcraft is present in a Master Mason Lodge. The salute is a silent assurance to the Master and through him to the Brethren - "I remember my obligation."

In some jurisdictions, the Master may instruct the Tiler to tell the Brothers arriving late, after opening, to salute the Senior Warden, while

the Lodge is at Labor, so as not to interrupt business in which the Master might be engaged. At Refreshment, Brethren entering the Lodge salute the Junior Warden, who is in charge of the Craft until Labor is resumed.

Brethren salute upon retiring to get permission to leave. No one can enter or retire from the Lodge, while at Labor, without permission. If the Master does not wish the Brother, who salutes, to retire, he tells him so without responding to the salute.

Que.: Why does not ordinary parliamentary law apply within a Lodge?

Ans.: Newly made Brethren soon learn that the parliamentary law which governs the usual body of men assembled in any organization does not apply in a Masonic Lodge. A Master may put a motion which has not been proposed or seconded. He may close debate at his pleasure. He does not have to put a question even after debate if it is his desire not to do so. He entertains no motion to "lay on the table" or to "postpone" or to "adjourn." No one can "move the previous question," etc.

The reason is found in the responsibility which is the Master's. The Grand Lodge and Grand Master hold him responsible for everything that happens in his Lodge. He is not accountable to his Lodge, and cannot be removed by his Lodge. There are certain things he cannot do without Lodge action, such as spending Lodge money, or open before the time stated in the by-laws at a regular communication. But the Lodge cannot dictate to him what can be discussed and if, in his judgment, something should not be discussed or acted upon, it is for him and only for him to say that it should or should not. Were it otherwise, a Lodge might "run away" with him and in enthusiasm do that for which the Grand Lodge or Grand Master would censure or punish him. Therefore, the Master has full control of debate, and work. Ordinary parliamentary law, which might interfere with that control, does not apply.

Que.: Why is it unMasonic to disclose how one has balloted?

Ans.: In all Grand Jurisdictions, the ballot on candidates is secret and inviolable. It is considered unMasonic, and in most Grand Jurisdictions is against Masonic law, for any Brother to divulge how he has or will ballot on any candidate. Masters are instructed strictly to adhere to this requirement. The new Brother will speedily learn that peace and harmony are the very foundations of any Masonic meeting. For Brother "X" to learn that Brother "Y" has or

will ballot against his friend who applies will disrupt that peace and harmony. Moreover, the rejection of a candidate is naturally a sore blow to him who has applied. If everyone knew who had cast the black cube, the rejected man might speedily learn and a cause of friction in the profane world would then have come out of a Masonic Lodge, which again prevents peace and harmony.

A ballot is sometimes immediately retaken. This is because the appearance of a single black cube may be an error, cast by mistake. If a single black cube appears a second time, presumably it was intentionally cast.

Ballot taking differs in different jurisdictions. In some a "collective ballot" may be taken on several candidates at once; if a black cube appears, each name is then balloted on separately. In others, a multiple ballot box is used, but with a compartment for each name printed above it. In still others each name is balloted on separately from the beginning using a single box. In most Grand Jurisdictions, one ballot elects to all three degrees. In some, a separate ballot is taken for each degree, and in one, at least, still another ballot on "moral qualifications." But in all Grand Jurisdictions, ballots are secret, inviolable and regarded as the comer stone on which the Fraternity is erected.

Que.: How may I know a stranger to be a Mason?

Ans.: This question is sometimes asked: how should I go about ascertaining if such a claimant is really a Mason?; how should I make myself known to a stranger as a Mason?; how should I examine a stranger to make sure he is a Mason? The answer to all of the above: DON'T!

Ninety-nine times out of a hundred the man who wears a Masonic pin or says that he is a Mason, actually is one. While occasionally impostors seek Masonic aid without a shadow of a right to it, their number is small compared to the millions of men who are Masons in good standing. But it is unwise and often risky to engage in loose Masonic talk with a stranger who introduces himself as a member of the Craft. Nor is there any excuse whatever for him to ask you to prove yourself a Mason. There is no need for you to know that he is a Mason nor for him to know that you are one. Such necessity exists when you or he would visit a Lodge, but there the responsibility is the Master's, and it is for him to order a committee. Many newly raised Brethren think that by giving some Masonic sign they should secretly make themselves known to a supposed Brother, but this is a mistake.

Not even when a call for Masonic help comes is there a need for a ritualistic "proof" of mutual membership. If a man is in danger or difficulty, and time is short, there is no more need to find out whether he asks for aid because he is a Mason, than there is to ascertain of a drowning man that he is a respectable citizen before you throw the rope! If the Masonic lesson of charity and help indicates that aid should be given, give it, whether the man be telling the truth or not. But beware of the man who offers to "prove" himself, and does so by a ready knowledge of ritual. He may be, and probably was once, a Mason in good standing. But such are usually beggars using a knowledge of Masonry - and sometimes a stolen or forged good standing card - to mulct the innocent.

Que.: Where is the Masonic goat and why did I not ride it?

Ans.: Those who were terrified by talk of a Masonic goat which they were supposed to ride in the ceremonies of initiation, were among the unfortunates who have been victims of loose talk by coarse-minded men. They perpetuate as a jest, a ridicule of Freemasonry of the early seventeen hundreds, when those who had been refused admittance to the growing Speculative Craft, whispered venomous tales that Freemasons were in league with the devil and raised his Satanic majesty in Lodge ceremonies! The devil rode a goat, because the conception of a living devil arose from the ancient mythological god Pan, who had horns, a tail and a goat's legs. Hearing these tales, Londoners of the early days of organized Freemasonry came to believe that Freemasonry not only raised the devil, but rode upon his goat! A childish tale, but it has survived the ages as have so many myths and legends. It has harmed our gentle Fraternity in that it profanes and makes a mockery of that which you know to be a solemn and lofty ceremony.

Que.: Masonry is a secret society. We take obligations of secrecy. Yet books are printed about Masonry, and even part of the ritual is in print in the monitor. How am I to know what I can tell and what I cannot?

Ans.: Masonry is not "a secret society" but a society with secrets. A secret society is one in which the membership, aims, and ideals are unknown. There is no secret about who is, and who is not, a Freemason. Lodges publish their rosters. Many Grand Lodges publish the names of their members in annual proceedings. The world at large knows that the aims and ideals of Freemasonry are religious, charitable, friendly, and fraternal.

What is secret in Freemasonry is well phrased in the ninth Landmark as adopted by the Grand Lodge of New Jersey. This includes:

"The legend of the third degree; the means of recognition; the methods of conferring degrees the obligations of those degrees and the ballot of every Brother are, and must continue to be, inviolably secret."

In general do not talk Masonry except with Masons. But do not get the idea that an intelligent question from a non-Mason may not receive an intelligent answer, except on the matters above expressed. That a Masonic Lodge has an Altar, that it's Master wears a hat, that the Brethren wear aprons, that the Tiler stands at the door, are not "secrets" in any sense of the word. The "esoteric work" (non printed portions of the ritual) is secret, inasmuch as it is a part of the 'method of conferring degrees." Common sense and a decent reserve will guide any Mason in what he should and should not say regarding the Order.

Que.: Our Tiler stands at the door to keep off cowans and eavesdroppers. What is a cowan? What possible chance has any eavesdropper of eavesdropping at the Tiler's door?"

"Cowan" is an old Scotch word meaning an ignorant Mason who puts stones together without mortar, or piles rough stones from the field into a wall without working them square and true. He is a Mason without the Word; the Apprentice who tries to masquerade as a Master. The eavesdropper in ancient times was that would-be thief of secrets who listened under the eaves of houses (the walls and roofs did not always meet, in order to provide ventilation). Because to hear he had to get close to the walls under the eaves, he received the droppings from the roof, if it rained - hence eavesdropper. In modern times the eavesdropper is that bold man who forges a good standing card, or finds one and masquerades as its owner; the man who has read the "expose" of Masonry and tries to get into a Lodge, in order to ask for help or charity. He is very rare and few Tilers have ever met him! The cowan, however - the Fellowcraft or Entered apprentice stopped for cause, the onetime member in good standing who is now dropped for one cause or another - these not infrequently try to pass the Tiler.

Que.: What is the distinction between due form and ample form?"

Ans.: A Lodge is opened and closed by its Master "in due form," meaning according to the ancient usages and customs, the laws

and ritual, of its Grand Lodge. When the Grand Master opens and closes a Grand Lodge (or a particular Lodge) he is said to do so in "ample form." In some Jurisdictions the Grand Master will shorten the common ritual to save time, but his power and authority are "ample" to accomplish his purpose regardless of the manner in which he does it.

Que.: What is just and legally (or lawfully) constituted? Are any Lodges not just and legally (or lawfully) constituted?

Ans.: A Lodge is "just" - meaning complete, properly organized, legally entitled to conduct Masonic business - when the statutory number of Brethren are present, when it has the proper furniture (the Great Lights), when its Charter is present, and when it has been opened by the Master or, in his absence, the proper Warden.

A Lodge is "legally constituted" when it has been constituted, consecrated and dedicated by a recognized and Masonically legal Grand Lodge; also, when it has been opened after notice to the Brethren, if a Special, and according to the by-laws, if a Stated meeting.

Some Lodges occasionally are neither just nor legally constituted. Opening without the lawful number of Brethren present, opening without the Charter in the room or with the Great Lights absent makes a Lodge other than "just." Clandestine Lodges are never legally constituted. That which has no real existence cannot give real existence to its offspring. Any group of men may assemble, call themselves a Grand Lodge, proceed to issue documents which they call Charters to other bodies of men which they call Lodges. But the act does not make the result a fact. Any man may call himself a doctor or a lawyer, or a minister of the Gospel, but the act does not make the claim a fact. Hence spurious and clandestine Grand Lodges, which purport to create Lodges, do not, in fact, do so, and their groups, no matter how much they may claim to be Masonic Lodges, are not, actually, "legally constituted."

Que.: The word Jurisdiction is often used in Masonic work and publication, and seems to have many meanings; what are they?"

Ans.: In Masonry the term Jurisdiction has several meanings which include:

a) Refers to the State (in the U.S.A.). The Jurisdiction of Indiana, for example, means the Grand Lodges and all the individual Lodges of those States.

b) Refers to the power of the Grand Master. He has jurisdiction over all the Masons in his State whether they be members of his Lodges or sojourning Masons from other Grand Lodges.

c) Refers, in "territorial jurisdiction" to the territory over which a Lodge has control as far as applications are concerned. In rural districts, jurisdictional lines are tightly drawn, that no Lodge accepts applications from men who live within the territorial jurisdiction of another Lodge. In cities, "concurrent Jurisdiction" is usual, any man being free to apply to any Lodge within the city limits.

d) Refers to the power a Lodge has over its rejected candidates; the right to give, or withhold, permission for rejected petitioners to apply elsewhere. "Penal jurisdiction," as this is sometimes called, varies in different Grand Lodges. In some it is perpetual, in others, it lapses after a certain length of time.

Que.: The ritual speaks of the Holy Bible as the Great Light of Masonry. Yet one hears of the V.S.L. (Volume of Sacred Law) and the Book of Law. Is any other book ever on the Altar of a Masonic Lodge beside the Bible?

Ans.: In Christian lands the holy book of the prevailing faith is the Great Light. In American and English Lodges that book is the Holy Bible. A Masonic Lodge cannot exist without the V.S.L., the Book of the Law. But in lands where there are other religions, the sacred book of those religions becomes their Great Light. What is important is that some volume containing divine revelation be a part of the furniture of the Lodge. Inasmuch as Freemasonry is not concerned with doctrine or dogma or sect or denomination, but only in "that natural religion in which all men agree" (Old Charges) it is only necessary that the V.S.L. be sacred to the members of the Lodge. The Bible on American Altars is not to be considered only as a Christian or Jewish sacred book; it is a symbol of the revealed will and teaching of the Great Architect of the Universe - a name under which any Freemason can worship Deity in Whom he puts his faith and trust.

[This material was extracted from: MSA Short Talk Bulletins, March and May 1938.]

FREEMASONRY IN THE MIDDLE EAST

Presented by M, Lee Little, PDDGM, ACGL
ACGL District 9 Workshop - October 1991

OVERVIEW

The first Lodge erected in the Middle East was established by Scotland at Aden in 1850. This appears to have been followed by a Lodge in Palestine about 1873. However, most Masonic development was spawned in this century, beginning with English Lodges located in Iraq shortly after the First World War. Unfortunately, the lot of the Craft in the Middle East has not generally been a happy one. Only in Israel has Masonry flourished, with that country possessing a regular Grand Lodge.

Outside of Israel very few Lodges remain, with the oldest survivor being a Scottish Lodge in Jordan, dating from 1925. British-warranted Lodges that formerly existed in Iraq, South Yemen (Aden), and elsewhere on the Arabian Peninsula have all been extinguished as the result of political pressure. A few German-warranted Lodges work in Arabia, having been set up in only very recent years. However, their longer term future must be uncertain. In Iran, which has lately had a regular Grand Lodge, Freemasonry has been destroyed, almost literally, and this occurrence must rate as one of the greatest tragedies in Masonic history. In short, in view of the turbulent political and religious situation in the Arab world, it would appear most unlikely that the Craft will expand in the Middle East in the foreseeable future. Having gained a general view of the Masonic situation in the Middle East, a more detailed examination of what the visitor will likely experience can now be undertaken.

BAHRAIN

This oil rich Arab State on the Persian Gulf has until very recently possessed an English Lodge. This was Lodge St. George Bahrain #7389, founded in 1954. It consisted largely of British who had come to work in the oil fields. However, The Bahrain Government would appear to have not been benignly disposed towards the Craft, and this Lodge ceased operation in that country. It has now moved to Ashford, England, where it continues to meet.

IRAN (PERSIA)

The fate of the Craft in Iran forms the greatest Masonic catastrophe since the Second World War. The discovery of oil in Persia brought in many British workers and traders, a percentage of whom where Masons.

Scotland was the most active in issuing warrants, and it began with Lodge Light in Iran #1191, at Shiraz in 1919, although this Lodge later moved to Teheran. Three other Scottish Lodges followed prior to World War Two. England weighed in with St. George Abadan Lodge #6058, at Abadan in 1945. This Lodge later moved back to England, where it still works happily at Rochester. Regular French (GLNF) and German Lodges were also erected in the country after the War. Subsequently, the growth of the Craft in Iran led to moves to form a Grand Lodge, and this was achieved with Scottish sponsorship in 1969. As at 1978, the Grand Lodge of Iran possessed forty three Lodges, and 1,035 members. This year was the last time that the Craft in Iran was heard of in the outside Masonic world.

The Islamic Revolution in Iran saw Freemasonry swept away rapidly, and it would appear that a number of Masons suffered execution at its hands. Whether these deaths were occasioned for political or anti-Masonic reasons will probably never be known, and the fate of many Iranian Masons may equally remain a mystery. One thing is certain, the Craft in Iran is destroyed. One can only hope that at some time in the future it will rise again.

IRAQ

Iraq's first Lodge was established in 1919. This was Baghdad Lodge #4022, warranted from England. By the 1950s, Iraq possessed nine Lodges under an English District Grand Lodge. A Scottish Lodge, Faiha #1311, was erected at Basrah in 1923. However, the coming of Iraqi independence, and the subsequent left wing government attained by this country, have made the continuance of Masonry impossible. All Lodges in the country were forced to close their doors, and it would appear unlikely that they will be reopened.

ISRAEL

The Jewish State of Israel has possessed a regular Grand Lodge since 1953. Here, in the land of the legendary birthplace of Freemasonry, the Craft has flourished, particularly since the Second World War.

The first symbolic Lodge was formed at Jerusalem about 1873, where it met until it expired in 1903. This was the Royal Solomon Mother Lodge, which was established by Canadian archaeological engineers under a charter from Canada. One of the greatest legacies left by this Lodge was its admission of many residents of Palestine. Subsequently, several Lodges were established in the Holy Land by the then regular National

Grand Lodge of Egypt, which in turn formed themselves into the National Grand Lodge of Palestine in 1933. In the years between 1930 and 1940, the United Grand Lodge of England warranted three Lodges in the area, and Scotland chartered eleven in the same period. In addition, five German Lodges were established in the 1930s by German Masons who had fled the Nazi tyranny.

The large majority of Lodges in Israel meet at its three main cities- Haifa, Jerusalem, and Tel Aviv. Prior to visiting a Lodge in Israel it is an appreciated courtesy for a visitor to call at the Freemasons' Hall in Tel Aviv, where full assistance and a very warm welcome will be obtained. Identical assistance can he obtained in Jerusalem or Haifa. The bulk of Israeli Lodges meet twice per month, for nine months of the year - recessing in the three hot summer months. Of these Lodges, some are of special interest. Elijah the Prophet Lodge #16, at Haifa, has a long standing tradition of working in both Hebrew and Arabic at every ceremony it conducts. The Bnei Or Lodge (Sons of Light) #66, is a military Lodge. It consists of men serving in the Israeli Defense Forces, and has a traveling warrant enabling it to meet anywhere in Israel. Members attending this Lodge invariably dress in their military uniforms. The Alumin (Youth) Lodge #58, located at Tel Aviv, requires that every candidate to come before it must be a Lewis. It is the usual practice for the father and Grandfathers of a candidate to be invited to act as Deacons of the Lodge during the appropriate initiation, even if they are not members of the Lodge. Another interesting Lodge is the Gazit Lodge #30, meeting at Tel Aviv, which acts as a Lodge of Instruction.

JORDAN

Jordan, formerly the British protectorate of Trans-Jordan, is now an independent Monarchy. It would seem that Jordan, based on its present boundaries, has never possessed many Lodges. The only remaining Lodge is Jordan #1339 SC. It was originally chartered by the Grand Lodge of Scotland in 1925 at Jaffa (Tel Aviv). but it moved to Amman in 1935, where it has worked since. Lodge Jordan now has the unhappy distinction of being the only British-warranted Lodge still working anywhere in the Middle East, and one of the very few left in this area outside Israel.

KUWAIT

Another small Arab State bordering the Persian Gulf, oil-rich Kuwait had, until recently two English Lodges. These were Kuwait Lodge #6810, and the Rowland Chadwick Lodge #7472. The former was erected in

1949, the latter in 1956. Strong opposition from the Kuwait Government saw both these Lodges become dormant. Sadly, neither re-appeared on the English Roll of Lodges in 1982.

LEBANON

Lebanon provides us with an unparalleled Masonic history. It has been the Grand Lodge of Scotland, and somewhat amazingly, the Grand Lodge of New York, which have been responsible for the Lodges located in this country of any regular nature. The first Scottish Lodge was Lodge Palestine #415, formed at Beirut in 1861. Four other Scottish Lodges were erected in Lebanon up until the time of the First World War, but only some of these revived thereafter. The irregular Grand Orient of France also had Lodges in Beirut in the 1860s, but they appear to have been devoid of longevity.

Until recent years, five Scottish Lodges had survived in Lebanon, with a few others being less fortunate. Those surviving were: Lodge Peace #908 (founded: 1900), at Beirut; Lodge Kadisha #1002 (1906), at Beirut; Lodge Zahle #1047 (1908), at Zahle; Lodge El Mazab #1130 (1914), at Tripoli; and Mount Lebanon Lodge #1312 (1923), at Beirut. The three Lodges in Beirut met at the aptly named Peace Lodge Building, Beshara Street, Beirut. With the arrival of the Lebanese Civil War in 1974, the Scottish Lodges found continuance impossible and all five became dormant, although they still appeared on the Scottish Roll of Lodges in 1984.

The first New York-chartered Lodge was the Syrian-American Lodge #1. Nine other Lodges were added subsequently, allowing the Grand Lodge of New York to form its only District outside its geographical jurisdiction. With the exception of one Lodge originally erected in Syria, all New York chartered Lodges in its Syria-Lebanon District still appeared on the New York Roll of Lodges in 1983. However, given the very sad political and civil state existing currently in Lebanon, these Lodges are dormant.

OMAN

As far as can be determined, no regular Lodge has ever been erected in Oman.

SAUDI ARABIA

One would suspect that Saudi Arabia, being a very traditional Islamic Monarchy, would be devoid of Masonic Lodges. Indeed, that was

the case until 1962, when the American Canadian Grand Lodge (within the United Grand Lodges of Germany) erected Arabian Lodge #882. This was followed by Nejma Lodge #897 (1966); Red Sea Lodge #919; Milo Lodge #938; and the Pyramid Lodge of Past Masters #962 (1982). All these Lodges cater for foreigners in the country, mainly North American and British Masons in Saudi Arabia as a result of its oil. Most of these Lodges are currently operating with the exception of Red Sea Lodge, which was in recess in 1981.

SYRIA

The initial Lodges erected in Syria. once part of the Turkish Ottoman Empire, were established in the 1860s by the Grand Orients of Italy and France. The French Lodge, Lodge le Liban, in particular seems to have involved itself political activities. The Italian and French Lodges had expired by the turn of the century. Scotland chartered Lodge Light in Damascus #1058, in 1909; and the Grand Lodge of New York had Ibrahim el Khalil Lodge #4, at the same location under its Syria- Lebanon District. Subsequent to the Second World War and Syrian Independence, the political situation in the country forced all Lodges to close, and there was no change in this situation in the 1980s.

UNITED ARAB EMIRATES

This oil-based Persian Gulf country is made up of several small Arab Emirates, which used to collectively be referred to as Trucial Oman. Its first and only Lodge was erected by England at Sharjah, in 1967. This was Trucial Lodge #8160, and it largely serviced Masons who were British oil workers. However, this Lodge has become dormant in recent years. It remains the only Persian Gulf Lodge still on the English Roll in 1983, although one would suspect that its erasure to be fairly imminent.

YEMEN (NORTH)

North Yemen is an Arab country located almost in the south-west corner of the Arabian Peninsula, and it appears to have never possessed a regular Lodge.

YEMEN (SOUTH)

South Yemen was formerly known simply as Aden, or more correctly, the British Protectorate of South Arabia. Aden had the honor of receiving the first charter for a Lodge in the Middle East. This was granted by the Grand Lodge of Scotland in 1850 to Lodge Felix #335. Lodge Centenary #1449, was erected under the same authority in 1900. England

stepped in with Lodge Light in Arabia #3870, in 1918. This Lodge now works at Croydon, England. The Independence of South Yemen brought it soon under the control of a totalitarian government, which made the conditions for Freemasonry untenable. The two Scottish Lodges were eventually erased.

[Taken from Masonic World Guide by K. W. Henderson - published by Lewis Masonic, London, 1984]

KING SOLOMON'S TEMPLE AND ITS RELATIONSHIP TO FREEMASONRY

Presented by John D. Hughes, Hon. Past JGW, ACGL
ACGL District 9 Workshop - February 1992

This paper in not meant to be a definitive work nor does it purport to be in any way original in its content. What it is intended to do is to induce us all to reflect upon the significance of King Solomon's Temple in our rituals and perhaps stimulate some of us into making a more detailed study from the many fine works already published on this subject.

FIRST WE MUST ASK THE QUESTIONS:

1. What was King Solomon's Temple and for what purpose was it built?
2. Did it in fact ever exist?
3. Where and when was it built?
4. How was it built?
5. How does it all relate to Freemasonry?

WHAT WAS THE PRINCIPAL PURPOSE FOR THE BUILDING OF KING SOLOMON'S TEMPLE?

A thorough understanding of the details of the primitive Tabernacle of Israel is essential to grasp fully the fundamental principles involved in the construction of King Solomon's Temple. An intimate knowledge of the Tabernacle's contents and their relation to one another is necessary to comprehend the ritualistic system developed by Solomon and his priests. A study of the ceremonies, the sacrificial offerings, and the priestly ministrations of the Tabernacle will reveal the great spiritual mystery of the Indwelling God, as made manifest by Moses during his sojourn in the wilderness.

Moses, during his prolonged stay of forty days and forty nights on Mount Sinai, appears to have visualized the form which the Tabernacle should take. The subsequent building of the Tabernacle, the system of worship adopted, and the structure of government developed by Moses under divine guidance, have inspired his race and impressed the whole of mankind.

The Tabernacle, Tent or Portable Temple, being so constructed that it could be readily taken down, moved from place to place, and erected at will, was especially adapted to the needs of a nomadic people. Being

constructed on geometrical and scientific principles, it readily lent itself to a practical system of removal and erection which was essential in the case of so large and costly a structure.

Reference must be made to all the essential facts of the tabernacle but for details of the Court of the Tabernacle, the Alter of Burnt offering, the Brazen Laver, the sanctuary, the Holy Place, the Alter of Incense, the Golden Candlestick, the Table of Shewbread and the Ark of the Covenant, I refer you to the book of Exodus where all is very carefully described.

The comprehensiveness of the Tabernacle, its hidden grandeur, and its mysterious splendor, appealed to David to such an extent that he longed to build, with the Tabernacle as a model, a permanent Temple dedicated to the worship of the true God. David loved the Tabernacle as the House of the Lord. He desired to dwell in its courts forever, that he might behold the glory of God, make manifest His eternal presence, and sing His praise.

David had the Tabernacle ever in mind when he prepared plans and patterns for the permanent Temple to be erected upon Mount Moriah, the most sacred spot on earth. He bequeathed the plans to Solomon, who with the Tabernacle as a guide, erected a Temple, the grandeur of which has so impressed the world that men, never tiring in its praise, have placed it foremost in legend, romance, history and religion.

DID IT IN FACT EVER EXIST?

The writings in the Volume of the Sacred Law leave no doubt that there did exist a temple built by Solomon to satisfy the wishes of his father David. Recent archaeological finds have increased, rather than otherwise, our respect for the Bible as History. But so far we have not yet found any direct archaeological confirmation of the building of King Solomon's Temple.

WHEN AND WHERE WAS IT BUILT?

If, in fact, it did exist, then the scriptures tell us it was built over a period of seven years and completed in 1005 B.C.

Mount Moriah, in the days of Abraham, was one of the hills in the vicinity of Salem, the one chosen by Abraham upon which to sacrifice his only son Isaac "as a burnt offering" unto the Lord. In later years it came under the control of the Amorites, whose principal city, Jebus, occupied a hill westward from Moriah.

In the days of King David, who subdued the Jebusites, it became part of the city named Jerusalem. It is 141 miles from Jordan, 15 miles from Salt Sea, and 41 miles from the Mediterranean. The location was not the most desirable one upon which to erect the Temple, but was chosen by Solomon because of its sacred associations. It was fitting that the great Temple to be dedicated to the God of his fathers should be erected upon the very spot where Abraham made manifest that faith in Him which was accepted ever after by the Children of Israel and the world. On this spot, also, where Abraham offered Isaac, David made an acceptable offering unto the Lord, and, by faith, saved Jerusalem from destruction. David, no doubt, realized the significance of the name given to the Mount by Abraham, "Jehovah Sees," and ever after the children of Abraham found consolation in the thought, "In the mount of Jehovah He will be seen."

Solomon, in deciding to erect the Temple upon this sacred spot, fulfilled the wishes of his father, David.

THE BUILDERS

Legend has us believe that the Kings David and Solomon were the architects, Hiram, King of Tyre, was a most generous provider of both materials and labor and that Hiram Abiff was the principal builder.

Solomon was the son of Bathsheba, a direct descendant of Ishmael, whom Hagar bore unto Abraham. David, through the house of Judah, was a direct descendant of Isaac. Thus, the two great families founded by Abraham were united in Solomon. He was about fourteen years old when he was anointed King of Israel in Gihon and twenty-one at the death of David, so that when he was fully established on the throne, he was familiar with the elaborate designs and abundant preparations of his father for the building of the Temple. Solomon, having been carefully nurtured by his God-fearing queen mother, had grown into a young man of great mental vigor. Having been schooled under the greatest masters of the times, reared in one of the richest and most brilliant courts of the then known world, he was preeminently gifted for the stupendous task before him, and undertook with enthusiasm to carry it on.

He took counsel with his wise men, held conference with his allies, and sought out master builders from all the great nations. Thus equipped, he laid the foundation and carried to completion the Temple, not only as a place for worship but as a structure of dazzling architectural glory.

Hiram Abiff, the principal architect and engineer, was of mixed race, he was a widow's son of the tribe of Naphtali, and his father was a man of Tyre. He was skilled to work in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him. Cunning, a man richly endowed by Nature in wisdom and knowledge, he was preeminently fitted for this almost supernatural task. Of all of this about Hiram Abiff, there is a lot of doubt and in certain quarters outright disbelief. We have learned scholars who will claim Hiram Abiff was the son of Hiram, King of Tyre, and others who claim that he is one and the same as Adoniram. The papers written on the Hiramic legend are manifold and the divergence of opinion about his origins and capabilities are very wide.

HOW WAS IT BUILT?

We are told that the assemblage of the world's architectural genius at Jerusalem, and the amassed store of materials of gold, silver, brass, iron, granite, and marble, together with the precious stones and costly woods and fabrics brought from foreign shores, resulted in a structure distinctive in design, gigantic in proportions, and glorious in embellishments - the like of which Israel and the people of that day had never before seen, and which will never again be equaled, much less excelled. The Temple and Palace together, as a unit, consisted of a series of terraces round about Mount Moriah, the highest point of which was crowned by the Great Porch, with the Holy and the Most Holy Place.

The second highest terrace, surrounding the Mount, was an oblong or rectangle 1,600 ft. long and 800 ft. wide, having a retaining wall rising from the base of the Mount to a height of from eighty to two hundred and forty feet as conditions required for support, for defense, and to produce a uniform raised level about the Mount. Within this first enclosure the architects provided homes for the porters and singers, as well as havens for the worshippers.

The upper terrace was eight hundred feet long and four hundred feet wide, surrounded by a retaining wall of great stone. The eastern half of this second enclosed terrace or court was embellished by three rows of hewed stones or pillars, round about, forming a colonnade and supporting an entablature of cedar beams and costly stones. The Covert of the King was located on the. north side and was of solid brass. In the western half of this oblong enclosure, and on the north side, was the Court for the

women, surrounded by high walls and enclosing a series of chambers suitably arranged. To the south was the Court of the priests, containing the chambers for those who were actively engaged in the Temple services.

In the center of the western half of the great court was the inner court, four hundred feet by two hundred feet in size, in the form of a rectangle, surrounded by a cloistered colonnade of three rows of pillars supporting a beautiful entablature of cedar beams and costly stones. The only entrance to the inner court was through the Great Gate on the eastern side. In the center of the eastern half of the inner court stood the Great Alter of Burnt Offering. In the southeast corner was the Molten Sea, and on the north and south sides, five on each side, were the Lavers.

The western square of the inner court contained the House, or Holy and Most Holy Places, surrounded by a series of chambers. The approach to these sacred precincts was through the Great Porch, rising to a height of two hundred and forty feet.

These crowning terraces which supported the Temple and the King Solomon's Palace or Citadel, including his house, the House of the Forest of Lebanon, the Queen's Palace, the Porch of Pillars, and kindred structures, were surrounded for the sake of security by a wall which began at the bottom of the mount. Some of the sides of this wall were reared two hundred and eighty feet in height before they attained the desired level, and these massive and curious bases, together with the superstructure, formed an impressive prospect, which was the marvel of all beholders.

We are also told in the Bible and in all of our rituals, and I quote here from a Royal Arch lecture dated 1797 by Thomas Smith Webb: "By the Masonic art, and the wise regulations of Solomon, every part of the building, whether of stone, brick, timber or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting the fabric, were wooden instruments prepared for that purpose. The noise of the ax, the hammer, and every other tool of metal, was confined to the forests of Lebanon, where the timber was procured, and to Mount Libanus, and the plains and quarries of Zeredathah, where the stones were raised, squared, marked and numbered; that nothing might be heard among the Masons at Jerusalem, but harmony and peace."

HOW THEN DOES IT ALL RELATE TO FREEMASONRY?

We are told that Freemasonry is a peculiar system of morality veiled in allegory and illustrated with symbols.

Allegory is the expression, by means of symbolic fictional characters, objects and actions, of truths and generalizations about human existence.

We, as speculative Freemasons, are interested in the "building blocks" of human existence rather than the reconstruction of King Solomon's Temple. But because tradition has it that this was the most glorious edifice and in spite of the lack of any archaeological remains it will always be to us and ours a most fabulous construction.

No doubt we could find many buildings more recent than King Solomon's Temple, containing definite links with operative Freemasonry and ones still more recent with positive links to the speculative Freemasonry that grew out of it and which we practice today. A vast number of the Cathedrals of Europe would serve us very well, but by the very mystique that surrounds the fabulous structures which King Solomon's Temple is supposed to have been, we are better served to use this as the legendary example on which to base all of the time-honored principles which have been established as the basis of our art.

MASONIC PMS

by C. David Ainsley, SW, Arabian #882, ACGL

ACGL District 9 Workshop - October 1991

So many times our District Workshops and Lodges of Instruction are directed toward the newer members in the Craft and, in all probability, this is as it should be because the newer the Brother, the more there is to learn. I should know because I am one of those who is relatively new to the Fraternity and I know that I have a lot to learn. But, as one of those newer Brothers in the Craft, I have decided to address this paper to our more senior Brothers and more especially to our Past Masters.

I am, as I write this, the Senior Warden of Arabian Lodge 882 with a grand total of three years in the Craft And, in less than a year, I may, with the blessing of Deity and the support of my Brothers, be sitting in the East. At that time I will have been a Mason for less than four years. I am, therefore, anxious to learn as much as I can about the Fraternity as quickly as I can, not only through books and lectures, but also through experience - my own and that of the Brothers who have gone before me.

To compound the problem of the Masonic education of new Brothers is the fact that we in District 9 of the A.C.G.L. are more transient by nature than most other Masons we have met, say for example, in the United States. I would dare say that this also probably holds true for the rest of our Brothers in the other districts of the A.C.G.L. In the United States it is not unusual to find a Brother who has been an attending member of the same Lodge for twenty or more years. I have even been told that if such a Brother expressed a desire to move through the chairs, it might take several years before the process even commenced and then he could expect an additional ten or more years to pass before he reached the East. However, during those years he would have the advantage of time and would be reading, watching and learning about the Craft.

We in District 9 are usually not afforded this type of sedate and gracious progression through the chairs. Many times, due to retirements, company transfers, personnel actions, etc., a Masonically younger Brother will find himself moving very rapidly upward. Don't misunderstand me. I, for one, find the pace breathtaking and exciting. But, in order to learn as much as possible in such a short space of time, it quickly becomes evident to all of us that one of the most important assets we Masonic youngsters

in such transient Lodges have is the instructive tongues of our more experienced Brothers; and especially those of our Past Masters.

But, there is a problem. At present it appears to be a relatively small problem, but a problem none the less. This problem manifests itself as a type of debilitating illness that seems to affect some (not all, but some) of our Past Masters. I suspect that it could be contagious and therefore should not be permitted to spread. I am sure, however, that it probably has not yet affected the Past Masters seated here today. Their very presence and participation in this Lodge of Instruction should indicate, we trust, that they are currently free from this illness or syndrome. What is this malady? It is no less than the dread PMS. In this instance, however, PMS does not stand for the all too familiar usage of the term as we have come to know it, via the media, in recent years. In this instance, my Brothers, PMS stands for Past Master's Syndrome. And, while the definition of the terms are different, there exists an amazing similarity between the symptoms of Past Master's Syndrome and those of the other, more familiar PMS.

What are these similarities? Well, sufferers of both syndromes appear to experience many of the same complaints. These include: unpleasant physical sensations (visible in facial expressions from time to time); a general malaise, and; a marked tendency toward withdrawal from family and friends. Let me give you a few examples. See if you recognize any of the following?

1. Unpleasant Physical Sensations: These sensations must be particularly unpleasant to the Brother suffering from such attacks. They usually manifest themselves in the afflicted Brother's facial expressions. And, these expressions are very evident to those of us sitting in the North, South and along the sidelines. They take the form of a pained and long-suffering look on the affected Brother's face. Many of us newer Brothers have become quite adept at predicting the onset of these pains. They almost always seem to occur whenever a newer, more inexperienced Brother. either working the floor or sitting in one of the chairs, makes a mistake. These symptoms have also been known to occur in some Past Masters whenever a new Master runs his meeting somewhat differently from the way they used to run theirs.

As I said before, we, newer Brothers, sitting in the North, South, and along the sidelines usually recognize immediately when these attacks occur. As a result, many of us have decided that, rather than cause a distinguished Brother such pain, we would avoid ritual work and forego moving through the chairs so as not to inadvertently make a mistake and thus trigger the onset of this symptom of PMS. We newer Masons may even avoid seeking this more knowledgeable Brother's counsel so as not to take the chance of aggravating his condition by asking what he may deem to be a foolish question.

2. General Malaise: This symptom usually manifests itself in the countenance and posture of the afflicted Brother. His general deportment says, "I've done my time, now leave me alone." I, for one, find it sad to see a Brother with such a wealth of Masonic knowledge and talent succumb at such an early age. What a loss to the Lodge and more especially to us newer Brothers who could have benefited from his experience. We all mourn his passing and the untimely loss of an instructive tongue.
3. Tendency Toward Withdrawal from Family and Friends: This symptom is easily recognized, the Brother is just not around any more. He has served his time in the chairs and now he is a Past Master. Maybe he is tired; maybe he has found other interests; maybe he believes that he is just no longer needed. Whatever the reason, we find that he is only rarely, if at all, among us anymore. And so once again, we Masonically younger Brothers have lost an instructive tongue. But, has this missing Brother failed to teach us anything at all? Isn't there a lesson we can deduce from his very actions? There certainly is! He has taught us that after we have worked hard, progressed through the chairs all the way to the East, and served our year, it's OK to quit because there is nothing left to gain from Masonry, nothing left to teach; nothing left to do.

I am sure that if the absent Brother were present he would deny that this is true, but since he isn't around to teach us otherwise, whether he realizes it or not, it is the unwitting lesson he leave to those of us on the sidelines. This is also a sad situation because no matter how much good the Brother did before he disappeared from the Lodge; no matter how effective a ritualist, a teacher, or a Master he was, the last message he leaves, the unspoken withdrawal from his friends and Brothers, will be

the message that is remembered. Remember Brothers, actions, and especially a Past Master's actions, speak louder than words.

So, my Brothers, the illness has been identified and described to you. What about the treatment? The treatment is easy … Stay Active! Attend meetings, encourage new Brothers to participate by your continued presence in Lodge and your patience when Lodge or ritual work is being performed by new Brothers who have just learned it … just as You once did. Yes, my esteemed Brothers, we are new and, rest assured, we will make mistakes, just as you once did, but if you are not there to guide, correct and encourage us, who will be? Who, my Brothers, will teach us the tenets of our Institution if not you?

I, in all my newness to the Craft and my vast wealth of Masonic wisdom, challenge you. I hold that when a Brother has finally attained his Past Master's apron and jewel there should be no thought of withdrawal or retirement from the activities of the Lodge. The attainment of the honored position of Past Master should signify a new beginning of service to the Craft - not an ending of it. Never, not even for a second, should a Past Master believe that his services are no longer needed.

My Brothers, shake off the cloak of lethargy, put on the mantle of patience and leap back into the quarry. You are needed to help smooth and polish us rougher stones. What is there for you to do? There are committees that need your knowledge of the Craft. There are degree teams that would be honored to have you on them. The very solidity of your presence, combined with the experience you would bring to the ritual work involved and the polished delivery of your performance, would encourage and inspire newer Brothers to participate and give their best. Finally, you can just be there for the Stated and Called Communications of the Lodge and by your very presence indicate to the Master and Brothers that Masonry is a way of life and remains just as vital and important to you now as it was when you first began.

My Brothers, you can avoid PMS through continued activity in your Lodge. Past Masters, above all others, should especially remember that, though lovingly and carefully erected by operative Masons, some of the most beautiful and valuable monuments of the past have been destroyed by time, ignorance, war - and indifference.

They should also remember that Freemasonry still survives because the instructive tongue spoke to the attentive ear through all those

years long past and continues to do so today. This is the way it has always been in the Craft and, with your help, this is the way it will continue to be. Through time and experience you have become one of the most important assets of the Craft, an Instructive Tongue. Do not remain silent. Speak! We are listening.

THE END OF BROTHERHOOD?

by Reginald L. Brittan, DDGM District 9, ACGL
ACGL educational paper - November 1991

DECLINING MEMBERSHIP AND CHANGING TIMES ARE FRAGMENTING THE FRATERNAL ORDERS

The years haven't been to kind to the Elks and Masons, Moose and Odd Fellows, Shriners and Foresters and all their Brotherly ilk. Although the nation's population keeps going up, up, up, the ranks of the old fraternal orders keep going down, down, down.

"People aren't fraternally oriented anymore," Cecil Byrd, secretary of Sacramento's Elks Lodge #6, said with a fatalistic shrug. "It used to be the thing in the old days. Had to belong to a Lodge. You still see it in small towns, but here in a large metropolitan area it's pretty different."

"People aren't the joiners they once were, they have less time for meetings," Harry Massey said. Massey is the membership director of the National Grange. The once-potent Grange, which takes its name from an old word for farmstead, was organized in the United States in 1867 for the mutual welfare and advancement of its rural constituency. It has seen a 20 percent drop in its rolls since 1980.

Actually, the Benevolent and Protective Order of Elks has fared better than most. Its enrollment nationally declined only some 8 percent in the past 10 years, second only in "success" to the other fraternity named for members of the deer family known for their power and family protectiveness, the Loyal Order of Moose.

Things have come to such a pass that a spokesman for the International Order of Odd Fellows, reached at the headquarters in Winston Salem, N.C., said that the 4 percent drop in membership experienced by the IOOF during 1989 was looked upon by the Order as a sign of a comeback.

There are many reasons advanced for this general decline. There's an aging membership in fraternal groups, for instance. "Our average age now is 63," said Tisdale Decoe, secretary of Sacramento's Tehama #3 which, chartered on Jan. 1, 1850, is the third oldest Masonic Lodge in California. "We loose about 20 through deaths every year."

"I did a study a couple of years ago of the members of this Lodge," Byrd said, "and we averaged 62 years of age. But I got a new one coming in who's 25," he added in a voiced tinged with cautious optimism.

Getting young men interested in the Lodge movement is a tough sell made tougher by the generational gaps. Those making the pitch are often old enough to be the prospect's father or grandfather. As a result, things go awry.

"You've got to do something to keep the young people's interest up," Byrd said. "That's pretty damn hard. They come over here to one of our dances. We may have a 15-piece band on the stand, but it just doesn't turn 'em on. "That's old people's music," they say.

And, of course, it isn't just Guy Lombardo arrangements and Lawrence Welk rhythms that hinder chances for a youth movement. "It's the times more than anything else," Decoe said. "The last two decades for young people - with television, getting married, raising a family, bettering themselves - well, they don't have the time. The last time things were better was right after World War II, with the men coming back home and wanting to meld into the community again."

World War II was a long time ago. And even then, as now, men were getting married, raising families and working to better themselves. What makes the difference? It's belaboring the obvious to note that there have been radical changes in lifestyle and social values in the interim. But it's the particularities of those changes that have negatively affected some of the most cherished features of fraternal life.

Changes for example, that have made the "sacred mysteries" - the handshake, the secret password, all the ritual that once made Lodge members feel and appear a part of the elite - now seem dubious at best, laughable at the most painful. The elaborate and colorful $1,500 robes solemnly donned for a Shrine ritual - can young moderns do that with a straight face?

More likely it would remind them of Ralph Kramden and Ed Norton at a meeting of the International Order of Friendly Raccoons on a late-night rerun of "The Honeymooners." Ralph and Ed would leave Alice and Trixie to do the dishes and gripe, naturally. Today, that Lodge-night fate for "the little woman" doesn't wash very well. Indeed, some observers think it may be the prime stumbling block to the recovery of the Brotherhoods.

"Certainly the women's movement has had an affect on how men are practicing fraternal affiliations," said Jay Mechling, professor of American Studies at the University of California, Davis. "Men may still want such affiliations but feel there would be resistance from their wives or significant others. There are so many aspects of American society that are affected by the women's movement."

To try to come to terms with this revolutionary fact of life, many of the organizations have worked in one way or another to overcome the image of the Lodge as a unisex safe house for the gents.

"The women are being invited now," said Decoe brightly, speaking of Tehama Lodge's social calendar. "Years ago they weren't. When I went into the Masons 40 years ago, that was a taboo thing. You have to change with the times."

The Order of the Eastern Star (whose name stems from the New Testament: "…We have seen his star in the East,…" even though the Order has many non-Christian members) was once a Masonic affiliate intended to keep wives and female relatives of real Masons supportive. It is now coed. Included in its (also declining) membership are male Masons. In fact, men now account for 40 percent according to Right Worthy Grand Secretary Betty Briggs at Eastern Star HQ in Washington, D.C.

Free Masonry in England, by the way, shows far more male chauvinism than its American branch. English Masons are forbidden to affiliate with such "quasi-Masonic" societies as the Eastern Star (the Shriners are also on the black list) on pain of suspension.

Ed Ferguson, administrator of Sacramento's Moose Lodge #255, says that his organization - often thought of as a drinking society for good ol' boys - is actually one fully directed at family doings.

"We have mixed pool teams. " Ferguson said, "and we put on parties for the kids at Christmas, Halloween and Easter. That's basically our purpose," he said, "to take care of the kids in the world."

To that end, the Moose supports a mini-town it calls "Child City" in Illinois, a place founded in 1913 with stores, its own post office and a population of 300 youngsters, mostly orphans. Its formal name is, naturally, Moosehart.

The Fraternal movement was born in an earlier, less centralized time, an era of few public services and no 911 numbers. When one depended not on government agencies for help, but on one's friends.

The oldest of them, Freemasonry can trace its origins back to the 10th century and the age of cathedral-building. Masons, moving from project to project, formed guilds and, later, secret societies to care for the workmen members and their families.

With the decline of cathedral-building in the 1600s, the masons hung on as social groups and took in non-mason members. Finally, in 1717, four groups in England united as the Grand Lodge of England and came to America soon after. Among famous Masons have been Frederick the Great, Wolfgang Amadeus Mozart (whose "The Magic Flute" is chock-full of Masonic references), Voltaire, Ben Franklin and George Washington. It is believed by some historians that the 1773 Boston Tea Party was thrown by a band of rebellious Masons.

Early on in this country, looking after one another's families in an environment still rough-hewn was the initial concern of membership in fraternal orders. Eventually the concern has grown into such modern fraternal benefits as the $15.4 billion insurance company run by and for the Independent Order of Foresters, a name that originated in medieval England when a group of forestry workers banded together to help each other's families. The name, however, is all the IOF borrowed when it established itself in the U.S. in 1874.

"We have nothing to do with trees," laughed Henry DeVries, a spokesman for the Canadian-based Order. "In fact, when we organized for disaster relief in North Carolina after Hurricane Hugo and helped cut away trees that had fallen on homes, it was the first time in our history we'd had anything to do with them."

Later, looking out for one another broadened into what fraternal orders still concern themselves with: service to the community. Sure, a lot of this is pure public relations, trying to sell an increasingly uninterested public on their social values. But motives aside, who could disparage the work of the Shriners in establishing its Children's Hospitals, for instance?

"Longevity has just run out on a lot of the fellows," Charles E. Davis said one day recently in his office at the Ben Ali Temple on Marysville Boulevard. The temple lies at the center of a 42,000- square-mile area

containing Ben Ali's 6,750 Shriner members. Ten years ago there were 8,320 of them, so Davis' job as membership chairman in important.

"In the outlying areas they seem to be doing well," he said. "It's because of the tight-knit families. There's still a lot of values out in the country."

Davis grew up in Westwood, a Red River Lumber Company town in Lassen County, 120 miles north of Sacramento. He is 54 and has been in the Masonic and Shrine movement half his life.

"Westwood was loggers and railroad men," he said. "Rural American, and the appeal of the Lodges was because of the isolation all around and the Brotherhood within. Westwood was the company store, an Elks Lodge, a Moose Lodge and a Masonic Lodge."

The Ancient Arabic Order of Nobles of the Mystic Shrine wasn't born on the farm, however. It began life in 1872 when a group of frolicsome New York Masons decided to form something that emphasized fun and fellowship, hence the bizarre costumery with its mock-Arabic overtones that identify Shriners on celebratory occasions (their familiar red fezzes cost $80 these days). They were and are - must be - Masons of a high degree. The pretentiousness of the full name of the Order masks their basic loyalties. Its initial letters, AAONMS, are an anagram for A Mason.

For the first 50 years of their existence the Shriners were mostly fun-and-games chaps, cavorting in their traditional fezzes and occasionally helping out in parades and a few national disasters.

In 1920, however, pangs of conscience overcame the group; coinciding with the Imperial Potentate's concern with the number and severity of crippled children in America. The Shriners Hospitals idea began that year. Orthopedic care, later expanded to spinal injury treatment and perhaps the country's finest burn-care units for children, has been extended - free - to young patients ever since.

When the new Shriners Hospital opens here in five years it will be a treatment and teaching hospital encompassing for the first time all three areas of expertise the hospitals have developed since a bunch of guys in funny hats and balloon pantaloons decided to pursue the idea 70 years ago.

Jay Mechling thinks there may be a future for the fraternal orders in all this. The UCD professor talked about a recent change in public consciousness.

"Part of what went on in the 80's was a real move away from this notion of service," Mechling said, "So much of that at the beginning of the '90s a lot of school systems at the university level were talking about things like requiring public service at collages and high schools for graduation: How might we re-invigorate the notion of public service? The fact that conversation is going on shows us to what degree the '80s were an abandonment of collective action in service of the public."

Some see a hope for the declining Lodges in this changing attitude. It seems a slim hope in a world enamored with high-tech and newness, but the fraternal orders by their nature have tradition if not modernity on their side. The history of one such Order may be instructive:

Don Smith of Stockton is the membership chairman of the International Order of Odd Fellows. He's 57 and was Grand Master of all California Lodges at the age of 25. He said the oldest Lodge in the state is in San Francisco and it has recently taken in 60 new members - all under age 35.

"The IOOF started in England in 1819 as a mutual benefit fraternal organization," Smith said, "Where did the name come from? Well, in those days it was unusual for anybody to care about anybody but themselves, and here were these men, looking after the sick and the widows and the orphans. That was considered truly odd."

The slump in membership
Here are the national membership figures for selected fraternal societies at the beginning and end of the 1980s.

Organization	1980	1990	Pctg.	Decrease
Masons	3,000,000	2,500,000	16.7	
Eastern Star	1,952,144	1,831,468	6.18	
Elks	1,600,000	1,475,000	7.81	
Moose	1,352,069	1,303,498	3.59	
Foresters	1,096,011	913,988	16.61	
Shriners	933,000	747,000	19.94	
Odd Fellows	584,200	493,900	15.46	
National Grange	412,000	330,000	19.90	

[This article, which first appeared in The Sacramento Bee - Weekend Review - Sunday, May 12, 1991, was written by Don Stanley, Staff Writer.]

THE GREAT LIGHTS OF MASONRY

Presented by Caleb L. Johnson, AGS, ACGL
ACGL District 9 Workshop - February 1992

One of the first lessons a candidate learns, when initiated into the Craft, is about the Three Great Lights of Masonry. In this paper let us explore each of them in more detail that we may gain in knowledge regarding their history, symbolism and how they represent the very essence of our beloved Fraternity.

THE HOLY BIBLE

Upon the Altar of every Masonic Lodge, supporting the Square and Compasses, lies the Holy Bible. The old, familiar Book, so beloved by so many generations, is our Volume of Sacred Law and a Great Light in Masonry. The Bible opens when the Lodge opens; it closes when the Lodge closes. No Lodge can transact its own business, must less initiate candidates into its mysteries, unless the Book of Holy Law lies open on its Altar.

The history of the Bible in the life and symbolism of Masonry is a story too long to recite here. Just when, where, and by whom the teaching and imagery of the Bible were wrought into Freemasonry, no one can tell. Anyone can have his theory, but no one can be dogmatic. We can take such facts as we are able to find, leaving further research to learn further truth.

The Bible is mentioned in some of the old Manuscripts of the Craft long before 1717 as the book upon which the covenant, or oath, of a Mason was taken; but it is not referred to as a great light. For example, in the Harleian Manuscript, dated about 1600, the obligation of an initiate closes with the words: “So help me God, and the holy contents of this book.” In the old Ritual, of which a copy from the Royal Library in Berlin is given by Krause, there is no mention of the Bible as one of the Lights. It was in England, due largely to the influence of Preston and his fellow workmen, that the Bible came to its place of honor in the Lodge. At any rate, in the rituals of about 1760 it is described as one of the three Great Lights.

No Mason needs to be told what a great place the Bible has in the Masonry of our day. It is central, sovereign, supreme, a master light of all our seeing. From the Altar it pours forth upon the East, the West, and the

South its white light of spiritual vision, moral law, and immortal hope. Almost every name found in our ceremonies is a Biblical name, and students have traced about seventy five references to the Bible in the Ritual of the Craft. But more important than direct references is the fact that the spirit of the Bible, its faith, its attitude toward life, pervades Masonry, like a rhythm or a fragrance. As soon as an initiate enters the Lodge, he hears the words of the Bible recited as an accompaniment to his advance toward the light. Upon the Bible every Mason takes solemn vows of loyalty, of chastity and charity, pledging himself to the practice of the brotherly life.

As faith in God is the cornerstone of the Craft, so, naturally, the Book which tells us the purest truth about God is its Altar light. The Temple of King Solomon, about which the history, legends, and symbolism of the Craft are woven, was the tallest temple of the ancient world, not in the grandeur of its architecture but in the greatest of the truths for which it stood. In the midst of ignorant idolatries and debasing superstitions, the Temple on Mount Moriah stood for the Unity, Righteousness, and Spirituality of God. Upon no other foundation can men build with any sense of security and permanence when the winds blow and the floods descend. But the Bible is not simply a foundation rock; it is also a quarry in which we find the truths that make us men. As in the old ages of geology, rays of sunlight were stored up in vast beds of coal, for the uses of man, so in this old book the light of moral truth is stored to light the mind and warm the heart of man.

Alas, there has been more dispute about the Bible than about any other book, making for schism, dividing men into sects. But Masonry knows a certain secret, almost too simple to be found out, whereby it avoids both intolerance and sectarianism. It is essentially religious, but it is not dogmatic. The fact that the Bible lies open upon its Altar means that man must have some Divine revelation - must seek for a light higher than human to guide and govern him.

But it lays down no hard and fast dogma on the subject revelation. It attempts no detailed interpretation of the Bible. The great Book lies open upon its Altar, and is open for all to read, open for each to interpret for himself. The tie by which our Craft is united is strong, but it allows the utmost liberty of faith and thought. It unites men, not upon a creed bristling with debated issues, but upon the broad, simple truth which underlies all

creeds and over-arches all sects - faith in God, the wise Master Builder, for whom and with whom man must work.

Herein our gentle Craft is truly wise, and its wisdom was never more needed than today, when the churches are divided and torn by angry debate. However religious teachers may differ in their doctrines, in the Lodge they meet with mutual respect and good will. At the Altar of Masonry they learn not only toleration, but appreciation. In its air of kindly fellowship, man to man, they discover that the things they have in common are greater than the things that divide. It is the glory of Masonry to teach Unity in essentials, Liberty in details, Charity in all things; and by this sign, its spirit must, at last prevail. It is the beautiful secret of Masonry that all just men, all devout men, all righteous men are everywhere of one faith, and it seeks to remove the hoodwinks of prejudice and intolerance so that they may recognize each other and work together in the doing of good.

Like everything else in Masonry, the Bible, so rich in symbolism, is in itself a symbol - that is, a part taken for the whole. It is a symbol of the Book of Truth, the Scroll of Faith, the Record of the Will of God as man has learned it in the midst of the years - the perpetual revelation of Himself which God has made, and is making to mankind in every age and land. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every Book of Faith in which men find help for today and hope for tomorrow. For that reason, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the Altar, and in a Lodge in the land of Mohammed the Holy Koran may be used. Whether it be the Gospels of the Christian, the Book of Law of the Hebrew, the Koran of the Muslim, or the Vedas of the Hindu, it everywhere, Masonically, conveys the same idea - symbolizing the Will of God revealed to man, taking such faith and vision as he has found into a great fellowship of the seekers and finders of the truth.

Thus Masonry invites to its Altar men of all faiths, knowing that, if they use different names for “the Nameless One of a hundred names,” they are yet praying to the one God and Father of all; knowing, also, that while they read different volumes, they are in fact reading the same vast Book of the Faith of Man as revealed in the struggle and tragedy of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal, ever unfolding Book of the Will of God.

Every Mason ought not only to honor the Bible as a great Light of the Craft; he ought to read it, live with it, love it, lay its truth to heart and learn what it means to be a man. There is something in the old Book which, if it gets into a man, makes him both gentle and strong, faithful and free, obedient and tolerant, adding to his knowledge - virtue, patience, temperance, self control, Brotherly Love, and pity. The Bible is as high as the sky and as deep as the grave; its two great characters are God and the soul, and the story of their eternal life together is its everlasting romance. It is the most human of books, telling us the half forgotten secrets of our own hearts, our sins, our sorrows, our doubts. our hopes. It is the most Divine of books, telling us that God has made us for Himself, and that our hearts will be restless, unhappy and lonely until we learn to rest in Him, whose will is our peace.

THE SQUARE

The Holy Bible lies open upon the Altar of the Lodge, and upon the Bible lie the Square and the Compasses. They are the three Great Lights of Masonry, at once the Lodge's Divine warrant and its chief working tools. They are the symbols of Revelation, Righteousness, and Redemption, teaching us that by walking in the light of Truth, and obeying the law of Right, the Divine in man wins victory over the earthly. How to live is the one important matter, and he will seek far without finding a wiser way than is shown us by the Great Lights of Masonry.

The Square and the Compasses are the oldest, the simplest, and most universal symbols of Masonry. All the world over, whether as a sign on a building, or a badge worn by a Brother, even the profane know them to be emblems of our ancient Craft. Some years ago, when a business firm tried to adopt the Square and Compasses as a trademark, the Patent Office refused permission, on the ground, as the decision said, that "there can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. They belong to us, alike by the associations of history and the tongue of common report.

Nearly everywhere in our Ritual, as in the public mind, the Square and Compasses are seen together. If not interlocked, they are seldom far apart, and the one suggests the other. And that is as it should be, because the things they symbolize are interwoven. In the old days when the earth was thought to be flat and square, the Square was the emblem of the

Earth, and later, of the earthly element in man. As the sky is an arc or a circle, the implement which describes a Circle became the symbol of the heavenly spirit in man. Thus the tools of the builder became the emblems of the thoughts of the thinker; and nothing in Masonry is more impressive than the slow elevation of the Compasses above the Square in the progress of the degrees. The whole meaning and task of life is there, for such as have eyes to see.

Let us separate the Square from the Compasses and study it alone, the better to see its further meaning and use. There is no need to say that the Square we have in mind is not a cube, which has equal sides and angles, deemed by the Greeks a figure of perfection. Nor is it the square of the carpenter, one leg of which is longer than the other, with inches marked for measuring. It is a small, plain square, unmarked and with legs of equal length, a simple try-square used for testing the accuracy of angles, and the precision with which stones are cut. Since the try-square was used to prove that angles were right, it naturally became an emblem of accuracy, integrity, rightness. As stones are cut to fit into a building, so our acts and thoughts are built together into a structure of Character, badly or firmly, and must be tested by a moral standard of which the simple try-square is a symbol.

So, among Speculative Masons, the tiny try-square has always been a symbol of morality, of the basic rightness which must be the test of every act and the foundation of character and society. Beginning in 1717 this was made plain in the teachings of Masonry, by the fact that the Holy Bible was placed upon the Altar, along with the Square and Compasses. In one of the earliest catechisms of the Craft, dated 1725, the question is asked: “How many make a Lodge?”

The answer is specific and unmistakable: “God and the square, with five or seven right or perfect Masons.” God and the Square, Religion and Morality, must be present in every Lodge as its ruling Lights, or it fails of being a just and truly constituted Lodge. In all lands, in all rites where Masonry is true to itself, the Square is a symbol of righteousness, and is applied in the light of faith in God.

God and the Square - it is necessary to keep the two together in our day, because the tendency of the time is to separate them. The idea in vogue today is that morality is enough, and that faith in God - if there is a God - may or may not be important. Some very able men of the Craft

insist that we make the teaching of Masonry too religious. Whereas, as all history shows, if faith in God grows dim, morality becomes a mere custom, if not a cobweb, to be thrown off lightly. It is not rooted in reality, and so lacks authority and sanction. Such an idea, such a spirit - so widespread in our time, and finding so many able and plausible advocates - strikes at the foundations, not only of Masonry, but of all ordered and advancing social life. Once let men come to think that morality is a human invention, and not part of the order of the world, the moral law will lose both its meaning and power. Far wiser was the old book entitled "All in All and the Same Forever, - by John Davies, a non-Mason, dated 1607, when it read the reality and nature of God in this manner: "Yet I this form of formless Deity drew by the Square and Compasses of our Creed."

For, inevitably, a society without standards will be a society without stability, and it will one day go down. Not only nations, but whole civilizations have perished in the past, for the lack of righteousness. History speaks plainly in this matter, and we dare not disregard it. Hence the importance attached to the Square, or Virtue, and the reason why Masons call it the great symbol of their Craft. It is a symbol of that moral law upon which human life must rest if it is to stand. A man may build a house in any way he likes, but if he expects it to stand and to be his home, he must adjust his structure to the laws and forces that rule the material realm. Just so, unless we live in obedience to the moral laws which God has written in the order of things, our lives will fall and end in wreck. When a man forgets the simple Law of the Square, it does not need a prophet to foresee what the result will be. It is like a problem in geometry.

Such has been the meaning of the Square as far back as we can go. Long before our era we find the Square teaching the same lesson which it teaches us today. In one of the old books of China, called "The Great Learning, - which has been dated in the fifth century before Christ, we read that a man should not do unto others what he would not have them do unto him;" and the writer adds, "this is called the principle of acting on the square." There it is, recorded long, long ago. The greatest philosopher has found nothing more profound, and the oldest man in his ripe wisdom has learned nothing more true. Even Jesus only altered it from the negative to the positive form in His Golden Rule. So, everywhere, in our Craft and outside, the Square has taught its simple truth which does not grow old. The Deputy Provincial Grand Master of North and East Yorkshire recovered a very curious relic, in the form of an old brass Square

found under the foundation of an ancient bridge near Limerick, in 1830. On it was inscribed the date, 1517, and the following words:

"Strive to live with love and care

Upon the Level, and by the Square."

How simple and beautiful it is, revealing the oldest wisdom man has learned and the very genius of our Craft. In fact and truth, the Square rules the Mason as well as the Lodge in which he labors. When a candidate is brought to light, he beholds the Square upon the Altar, and at the same time sees that it is worn by the Master of the Lodge, as the emblem of his office. The candidate is taught that he should be a "Square-Man" in thought and conduct, in word and act. With every art of emphasis the Ritual writes this lesson in our hearts, and if we forget this first truth the Lost Word will remain lost.

For Masonry is not simply a Ritual; it is a way of living. It offers us a plan, a method, a faith by which we may build our days and years into a character so strong and true that nothing, not even death, can destroy it. Each of us has in his own heart a little try-square called Conscience, by which to test each thought, deed and word - whether it be true or false. By as much as a man honestly applies that test in his own heart, and in his relations with his fellows, by so much will his life be happy, stable and true. It is the first obligation of a Mason to be on the Square, in all his duties and dealings with his fellow men, and if he fails there he cannot win anywhere.

THE COMPASSES

In our study of the Square we saw that it is nearly always linked with the Compasses, and these old emblems, joined with the Holy Bible, are the great Lights of the Craft. If the Lodge is an "oblong square" and built upon the Square (as the earth was thought to be in olden time), over it arches the Sky which is a circle. Thus Earth and Heaven are brought together in the Lodge - the earth where man goes forth to his labor, and the heaven to which he aspires. In other words, the light of Revelation and the law of Nature are like the two points of the Compasses within which our life is set under a canopy of Sun and Stars.

No symbolism can be more simple, more profound, more universal, and it becomes more wonderful the longer one ponders it. Masonry's principles are as wide as the world, as high as the sky. Nature and Revelation blend in its teaching; its morality is rooted in the order of the

world, and its roof is the blue vault above. The Lodge, as we are apt to forget, is always open to the sky, whence come those influences which exalt and ennoble the life of man. Of the heavenly side of Masonry the Compasses are the symbol, and they are perhaps the most spiritual of our working tools.

As has been said, the Square and Compasses are nearly always together, and this is as far back as we can go. In the sixth book of the philosophy of Mencius, in China we find these words: “A Master Mason, in teaching Apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compass and the square.” Note the order of the words: the Compass has first place, as it should have to a Master Mason. In the oldest classic of China, “The Book of History,” dating back two thousand years before our era, we find the Compasses employed without the Square: “Ye officers of the Government, apply the Compasses.” Even in that far off time these symbols had the same meaning they have for us today, and they seem to have been interpreted in the same way.

While in the order of the Lodge the Square is first, in point of truth it is not the first in order. The Square rests upon the Compasses before the Compasses rest upon the Square. That is to say, just as the perfect square is a figure that can be drawn only within a circle or about a circle, so the earthly life of man moves and is built within the Circle of Divine life, law, and love which surrounds, sustains, and explains it. In the Ritual of the Lodge we see man, hoodwinked by the senses, groping his way out of darkness, seeking the light of morality and reason. But he does so by the aid of inspiration from above. Some deep need, some dim desire brought him to the door of the Lodge, in quest of a better life, a clearer vision, and finding a friendly hand to help, knocked at the door of the House of Light.

As an Apprentice a man is symbolically in a crude natural state, his divine life covered and ruled by his earthly nature. As a Fellowcraft he has made one step toward liberty and light, and the nobler elements in him are struggling to rise above and control his lower, lesser nature. In the sublime Degree of Master Mason, by human love, by the discipline of tragedy, and still more by Divine help, the divine in him has subjugated the earthly, and he stands forth strong, free and fearless, ready to raise stone upon stone until naught is wanting.

Here, too, we learn what the old philosopher of China meant when he urged Officers of the Government to “apply the Compasses,” since only men who have mastered themselves can really lead or rule others.

Let us now study the Compasses apart from the Square, and try to discover what they have to teach us. There is no more practical lesson in Masonry and it behooves us to learn it and lay it to heart. As the light of the Holy Bible reveals our relation and duty to God, and the Square instructs us in our duties to our Brother and our neighbor, so the Compasses teach us the obligation which we owe to ourselves. What that obligation is, needs to be made plain: it is the primary, imperative, everyday duty of circumscribing our passions and keeping our desires within due bounds.

In short, it is the old triad, without which character loses its symmetry, and life may easily end in chaos and confusion. It has been put in many ways, but never better than in the three great words: self-knowledge, self-reverence, self-control; we cannot lose any one of the three and keep the other two. To know ourselves, our strengths, our weaknesses, our limitations, is the first principle of wisdom, and a security against many a pitfall and blunder. Lacking such knowledge, or disregarding it a man goes too far, loses control of himself, and by the very fact loses, in some measure, the self respect which is the corner stone of his character. If he loses respect for himself, he does not long keep his respect for others, and goes down the road to destruction, like a star out of orbit, or a car in the ditch.

The old Greeks put the same truth into a trinity of maxims: “Know thyself; in nothing too much; think as a mortal”; and it made them masters of the art of life and the life of art. Hence was their wise Doctrine of the Limit, as a basic idea both of life and of thought, and their worship of the God of Bounds, of which the Compasses are a symbol. It is the wonder of our human life that we belong to the limited and to the unlimited. Hemmed in, hedged about, restricted, we long for liberty without rule or limit. Yet limitless liberty is anarchy and slavery. As in the great word of Burke, “It is ordained in the eternal constitution of things, that a man of intemperate passions cannot be free; his passions forge their own fetters.” Liberty rests upon law, The wise man is he who takes full account of both, who knows how, at all points, to qualify the one by the other, as the Compasses, if he uses them right, will teach him to do.

Much of our life is ruled for us whether we will or not. The laws of Nature throw about us their restraining bands, and there is no place where their writ does not run. The law of the land makes us aware that our liberty is limited by the equal rights of others. Our neighbor, too, if we fail to act toward him squarely may be trusted to look after his own rights. Custom, habit, and the pressure of public opinion are impalpable restraining forces which we dare not altogether defy. These are so many roads from which our passions and appetites stray at our peril. But there are other regions of life where personality has free play, and they are the places where most of our joy and sorrow lie. It is in the realm of desire, emotion, motive, in the inner life where we are freest and most alone, that we need a wise and faithful use of the Compasses.

How to use the Compasses is one of the finest of all arts, asking for the highest skill of a Master Mason. If he is properly instructed, he will rest one point on the innermost center of his being, and with the other draw a circle beyond which he will not go, until he is ready and able to go farther. Against the littleness of his knowledge he will set the depth of his desire to know, against the brevity of his earthly life, the reach of his spiritual hope. Within a wise limit he will live, labor, grow, and when he reaches the outer rim of the circle he will draw another, and attain to a full-orbed life, balanced, beautiful, and finely poised. No wise man dare forget the maxim, “In nothing too much,” for there are situations where a word too much, a step too far, means disaster. If he has a quick tongue, a hot temper, a dark mood, he will apply the Compasses, shut his weakness within the circle of his strength, and control it.

Strangely enough, even a virtue, if unrestrained and left to itself, may actually become a vice. Praise, if pushed too far, becomes flattery. Love often ends in a soft sentimentalism, flabby and foolish. Faith, if carried to the extreme by the will to believe, ends in over-belief and superstition. It is the Compasses that help us to keep our balance, in obedience to that other Greek maxim: “Think as a mortal” - that is, remember the limits of human thought. Many a man loses all truth in his impatient effort to reach final truth. It is the man who fancies that he has found the only truth, the whole truth, and nothing but the truth, and who seeks to impose his dogma upon others, who becomes the bigot, the fanatic, the persecuted.

Here, too, we must apply the Compasses, if we would have our faith fulfill itself in fellowship. Now we know in part - a small part, it may be, but it is real as far as it goes. The promise is that if we are worthy and

well qualified, we shall see God face to face and know even as we are known. But God is so great, so far beyond my mind and yours, that if we are to know Him at all truly, we must know Him together, in fellowship and fraternity

[This article is a compilation of extracts from three "Short Talk Bulletins" originally published by the Masonic Service Association of the United States. in 1924.]

ELIMINATION OF THE PENALTIES

by Leon Zeldis, MPS
The Philalethes - October 1991

I have followed with interest and not a little amusement the many letters and articles you have printed, concerning the change in rituals, moving the "penalties" from one part of the ritual to another, or doing without them at all.

The latest example that comes to mind is Bro. Tom L. Dean's letter in The Philalethes o f December, 1990. Bro. Dean writes: "The penalties…are ancient archaic methods of treating someone who might violate his oath. " From this premise, he draws the conclusion that the removal of such ancient, archaic, penalties, would in no way detract from the ritual of Freemasonry.

I challenge Bro. Dean, or indeed any historian, to prove that the gory punishments described in the "penalties," dismemberment, disembowelment, etc. were ever used, at any time, in an European country, as punishment for perjury. I submit that the "penalties" in Masonic rituals are and have always been mere symbolic expressions, and are not m any way connected with actual punishments, nor have they ever been intended to be understood as potential punishment for violators of the Masonic oaths.

To understand the meaning and intention of the "penalties" we must look in the direction of alchemical lore which, as we well know, had such influence on many of the key figures in the creation of symbolic Freemasonry, in the 17th and 18th centuries.

For obvious reasons, I cannot go into details of each "penalty," but any Master Mason will easily see that there is a progression from degree to degree, proceeding from the head downwards. This is obviously so not by chance, but by design. There is a message in these "penalties," to be studied and interpreted.

In some Masonic rituals (mostly not worked in the United States), the candidate being initiated is led through three "symbolic voyages," to be purified by air, water and fire. The "reflection room" represents purification by earth. The same idea, of course, was used by Mozart in the "Magic Flute." All this has also alchemical origins.

The problem with eliminating or moving around the “penalties” is that we are tampering with a very delicately balanced and carefully thought-out symbolic construction. Unfortunately, present-day Masons are not generally inclined to study Masonic esoterism, or the explanation of Masonic symbols at a level more profound than that provided by the stale homilies that pass as “lectures. “ Before doing away with this or that section of our rituals, we would do well to reflect, with a good dose of humility, on how little we understand them.

Finally, if the changes in our rituals were the result of an evolution of thought within the Fraternity, there might be some justification for them. However, the changes have been, or are being implemented solely to satisfy outside critics who pretend to believe the “penalties” to be actual or potential modes of punishment. These critics have a built-in prejudice against Freemasonry that no change in our rituals can mitigate. Therefore, it’s pointless to try and appease the bigots who rant against Freemasonry by changing our ways. They couldn’t care less whether the “penalties” are here there, or nowhere. What they really want is the elimination not of the “penalties ,” but of Freemasonry itself. Nothing less will satisfy them.

FREEMASNONRY IS NOT A RELIGION

by Rabbi Sidney S. [???], 32°, KCCH
Scottish Rite Journal - [date unknown]

A Jewish Brother asserts Freemasonry is an institution that unites men of all faiths in service to Almighty God, society, and freedom.

I remember, many years ago, shortly after being raised a Mason, how intrigued I was by hearing one Freemason say, “I don’t need religion. Masonry is my religion.” My instinctive reaction was to reply, “How wrong can you be!”

This Brother probably meant well, but his thinking was sadly inaccurate. For Freemasonry, though religious in spirit, is not a religion and cannot take the place of religion. It is true that Freemasonry believes in a Supreme Deity and in the immortality of the soul and that it has its own ceremonies which it cherishes and reveres. But these points of resemblance to religion are far outweighed by points of difference. Freemasonry does not profess revelation; it has no sacred literature such as the Old Testament, the New Testament, or the Koran; it postulates no dogmas, carries out no sacraments, possesses no seminaries or clergy.

Furthermore, it has no dietary laws, such as the Jews and Catholics have regulating the food you eat; it has no liturgy or prayers such as “The Lord’s Prayer” of Protestantism, the Ave Maria of Catholicism and the Alenu Leshabeah of Judaism, with their respective attendant rituals. Nor has it anything similar to the great hymnologies of these three faiths, embodying grand old hymns such as “Lead, Kindly Light” of the Protestants, the Gregorian chants of the Roman Catholic Church, the Adon Olam of Judaism. Nor has it the weekly day of rest or the elaborate calendar of holy days of these three great faiths.

Unlike religion, Freemasonry does not embrace everyone. If you are under twenty-one, or a woman, you cannot be an American Freemason. Often, you are included in your religious fellowship by the simple act of being born-but you are not born a Freemason. In sum, Freemasonry does not possess a religion’s overwhelming panoply of belief, ceremony, ritual, song, and prayer that exercises so powerful and permanent an emotional influence on the life of the individual from the day of his or her birth to the drawing of the final breath.

But if Freemasonry does not possess all these aspects of religion, it does have two things-and most vital they are-that religion does not enjoy. First, Freemasonry is not exclusive. A Jew, for example, cannot be a Christian, or a Christian a Jew without forsaking his religious origin and background.

But in Freemasonry, anyone can belong if he believes in God and in the immortality of the soul and earns the approval of his fellows. Consider, for example, the usual communion breakfast. Earlier, our Christian Brethren gathered in a church, our Jewish Brethren in a synagogue; later, after separate worship, we all gather together about a common breaking of bread as Freemasons and as Brothers. This simple fact gives concrete, emphatic focus to the phrase we have so often heard and, perhaps, not fully comprehended: "The Brotherhood of Man under the Fatherhood of God."

And by way of corollary, in addition to not being exclusive, Freemasonry is not divisive. The word "religion" comes from the Latin word religio which means "to bind together." In spite of this, however, history has dishearteningly far too many instances of religion acting as a divisive force-too many instances of discrimination against man, of persecution, of ultimate blasphemy, of bloodshed because of religion.

Freemasonry, by contrast, not only does not bar men of various religions, it brings them together in their Masonic activities by which men of all faiths are helped in their hours of distress, of physical affliction, of weakness and loneliness in old age. Though synagogue and church may continue to divide us, the spirit of our Masonic Brotherhood unites us; and though our prayer books may be many, our prayer as Freemasons is one.

And note: it is precisely because of this voluntary association together of men on the basis of idealism, wherein they offer their fealty to no man or group of men, but to all men and to Almighty God, that Freemasonry has suffered the persecution of totalitarians and despots. For the tyrant realizes that he who loves God loves liberty, that he who loves his fellowman is the eternal foe of despotism, and that they who voluntarily join together under the banner of benevolence and morality never will be slaves. Conversely, this is why Freemasonry is so respected and encouraged in countries blessed by the sunshine of democracy. And that is why, in our own beloved land, so many of our presidents, including

our immortal first president, have been proud to acknowledge membership in our Fraternity.

Freemasonry is not a religion and cannot take the place of religion. But in its acknowledgment of a Supreme Being and the worth of human Brotherhood, it has a religious basis and a common meeting ground with all religions.

JUST ONE MORE SRVICE CLUB

by George Laun, MPS
The Philalethes - October 1990

[This letter is in response to the Philalethes Lecture "Can Freemasonry Adapt To Change?" by Brother Tom Eggleston, MPS.]

I quickened upon reading the title for I thought 'Oh no, here is another Brother who is going to tell us how it should be done. ' (I don't know why I get so upset, I have no reluctance at doing the very same thing myself.) However, as soon as I came to the bottom of the second column I found that I feared for naught. How cunning of Brother Tom so to stimulate us, yet give us no cause to parry the thrust of the sword of innovation.

Not that I think there is no place for startling suggestions in the pages of our magazine; but because the absence of such, in the Lecture, permits us to contemplate the message that Brother Tom presented; viz. that Freemasons should give thought to whether they are unreasonably resistant to change, (not what changes should be made).

I envy Brother Tom's enthusiasm for Masonry, I wish I felt so. I have a feeling that I became a Mason fifty years too late. Before my initiation, I perceived the Masonic Lodge to be a Fraternal (read Men's) organization. One that welcomed only the "better classes of their communities. " I thought they met in stately, well-appointed and maintained buildings. I envisioned dignified meetings followed by convivial fellowship around what I now would refer to as the "Festive Board. "

What I found is more like a service club with women at all but tiled meetings (and they lurk in the foyer at some of those); members, some of whom would not be welcome in polite society; plain and even shabby meeting places; and paper plates, folding chairs and the necessity to draft one group of Brothers to serve another in the kitchen and at serving meals. (The latter is understandable in a fledgling Lodge or modest community, but not in an established Lodge in Orange County, California.

My Elks Lodge, by comparison, is carefully and comfortably furnished with a well-appointed dining room with linen covered tables, real chairs and plates so that Brothers can eat and visit in comfort. I joined a particular Elks Lodge even though it is some distance from my home, in part, because of those pleasant surroundings. The dining facilities

are open to the public except on meeting nights. We have a full-time kitchen staff that also serve our Lodge dinners, so that it is unnecessary for some of the Brethren to perform such duties while others relax and enjoy the occasion. (Unfortunately, the edifice was built by our predecessors and was not properly maintained by the subsequent membership, and so will soon be lost.)

So it seems with Freemasonry. We neglect our Fraternal and virtual buildings. We have no plan for the future, we trust that things will work themselves out. What change we do concede is thoughtless response to outside influence, we are like a weather vane that responds only to the wind with no will of its own.

Once a singular men's organization, now a pseudo family club with wives and children underfoot at almost every meeting.

Our membership is in decline, endangering the financial and spiritual well-being of our Fraternity. Once most Lodges were rural or small town, and suitable petitioners were aplenty. Worthy men were attracted by the character of the Masons they knew in their community. Now, most of us live in or near big cities. We come in contact with a great number of people but have little knowledge of their character or connections. Freemasonry is almost invisible.

I hesitate to suggest we cast away the ancient landmark that prohibits the solicitation of petitions. Yet the suggestion that we relax the rule is not without merit. I am, however, convinced that we should raise the standards of character that we demand of petitioners. Men of quality will have no desire to join an organization unless they are confident that they will be in like company.

Why do the three principal Lodge officers have to be proficient in the Ritual? Such proficiency does nothing to guarantee that we will be led by wise or skilled leaders. The primary qualifications for those officers should be their ability to promote Wisdom, Strength and Harmony in the Lodge; and to attend to the administration of its business affairs (no small task in today's complicated world). Many qualified men have little time (or lack ability) to learn the lengthy Ritual associated with our ceremonies. We could just as well have Ritual Teams consisting of willing and talented men, which would free the Master and Wardens to apply their time and energies to the above mentioned tasks, a full-time job in its own right.

Maybe we should examine our dues structures. They should be adequate to provide funds to maintain comfortable quarters, buildings

appropriate for the dignified and stately proceedings conducted within. Provisions should be made that take into account Brethren living on fixed incomes. This is not impossible!

Should we reduce the amount of memory work required of candidates? Well, why not? I enjoyed the challenge and benefited too. not only did I profit from the knowledge communicated by the catechism, but I gained additionally (and unexpectedly) by a greatly improved memory. But, for some, the work is overwhelming. They are humiliated by the necessity of performing clumsily in front of the Lodge. Why not give candidates a choice, i.e. long form or short form. There are good arguments for either choice.

The brochure 'To The New Mason's Lady', is a worthy idea, (we have a similar pamphlet in California). My desire to keep our organization fraternal does not mean that we should ignore our wives or family, however I have no desire to bring my wife or children to Lodge. The argument most likely to persuade our wives to give us up for a few evenings a month will be found in the standards of conduct we display as a result of the lessons promulgated in the Lodge.

I shudder to think that Masonry might become just one more service club, not because there is anything wrong with service clubs, but because there are already many such clubs worthy of our attention but only one Masonic Lodge. The Masonic Lodge is unique. In it we deal not so much with causes or charities, but with individual men. In our parlance it might be said that we are concerned with the ashlar or separate building block, our task to see that each will be found fit for many and various useful applications. Most clubs deal with the group and what they, together, can accomplish. We deal with individuals and what they, severally, can contribute. I detect a feeling, among some of the Brethren, that we must justify our existence by adopting some public (and highly visible) charity. In my opinion these Brethren are much too concerned with public opinion and ignorant of the profound and mysterious truths that are peculiar to our venerable society.

Well Brother Jerry, I have run off at the word processor a bit, and written something sure to offend or anger many. I did that which I complimented Brother Tom for not doing. His is a splendid lecture, mine is a little less, but still it is the sincere opinion of one Mason. I suspect that Brother Tom intended to provoke a little thinking, and here are the thoughts!

MASONIC MYTHS

[author unknown - sounds like A. E. Roberts]
[source unknown - date unknown]

Masonic myths and outright falsehood are continually spread concerning Freemasonry. This is an attempt to set and keep the history of the Craft straight. Throughout the centuries Freemasonry has taught its valuable lessons through allegory and symbols. The man from Galilee used parables extensively and well. Many historians and better speakers constantly employ anecdotes to illustrate the points they want to make. These methods emphasize the search for truth in an interesting and factual manner.

Myths on the other hand, can be innocent or dangerous. They can be outright lies or the perpetuation of distortions handed down through the generations. Many of these were invented by Masonic writers and speakers to enhance the image of Freemasonry. Some of these corruptions have caused the Craft problems with creditable historians because they were outrageous lies.

Freemasonry, actually, requires no exaggeration to magnify its greatness. The simple truth is all that is required to tell its story. This is the reason for this column; to attempt to destroy the myths that have been prevalent, often for centuries, by telling the truth. Let's begin with the period of the War for American Independence.

MYTH: Thomas Jefferson and Patrick Henry were Freemasons.
FACT: Neither Thomas Jefferson or Patrick Henry were members of the Craft.

An exhaustive search of Masonic records in Virginia, and elsewhere, offers no iota of evidence to make them Freemasons. Jefferson participated in the cornerstone laying of his University at Charlottesville, which was done Masonically. He praised Freemasonry and his own words proved he had never been a member of the Craft.

MYTH: All of George Washington's generals during the War for American Independence were Masons.
FACT: Thirty-three of the general serving under Washington were members of the Craft, a long way from "all." The late James R. Case and Ronald E. Heaton made comprehensive studies of the

Revolutionary period and debunked many of the claims considered here.

MYTH: Washington insisted that the Marquis de Lafayette be made a Mason before he would promote him to general, and the same claim has been made about the Baron von Steuben.

FACT: Both Lafayette and von Steuben were Freemasons before they arrived to help fight the British. This was true of Lafayette even though he wasn't 21 years of age when he arrived in America. It's highly likely that Washington never did know they were Masons. The stories of both of these men are highly interesting, but space prohibits the telling of them here.

MYTH: The governors of the thirteen original colonies when Washington was inaugurated President of the United States were Freemasons.

FACT: From Lexington until the inauguration thirty different men served as governors. Of these ten were Freemasons. That's one-third! Wouldn't it be wonderful for the country if we could claim the same percentage today?

MYTH: The Boston Tea Party was organized in St. Andrew's Lodge in Boston and its members participated in tossing the tea into Boston Harbor.

FACT: So well has the secrecy surrounding the Boston Tea Party been kept that [???] can it be called a "T" or any other letter.

MYTH: All, or almost all, Signers of the Articles of Confederation, Signers of the Declaration of Independence, and Signers of the Constitution were Freemasons.

FACT: Ten of the signers of the Articles, nine signers of the Declaration, and thirteen signers of the Constitution - and only this number - were, or would become, Freemasons. Even so, this is an excellent percentage of the participants. It should be noted that Edmund Randolph, governor and Grand Master of Virginia, although an important participant in the Constitutional Convention, didn't sign the document. He did, however, fight for its ratification. It should also be noted that four Presidents of the Continental Congresses were Freemasons: Peyton Randolph of Virginia, John Hancock of Massachusetts, Henry Laurens of South Carolina, and Arthur St. Clair of Pennsylvania.

MYTH: There are many aprons owned or worn by George Washington floating around.

FACT: The only documented apron owned by Washington was one

presented by the firm of Watson and Cassoul. It had been made by nuns at Nantes. It was the only apron listed in Washington's inventory that was released after his death.

MYTH: Washington was Grand Master in Virginia.

FACT: Washington never was a Grand Master. At the instigation of American Union Lodge he was suggested for the office of Grand Master of a National Grand Lodge - a non-existent body. The Grand Lodge of Pennsylvania and some others agreed, but too many others disagreed with the concept of a National Grand Lodge. Washington was appointed Master of Alexandria Lodge #22 in Virginia by Grand Master Edmund Randolph when that Pennsylvania Lodge requested a charter from the Grand Lodge of Virginia. The following year he was elected Master, but there is no record of his installation into this office, nor is there any record of him presiding over this Lodge. To keep the record straight, there is much evidence of his respect, and perhaps even love for Freemasonry. Proof? He was buried with Masonic rites!

George Washington has been the source of many Masonic myths and exaggerations for more than two centuries. This is unfortunate. Of all the Freemasons we can eulogize he requires no embellishment. From his childhood to his death his extraordinary wisdom, industry and patriotism predominated. Let's try to set the record straight.

MYTH: George Washington was Grand Master of Masons in Virginia.

FACT: Washington never was a Grand Master. American Union Lodge, on December 15, 1779, proposed Washington become General Grand Master of the United States! This proposal speaks volumes for the character of the Commander-in-Chief. The Grand Lodge of Pennsylvania agreed five days later! Too many others were frightened by the concept of a National Grand Lodge. It is highly doubtful that Washington would have accepted such an office. Washington was appointed Master of Alexandria Lodge #22 in Virginia by Grand Master Edmund Randolph when that Pennsylvania Lodge (#39) requested a charter from the Grand Lodge of Virginia. The new charter was dated April 28, 1788. In December of the same year he was elected Master, but there is no record of his installation into this office, nor is there any record of him actually presiding over this or any Lodge.

MYTH. Washington acted as Grand Master when the cornerstone of the Federal Capitol was laid on September 18,1793.

FACT. It was the Grand Lodge of Maryland that was called on to lay the cornerstone. Alexandria Lodge, of which Washington was a Past Master, held a place of honor. It was Joseph Clark, the Junior Grand Warden of the Grand Lodge of Maryland, who acted as Grand Master, pro tem. Clark placed the President between himself and the Master of Alexandria Lodge. The newspaper article reporting the event mentioned Clark as the Grand Master, pro tem. on several occasions. So did the Maryland historian in 1885. Washington didn't act as Grand Master, but without question he was the most honored and influential Freemason participating in the event.

MYTH. George Washington never was interested in Freemasonry. He rarely, if ever, attended Lodge meetings.

FACT. To keep the record straight, there is much evidence of his respect and even love for Freemasonry. True, he seldom attended Masonic meetings. This is understandable when it is realized that from the day he was made a Master Mason until shortly before his death he worked for his country. Did he love and respect the Craft. The ultimate proof - he was buried with Masonic rites! And this even before the Congress knew of his death.

MYTH: There are many aprons owned or worn by George Washington floating around.

FACT: The only documented apron owned by Washington was one presented by the firm of Watson and Cassoul. It had been made by nuns at Nantes. It was the only apron listed in Washington's inventory that was released after his death. The "Lafayette" apron, purportedly made by the wife of the Marquis, may be a fact as many authorities claim.

MYTH. George Washington renounced Freemasonry.

FACT. On the contrary he remained a member of the Craft from the moment he was Initiated into the Lodge at Fredericksburg, Virginia (#4) until the day he died. Even then his wife, Martha, asked the Freemason of Alexandria, Virginia, to hold and conduct his funeral. In 1837, at state expense, Joseph Ritner, Governor of Pennsylvania, endeavored to "save" the reputation of the first President. He had published a tract "proving" Washington had never participated in Masonic events. Earlier the Blanchards, father and son and heads of a so-called "Christian" anti- Masonic organization, were among the first "Christians" to "prove" Washington wasn't a Freemason.

Much of the anti-Masonic diatribe they promulgated has been carried to the present day by crusading "saints" against "secret" societies.

MYTH. Washington was uneducated.

FACT. Uneducated - no; unschooled - yes. As far as we can determine Washington never attended any school. Through his father's vast library Washington learned the fundamentals of mathematics, surveying and many other subjects. At the age of 17 he earned a substantial wage as a surveyor. In 1749 he was appointed surveyor of Culpeper County, Virginia, having produced a certificate "from the President and Masters of William and Mary College, appointing him to be surveyor of this county." From the many military visitors to Mount Vernon he learned the principles of warfare. From the intellectuals he learned how to study and use his common sense. The history of his life proves he became one of the most knowledgeable men of his, or any, day.

MYTH. Washington did not love Martha; he married her for her fortune and social position.

FACT. Although critics are adept at reading the minds and thinking of others, scholars must agree with Sherman who said: "War is Hell!" Would a man or woman who did not love each other deeply share winter quarters together? That's what Martha and George Washington did throughout the War for American Independence.

MYTH: The oldest Masonic building in the United States is that of Royal White Hart Lodge in North Carolina.

FACT: Not true. It's Masons Hall in Richmond, Virginia, the home of Richmond Randolph Lodge #19 and Richmond Royal Arch Chapter #3. The building owned by Royal White Hart Lodge wasn't built until 1821. Masons Hall was built in 1785. It was originally the home of Richmond Lodge #10, the first wholly new Lodge chartered by the Grand Lodge of Virginia. It was also the first permanent home of the Grand Lodge of Virginia.

MYTH: Freemasonry is a religion.

FACT: Absolutely false. This is one of several arguments employed by certain religious fanatics in an attempt to discredit Freemasonry. They quote Albert Pike and Henry Wilson Coil, among others, neither of whom was a man of the cloth, to "prove" their statements. Pike was not a researcher. Most of the hundreds of thousands of words he wrote came from his own mind, or the minds of others

whom he never mentioned but with whom he agreed. Coil wrote millions of words about Freemasonry, and he was a lawyer and an excellent Masonic researcher. Most of the time the words of these and other writers are taken out of context to "prove" the thesis of the anti-Masons. Freemasonry's enemies conveniently ignore the thousands of Christian ministers, and some Rabbis, who prove beyond a shadow of a doubt that Freemasonry, although religious is far from being a religion. Here are just three of these Doctors of Divinity who have proven the critics in error: Joseph Fort Newton, Norman Vincent Peal and Forrest D. Haggard.

MYTH: Freemasonry is a secret society.

FACT: Unequivocally false. This is widely stated and believed, even by Freemasons. Many Masons believe this so strongly they won't even talk to their wives and families about the Craft. Many writers of yesteryear helped promote this error. Our ritualists have added to the belief. The critics of Freemasonry want the world to believe in this secrecy because they have little else on which to stand. Yet by no stretch of the imagination can Masonry be termed a secret organization. If it was, no outsiders would even know it exists. Anything that is known is not secret. Without question there are many secret organizations throughout the world, but only men and women within those circles are familiar with them. Most, if not all, ritualistic religions have conclaves (literally: rooms locked with a key from outsiders). Should these be condemned along with Freemasonry? Secret means: "Kept from general knowledge or view; kept hidden; operating in a clandestine manner"; and on and on. Secret groups meet in places known only to the few. Freemasons meet in places clearly marked for the public to see. Secret outfits never record anything that might become public property. All Masonic functions are fully recorded, proceedings can be read by the general public, thousands of books have been written and published about Freemasonry, millions of words about the Craft come off printing presses every year.

MYTH: Much of our Masonic ritual was written by William Shakespeare.

FACT: There is no evidence to indicate Shakespeare even knew there was an organization of stone masons that would eventually become Speculative Freemasonry. The old Gothic Constitutions are the basis for The Constitutions of the Free-Masons compiled by Dr. James Anderson in 1722 and adopted in 1723. There is nothing

in the Gothic tomes that remotely resembles the writing of the Bard. Many of Shakespeare's phrases have found their way into the rituals of the Craft, but they certainly were not written especially for this purpose. It would be nice to claim William as an early accepted member, but we can't. Let's stop trying.

MYTH. There have been several women who were regular Freemasons. Many prominent Freemasons have said this is true.

FACT. The Constitutions of the Free-Masons of 1723, on which all Masonic law is based, tells us that Masons must be males. Every regular Grand Lodge in the world specifies that Freemasons must be males. There are no exceptions. To make a female a Freemason would be illegal. A few ladies have been said to have been initiated into Freemasonry for various reasons. Among them was Maria Desraismes who was initiated into Loge Les Libres Penseurs (Freethinkers) In Paris in 1881. The Master of the Lodge was expelled. Shortly thereafter the Lodge is said to have become co-Masonic, composed of men and women. Co-Masonry is prevalent today in this country, but isn't recognized by regular Freemasonry. In this country and in England their are Lodges of women "Freemasons." These ladies call themselves "Brother" and use the same titles as do regular Masonic Lodges. During a forum a couple of years ago, a young Master of a Lodge said: "I have one regret. I can't call my mother 'Brother!'"

MYTH. The Lodge of the Holy Saints John at Jerusalem did, or does, exist.

FACT. Symbolism is an important function in Freemasonry. Actually symbolism is found everywhere. You're reading symbols right now. The dollar sign ($) is an excellent example. (As I understand it, this sign was originally composed of two other symbols: an "S" and a "U" joined.) As Freemasons are craftsmen, and St. John the Evangelist and St. John the Baptist were chosen as patron saints of Freemasonry perhaps about 1598, they had to belong to a Lodge, didn't they? What better Lodge than an imaginary one. And shouldn't it be at Jerusalem? No such Lodge ever existed. Symbolically, though, it constitutes an ideal. As Carl Claudy said: "The thought … is that we come from an ideal or dream Lodge into this actual workaday world where our ideals are to be tested… Masons mean only that their Craft is dedicated to these holy men, whose precepts and practices, ideas and virtues, teachings and

examples, all Freemasons should try to follow." [???] a book entitled Whence Come You? It was published in 1957. Among the many far-fetched "facts" he recorded was the finding of this Lodge of the Holy Saints John. He claimed its ruins were still standing in Jerusalem, and he had a picture to prove it. This was discredited. Later another claim that this Lodge existed in London was also discredited by Harry Carr.

MYTH. Freemasonry began when Noah recovered from the big flood.

FACT. Wonderful, if true. Dr. James Anderson in his 1723 Constitutions, gathered information from old Masonic documents. He believed Noah and his sons, Japhet, Shem and Ham, were "all Masons true." There are those who take the Craft back even further - to the days of Adam. Actually no man knows when, where, or how Freemasonry as we know it began. Athelstan is said to have convened a meeting of Masons at York, England, in A.D. 927. There are signs that some form of Masonry existed from the 13th century on. Masonry's oldest known document, The Regius Poem, was written about 1390 and is based on older documents. We do know that operative craftsmen employed a form of teaching that has come down to us. Speculative Freemasonry officially came into being with the formation of the first Grand Lodge of England in 1717. From this organization, which began as an annual, or quarterly series of feasts, has evolved the Freemasonry we have today. It is a result of growth, taking the teachings from the better religions, philosophies, using the symbolism of the operative masons to teach the neophyte valuable lessons. Since man began building with stone, there has been some form of masonry. Whether a connection can be made between the craftsmen of yesteryear and the modern era, has yet to be determined.

MYTH. The story of Hiram as we portray it in our Lodges is based on truth.

FACT. It isn't. It has been called an "allegory," but factually it isn't. An allegory is a story within a story. What we portray is actually a fable. But it's a fable that teaches valuable and unforgettable lessons. The Temple Solomon had built to the glory of God was a fact. The story as told in the third, or Master Masons degree, is not meant to be factual. In a broad sense it can be called a legend. The "Hiramic Legend" is an important part of the teachings graphically imprinted on the mind of the candidate. I put it this

way in The Craft and Its Symbols: “The lessons found in the Legend of Hiram Abif reach to the roots of the soul and spirit. They are instilled in the heart forever. You were an active participant, so that these lessons would be deeply implanted, never to be lost… “The ultimate triumph of good over evil, and life over death, has been depicted throughout the ages in drama, song and story. Legends depicting a central figure being killed and then returned to life were common to many religions and rites. These undoubtedly had a bearing on the development of the lessons the ritualists of Freemasonry believed had to be taught. But the Hiramic Legend is more intense, moralistic, and meaningful than any that preceded it. “Hiram Abif did exist. He was a skillful worker in brass and other metals. He was sent to assist King Solomon… [But] the Hiram Abif who actually worked at beautifying the Temple of Solomon lived to an old age! He died of natural causes!”

MYTH: All, or most, of the Freemasons in Germany were murdered during the Nazi regime.

FACT: The truth about the horrors of Nazism will never be known. The number of German Freemasons sent to concentration camps, the gas chambers, prisons, tortured or murdered in their homes will never be known. Masonic leaders into believing he was writing legitimate accounts of Freemasonry. Unscientific research, the only kind possible in this case, indicated to Boyd that about two-thirds of the then 85,000 Masons in Germany were injured in some manner, this left one-third untouched. The number actually murdered or tortured is open to conjecture. It must be remembered that the Nazi horror reached into other countries and the Freemasons in them.

FACT: However we do know without question that Freemasonry is the first organization proscribed by dictators. An organization that believes in and teaches the Brotherhood of Man under the Fatherhood of God, that believes in the search for truth, cannot be allowed to exist under a despot.

MYTH: Adolf Hitler hated and feared Freemasonry.

FACT: Not exactly. Oral histories (or accounts) can easily be fabricated, as was at least one concerning Harry Truman. This is especially true when publication comes after the subject’s death. With this in mind a sketch of one such conversation recorded from Gesprache Mit Hitler was reported in Seekers of Truth. Herman

Rauschnigg, the writer, said that Hitler told him Freemasonry "has always been harmless in Germany." It "achieves the fruition of fantasy through the use of symbols, rites and magic influence of emblems of worship. Herein lies the great danger which I have taken in hand. Don't you see that our party must be something very similar, and order, an hierarchic organization of secular priesthood? This naturally means that something similar opposing us may not exist. It is either us, the Freemasons or the Church but never two side by side. The Catholic Church has made its position clear, at least in regard to the Freemasons. Now we are the strongest and, there, we shall eliminate both the Church and the Freemasons."

MYTH: Freemasonry did not operate during World War II in the countries controlled by the Hitler thugs.

FACT: It did, but not openly. (Even today there are countries in which Freemasons must meet in secret.) In the infamous Buchenwald concentration camp the Masonic popular reached close to 100 in October 1944. According to M. Jattefaux, a French Freemason, the known Masons met daily. By occupying the minds of these men with Masonic ritual and lessons helped relief them of their anxieties. Masonic subjects were selected and by word of mouth transmitted block by block. There quiet discussions would take place. Then block by block the results of their debate returned.

MYTH: Hitler was elected Chancellor of Germany.

FACT: Not so. He was appointed by Chancellor by President Paul von Hindenburg. In July 1932 the Nazi received 37% of the vote; on November 6, 1932 the Nazi party dropped about five points. This alarmed the German industrialists who were backing Hitler. They persuaded their president to appoint Hitler as Chancellor. A short time later the Reichstag was ravaged by fire. The communist party was blamed, and as a result outlawed. Nazi terror followed; the Third Reich was formed; the rest is history. [???] it as a means of evading the Gestapo; Batham claims it was simply an emblem selected because the Square and Compasses wasn't worn by Freemasons. Most important, though, the early accounts and Batham do agree the blue forget-me-not was worn throughout the Nazi terror. This emblem was chosen to honor Masonic writers and educators through The Masonic Brotherhood of the Blue Forget-Me-Not.

MYTH: All, or most, of the Freemasons in Germany were murdered during the Nazi regime.

FACT: The truth about the horrors of Nazism will never be known. The number of German Freemasons sent to concentration camps, the gas chambers, prisons, tortured or murdered in their homes will never be known. We do know, through research done by Lt. Col. David Boyd and others, that nowhere nearly the often quoted 80,000 Masons were killed. We do know that a French historian named Bernard Fay turned the names of Freemasons over to the Nazis. Fay had obtained many of these names from American Masonic sources. He had conned some Masonic leaders into believing he was writing legitimate accounts of Freemasonry. Unscientific research, the only kind possible in this case, indicated to Boyd that about two-thirds of the then 85,000 Masons in Germany were injured in some manner, this left one-third untouched. The number actually murdered or tortured is open to conjecture. It must be remembered that the Nazi horror reached into other countries and the Freemasons in them.

FACT: However we do know without question that Freemasonry is the first organization proscribed by dictators. An organization that believes in and teaches the Brotherhood of Man under the Fatherhood of God, that believes in the search for truth, cannot be allowed to exist under a despot.

MYTH: There have been lady Freemasons, so claim many Freemasons even today.

FACT: There have been none, nor are there any. Irately I was taken to task for claiming in this column a short time ago that this had to be a myth. Why did I make this claim? Because the Constitutions of the Free-Masons of 1723 said only males can be Freemasons. all legitimate Grand Lodges still follow, to a great extent, these Constitutions. I was told the Grand Lodge of Ireland recognized Elizabeth St. Leger as a Mason and she was made one in 1912. The date the lady was purportedly made a “Mason” was closer to 1712 (she was born in 1693), about 18 years before the Grand Lodge of Ireland was constituted. The so-called “initiation” or “Raising” would have taken place at least 20 years before the Master Mason degree was known to exist.

To settle the question I wrote to Michael W. Walker, Grand Secretary of the Grand Lodge of Ireland. His reply (used with permission): "Elizabeth St. Leger was initiated before the formation of the Grand Lodge of Ireland and long before Freemasonry was regulated under the Laws & Constitutions which we have to-day and which have developed over nearly 3 centuries. I think it fair to say that subsequent to the formation of the Grand Lodge, and certainly in today's situation, the initiation of the Lady Freemason would certainly not be recognized as regular. It is an interesting and intriguing little bit of [???] Lodge said he would like to be able to call his mother, the Master of her "Lodge," "Brother!"

MYTH. The formation of the English Grand Lodge in 1751 came about because of a schism; its founders were Masonic traitors.

FACT. Absolutely false. It's one of the stories perpetuated by well-known and well-respected Masonic historians that refuses to die. And there is no excuse for its continuation. In 1887 Henry Sadler proved Irish Freemasons, mainly, founded the "Antients" Grand Lodge. They had never been a part of the "Moderns" Grand Lodge formed in 1717. In the pages of The Philalethes magazine for February 1974 Lionel Augustine Seemungal of the West Indies helped destroy this myth. He quoted Henry Sadler, Librarian of the Grand Lodge of England. Recently Cyril N. Batham used this myth to emphasize "that just because a theory has always been accepted throughout the whole Masonic [sic] world, it is not necessarily correct."

MYTH. Pythagoras was Raised to the Sublime Degree of Master Mason.

FACT. So say the ritualists of yesteryear, and their successors have compounded the fabrication. Pythagoras was indeed a great man (see the forthcoming The Mystic Tie for his story). Although he left behind no writings of his own, his students did. His influence has extended to the present day. It is little wonder his teachings have reached into Freemasonry, even if only fragmentarily. But, even if a form of Freemasonry was known while he lived (582-507 B.C.), he could not have been made a Master Mason. This degree wasn't invented (or had it evolved) until the late 1720's. Actually there are those who believe that the Freemasonry that did mature into what we have today was influenced by the Pythagoreans.

MYTH. The Chapel of the Four Chaplains in Philadelphia, a non-sectarian foundation, has been accepted by all religions.

FACT. Not so. Briefly: the story begins on February 3, 1943 when the

U.S. Troop ship Dorchester was torpedoed. As it was sinking four chaplains (Methodist, Rabbi, Catholic Priest, Reformed [Dutch] Church Minister) handed their life jackets to soldiers as they plunged into the sea. With arms linked, and singing, the chaplains went down with the ship. In 1948 Dr. Daniel A. Poling, father of one of the chaplains, became Chaplain of the Chapel. The father and son were Freemasons. Men of all faiths were invited to memorialize the heroism of the chaplains in 1951. Congressman John F. Kennedy was invited and accepted. He didn't show up - his Cardinal Dougherty wouldn't let him! Later General James O'Neil, Deputy Chief of Chaplains of the U.S. Army was invited to dedication ceremonies. He accepted, but he, also, didn't show up. The same Dougherty wouldn't let him! Two employees of the government had refused! During the latter dedication Brother Harry S. Truman said these chaplains had obeyed a Divine command, and "this is an old faith in our country. It is shared by all churches and all denominations." This is one time Brother Truman erred.

MYTH. There are no "legitimate" Black Freemasons.

FACT. Each Jurisdiction (state Grand Lodge) is sovereign, has its own rules, regulations and laws. Freemasons, even those who are officers and members of appendant bodies, must adhere to those laws. As far as I can determine, no Grand Lodge has a law prohibiting a Black man from petitioning one of its Masonic Lodges. There, as with all petitioners, the results of a ballot box will determine if he is elected. The individual members of each Lodge will determine how he ballots. As Freemasons we know the only criteria for election to receive the degrees are the petitioners moral qualifications. Religion, race, color, creed should never enter into this decision. We also know many of us are fallible.

Freemasonry is in a predicament. There is an excellent Black organization of predominately Black Freemasons called "Prince Hall Masonry." Throughout the United States there are Prince Hall Grand Lodges, composed mainly of Black men. This group traces its origin to 1775 (older than the United States) when 15 Black men, including one Prince Hall, were made Master Masons. In 1784, this loosely knit group received an English charter as African Lodge #459. This gave birth eventually to the present day Prince Hall Grand Lodges.

Although there are Black Mason in many recognized Lodges, Prince Hall leaders would prefer to have these men petition Prince Hall

Lodges. Understandably, they do not want to give up their heritage. Some "regular" Grand Lodges have taken this into consideration and have recognized the Prince Hall Grand Lodge in their state. These Grand Lodges permit inter-visitation. Other Grand Lodges are considering much the same action.

MYTH. World War I and II veterans petitioned Freemasonry in great numbers, but no Vietnam veterans are Freemasons.

FACT. Partially true and completely false. Veterans of the World Wars did come into Freemasonry in great numbers. During those wars they found the principles taught in Freemasonry in action. This was especially true during the second World War. Freemasonry, through The Masonic Service Association, went into action even before the United States entered the conflict. It was aided by Congressmen and Senators who were Freemasons, with Harry S. Truman taking the lead. Until long after the war the MSA, with the support of the Grand Lodges and such bodies as the Northern Masonic Jurisdiction provided a "Home Away From Home" for service men and women in this country and overseas. Freemasonry was highly visible. The political climate wasn't the same during the Vietnam "Police Action."

In an attempt to contain communism, Brother Harry S. Truman sent 35 "advisors" to help the French in Vietnam in 1950. Later, after the French had capitulated, Eisenhower answered a request by South Vietnam and sent a handful of American "advisors"; John F. Kennedy (rarely mentioned in connection with this fiasco) greatly escalated American involvement, turning it into a political war. It continued to be mismanaged by politicians. The hands of military strategists were completely tied. The furor created in the Congress overflowed to the streets and especially universities and colleges in the country. The war, as with all [???] Freemasonry on several occasions with Conrad Hahn, then Executive Secretary. This isn't the time or place to relate what was discussed, except to say he was deeply concerned. The Hospital Visitation program was the only important link Freemasonry had with our Vietnam veterans. It remains an important link.

It's false to say no Vietnam Veterans have become Freemasons. A check with several folks and organizations such as the National Sojourners proves many of the men who upheld the honor of the United States by serving in Vietnam are Freemasons today.

MYTH. All Freemasons realize they should, among other important things,

continue searching for truth; that exaggerations and outright lies have no place within Freemasonry.

FACT. The search for truth can be dangerous. Fifth hand I learned several highly placed members of the Craft are being urged to have me expelled from Freemasonry. The reason? I'm destroying Masonry! And how am I doing this? By seeking the truth; by attempting to destroy the myths that well-meaning (I hope) Freemasons have perpetuated throughout the years.

FACT. You will have to supply your answer to his question. If you are seeking truth, it seems to me that much more evidence is needed. When we search for this truth we can turn to the late James R. Case who, along with the late Ronald E. Heaton thoroughly researched Freemasonry during the beginning of our country. Sherman and Case were both Connecticut Yankees. This is what Case wrote concerning Sherman: "Not a Freemason. Two of his sons were. 'His' apron, once in Yale memorabilia, cannot be traced to him. There is no evidence of any kind to support the opinion that Roger Sherman was himself a Freemason." This, plus other evidence, convinces me the good man and patriot named Roger [???] Lodge [sic], and [a] Physician in France attests to attending Masonic Lodge with Jefferson. If that is all we knew, we would need no more evidence, but there is more, much more, only one must be able to read it." The critic cites no further evidence for me to attempt to read.

FACT. Again you supply your answer. Actually, I've never touched the Madison question! Here's the reason: True it is that Governor John Francis Mercer of Maryland congratulated James Madison "on becoming a free Mason - a very ancient and honorable Fraternity." It's also true that Madison was attacked by the anti-Masonic loonies of the late 1820s and 1830s. Heaton found other indications that Madison MAY have been a Freemason, but there is no proof that stands up under close scrutiny. There is unquestioning proof, however, that neither Alexander Hamilton or Thomas Jefferson was ever a member of the Craft. This has been covered at length in many legitimate Masonic publications.

Item. "Your implication is that Lafayette caused his wife to make a Masonic apron for Washington, that Lafayette then brought it to Washington as a gift, but the Masonic implications of such an apron was not mentioned in the giving of the gift," says my critic. "Even if I

could accept the notion that the word Mason was not mentioned in the giving of the gift, I assure you that a very meaningful communication was passed between Washington and Lafayette in the giving of that gift that has been heard by millions of Freemasons, and continue to be heard as they view the apron in the Museum in Philadelphia."

FACT. First an explanation. It has been claimed that Lafayette wasn't made a general by Washington until Lafayette was initiated into Masonry. I said then, and continue to claim, this was false. It's highly questionable that either discussed Freemasonry. At any rate, Lafayette, although a teen-ager, was a French Freemason before he set sail for America. In addition, Freemasonry played little, if any, part in Washington's selection of officers.

The apron in question is reported as having been presented to Washington by Lafayette in 1784! That's long after the period I questioned. In my G. Washington: Master Mason I fell into the trap so many have. I claimed this presentation of an apron made by the hands of the wife of Lafayette actually occurred. I now question this claim. Nowhere in the 1,005 page volume of Lafayette in America by Louis Gottschalk is there any reference to this apron. Gottschalk does tell us of Lafayette's Masonic affiliations, however. At the moment I have several inquiries out for further information on the facts concerning "the Lafayette apron." As of now I have been able to document only one legitimate "Washington apron." This is the one made by nuns in France and presented by the firm of Watson and Cassoul to Washington. This was acknowledged, in writing, by George Washington. No other apron was ever mentioned in the writings of the first President of the United States.

My critic is also condemning Henry C. Clausen, so I'm in good company. The critic doesn't appreciate Clausen asking Freemasons "Why Paint the Lily?" Says the latter: "Unfounded assertions, or [???] en. However, millions of the world's better leaders have been, or are, members of the Craft.

MYTH. Pope Clement XII condemned Freemasonry in 1738.

FACT. THE POPE DIDN'T DO IT There are many sources to prove Clement XII was not mentally or physically able to preside over his religious kingdom. What follows is based on information from several of these sources, particularly Papes, Rois, Franc-Macons: L'histoire de la franc-maconnerie des origines a nos jours (Popes, Kings, Freemasons: The History of Freemasonry from its origins

to the present) by Charles V. Bokor, 1977. For the whole term of his papacy, Pope Clement XII was blind and sick. He didn't sign the Bull condemning Freemasonry that bore his name. His church has been living under false assumptions as far as it concerns this organization of friends and Brothers.

Clement, 78 when he assumed the papal throne on July 30, 1730, shortly after became seriously ill. His health continued to rapidly deteriorated. Within two years after assuming the papal throne he became completely blind. His hand had to be guided to the place where his signature was required on documents.

The pope reportedly said, when he heard about something his nephew and others did that made him unhappy: "Well, let them do as they wish, since they are the bosses anyway."

The suffering of the pope was graphically described by Bokor, whose information from many authentic sources was carefully documented. Clement's gout was particularly severe causing him to practically lose his memory. Until his death he was, without question, senile. But it served the purposes of those surrounding him to keep him on the throne.

With the continual deterioration of Pope Clement, Cardinal Nerio Corsini ran the Holy See with tyrannical power. It was he who called together his cohorts to produce the condemnation of Freemasonry. Among these conspirators was the Chief Inquisitor of Florence. The dastardly deed was done on June 25, 1738. Bokor proves that none of these participants were theologians; none were knowledgeable about what they were asked to rubber stamp.

"You don't have to be very clever to see that a man who had been completely blind for six years, who had taken no part in Church business for even longer, who had been suffering from senile debility for two years, could not have been the one who drew up the Bull," writes Boker. "The fact is, he didn't even sign the Bull that was proclaimed in his name." In an accompanying photo copy of the document only one name appears. And it's written in the calligraphic style of the balance of the document! Not a single name of those taking part in the atrocity appears anywhere on it!

Freemasonry, if Pope Clement knew anything about it, was never condemned by him. The hierarchy of the Roman Church has been aware of this deception for more than two and one half centuries.

For several years I have asked many Roman Catholic theologians and educators if they could refute the above. Although some of discussed other topics with me, none would, or could, touch this subject. This leave me with but one conclusion…

The Pope didn't do it!

MYTH. Lafayette presented George Washington with a Masonic apron embroidered by Madame Lafayette.

FACT. Highly unlikely. In the last issue I questioned the trap that I, and thousands of others have fallen into. We believed, and I so stated in my book G. Washington: Master Mason, this was an accomplished fact. I said in the last issue that the subject must receive more extensive research. Here's an update. John E. Foster, a Past Grand High Priest of Connecticut, sent me correspondence he had with the late James R. Case of Connecticut. (It caused me to remember Jim cautioned me about this apron when he learned I was writing about Washington.)

"That Madame Lafayette embroidered the apron with her own hands is possible but rather unlikely considering her status in society and family responsibilities," wrote Jim. "But where did she find the symbols to copy? They are typically 'English' rather than pertaining to any French Rite. And that Mark degree emblem dated 1784 is pretty early."

It appears this apron was first mentioned by Hayden in his Washington and His Masonic Compeers. (Remember Weems and the cherry tree that appeared in one of his late editions?) Remember, also, that Washington only mentioned one apron - the Watson-Cassoul apron.

A brief background. The Grand Lodge of Pennsylvania met in quarterly session on September 7, 1829. It reported: "A communication was received and read from the Washington Benevolent Society of Pennsylvania dated 3d July, 1829, accompanied by the Masonic Apron of our deceased Brother George Washington which had been presented to that Society by his Legatees." Gratefully the Grand Lodge accepted this generous gift. Nothing was mentioned about the where, when, who, why, or how the apron came into the possession of the legatees. This beautiful apron is still on display in the Philadelphia hall. How did Lafayette enter the picture?

MYTH. The chief architect in the building of King Solomon's Temple, Hiram Abif, was slain before its completion.

FACT. According to Biblical accounts, this "worker in brass and other

metals" lived to a ripe old age. Yet, every Freemason for centuries has portrayed Hiram Abif - a legendary Hiram Abif. They have been the principal actor in a scene that never transpired. Naughty? No. There's a vast difference between the myth that's passed off as the truth, and one that's taught as allegory, or legend. In this case, as I wrote in The Craft and Its Symbols: "The Masonic Hiram Abif was 'born' - and died - to instill in the hearts, minds, and souls of Freemasons symbolic lessons of life. These include, but are not limited to, Perseverance, Lodge of mankind, Courage, Patience, Devotion to God, Fortitude, Justice, Fidelity to a trust, and the Immortality of Man. He is symbolic of what happens to man day by day.

" [???] States Presidents were Masons. All signers of the Declaration of Independence and of the Constitution were Masons.

Sound familiar? These are among the less harmful of the myths concerning Freemasonry that have been traveling about for years. And these are the type propagated by well-meaning leaders of the Craft.

Are they harmless? Not by any stretch of the imagination. These are what the enemies of the Craft leap on to "prove" Freemasons can't be trusted. This organization whose members say they are seeking truth too often spreads untruths. And these untruths can easily be discredited.

We don't need to exaggerate or lie. Freemasonry is by far the oldest and largest fraternal association in existence. It has existed in its present form (Speculative) since 1717. It can trace its ancestry back another 300 years, at least. It still employs the tools of operative masons to teach wise and moral lessons.

One-third of the signers of the Declaration and the Constitution were or would become members of the Craft. An excellent percentage without exaggerating. Many, but far from all, of Washington's general officers were Freemasons. That's good enough. We don't have to lie. Without the expertise of non-Masons we wouldn't have the United States of America. Washington knew this and trusted them.

"The story of the Masons begins by some eager accounts with Adam, who 'received (the Craft) from the great Architect of the Universe and practiced it in the garden of Eden,'" will appear in a Catholic publication

before you read this. The same article lists Patrick Henry and Alexander Hamilton as Freemasons; neither were.

And that article doesn't overlook the time-worn myth of the "Boston Tea Party" and the "Masonic Indians" who turned Boston Harbor into a giant tea party. Again - Saint Andrew's Lodge didn't meet, "the Lodge's logbook is empty but for a large 'T' scrawled at the bottom." The "T" actually was a scroll, nothing like a "T." And to this day not a single "Mohawk" has been identified positively. There may have been Freemasons among them, but we don't know that.

We know that no one man can speak for the Craft as a whole. Grand Masters can for their jurisdictions, but only for the time they are in office. This can create problems if they believe and spread the myths floating around. Writers are often quoted out of context by the antis trying to "prove" some point. And there are occasions when these writers are quoted verbatim causing the Masonic world no end of trouble. We know Masons can only speak for themselves, but others don't know this.

We have problems with interpretations because "meanings are in people, not in words." Then, too, the 500 most common words have over 15,000 dictionary meanings. Myths, parables, legends in many [???] on degree. Parables are simple stories used to illustrate moral or religious lessons. Example: "… neither cast ye your pearls before swine…" (Could this be a warning to the Freemasons to come?) Myths are half-truths; outright lies; fiction; imaginary stories. The grammaticians can have a field day with this!

Checking the "swine" quote caused me once again to read the "Sermon on the Mount." It also reminded me how I stopped a religious fanatic from insisting I appear on his program. I simply suggested he study this portion of the Bible.

MYTH. Masonic Landmarks are well defined; we know exactly what they are; and we must follow them meticulously.

FACT. These landmarks are far from being known. Recently I pleaded for all of Freemasonry to work toward bringing harmony out of chaos within the Craft in France. The Grand Loge Nationale Francaise is recognized by the United Grand Lodge in England and our American Grand Lodges. Others are not. In my search for the truth I've received varying tales. A well known writer informed me that the Grand Orient in France is condemned because it had

removed a landmark - the belief in God. Is a belief in God a Masonic landmark?

What are THE Landmarks? Where can we find an accurate list? In 1858 Albert G. Mackey wrote: "… the unwritten laws or customs of Masonry constitute its Landmarks,…" Then he proceeds to give the Craft a list of 25 "landmarks!" Perhaps not surprisingly, 13 Grand Lodges adopted his list; eight use them by custom; ten have their own list; the balance cite none. Among Mackey's detractors was the great Roscoe Pound who agreed with only two of Mackey's list.

Let's see what James Anderson in his The Constitutions of the Free-Masons had to say about deity. In his Article I. "Concerning GOD and RELIGION" he said: "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." With this statement an overwhelming majority of Freemasons will agree. But where does it say a Mason must believe in God?

Before I'm condemned to a fate worse than eternity in Hades, let me hasten to add that I agree with Anderson. Those who don't belief in, trust in, and revere God are stupid. And there is nothing to keep any Grand Lodge from adopting rules and regulations which its members must follow. All of them, as far as I can determine, absolutely do require a belief in one God, but leave the resolution of that belief to the individual. Most, if not all, Grand Lodges have minimum requirements which must be met before new Grand Lodges can receive recognition. This is as it should be. But these requirements are not Landmarks.

I believe, as did the great English Freemason, Robert Freke Gould in speaking of Masonic Landmarks: "Nobody knows what they comprise or omit; they are of no earthly authority, because everything is a landmark when an opponent desires to silence you; in his own way."

MEMBERSHIP MYTHS

by Dr. S. Brent Morris, 33°

Scottish Rite Journal - November 1990

Myths are comforting stories told by primitive societies to provide order for the world and explain the unexplainable. Even if nature is frightening, myths establish a framework in which she is understandable.

Today, myths provide assurance to children that many of life's mysteries have benign explanations: thunder is caused by celestial bowling; the Sandman puts "sand" in our eyes when we sleep; and Masonic membership is momentarily declining for simple, well-understood reasons.

Just as we abandon childhood's fantasies when we mature, so should we replace Masonic membership myths when we analyze the data. However, the same simple satisfactions that draw children to fairy tales continue to draw Masonic leaders to painless theories that are dangerously wrong. The facts are many, the explanations are complex, and the solutions are only dimly perceived, but that is no excuse for turning aside from truth.

MASONIC MEMBERSHIP FROM 1870.

From 1870 to 1928, Blue Lodges had strong, continuous growth. Up to 1905, the growth was about 2.3 percent per year, and from 1905 to 1928 the annual increase was 5 percent. In 1928, a year before the stock market crash, Third Degree membership peaked at 4.1 million and began to fall.

The Great Depression accelerated this decline, and we lost 26 percent of our Brothers before bottoming out in 1941 at 2.5 million and then rebounding with vigor. The boom lasted 17 years to 1959, since which time Blue Lodge membership has steadily declined to 33 percent of its peak.

Scottish Rite grew faster than Craft Masonry in the beginning, declined 36 percent in the 1930's, rebounded faster, peaked in 1978, and has suffered total losses of about 5 percent since then.

Myth 1: Our current losses are part of the cyclic nature of Masonry. There is no cyclic pattern to Masonic membership! Except for the losses around the 1930's, Freemasonry enjoyed constant growth to 1958, with no significant fluctuations. Our rules, customs, and

expectations have been based on exceptional growth for 74 out of the last 117 years.

Prior to 1959, Masonic leaders did not have to manage shrinking budgets, failing Lodges, or decreasing petitions health, growth, and prosperity seemed to be our birthright. Lodges were exhorted to do what they had always done, and all would be right.

Since then the game has changed, the ball is different, and the home court advantage has gone, but we still try to play by the same rules. If we assume it takes Masonic leaders 25-30 years to progress to the Grand East, then we are just now seeing leaders who served during a period when fraternal membership was not a societal norm.

These are men who should understand the methods that served the Craft a century ago miss the mark today. Perhaps they will have the courage to look to innovative solutions.

Myth 2: Masonry flourishes during times of war and crisis. This myth has a grain of truth in it, but not much more. Just following World War I (1914-1918), the initiation rate was over 10 percent per year, twice the average for a typical 4-year period.

Looking at the chart, though, there is no noticeable change in membership totals around 1920, and in fact the growth began slowing in 1925. The tremendous growth associated with World War II (1941-1945) can be explained as easily by the general economic recovery after the Depression as by anything else.

There was no change in membership growth during the Spanish-American War (1898-1899). Membership growth began slowing during and after the Korean Conflict (1950-1953). We were well into our current period of decline during the Vietnam Conflict (1965-1974). The only nonwartime crisis that affected Masonic membership was the Depression, and then our membership dropped.

Myth 3: The Depression was the only thing that stopped our growth before 1959. Here is another myth with a grain of truth. Certainly the Depression stopped Masonic growth, just as it stopped everything else in its path. However, Masonic membership had peaked in 1928 and was already declining before the Depression. In fact, some states had started experiencing decline before 1925. The Odd Fellows, the Knights of Pythias, and other fraternities started

losing members in 1920, a full decade before the economic ravages of the 1930's.

The game has changed, the ball is different, and the home court advantage has gone, but we still try to play by the same rules.

Fraternal membership was declining because it had stopped being the social norm, but this decline was hidden by losses caused by the Depression. Through the rose-tinted glasses of hindsight, it's easy to overlook the problems that started before 1929.

Myth 4: If we keep doing business as usual, everything will get better.

This is about as effective as holding your breath when walking past a cemetery. During the last 30 years we have valiantly maintained the status quo while losing one-third of our members.

Many American cities have dying department stores that desperately cling to their formerly prestigious locations and time-honored methods. These bastions of antiquated commerce did not see their customers moving to the suburbs. They could not imagine "downtown" would ever cease to be a social and fashion center. And they insisted on doing business as usual.

The results are sad, abandoned enterprises faded reminders of an earlier, elegant way of life. At times it seems Freemasonry shares the management philosophy of these dinosaurs of marketing.

We cannot continue to believe rules, language, and procedures that were adapted for 1850-1900 are necessarily appropriate for the year 2000. The time has come for careful self-examination to separate form from function and to distinguish the essential from the ephemeral. The Masonic Renewal Task Force, Parts I and II, sponsored by the Scottish and York Rites, the Shrine and the Masonic Service Association, has found among men under 40 there exists substantial interest in groups like Freemasonry.

However, these men are partner's with their wives in two-worker families, more than half claim to have at most five spare hours a month, and they seek family-oriented activities. We can take advantage of this opportunity, but only if we are willing to adapt, just as our earlier Brethren did.

Change is coming to American Freemasonry; the only question is whether it will be planned or accidental.

MASONIC HONORS

by John Mauk Hilliard, FPSby John Mauk Hilliard, FPS
The Philalethes - December 1990

In Freemasonry, we are occasionally adjured not to regard a man for his worldly wealth and honors, but for the purity of his heart, the strength of his integrity, the measure of his service to others. As I look at the structure of the Craft, I sometimes wonder how much we hew to that ideal.

The two central honors in Freemasonry are, of course, fundamental to its very nature. The first is the Lambskin: the white, simple, unadorned leather apron which is the badge of a Mason, a simple workingman's garment, a tool used in the act of creative work. At the end of the Mason's day, the apron is to be laid aside pure, unstained, and undefiled by dishonest labor. At the end of a productive life, it is to lie proudly on its bearer's tomb. Our tradition further tells us that not even the diadems of royalty, or the purple of the Craft itself can equal the simplicity and integrity of the white lambskin.

The second central honor is the station of Worshipful Master, that Chair of Solomon the Wise, that Oriental Seat which is the most ancient gift of office and trust in the keeping of the Gentle Craft. We must never be so blinded by Grand Lodge pomp as to forget that there were Worshipful Masters long before Grand Masters were even thought of. Those Masters of the most ancient and royal of arts sat under the great eastern Light of the medieval Lodge which stood against the north wall of the rising cathedral. There, in the seat of honor, they governed their fellows and apprentices by means of designs they set upon the trestle board; there, they trained the young craftsmen in the ancient science; there, they tried the trueness and integrity of the squares and tools used by the builders; there, they preserved and transmitted the secrets of the builder's arts, monitored the progress of the building, and kept intact the fabric of the guild structure. These special leaders were then, as now, freely elected by their peers, and upon election and installation, given vast powers of governance; powers so great that their successful execution depended, as it does today, as much upon the Master's wise personal restraint, his persuasiveness, his tolerance, and his ability to exploit the automatic respect rendered to his Chair, as upon the raw institutional powers delegated to the office. The Worshipful Master of a Masonic Lodge is the

font through which flows the corporate wisdom, justice patience, and strength embodied in the Lodge itself. He is the source of those special mercies which must be present in any institution which wishes to win and preserve the informed and happy consent of its Brethren.

No other honor or office in the canon of Craft Masonry approaches the splendid, fecund potential, or the awesome risk and responsibility of that of Worshipful Master. Every Freemason who is committed to realizing the full potential of the Craft in his life should aspire to hold it. Circumstances dictate that not all can but all should wish to. Upon no other office is the survival and fulfillment of Freemasonry so dependent as upon that of Worshipful Master.

In these two straightforward elements of honor, that of the lambskin which celebrates simple membership in this splendid institution and that of Master which celebrates the powers and potentials for service, we behold the highest majesty to which our Brethren can rightfully aspire. But if we look beyond the Lodge, what do we see? We view a grand institution laden with gaudy honors, a super Craft festooned with glitter and gold like a Mardi Gras float. Why has this come to pass?

One clear, sociological reason for this veritable welter of grand honors is that such a system to some measure satisfies the ambitions, and puts to rest the caviling nuisance and interference of a good many Past Masters in the governance of the Lodge. It is a way of defeathering the proverbial "Buzzards' Roost;" of restraining the carping and often obstreperous foot-dragging which characterizes this collective "bother" of Past Masters. The munificent Masonic honors dispensed by grateful Grand Lodges enables some of this "bother" to aspire to that exalted state known as the "blither' of Right Worshipfuls, and thus, to forever differentiate themselves from the "bombast" of Masons, in general! English is a language particularly rich in collective nouns; I hope you will forgive me for coining a few more to characterize our gentle institution.

The honors mechanism in Freemasonry is set into play by the need to recognize true merit, to unleash real leadership, and to channel real talent to the centers of Craft power. These honors, as rewards, are intended to both stimulate and reinforce the kind of leadership and general behavior necessary for the Craft to progress as a community and institution. Honors should inspire Masons to reach beyond themselves and to strive for excellence. However, it is no accident that we are enjoined in our ritual

that no (here I paraphrase) “ambition” should exist in Masonry save that noble ambition of “who can best work, and best agree.” In modern Craft life, that noble sentiment is increasingly recognized more in the breach than the observance for Freemasonry has had some difficulty in finding the proper balance between “honors” as a recognition of merit, and “honors” as a engine of motivation.

An old Masonic and DeMolay mentor of mine once told me: “Give out the honors most generously! Give them away freely! It costs us nothing; it makes the recipients feel good, it keeps them interested!” He had a point. It does Freemasonry, as a community of volunteers, no good to be terribly sparing with its modes of recognition. But at the same time, it we debase Masonic honors by giving them freely to people who patently have not properly or fully earned them, we then surely disturb that carefully-wrought balance of true merit and achievement as against the need to make folks feel appreciated.

The three main types of Masons who tend to garner honors and high position in the Craft reflect this uneasy balance: one, the “Good Ole Boys”…amiable sorts who never say a bad word about anyone. Indeed, they never do much of anything else, either, but they are pleasant and patently inoffensive, and they religiously observe the first rule of both politics and Masonic honors which is: “always to be present.” They never miss a District Deputy visit, or a chance to eat rubber chicken with the Grand Master! Two, the “Politicos” or “wardheelers” as I sometimes prefer to think of them. These horse traders have been characterized by a good friend of mine with a particularly viperish tongue as being “meglomaniacal social miscreants.” Given the enormous harm I have seen such types cause in Masonic circles, I am often tempted to endorse his perhaps too unkind assessment. These Masons, who generally have never done a stick of ritual from memory in years, who have rarely, if ever, seen after neglected or needful Brothers, or widows, or orphans, and whose knowledge of Masonic history, tradition and philosophy could not hope to fill a thimble…these horse traders are the same men who barter influence, power, votes, intimidation, and back-room dealing to secure Masonic titles for themselves and their hangers-on. They are indeed hard workers…but always first, last, and always, for themselves. They are a kind of Masonic influence broker, or honors monger who all too frequently do a thriving business swapping titles among themselves. Every Grand Lodge is replete with them.

The third category are those Freemasons who arrive at honors through at least some degree of genuine merit: through the honest exercise of at least some unselfish leadership, and whose ambition for power is to some extent leavened with self-restraint and genuine appreciation for the worth of other people. I am obligated to admit that a little of these three broad types of Craft "leaders" can coexist or emerge from time to time in the character of each of us who takes positions of responsibility in the Craft. In my experience, however, it is rare that one of these three personae does not eventually become dominant in the character of an individual Mason.

Each of us who aspires to leadership must always remember that honors, like power, can corrupt. Leaders too often begin to focus not on "why" or "how" they lead, but on the title and gold apron they spy awaiting at the end of the process. Honors thus become ends in themselves. The final goal is not one of real achievement for the community through the efforts of the Brother, but the empty honoring of pure self-achievement. The legitimate end of the honors system in Masonry is the productive programming and the fruitful management of the essential affairs of the primary community, the Lodge, and secondarily, the Grand Lodge.

Perhaps we should occasionally give Masonic honors lightly. God knows that there are a plethora of potential Masonic honors littering the ground, and ripe for the picking, and they exist to motivate those who avidly seek them, but the element of merit can be ignored only at the Craft's peril. The questions of ends versus means arises even here. If we are truly to keep Masonic honors honest, then the question of process becomes all-important. How and why a Brother worked for honors is as important an issue as how much he worked. Was he fair to others, did he connive, did he injure others in his upward ascent? Hard work, in and of itself is simply not enough. Need I remind you that Adolf Hitler, Attila the Hun, and Jack the Ripper would probably have been, had they been Masons, prime candidates for Grand Honors if the Craft based rewards solely on hard work? Evil is as dependent on hard work as Good.

Honor must ultimately be a product of genuine achievement in Lodge life. It can occasionally be utilized to motivate the fainthearted, to stir the timid, to arouse the indifferent, even to make a "good ole boy" feel even better about himself than his character or achievements could possibly warrant. Finally, in order that Masonic honors might work toward the ultimate honor of the Craft Itself, there must exist a profound apprehension

on the part of all in the ranks of Freemasonry about those elements of character which should qualify a Mason for the rewards of the institution. Not only must we consider a man's service to the people around him, and to the greater Masonic community of which they are a part, but also why he has served, how he has served, and whether that service represents a real sacrifice of himself and his talents, worth, and manhood to something ultimately larger than his own ego, ambitions, and personal gratifications. Has his service done honor to the triune mission of the Ancient and Gentle Craft: those goals of Brotherly Love, Relief, and Truth at the core of our rituals?

Sooner or later, of course, the truth about a man will be known. even the truth about Right Worshipfuls. Think back over the honored Brothers each of us has known. The men one finally cares about are generally those who have earned our love, or at least, our respect. The rest have earned only a dandy title which is gone with the breath that speaks it; they wear only a piece of embroidered cloth or leather which itself is but a finite symbol of an "honor" destined to fade, tarnish, and decay even as the memory of the life and character of its bearer is at last dispelled by the passing of his own times.

MASONRY IS NOT A RELIGION

by R. Stephen Doan, 33°, GM, California
Scottish Rite Journal - February, 1993

[The following open letter from MW R. Stephen Doan, Grand Master of Masons in California, to the Director of the Interfaith Witness Department, the office of the Southern Baptist Convention ordered to investigate Freemasonry, uses personal experience to assert that Christianity is compatible with Freemasonry.]

I understand that you are gathering information as to whether Freemasonry is compatible with Christianity. As Grand Master of Masons in California and a licensed Lay Reader in the Episcopal Church, I would like to share some thoughts on the subject.

Masonry has been criticized over the centuries by various religious groups. Some critics allege that Masonry is a religion. These critics argue that Masonry offers a plan of salvation based upon the good works of its members, They therefore claim that members of their faith cannot be Masons because one cannot have two religions. This criticism is often heard from those Christian groups which emphasize that faith alone and not good works is necessary for salvation.

Masonry is not a religion. Religion deals with salvation, the preparation of our spirit for its return to the God who gave it. Masonry, on the other hand, is about ethics: right and wrong conduct in the here and now. Confusion sometimes arises because religion talks about ethics too, but its focus is different. Salvation, not ethics, distinguishes religion. Masonry deals exclusively with ethics.

Nowhere in our Masonic Ritual is there a promise to our members that they will go to Heaven if they are good Masons. Recognized Masonry in this country has never sought to be a means for salvation. It is self-improvement in this world for which we labor as Masons. We strive for admission to Heaven through our religious preparation, not through Freemasonry.

Some religious critics misconstrue that portion of the Masonic funeral service when the Master declares that the lambskin apron is representative of that purity of life and conduct so essentially necessary, like faith and grace, to gaining admission into the Celestial Lodge above.

Does this mean that we get to Heaven by good works as a Mason? No! It means that we hope to be unblemished in our record of what our God wants us to be, regardless of our individual religious belief, the nature of that God at God's expectations of us. For a Christian, it means a life of faith and righteousness.

Some religious critics allege that Masons swear oaths on the Bible with penalties which they do not intend to enforce and therefore commit blasphemy. Any thoughtful Mason knows that these penalties are symbolic only. Religions are rich with symbolism also.

Some religious groups criticize us because Masons who are Christians allow Muslims, Buddhists, Jews and other non-Christians to join and respect these members' right to believe in a divine word other than the New and Old Testaments. We are criticized because Masons who are Christians do not deny that non-Christian Masons can be saved. Do Christians have a monopoly on ethical behavior? Why should a consideration of ethics be limited to the members of one religious group? Because Masonry does not deal with salvation, what is the relevance of its members' various views on that subject?

It is the beauty of Masonry that good people regardless of religious beliefs may gather and share those timeless truths about human nature that are common to all great religions. For me, one of the enjoyments I derive from Masonry is the opportunity to share with Jews, Muslims, and others those timeless truths regarding ethical conduct and to deepen my own personal faith and understanding of God with the help of the added perspectives of others who believe with possibly differing interpretations.

Masonry is important in this age, as it has been in those before us and will be in those to come, because it unites; it does not divide. It respects all people and does not seek to replace the religions of any of them, nor claim that some are superior to others. Our membership requirements are simple: we require only a belief in God. Therefore men of any faith who have this one simple belief may belong.

Masonry is unique because it is the only place where all people of God may share in their search for the ethical approach to all that they do. It is one place where people from different religious backgrounds can share each other's perspective with respect to ethical behavior. It is one place where a Christian, a Jew, a Muslim, or any other believer in God may share his approach to that same ethical conduct to which we all

strive and which is common to every major religion: doing to others as we would have them to do to us.

Is not this what the world needs today? We need unity more than division. We need more places where like-minded people can gather and share thoughts with respect to the improvement of the human condition. Masonry is good because it allows good people of all religious views to unite for the improvement of people in this world. Such has been Masonry's greatness in the past and so may it be in the future.

MASONIC MANNERS

by John Mauk Hilliard, FPSby John Mauk Hilliard, FPS
The Philalethes - October 1990

Style has been defined as “the way a man can, by taking thought, add to his statue” (Quentin Crisp). Surely this concept has an integral place in Masonic thought. Among the elements of Lodge life that cannot be overlooked are basic amenities of dress, manners, and deportment. Without special attention to the social graces, Lodges can lose or dilute much of the natural civility and dignity that have traditionally characterized Masonic proceedings.

Since Freemasonry is truly a universal institution, there are wide variations from region to region in custom and social usage which affect the general tenor of social transaction in the Lodge. What is considered acceptable dress in London, New York City, Philadelphia, and Boston might be inappropriate in a small ranching town in the American Southwest. Indeed, an Freemason who is familiar with both small-town and big city Lodges anywhere in North America knows that these differences exist. I have attended small cow-town Lodges in my native New Mexico where the Worshipful Master presided in Levi’s, wearing cowboy boots and a Stetson with most of his officers and members similarly attired. Polyester leisure suits and open collars characterize acceptable dress in many Lodges in small-town America. In hot weather throughout the South and Southwest it is not unusual, to see open-necked sport shirts and bolo ties with only a few Brothers wearing sport jackets, and virtually no one in a tie.

Standards on this issue vary widely, but there is one general principle which probably can be held to apply everywhere in the Masonic world. It is simply, that Lodge life should be an encouragement for all Brothers of the Mystic Tie to reach slightly beyond their usual standard of social intercourse toward special modes of dress and behavior that do justice and honor to the whole concept of the Gentle Craft. We are a covenanted band of Brothers bound by Mystic Tie; we meet in temples consecrated to Gentle and Royal Arts of life and thought; our central Craft mysteries address the most profound issues of life, death, and the goals and end of man as a thinking and loving creature. Indeed, our Third Degree can be said to be essentially a funeral service, a sacramental act of memorialization and celebration of a great life well-lived, brutally ended,

yet redeemed from that tragedy by its final fidelity to high ideals. My Brothers, how can we enact that great mystery, partake of the ritual dynamic of that myth, without demanding of ourselves the highest standards in all the transactions of our lives together as Masons? It seems to me imperative that every Lodge examine these issues of high standards of style if it is to be a successful community of Brothers and to do justice to our ideals as a community.

The issue of dress, subject only to regional variations in style and taste, and to elements of personal expense, is one that every Lodge should forthrightly confront. I myself prefer to see the great city Lodges of our day require Black Tie for sideliners, and White Tie for the Master, Wardens, and Officers. I think there is no more magnificent social and fraternal scene than a lovely-appointed Lodge room filled with Brothers who care enough about Freemasonry to dress for it as they would for a major event in their personal lives. This bias toward formal dress in Craft life is purely a matter of personal taste; I firmly believe that there is no man living who does not appear at his very best in a well-tailored, classic dinner jacket in the pure black and white standard of attire for formal gentlemen's wear established by our European forbears of the last century. Dressing up, rather than down, striving for elegance as a symbol of our pursuit of excellence, represents the final personal compliment that we offer to the majesty and mystery of the Masonic degrees which we are privileged to work.

If formal attire is at too great a variance with local taste and habits, all American Lodges should at least consider the excellent dress standard used in British Lodges; a dark business suit (or lounge suit, as the English term it) with a white or light-colored dress shirt with a four-in-hand tie of somber hue, solid color, or of conservative pattern. All English Brethren are expected to wear white gloves, and each is given a pair of white gloves at his raising. The gloves symbolize his status as a Master Mason, and the purity of thinking, action, and life to which he, as a Freemason, aspires. The uniformity of dark clothing and white gloves symbolizes the unity of the Ancient Craft and lends the Lodge an atmosphere of dignity and refinement. Surely this is an easily attainable standard to which we Americans should and could repair.

Issues of attire are not the only factors of Masonic style which American Lodges must confront. Lodge appointments, jewels, aprons, and equipment are far often seedy and battered from age, ill-use, and lack

of maintenance, and as a result, lend an unfortunate air of indifference and decay to our ceremonials and formal Lodge undertakings. Concerted attention from Masters, Tilers, Secretaries, and Trustees is necessary to see Lodges properly dressed, ornamented, and furnished.

No amount of formal dress and equipage will suffice in a Lodge, however, if the social and fraternal amenities are not scrupulously observed. Standards of behavior in Lodges are based on long tradition of Masonic manners and deportment, and style in Lodge life is ultimately dependent on how carefully they are cultivated. Among those of particular importance are the following:

1. the prescribed manner for individual Brothers to enter or retire from the Lodge while it is open.
2. a uniform manner of wearing the apron outside the suit jacket unless the Brother is attired in a formal swallow-tail morning suit, or white tie and tails.
3. rising and properly saluting the Master when one seeks the floor for any kind of discourse.
4. preserving the sanctity of the Master's carpet.
5. never smoking in open Lodge.
6. careful avoidance of wise-cracking, heckling, or interruptions of Brothers who hold the floor.
7. curbing the ancient Masonic landmark of constantly whispering to one's neighbors on the Lodge bench, even if one is a Past Master on the "buzzard's roost' who has seen it all before.
8. eschewing gratuitous prompting during ritual as a mark of respect for the effort and preparation of degree team members.
9. careful avoidance of sectarian or denominational references in prayers offered in a Masonic context so as not to let the nation's prevailing faith improperly color Lodge religious observance.
10. the scrupulous avoidance of off-color stories, profanities, unrestrained cross-toasting, or unseemly imbibing during Masonic feasts and assemblies, and Table Lodges.

A final suggestion is that Lodges limit excessive patriotic and national references. Freemasonry is an international institution, not a purely American one. Citizens of other nations are often present in Lodges, and

it is important to emphasize the international dimensions of the Craft over its patriotic ones. Even though American Freemasons are the best of citizens, and have proven their loyalty to the nation over and over, we should keep in mind that not all Freemasons who may be present in our Lodges share our political allegiances and opinions. Citizens of other nations, for instance should not be expected to offer the “Pledge of Allegiance” in Lodge ceremonies, and in Lodges where many non-Americans are frequently present, a case could surely be made to limit the amount of patriotic fervor attached to Craft undertakings. Many will find this suggestion controversial, but just as Freemasonry is charitable but not a charity, and religious but not a religion, so can it be patriotic without being a constantly flag-waving society.

Everything we Craftsmen do must be reflective of the beauty, the splendor, the innate dignity and wisdom inherent in our Gentle Craft. Gentleness and Gentility must be the twin guides of all Masonic conduct and the twin pillars of Masonic style.

MASONIC STAMPS

[author unknown]

The Scottish Rite Journal - September 1992

Philately: For the stamp collectors among us, the March 1992 Masonic Philatelist had a list of Masonic issues by various governments

1935	Honduras	Masonic Temple, Tegucigalpa
1941	Serbia	Anti-Masonic (set of 4)
1956	Cuba	Masonic Temple, Havana
1970	Dominican Republic	Masonic symbols
1972	Honduras	Surcharged, anniversary Gran Logia
1973	Brazil	Grand Orient of Brazil, 1822-1973
1973	France	Grand Orient of France, 1773-1973
1976	Barbados	Prince Hall with Square & Compasses
1977	Brazil	Cinquentenario de Fundacao des Grand Loja Brasileiras
1978	Luxembourg	Grand Lodge, 175th anniversary
1983	Dominican Republic	La Masonia Dominican, 125th anniversary
1983	Belgium	Grand Orient of Belgium
1985	Netherlands Antilles	Lodge de Vergenowging, 150th anniversary (set of 4)
1985	St. Kitts	Mount Olive Lodge, SC, 150th anniversary (set of 4)
1987	Republic de Guinee	Lafayette, Churchill, and Washington with Square & Compasses (set of 3)
1987	Republic of the Philippines	Grand Lodge of the Philippines, 75th anniversary
1988	Brazil	Death of Jose Bonifacio, 150th anniversary with Masonic apron and symbols

1990	Mexico	XIV Conference Supremos Consejos del Mundo 1990
1992	Jamaica	250th Anniversary of the First Provincial Grand Master of English Freemasonry in Jamaica (set of 4).

PREJUDICE

by Nelson King, MPS
The Philalethes - October 1990

As a Mason, I am totally appalled, disgusted and horrified by what I have been reading in The Philalethes magazine, concerning some American Lodges preferment for only Christian and white candidates. As Master of a Lodge under the Jurisdiction of The Grand Lodge of Canada, in the Province of Ontario, I cannot condone or tolerate such practices, as this discrimination violates every Principle and Tenet that I have been taught, or teach about Ancient Free and Accepted Masonry. How can we dare call ourselves the "Gentle Craft," or the "Most moral human institution that ever existed," when such blatant non-humanitarian conditions exist? How can you practice Brotherly Love, Relief and Truth, if you Blackball a man because he is not white, or a Christian? Don't tell me that is the way it has always been, or that is the way we do things here, or it cannot be changed. Because, if that is true, Freemasonry is doomed to mediocrity, and has failed to be the teacher of men that she professes to be. For we are the Brotherhood of Man, under the Fatherhood of God, not the Brotherhood of the White Man, under the Fatherhood of a Christian God.

In our Grand Jurisdiction, the Candidate must be "a man, Free Born of mature age, and under the tongue of good report," and be able to answer the following three questions satisfactorily.

1. Do you believe in the existence of a Supreme Being?
2. Do you believe that the Supreme Being will punish vice and reward virtue?
3. Do you believe that the Supreme Being has revealed His will to man?

Nowhere in our Ritual is it written that the Candidate for Initiation be white or a Christian. He may take his Obligations on any Volume of the Sacred Law, whether it be the King James or the Douay versions of the Holy Bible, or the Old Testament or the Talmud, or any other Holy Book of the Candidate's religion.

The time has most assuredly come to cast aside prejudices, and to adhere to the lessons of Freemasonry we profess to believe in, and above all, practice those lessons of Brotherly Love, Relief and Truth, both within the confines of the Lodge and in our daily lives.

REPORT TO THE SOUTHEREN METHODIST HMB

by John P. Hurst, SGW, Idaho

The Transactions of the Idaho Lodge of Research - 1994

On June 16, 1993, the Southern Baptist Home Mission Board submitted the results of their year long study to the delegates at the Southern Baptist convention and it was overwhelmingly accepted. As you are probably aware, the purpose of this study was to answer the question "Is Masonry compatible with Christianity and with the Southern Baptist doctrine."

The summary of the report gives the Board's recommendations to Southern Baptist members on how their relationship with Masonry should be decided. I am sure most of you have read reports of this, but for the sake of clarity, the complete text of the summary will be reprinted here, just the way it was written.

> "In light of the fact that many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine, while others are compatible with Christianity and Southern Baptist doctrine, we therefore recommend that consistent with our denominations deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter of personal conscience. Therefore, we exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in light of the Lordship of Christ, the teachings of Christ, the teachings of the Scripture and the findings of this report, as led by the Holy Spirit of God."

Basically, this says that every Southern Baptist is free to make this decision on his own. As Masons, we can applaud and accept this, since we strongly believe in each individual's right to make his own decisions and to have his own opinions, particularly concerning the matter of religion. However, the Board's report did not leave it at that. They went on to recommend guidelines as to how Southern Baptist members should arrive at their decision.

They are told to evaluate Freemasonry "prayerfully and carefully." We can agree with this, as we would certainly hope that every candidate that knocks on Masonry's door has come to his decision through prayer and careful consideration. They recommend that the decision be made

with the teachings of the Scripture. Again, we can have no argument with this, as the Scriptures are the great light of our profession.

But then they are told to use the "findings of the report." It is sad that the authors of the report were not better informed concerning Masonic beliefs and teachings. Anyone who relies on the "findings of the report" to base his decision on will be sadly misled and misinformed.

Let's examine some of the items contained in the report. Some of them were very positive. They commend us for our many charitable endeavors and our support of drug prevention programs. They acknowledge that many outstanding members of the Southern Baptist Convention are, or have been, Masons. They state that many of the tenets and teachings of some Grand Lodges could be considered compatible with, and even supportive of Christian faith and practice. They cite as examples our strong emphasis on honesty, integrity, industry, character, and our requirement that every member believe in God. then point out the references to Christian faith and quotes from the Bible that we use in our ritual, but in the end they qualify it by making the statement, and I quote, "Not all Grand Lodges affirm Christian doctrine and many do not declare Jesus as the unique Son of God." It seems they would accuse us of trying to be a religion, and then condemn us for not being religious enough to meet their standards. But those are the good points. Now let's' look at what they do not like about Masonry.

This part of the report begins with the statement, "… many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine…" They then list eight specific examples. Number one of their list is our use of offensive titles and terms, such as Worshipful Master for the leaders of our Lodges, or our terms for our buildings such as mosques, shrines or temples. It states that to many, these terms are not only offensive, but sacrilegious. The only persons who might be offended by these titles are the ones who are ignorant of the definitions of these terms as applied in a Masonic Lodge. But since they are not members of the Order, they should be forgiven for failing to understand our unique applications of these terms, but by the same token, since they are not members of the Order, what we call our leader and the place where we hold our meetings should be of no concern to them.

Their next objection is to our offensive rituals and bloody oaths. Our rituals are referred to as pagan, even though they had previously

commended them for our extensive use of scripture. They further state that even though the initiate may not take the oaths seriously, it is still wrong to swear to them on the Holy Bible. In regards to this, I would like to reprint the response that was written by Brother Jim Tresner of the Grand Lodge of Oklahoma:

> "The question of the penalties of the obligations each Mason assumes seems to be especially vexing. The report suggests that some Masons may not take them seriously. I would hope that all Masons take them seriously, but that none take them literally, for that would violate both their spirit and their intent. It is made clear to the Mason that the penalties are not literal, for, the only actual 'punishments' for violation of an obligation are reprimand, suspension or expulsion from the Fraternity. But, like the other symbols of Masonry, they are a teaching device, and the candidate is not supposed to fear them, but to consider what they could symbolically represent - that any liar or oath-breaker is likely to find himself cut off and rejected by those around him."

They objected to what they term as recommended readings in the pursuance of advanced degrees. They cite as specific examples the writings of Albert Pike, Albert Mackey, Manly Hall, Rex Hutchins and W. L. Wilmhurst. They describe these writings as undeniably pagan and occultic. But they neglect to state that these writings are the history and description of man's thoughts which occurred many years before Christianity and that they are presented as a matter of information only to show the thinking and philosophy of the pre-Christian era. Nowhere, in any of the writings, is the practice of these philosophies advocated. They also overlook the fact that no one person, not even an Albert Pike or an Albert Mackey speaks for the body of Masonry. Each Mason is free to set those thoughts down in writing if he so chooses. But what he writes is not the official policy statement of Masonry, but the thoughts of one person.

They resent it that the Holy Bible is included as part of the furniture of the Lodge. They accuse us of comparing it to the square and compasses and not giving it the supreme place in the Lodge. In the first place, we use the word furniture or furnished as meaning required equipment. It would have the same meaning if we were to say: Every well governed Lodge is EQUIPPED with a Holy Bible, Square and Compasses. And if we are to be accused of assigning a rank of importance, then they should at least concede that we do list the Holy Bible first. If they were more knowledgeable

about our beliefs and teachings, they would know and understand the importance that we place upon the Holy Bible.

They claim that our use of the term light may have the meaning to some of salvation. Of course, we as Masons, know that when we use the term light we are referring to further knowledge and a better understanding of the principles of Freemasonry. Nowhere in our ritual, can the use of the term light be understood to mean salvation. Again, they have misunderstood our meaning because of their lack of knowledge of Masonry.

They say that we imply that salvation may be attained by one's good works and Masons may be led to believe that they can earn salvation by living a pure life with good conduct. They forget that we are not a religion. That we do not prescribe a path to salvation. We leave that up to the churches because that is their business. Our business as a Fraternal Order is the moral improvement of our members. Something that no religion, not even the Southern Baptist, should object to.

They claim that Universalism is a heresy and is inconsistent with New Testament teachings. Their definition of universalism is the belief that all people will eventually be saved. Of course, universalism as applied to Masonry has nothing to do with people being saved. To us, universalism means that we can accept people of any race, creed or religion as Brothers. To meet together on the level in peace and harmony. What a wonderful place this world would be if the great religions of the world could themselves practice universalism according to our definition.

The last complaint that is listed is the one and only valid complaint. And it points out the fact that in some of our jurisdictions we are not practicing what we teach. We cannot be very proud of our record on this one and have to admit that we have been at fault. The complaint is that most Lodges refuse to admit African-Americans to membership. I am very proud to belong to a jurisdiction that has at last begun to correct this terrible injustice that has existed for the last two hundred years. But other jurisdictions are still refusing to practice the basic concept of Freemasonry of the Brotherhood of Man under the Fatherhood of God. As long as there is even one Masonic Lodge in the world that refuses to recognize a Brother because of the color of his skin, then Masonry will be guilty as charged.

I think we can safely say that all the charges leveled against Masonry in this report, except the last one, can be blamed on a distorted concept or a misunderstanding of what Masonry stands for and what it

teaches. As I said earlier, it is indeed sad that the authors of this report were not better informed and were evidently led astray by misinformation. In this case, the misinformation that influenced the Board was carefully planned and orchestrated by Dr. James Holly, the self-appointed leader of the fundamentalist group that is seeking the downfall of Freemasonry. Dr. Holly distributed a booklet at the convention the year before about the Masonic Fraternity. The booklet contained many charges against Freemasonry which can best be described as distortions, misrepresentation and outright lies.

Masonry soon realized that this time, the threat was serious enough that we could no longer remain silent. Several Masonic organizations rushed to get statements of fact out to the public and to our members. The Scottish Rite led the way in this effort, by publishing numerous articles in its Scottish Rite Journal. Several Grand Lodges responded by issuing statements, publishing pamphlets and producing videos explaining Masonry's position and denouncing Holly's charges. Since then, through the advice and financial aid of our Brother and benefactor, author John J. Robinson, the Center for Masonic Information was created and now functions under the guidance of the Masonic Service Association. The Center acts as a central clearing house for information concerning anti-Masonic movements and will issue information and statements and act on behalf of all of the Grand Lodges. For the first time in two hundred years, Masonry in this country is speaking with one voice.

Brethren, this time it would appear that we have escaped the bullet. Although we have been criticized on several issues, the bottom line is that Masonry, within the Southern Baptist Convention, will remain each individual's choice. It may appear that we have won the battle, but we are being warned that we have not heard the last of this; that further attacks will come, some from the same source, and others from different anti-Masonic groups. We must be prepared to meet these attacks and to do this we must be knowledgeable concerning what Masonry stands for and its relationship to religion. We must be prepared to answer any charges made against us. The Southern Baptist dispute was played out on the national level, but the war will be won or lost on the local level. You, as the individual Mason representing Masonry in your community, will be the determining factor. You must be prepared to respond. How you act, and the answers you give when questioned will determine the fate of Masonry.

THE MASONIC RENEWAL TASK FORSE SURVEYS

by Robert C. Singer, 33°, PGM, New York

Scottish Rite Journal - November 1990

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 several weekend-long meetings in St. Louis and Kansas City, Missouri, 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 across the United States.

The Barton-Gillet Company of Baltimore, Maryland, 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 overall project director. The field research was conducted by Opinion Research Corporation of Princeton, New Jersey, 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, Virginia. 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.

Here is a brief outline of the results of each survey highlighting the key points, but without detailed editorial comment.

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 percent confidence factor (a 5 percent

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.

Eighty-four percent were not currently members of Elks, Grange, Kiwanis, Knights of Columbus, Lions, Shrine, Moose, Rotary, or Freemasonry. Among those who had some current membership in an organization, most were members of a local church or synagogue, and they 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 simple lack of knowledge.

SOME 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 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 will continue unabated.

PHASE II SURVEY OF MASONS

Research was conducted among a random sample of 1,000 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 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." Forty-eight percent said they could obtain all the benefits of Freemasonry without attending meetings.

Those least satisfied with the Fraternity (small %) were in favor of changes, such as making meetings shorter and 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.

TO SET ASIDE THE BALLOT

by Cabell F. Cobbs, GM, Virginia
The Virginia Masonic Herald - October, 1989

Recently, it was necessary to set aside the ballot in a Northern Virginia Lodge and order the acceptance of a black petitioner who met every moral and character test for admission in the Lodge and Craft. Brethren who had voted adversely to him both inside and outside Lodge declared that their rejection was motivated by racism.

On appeal by the Worshipful Master, I personally investigated the matter, set aside the law and directed a reballot. I attended the stated communication at which the petition was once more called up for action. No one present other than the vouchers and the investigating committee knew the petitioner. The committee report was favorable. I called upon anyone present to give any reason for the rejection of this man - an officer in our armed forces, a Sunday School teacher in a large white church and a man whose probity seemed beyond question. No reason was forthcoming. Once again, he was rejected, and it was clear the sole reason was his color. Accordingly, I again set the ballot aside and directed the Secretary to record the individual's election to receive the degrees in Masonry. On August 7, he was initiated an Entered Apprentice in the presence of some seventy Brethren and now is being instructed on his catechism.

Our ballot is both secret and sacred, and I regard it as such. But when it is deliberately cast, not for reasons of morality or fitness, but as a tool of bigotry and prejudice, the ballot looses its sacred character and is properly subject to cancellation. Here, it was evident it had been so misused.

As we approach the ballot box, we each make our dueguard to remind ourselves of our Masonic obligations, the seriousness of our vote and the principles by which we, as RAISED men, have voluntarily elected to be governed.

First and foremost among these tenets is BROTHERLY LOVE, and by its exercise, our beautiful ritual declares:

> "…we are taught to regard the whole human species as one common family - the high, the low, the rich and poor, who as created by one Almighty Parent, are sent into the world to aid, support and protect

each other. On this principal, Freemasonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise remain at a perpetual distance."

If Brotherly Love has any vitality; if our teachings are meaningful to us; if hypocrisy and deceit are truly unknown among us, then racism can play no part in our balloting. The blackball cannot be used as a shield behind which to hide our prejudices, our petty quarrels, or that splenetic hatred which seems so often to infect our deliberative processes. On the other hand, if we merely intend to pay lip service to the tenets of our profession and to make the noble works of our ritual a meaningless recitation, then we will neither survive, nor deserve to survive.

Many Brethren disagree. They look upon the ballot as a sword with which to strike out at supposed enemies, an instrument of retribution against those at whom they are angered, and as a say of secretly evening the score against some unsuspecting Brother. Thus, we have seen Lodges in which every candidate is blackballed - sometimes for years; Lodges in which some old curmudgeon seeks either to have his way or to punish a supposed transgression by blackballing innocent persons. Of course, he always lets the Lodge know what he is doing! It is no fun unless everyone is aware of why the blackball is cast. And that is the case here, how many Brethren we have who do not seem to have the least knowledge or attachment to the principles of our Order!

If the foregoing does not satisfy these Brethren (And I do not expect it will), then let me state that Federal law prohibits a tax-exempt organization from discriminating against applicants on the grounds of race, color, or creed. We are such an organization and, if we lose our tax-exempt status, our Masonic Home, our Grand Lodge, our Lodges, and all our income, be it from dues, donations, or what have you, will be subjected to taxation. The Home's Endowment presently stands at $22,000,000, its physical plant in the tens of millions, our Grand Lodge in the millions, and the buildings, etc. of our various subordinate Lodges in the hundreds of thousands and perhaps millions.

Loss of our tax-exemptions would be ruinous, and I will not risk it happening in order to pander to the prejudices of a few. If, therefor, one cannot accept my setting aside the ballot adverse to a black petitioner on the grounds of Freemasonry's universal Brotherhood, then let him accept it on the basis of Federal law and the stringent penalties to be incurred if

discrimination is permitted. Take your choice, either way, the evidence of discrimination was apparent. My duty was clear, and whenever is established that the ballot is being so grossly misused, I shall not hesitate to set it aside.

UGL FALLIBILITY
by Allen E. Roberts, FPS
The Philalethes - October 1991

Even casual readers of The Philalethes will recall a good Brother taking me to task for daring to suggest the United Grand Lodge of England and its officials are not necessarily godlike. Rare indeed are those within Freemasonry who would dare disagree with that Brother. But at least one other has found the UGL fallible.

In a letter to the Grand Secretary of the UGL, Kenneth W. Aldridge, Grand Secretary of the Grand Lodge of Quebec, questions the UGL's wisdom in prohibiting the visitation of its members in those Grand Lodges recognizing Prince Hall Masonry as legitimate.

Aldridge points out in his letter:

> "There is no uniform state of recognition in the world and further there is not one Grand Lodge in North America that can be said to recognize every Grand Lodge recognized by its sister Grand Lodge with whom it is in amity…[T]o be fair your Board should have expanded its decision to include every Grand Lodge in North America because in every Grand Lodge recognition is extended to many Grand Lodges not recognized by the United Grand Lodge of England."

He thrust his pen a little deeper:

> "It certainly cannot be based on the legality of the Prince Hall Masonry, since the original warrant to African Lodge was issued by the Grand Lodge of England (Moderns) and the evolution to a Grand Lodge is similar to many of the present day Grand Lodges currently recognized by your Grand Lodge. One would assume it cannot be racially motivated since your Grand Lodge enfolds within its ample arms and under its banner many blacks around the world. It cannot be due to shared territory because your Grand Lodge has Lodges in many parts of the world where it does, in fact, share the territory. Quebec is one such territory. In any case, the question of exclusive territory is an American doctrine which should have no bearing upon any decision made by the United Grand Lodge of England."

Aldridge closed his letter, which was sent to all Canadian Grand Lodges, several in the U.S., and the MSA, with a truism that should be engraved on the walls of all right-thinking men:

> "Upon occasion Masons must do that which is right because it is right and not be intimidated by those with other less noble agendas. "

As we went to press Aldridge had received no response from the UGL.

WHAT NEEDS TO BE DONE

Judge William W. Daniel, 33°, GM, GeorgiaJ

Scottish Rite Journal - January 1991

A few months ago Walter Winchester of Florida spoke at a Masonic meeting in Atlanta, Georgia. After he finished, he was asked some questions, including "Don't you think Masonry will always exist?" His answer was, "Yes, I think there will always be Masonry, but it may be just in the history books."

Clearly, as we prepare to present Masonry to the 21st century, action must be taken to bring Masonry again to a state of health and vigor.

What Needs To Be Done?

1. We must make Lodge meetings interesting! We must give our members a good reason for attending. Just opening and closing the Lodge and conferring degrees are not enough.

If just a small fraction of man hours devoted to ritualistic instruction were devoted to programs, meetings would be vastly improved. By and large, members do not find ritual of sufficient interest to keep them coming back. If they did, they would be at our meetings. While we hear excuses about lack of time, the truth is that our members would rather be somewhere else doing something else. My grandmother used to say, "We have time for the things we want to do most." It was true then and it is true today.

Most Lodges need more dinner meetings. Dwight Smith, Past Grand Master of Indiana, in emphasizing the importance of fellowship in Masonry, says that "the Festive Board is not the wolfing of ham sandwiches, pie and coffee at the conclusion of a degree. It is the hour of refreshment in all its beauty and dignity; an occasion for inspiration and fellowship; a time when the noble old traditions of the Craft are preserved."

Let's not wait until the Fraternity is at death's door tomorrow to make the changes which need to be made today. I believe brighter days lie ahead, but we must adapt to the times, and we can adapt to the times.

We need to have more open meetings. We need to invite wives and children and other non-Masons to attend more functions and to have more functions which will appeal to such visitors.

We have a medical doctor in the Atlanta area named Ferrell Sams. Dr. Sams has a saying, “When ma ain’t happy, ain’t nobody happy.” We need to keep our wives happy with Masonry.

It is the responsibility of the Worshipful Master to set the Craft at labor under good and wholesome instruction or cause the same to be done. We must put our members to work. Our meetings need to be interesting and educational and to include brief discussions on local charitable or community needs and on what the Lodge is going to do to meet these needs. One of the causes of the decline of membership and the lack of attendance may well be the failure of our officers to put the membership properly to work.

2. Visible charitable activity and community involvement are needed. It is my firm belief that our Lodges need to be visibly and openly involved in the community. All civic organizations understand that they need some purpose for their existence. The local Lodge is certainly no exception. State Masonic homes are wonderful, but they do not eliminate the need for a local community involvement and charitable activities in the general geographic area of the Lodge building.

There are a number of reasons for community involvement. They include:

Bringing benefit to the community;

Giving the Lodge a sense of purpose for its existence, and;

When we are involved in community work, we need to make it obvious that we are being involved as Masons.

Projecting Masonry to the public as a Brotherhood of caring, sharing, God-fearing men who seek to help all persons is exactly what it is intended to be.

Brother Donald L. Dorward has said when “we begin to practice friendship, charity, and Brotherly Love openly and on the local level, then…we will no longer have to beat the bushes for members.” If we spent as many man hours in visible, charitable, community involvement and betterment as we do in attaining ritualistic perfection, we would be regarded by our communities and our members as being much more relevant and valuable to this day and age.

When we are involved in community work, we need to make it obvious that we are being involved as Masons. In particular, we should prominently wear the square and compasses or some other means of identifying the fact that we are Masons. We must permit the community to use our Masonic buildings for community and charitable activities.

We need to be more actively and visibly involved with our youth. In addition to DeMolay and Rainbow Girls, we should be involved with the Boy Scouts, and Girl Scouts, 4-H Clubs, little league baseball and football.

In the February 1990 issue of The Philalethes magazine, Allen Roberts reported that "Texas Masonry's involvement in the community has paid off. Lodges are reporting an increase in the receipt of petitions." One Lodge said "Since we started getting involved in the community, we have received fourteen petitions! That's more than the previous six years combined."

3. Conflicts between Masonic Organizations must be eliminated. I am afraid that some of us have a distorted and inflated idea about our "sovereignty." I am also a member of the Shrine in Georgia, and I believe that if any difficulty arises between the Shrine Temples in Georgia and the Grand Lodge of Georgia, those involved can equitably and fairly resolve that difficulty by simply conferring with each other.

First, let's understand why the Shrine in the future is likely to consider dropping Masonic membership as a prerequisite for Shrine membership if Masonic membership continues to decline. If a Shriner looks at the situation just from the Shrine standpoint, why should the Shrine limit its members to Masons? A Shriner might well say to himself:

It was well and good to limit our membership to Masons when there were 4 million-plus Masons, but now that their membership is on a downward slide at the 2.5 million-member mark, our potential for membership and for growth has been severely limited. Why should we keep the ship of Shrinedom lashed tightly to the ship of Masonry? Isn't Masonry sinking and likely to drag the Shrine down with it?

We can greatly diminish any potential secessions of the Shrine if all Brethren "get on the ball" and work together to increase our Craft membership by 60 percent to 4 million.

If we become a growing, vital, dynamic organization once again, we won't have to prove to the Shrine who is "sovereign." They will know it

and treat the leaders of Masonry accordingly. But as long as Masonry remains anemic, sick and dying, it is nearly impossible to consider the Craft as “sovereign” over any other organizations.

A problem which may be somewhat parallel with the Shrine is the critical attitude which sometimes rears its head in disputes

We should be elevating and promoting all branches of Masonry. To some extent a reflection on one is a reflection on the others. between Blue Lodge Masonry and the Scottish Rite and/or York Rite and sometimes between the York Rite and Scottish Rite.

We should not be running down any branch of Masonry. Rather, we should be elevating and promoting all branches of Masonry. To some extent a reflection on one is a reflection on the other. Downgrading one, downgrades the others. We all sink or swim together.

Whatever our deficiencies, the Masonic Fraternity can be a strong, vibrant, dynamic, and visible force in the 21st century. The number one problem we must conquer first is apathy. There is nothing the Masonic Fraternity cannot do if it really wants to accomplish the task. But the problem is we are becoming weaker rapidly. Our membership continues to decrease. What we can easily do today may be much more difficult tomorrow. Let’s not wait until the Fraternity is at death’s door tomorrow to make the changes which need to be made today.

I believe brighter days lie ahead, but we must adapt to the times, and we can adapt to the times. As Winston Churchill said, “This is not the end, it is not even the beginning of the end, but is perhaps the end of the beginning!”

THE IRISH CONNECTION

by Michael W. Walker, Grand Secretary, Ireland
MSA Short Talk Bulletin - January 1987

The Grand Lodge of Ireland was five years old, at least, when the first record exists of a Time Immemorial Lodge-St. John's Lodge-in Philadelphia. This was, of course, followed by the first Regular Warranted Lodge in America, three years later, in Boston. I say the Grand Lodge of Ireland was at least five years old in 1730, because we date our Constitution from the first record, in 1725, of a Grand Lodge Meeting ''June 26th, St. John's Day: More than '100 gentlemen ' met in the 'Yellow Lion in Warbrough Street' and later went to King's Arms. The procession included 'the Masters and Wardens of the Six Lodges of Gentlemen Freemasons, who are under the jurisdiction of the Grand Master, and the Private Brothers, all in coaches' (it being a very rainy day). A new Grand Master, Rt. Hon. the Earl of Ross was elected. After a meal they went to a play. " Clearly, therefore, Grand Lodge was in earlier existence though we cannot say exactly when, or challenge the claim of our much larger Sister Grand Lodge that she is the Mother Grand Lodge. There are, of course, records of Time Immemorial Lodges going back much earlier in Ireland. The first definite clue we have is that when Ball's Bridge was being rebuilt in Limerick in 1830, a brass square was recovered from the foundations on which is engraved ''I will strive to live with Love and Care, Upon Ye Level By Ye Square, 1507''. We are, therefore, within sight of a 500th Anniversary of Speculative Masonry.

In Ireland we have evidence of skilled Operative Masons very far back in time. We can state with pride that Irish Freemasons were involved before "Warranted Masonry," and subsequently, in promoting and developing the Craft in, what were then styled, "The Colonies." Irish Lodges were warranted in many "British" Regiments, though often mainly manned by Irishmen. The 1st Irish or Blue Horse, later the 4th Royal Irish Dragoon Guards had its Warrant issued by Grand Lodge on 24th June, 1758. This Warrant is still held in the 4th/7th Royal Dragoon Guards and the Lodge is working in West Germany, where the Regiment is stationed as part of the NATO Defense Forces. This is our last truly Traveling Warrant which remains of 185 Warrants issued in Artillery, Cavalry and Foot Regiments of the Line, as well as 43 Warrants in Irish Militia and Fencible Regiments. Our only other survivor, Glittering Star Lodge #322 originally warranted in the 29th Foot in the following year, 1759, was working in Boston in 1765

where on St. John's Day, December 27th, 1769, it helped form the "Ancient" Grand Lodge of that State, and some years later it was in Quebec. These contacts, no doubt later on when the Regiments moved away, led to applications for Regular Warrants from the local Freemasons, made in those Lodges, who were left behind; and so the Craft spread.

In the years between the early 1730's and the eventual, and inevitable, War of Independence, many of the leading and influential Colonists became Members of the Order so that the history of the gaining of Independence and the Craft is inextricably entwined. We must not, however, fall into the trap of imputing a revolutionary or political aspect to Freemasonry because of this. So many of our detractors make the basic and elementary mistake of correlating a man's, or a group's, actions to membership of the Order, when that is coincidental and the same things would have been done or said in, or out of, the Order.

A focal point of the early part of that period must be the granting by Henry Price, in Boston, of the Deputation or Charter applied for on November 28th, 1734, by Benjamin Franklin, when he was appointed Provincial Grand Master for Pennsylvania on February 24th, 1735, barely three months later. So many great names are remembered by us from that period, to which distance lends enchantment: Henry Price; George Washington-elected Master in 1788, if my information is correct, in a Lodge at Alexandria in Virginia, though still under a warrant from Pennsylvania; Benjamin Franklin, who probably did more than any other to establish Freemasonry in America and whose reprint of Anderson's Constitutions was the first, and is the rarest, Masonic book in America; Paul Revere, the silversmith, whose romantic ride from Boston to Lexington warned of the approach of Crown Forces-this has been immortalized by Longfellow; and the gallant and romantic action of Major General Joseph Warren of the Colonial Forces, and Grand Master of Massachusetts, who, having declined to assume command, picked up a musket and tragically fell at Bunker Hill; John Paul Jones, father of Continental Navy; the Marquis de Lafayette; not to mention the Brethren who signed the Declaration of Independence, and many more.

A famous Brother and Commander in Chief, George Washington, was initiated in Fredericksburg on November 4th, 1752. Another famous Brother and Soldier, Arthur Wellesley, Duke of Wellington was initiated 38 years later in our Lodge #494 at Trim, in the Royal County of Meath. Some 25 years later, at Waterloo, he finally routed his old enemy Napoleon,

himself not a Freemason, to the best of our knowledge, though a promoter of the Craft and whose brothers and most of his Marshals were. Wellington's elder Brother, Richard, 2nd Earl of Mornington, later Marquess of Wellesley, was our Grand Master in 1782 as his father Garrett, the 1st Earl of Mornington, had been in 1776.

We Freemasons of the Old World were with you in those days to help kindle a flame which has spread throughout America in the intervening years to become the great institution it is today. I know that many Grand Lodges are suffering a reduction in numbers, but we must never be seduced into an acceptance of the attitude "never mind the quality, feel the width!" In the first half of this century there were few competitors for the membership of those whose minds and spirits felt the need for some philosophical inspiration-now they are legion. We have come back now after the seed, which we may have helped to plant some 250 years ago, germinated, grew, became mature and branched out on its own 200 years ago like all sons and daughters to take control of their own destiny.

We had our links with you then-the First Volume of the History of Grand Lodge of Ireland says, in the section on Irish Masons Abroad, "Fortunately we have learnt from many other sources, that the issue of Warrants was the very least of the services rendered by Irish Masons in spreading the Craft in the New World, and, we can claim with justice, that these Brethren bore a considerable share in founding some of the greatest and most highly reputed Grand Lodges in the United States.

The Grand Lodge of Pennsylvania we may almost claim as a child. Leaving aside the obscure early Masonic History of this State, when it would appear that English and Irish Masons held meetings by Time Immemorial right, the foundation, in 1759, of the Provincial Grand Lodge after the Antient forms, which subsequently budded into the Independent Grand Lodge, ''was primarily due to an Irish Mason who had been made in a Belfast Lodge. " I regret the author does not elucidate further and I am not sure to whom he refers, or the Lodge in question, but I bow to his erudition. You may or may not agree according to your point of view, but ties there certainly were. Springett Penn, great grandson of Admiral Penn, and grandson of the Founder of your State, apart from owning an extensive property in Pennsylvania also had an estate at Shanagarry in County Cork; his father, grandfather and great grandfather having been landlords before him. He was an ardent Freemason and was Deputy Grand Master of the Grand Lodge of Munster in 1726/27 before its amalgamation with

the Grand Lodge of Ireland in 1731. It is not improbable that he encouraged Brethren from Cork to colonize on his Pennsylvania estates. For instance, in 1734, in Benjamin Franklin's Account Book which he began on July 4th, 1730, appears an entry ''Mr. Newinham Dr. for Bindg. of a Mason Book gilt 4/= ." The old and distinguished Newenham family still thrives a bare 10 miles from Shanagarry as the crow flies, and several of whose members are Brethren of our Lodge #1, the "First Lodge of Ireland," which had been a Time Immemorial Lodge before Grand Lodge was constituted. I wonder is there a link there? It does seem likely.

Incidentally, on October 9th, 1735, the Pennsylvania Gazette had a notice of a meeting of the Grand Lodge of Ireland, and previously on May 13th, 1731, referred to a Masonic meeting in Dublin; and similarly again on May 11th, 1732, a year later.

Freemasonry has waxed and waned, been popular and unpopular, been promoted and persecuted, but it has survived. Freemasonry made errors such as the political intrigues and anti-clerical activities of some European Grand Lodges in the 18th and 19th centuries, but today I believe that Regular Freemasonry is back on its correct course worldwide, endeavoring to create in Anderson's words ''a bond of union amongst those who would otherwise have remained at a perpetual distance"-a Brotherhood of man under the fatherhood of God.

I leave you with a few words of Irish: ''Co m'beannaigh Dhia dibh, go n'eiri an t-adh is an bothar libh, agus go m'beirimidh beo ar an am seo aris"-which translates as ''God bless you, may your good fortune increase and your way be made easy, and may we all be alive this time next year''.

THE REAL MYSTERY
by C. DeForrest Trexler
The Northern Light - August 1991

Why do today's writers try to associate Sherlock Holmes and Jack the Ripper with Masonry?

"I say, Holmes, what is this mumbo jumbo?"

This line spoken by an incredulous Dr. John Watson (played by the actor James Mason) as Sherlock Holmes (Christopher Plummer) gives Masonic signs and proceeds to engage London's Police Commissioner (Anthony Quayle) in a mysterious hand grip, which Holmes explains to be the secret mode of recognition among Masons of the 33 degree.

The scene, even more startling to real life Masons than to the play actor Dr. Watson, appears in the 1978 motion picture Murder by Decree.

It piques curiosity. What connection did the world's most famous, albeit fictional, detective have with Freemasonry?

In a later scene the question is answered for us, at least insofar as the screen drama is concerned. Holmes admits that he is not a member of the Society of Freemasons, but that he has made a study of its secret rituals as he has of many other arcane subjects, ranging from varieties of poisons to blends of tobacco.

The film progresses to a climatic scene in London's Freemason's Hall, where Holmes confronts three leading figures of the British government, who also are identified as prominent Freemasons. (The spokesman for the three, the Prime Minster, played by John Gielgud, in real life never was a Mason.) Holmes accuses the three of conspiracy in obstruction of justice. The case in point is the grisly murder of five prostitutes, crimes which actually were committed in London's ghetto-like East End during the autumn o f 1888 by an assailant known to contemporaries and posterity only by the ghoulish sobriquet "Jack the Ripper."

The theory advanced by Holmes on the cinema scene is that the infamous Jack was not simply a psychotic, as generally supposed at the time and since. He charges that the notorious killer was a confident of the Royal Family whose motive was to prevent disclosure of a scandal which he believed would endanger the British monarchy. More to the point, the

killer was a Freemason. Therefore, his fellow Masons among the police and the highest levels of government "were sworn to protect him in his criminal intent." Masonic affiliation is the explanation given in Murder by Decree as to why the killer, called "Jack the Ripper," never was apprehended and why his identity has remained a mystery for more than a century.

A possible Masonic connection was one of many theories explored in a six-part series, The Ripper File, which aired on BBC television in 1974. The BBC script was published in book form under the same title and is listed among the credits of Murder by Decree. As the television producer has pointed out, however, the series gave little more than a passing mention to the possibility of a Masonic conspiracy and discounted the theory for lack of evidence.

There are three purported bases for the Masonic connection theory, all of them circumstantial and all of them contrived.

First, it is alleged that the Ripper's victims were killed and mutilated in such a way as to imitate the ancient penalties of the symbolic degrees. True, the throats of the victims had been cut. But this is a common and expedient method for murder, slaughter, or ritual sacrifice. Beyond that, the indescribable butchery inflicted upon the Ripper's victims reflects a bestiality having no resemblance to the symbolic penalties of Masonic ritual.

Moreover, the purpose of the penalties in Masonic ritual is to bind the initiate to his obligation. The initiate affirms the seriousness of his fraternal commitments by invoking a symbolic penalty upon his own head should he betray his trust. Nowhere does the ritual of Freemasonry suggest the infliction of penalties or retribution upon non-Masons, whatever their offenses might be. Thus, the study which the Sherlock Holmes of the film claimed to have made of Masonic ritual seems to have been as superficial a s his supposition of the Prime Minister's Masonic affliction was erroneous.

Secondly, a cryptic message concerning the "Juwes" was found scrawled in chalk on a wall near the scene of one of the Ripper's murders. Proponents of a Masonic connection argue that this was not an anti-Semitic slogan as commonly supposed, but a reference to the three assassins of the Hiramic legend. On the other hand, if a Mason committed the crimes, why would he leave such a clue incriminating the Fraternity and why at the scene of only one of the five murders?

Thirdly, the police officials responsible for the inconclusive investigation of the Ripper murders were known to be active Freemasons. Can it be inferred from the mere fact of their Masonic association that they were unsuccessful in apprehending the murderer because they were shielding one of their own? Can a criminal conspiracy be inferred simply from a common interest and association? These questions should be rhetorical. Unfortunately, controversy in recent years over the extent of Masonic influence among the Masonic influence among the British police has led some to give credence to the possibility.

"The insidious effect of Freemasonry among the police" was a theme articulated by Stephen Knight in Jack the Ripper: The Final Solution, published in 1976. Knight began with the slender strands of supposition which The Ripper File had unraveled, but then discarded, weaving them into a conclusion that a Masonic conspiracy was not just an unsubstantiated theory, but incontrovertible fact. Fortunately, Knight's credibility is compromised by his rabid anti-Masonry. Among the "facts" to which Knight alludes gratuitously are the Masonic murders of William Morgan and Wolfgang Amadeus Mozart.

Subsequently, the very individual who had proposed the Masonic connection to BBC researchers confessed that the implication of Freemasonry in the Ripper murders had been a hoax. That should have ended the matter. Unfortunately, the story that the television producers had nibbled upon with a grain of salt, Knight had swallowed whole. He persisted in the delusion until 1985, when a brain tumor took him to an early grave, a victim, some said, of still another Masonic conspiracy.

Very probably the reason why Stephen Knight and others like him have seized upon the notion of Masonic conspiracy as an explanation for the crimes of Jack the Ripper is for purpose of effect. What really concerns them is not the solution of that mystery, not what may have happen today if the power of government, especially law enforcement, is concentrated in the hands of men whose personal allegiance to the bonds of a secret society may take precedence over their public duty. It was much the same apprehension, rather than the disappearance of William Morgan, which fanned the flames of anti-Masonry in America during the last century.

But why bring Sherlock Holmes into all of this?

It is perhaps an irresistible temptation to set the most famous sleuth of all time on the trail of the most infamous criminal to have eluded

justice, especially since both (one in real life, the other in fiction) frequented the streets of London during the same space in time. Murder by Decree is not the only medium to have attempted this. Nevertheless, it is significant that the creator of Sherlock Holmes, Sir Arthur Conan Doyle, never succumbed to this temptation. In none of Doyle's four novels and 56 short stories which recount the adventures of Sherlock Homes, including encounters with the likes of the Mafia and the Ku Klux Klan, do we find the formidable talents of the master detective applied to solve the Ripper mystery which had baffled Scotland Yard. Although the Ripper murders coincided with the earliest Holmes stories, Doyle made no attempt to use the Ripper's notoriety to gain public acceptance when the success of his venture into detective fiction was far from assured.

Moreover, there is no basis in the works of Conan Doyle for recruiting his immortal character, as did the screenwriters of Murder by Decree, to provide a vehicle for a baseless expose and diatribe against Freemasonry. To be sure, many authors, playwrights, and screenwriters over the years have taken license in exploiting to their own ends the fame of Doyle's creation, one of the most universally recognized names in fiction, by placing him in new and different circumstances which Doyle never intended or cold have imagined. Consider, for example, the popular film series of the 1940's starring Basil Rathbone, which saw Sherlock Holmes combating Nazi spies and saboteurs.

Conan Doyle was born in 1859 into a devoutly Roman Catholic family and was educated in a Jesuit school. Entering the medical profession, he turned to writing as a means of supplementing the uncertain income of his fledgling practice. In 1887 he published A Study in Scarlet, which introduced Sherlock Holmes and his inseparable companion, John Watson, like Doyle himself, a struggling physician. A second Holmes novel appeared in 1890. It was not until the following year, however, when Doyle began to write a series of Holmes adventures for The Strand magazine, illustrated by the drawings of Sidney Paget, that his creation became a success. Indeed, he became a sensation.

Almost overnight, the tall, gaunt figure in the deerstalker cap and cape overcoat, never without pipe and magnifying glass, became a household word. (The admiring public appeared to overlook Holmes' cocaine habit.) Eccentric as Doyle created him, many readers were convinced that Holmes was a real person and the storied flat at 221B Baker Street actually existed.

Doyle, however, did not share the enthusiasm of the reading public. He tired of Holmes, wishing to devote his literary talents to historical adventures. Thus, at the end of 1893, he rid himself of Holmes, sending him to his apparent death in the Swiss Alps at the hands of his arch-enemy, Professor Moriarity. Holmes' demise brought a public outcry. Readers vented their disapproval by canceling subscriptions to The Strand. In time Doyle relented. The best known adventure of Sherlock Holmes, The Hound of the Baskervilles, appeared in 1901. Then, late in 1903, Holmes was resurrected in the pages of The Strand.

Despite his Catholic upbringing, or perhaps because of it, Doyle early in life rejected organized religion. He was repelled by what he saw as rigid dogmatism and divisiveness. He professed belief in a universal and beneficent God, who revealed himself to man through nature rather than through the church. Perhaps it was these beliefs and a desire to redefine his religious faith which led to Conan Doyle to become a Freemason. He was initiated in Phoenix Lodge #257 at Portsmouth in 1893. The Masonic experience does not seem entirely to have answered the need. Later in life he described himself as a "respectful agnostic" and experimented with spiritualism.

Five of Doyle's Sherlock Holmes works contain Masonic references. In no instance, however, is the Fraternity a subject of the plot.

A Scandal in Bohemia, the first of the Holes stories to be published in The Strand, is reminiscent of Edgar Allan Poe's The Purloined Letter, just as Poe's detective hero, Dupin, often has been considered the literary precursor of Doyle's character. (Holmes typically, referred to Dupin as a "very inferior fellow.") Disguising himself as a groom to obtain information, Holmes explains to Watson that there is a "Freemasonry among horsy men." The reference is not to Masonry as an organization, but employs the name as a common noun meaning fellowship, a recognized characteristic of the Fraternity.

There are four occasions on which Holmes takes notice of an item of jewelry which identifies the wearer as a Freemason. Once noted, no further mention is made of the fact. This does not mean, however, that the Masonic reference is trivial and of no account. Doyle invariably devoted much attention to Holmes' initial observations of a person's physical appearance, the detective is able to make an assessment of background,

character, motivation, and veracity, which carries him a long way toward solution of t he mystery before he stirs from 221B Baker Street.

Enoch Drebber, the murder victim in A Study in Scarlet, is described as having a “low forehead, blunt nose, and prognathous jaw…a singularly sinuous and ape-like appearance.” He also is wearing a ring with a Masonic device. As the story unfolds, we find that Drebber was killed in revenge, meeting his just deserts for past misdeeds which matched his sinister appearance. Much of A Study in Scarlet consists of a narrative of events during the early days of the Mormon settlement of Utah. Doyle obviously was u sing the excesses of Mormon theocracy to paint a melodramatic indictment of religious dogmatism. Writing six years before he became a Mason, was Doyle equating Freemasonry with the evils he perceived to exist in organized religion or with Drebber’s clandestine villainies?

In The Red-Headed League, the second Holmes story to appear in The Strand, Jabez Wilson has been duped by a transparent scheme to leave his pawnshop each day so that criminals are free to use the premises to stage a robbery of a nearby bank. Wilson is described as being “obese, pompous, and slow,” his clothing as frayed, ill-fitting, and “not over clean.” He also is identified as a Freemason by a gaudy square and compasses pin. Again writing before his initiation into the Craft, Doyle does not leave us with a very high opinion of the Fraternity.

Quite a different image of Freemasonry is projected in The Adventure of the Norwood Builder. A young lawyer of modest circumstances, John Hector McFarlane, is charged with the murder of a wealthy client. Holmes finds his deductive powers taxed to the limit.

Ultimately, however, he discloses an ingenious scheme whereby the supposed victim has staged his own death and implicated McFarlane as an act of revenge against the lawyer’s mother, who many years before had rejected him as a suitor. What made Holmes so convinced of McFarlane’s innocence when the evidence seemed to convict him? Could it have been the fact that at their first meeting Holmes had noticed the young man’s Masonic watch fob?

Lastly, in The Adventure of the Retired Colourman Holmes pays rare, if not unique, tribute to another detective by the name of Barker, going so far as to acknowledge him as a rival. Just incidentally, Barker’s tie pin identifies him as a Freemason.

Doyle never tells the reader whether his detective hero is a Freemason. Nor are we told whether Holmes has made a study of Masonic ritual as is alleged somewhat unconvincingly in Murder by Decree. A Mason himself, Doyle may have been reluctant to reveal secrets of the Order or use his knowledge of Masonry for personal pecuniary gain. Nevertheless, by application of Holmes' own technique of deductive reasoning we can be reasonably certain that the master detective was not a member of the Masonic Fraternity. Doyle did not intend for his creation to be the admirable image which most people associate with Sherlock Holmes. He thought Paget's drawings were too idealized. The public reaction always perplexed him. Holmes' life-style was reclusive, his habits eccentric, his manner brusque and often patronizing, his attitude haughty and conceited, if not supercilious, and his interests obsessively preoccupied with but one field of endeavor-criminal investigation. No, it is unlikely that a man who shuns society, the day-to-day concerns of his fellows, and the wider interests of mankind will be found upon the rolls of a Masonic Lodge.

When, in the predawn hours, the timeless and tireless Sherlock Holmes routs the hapless Watson from his sleep and on to the fog bound streets of London with the familiar cry "The game's afoot," every widow's son can remain at heart's rest with the assurance that there is no Masonic connection.

THE REBIRTH OF FREEMASONRY IN ROMANIA

by Elvio Sciubba, 33°, GC, Past Sovereign Grand Commander in Italy

Scottish Rite Journal - March 1993

Soon after World War I, several Masonic leaders had occasion to contact Romanian Masons and to aid them in constituting a Grand Lodge of Romania and a Romanian Scottish Rite Supreme Council according to the forms of the Grand Constitutions of the Grand Orient of Italy.

A few years later, a delegation from the Grand Lodge of New York went to Romania and instituted three more Symbolic Lodges working under the authority of that Grand Lodge. By the year 1925 there were eleven Lodges composing the Grand Lodge of Romania which was actively working to be recognized by the other Grand Lodges of the world.

Similarly, the Supreme Council of Romania sought recognition of regularity and received it at the International Conference of Supreme Councils meeting in Brussels, Belgium, in 1935. Observing the Landmarks of Freemasonry, such as avowing belief in the Supreme Being and always displaying the Bible on Masonry's Altar, was a strict characteristic of the Romanian Supreme Council. Both the Grand Lodge of Romania and the Scottish Rite of Romania, were, however, compelled to suspend their Masonic work during the periods of, first, German and, then, Soviet suppression that existed during and after World War II.

During these periods, Romanian Brethren went into exile in France, Italy, Israel, and the United States, as well as other countries, to escape the persecution by the Nazis and, later, the Red Army. Many who stayed were arrested and tortured solely on the suspicion that they might be Freemasons, that is, for possibly belonging to the greatest universal community ever set up for the improvement of humankind!

Naturally, Romanian Lodges had to discontinue their work and bear unbelievable sacrifices. Now, after more than 50 years of persecution and exile, Romanian Masons in exile have an opportunity to return to their homeland. Communist oppression has disappeared because of the breakup of the Soviet Union, and the forces of freedom are gathering strength to build a free society in Romania.

Thus Brethren returning from exile and those Brethren who remained in Romania and survived, at last have the opportunity to restore our gentle Craft to their native land.

But how to expedite this wonderful and historic work?

The Scottish Rite, Southern Jurisdiction, provided guidance. Sov. Gr. Comdr. C. Fred Kleinknecht, 33°, wrote to Romanian Masons saying: "Be assured that your commitment and devoted efforts have my full support on behalf of your activities to reestablish Freemasonry in Romania." Similarly, Ill H. Douglas Lemons, 33°, PGM of Masons of California and SGIG in California, took a major role in bringing Masonic Light back to Romania. As early as the November 1990 issue of The Scottish Rite Reporter of Long Beach, California, for instance, he wrote: "Working together with Ill Elvio Sciubba, 33°, and the Italian Grand Lodge, and supported by the Grand Lodge of California and its Grand Master, Ronald A. Sherod, 32°, we have made great progress toward the goal of establishing a new Grand Lodge in Romania."

Meanwhile, the outstanding work of Bro. Arnold Hermann, 32°, KCCH, a native Romanian living in both Switzerland and America, began to bear fruit. He contacted a significant number of Romanian Masons in exile and in Romania. To a man, they enthusiastically greeted the idea of restoring Freemasonry to their homeland. Seizing the opportunity, the Grand Orient of Italy, between February 1991 and June 1992, founded in Bucharest, three new Romanian Lodges: Harmony, Delta of the Danube, and N. Balcescu. Thus it became possible to restore a Grand Lodge to Romania.

Recently, the Romanian Brethren sent a message of gratitude to MW Giuliano Di Bernardo, Grand Master of the Grand Orient of Italy, thanking him for his support and asking him if he could expedite the ceremony for the rebirth of the National Grand Lodge of Romania. A date was set and invitations sent forth.

Then, on January 24, 1993, Masonic Light burst forth in Romania as Grand Master Di Bernardo conducted an historic reunion ceremony. With about 200 Romanian Brethren and guests present, he gave the gavel of Masonic authority to Niculae (Nik) Filip as the first elected Grand Master of Romania in over half a century. MW Di Bernardo, after the opening ritual, made the following declaration:

My beloved Brothers, thank you for having accepted our invitation to come to Bucharest to participate in this historic event of the National Grand Lodge of Romania. The significance of this solemn reunion

overshadows all other things. Rarely has there been an occasion to prove so clearly the fraternal ties of our universal chain of fraternal union.

Then MW Brother Di Bernardo invited Brother Niculae Filip to come before the Altar and take the obligation on the Bible saying: “Now I give to you the three Lodges which have, up to now, worked under the authority and protection of the Grand Orient of Italy.” Then he asked the Worshipful Masters of Harmony, Delta of the Danube, and N. Balcescu Lodges to come before the Altar and take the oath of fidelity. He concluded saying, “Now, as is your wish, I release you from the Orient of Italy and put you under the protection of the National Grand Lodge of Romania.”

Thus begins a new chapter in worldwide Freemasonry. In the re-establishment of the Grand Lodge of Romania, we see an example of the inevitable victory of the minds and hearts of free men over all forms of tyranny and oppression. Welcome, Romanian Brethren, to the Temple of Freemasonry, a home which, in your hearts, you never left!

THE REVIVAL OF RUSSIA CONSISTORY

by Jean-Paul Krieger, 33°, Grand Secretary General, The Supreme Council for France
Scottish Rite Journal - March 1993

Founded by the Supreme Council for France on December 18, 1926, as the provisional head of the Russian High Degrees working in the Russian language within the French Jurisdiction of the A&ASR, Rossia [Russia] Consistory #563 functioned as such until June 1939 when a "Council of SGIGs, 33°" was created as the last preliminary step preceding the creation of a Supreme Council for Russia as a regular and independent Jurisdiction. Because of World War II and Germany's occupation of French territory, Freemasonry was forbidden in France, and the Russian Brethren suffered the same repression as the French Brethren.

After the end of the war, the Russian branch of the French jurisdiction renewed its activities, but because of losses, the former Supreme Council, 33°, could only meet from time to time, and the real burden of the whole (i.e. 1 Aeropagus, 1 Chapter, and 1 Lodge of Perfection) fell upon the Consistory Rossia as the Executive Craft of the future Russian jurisdiction.

In 1965, as the Russian Brethren decided to follow the late Grand Commander Charles Riandey, 33°, towards regularity, the renewed Supreme Council for France temporarily closed Rossia Consistory. At the same time, the Russian branch remained represented within the Supreme Council by at least one member. In this way, the "Russian branch" has been closely associated to the life of the French jurisdiction and, at the same time, did its best to protect the purity of the spirit and the tradition of Russian Masonry.

Since the beginning of 1992, regular Freemasonry has been reestablished in Russia by the Grande Loge Nationale Francaise (G.L.N.F.) through the creation in Moscow of the Lodge "Harmony." Given the fast and irresistible growth of Symbolic Masonry in Russia, the Supreme Council for France revived Rossia Consistory as a beacon for future Scottish Rite Bodies in Russia as well as in Ukraine or Belarus or Kazakhstan, i.e. the now-independent states of the former Soviet Empire. This extremely important ceremony of re-establishment took place on December 18, 1992, the day of the 66th anniversary of the foundation of the Consistory.

The ceremony celebrated in the grand Temple of the G.L.N.F. in Neuilly, France, involved four parts: First, the French Sovereign Grand Commander, Ill Henri L. Baranger, 33°, assisted by the Grand Officers of the Supreme Council for France, opened the labors in the 32nd Degree and introduced the numerous foreign delegations representing 14 Masonic Jurisdictions.

Secondly, the Sov. Grand Commander Henri L. Baranger, 33°, revived ritually the Consistory Rossia after having installed Commander Lioubomer Houzar, 33°, and his officers. Then Commander Houzar, 33°, delivered a speech in French upon the significance of this event.

Commander Houzar, 33°, and the revived Consistory Rossia then proceeded to the initiation to the 32nd Degree of Brother George B. Dergachev. The Russian language and traditional Russian ritual were used.

Ill Michel Garder, 33°, Lieutenant Grand Commander of the Supreme Council for France, speaking in his capacity as the oldest Russian-speaking Mason abroad, delivered a speech in Russian, French, and English. He stressed, first, the great significance of the ceremony which he described as an "encounter between the glorious past of Russian Masonry abroad and the future of the new Russian Masonry in Russia."

He then explained to the new Thirty-second Degree Brethren the real meaning of the initiations to the High Degrees of the A&ASR Then he described to Brother Dergachev, 32°, the duties which he has to fulfill in his country, working for the glory of the Grand Architect of the Universe in order to prepare the framework of the future Supreme Council, 33°, for Russia.

On the following day, all the Brethren who had participated in the reviving of Rossia Consistory gathered again to celebrate "Scottish Rite Day 1992." They were joined by other Brethren, some 500 in all, in the prestigious lounge of the Hotel Intercontinental which had been transformed into a Masonic Temple for the occasion.

The Brethren, arranged by Degrees, observed the ceremonial admission of Sovereign Gr. Comdr. Henri L. Baranger, 33°, followed by all the other high Masonic dignitaries. Each delegation was preceded by its national flag. Grand Commander Baranger then offered a warm greeting to all attending.

Brief speeches were then presented by several outstanding Brethren, including the following: Ill J. P. Krieger, on the history of the French Jurisdiction; Ill J. P. Lassale on the significance of the Fourth Degree; Ill H. L. Baranger on the importance of the Grand Constitutions of 1786; and Ill C. F. Kleinknecht on the historic meaning of the present occasion. After the labors of the Fourth Degree were closed, all adjourned to a banquet hall where they were joined by their ladies to share a gala dinner.

The reviving of Rossia Consistory and the celebration of the Scottish Rite Day 1992 in Neuilly, France, mark a new high point of Scottish Rite achievement in France and a significant step forward for the worldwide advancement of our Order.

THE RED SEA INCIDENT

by James Krohn, Red Sea Lodge #919, Saudi Arabiab
American Canadian Grand Lodge, Germany - October 1987

PREFACE

In January 1987 the undersigned received an unsolicited manuscript from Brother James C. Krohn, a member of Red Sea Lodge #919 under this jurisdiction. The following story constitutes Jim's personal recollection of the shocking and infamous raid on that Lodge. As Jim put it in the letter he sent along with his manuscript, "accuracy and portrayal is as best as the frail human memory will allow. The events, names and places are true."

This month marks the tenth anniversary of the shocking raid on Red Sea Lodge, and it is appropriate that the story of that shameful incident be made available to our membership at this time. We are indebted to Brother Jim Krohn for his personal account, and hope it may serve as a reminder to all Brethren that freedom of assembly and association is something one should never take for granted.

In some ways, it should also serve as a reminder to every concerned Mason of the fact that wide-spread ignorance of the aims and purposes of Freemasonry is still very much evident even in our free societies. To preserve those human values so eminently espoused by this ancient and honorable Fraternity, education not only of our membership, but the general public as well, will be indispensable. We owe it to ourselves, and to future generations of Freemasons.

JESS MINTON-PGM, GRAND SECRETARY
AMERICAN CANADIAN GRAND LODGE, AF&AM
FRANKFURT/MAIN, OCTOBER 1987

ONE BATON - A MEMORY

PROLOGUE

In January, 1977, aboard a Grumman Gulfstream II, was an elderly Saudi Arabian, "old" Prince Mohammed. Too old to be militant, yet a staunch fundamentalist, he was still a viable and potent force within Saudi Arabian society and the Arab world. A senior advisor to the King, he held with the old ways of retaining his power as long as possible, and defending his classic ways in the religion of Islam. Staring idly about the interior of the sleek, elegant business jet, although he knew his trip would be

measured in terms of hours rather than days or weeks, he was still unable to fully comprehend the impact of this type of travel through the high, blue skies.

His idle thoughts were interrupted by a polite greeting from the onboard Arab aircraft mechanic, “Essalaam alaikum.” Snapping back to reality, the old man’s response was automatic, emerging from an age of conditioned response, “Wah alaikum essalaam.”

An exchange of pleasantries and small talk then passed between the respected elder and the younger man who, in his way, was attempting to establish early influence for his adult role in Arab life. Topic succeeded topic until the conversation led to the aims and plans of the old prince.

His likes and dislikes long ingrained, and speaking with his accustomed air of authority, the old man announced to the young mechanic that within the Western community there were three groups he intended to do something about: the several Christian sects openly practicing their religion within his Islamic domain; the bootleggers engaged in the distilling of drinking alcohol, which they called “sediki”; and the Freemasons.

October 4th, 1977: It was another sweltering hot afternoon when, after work, the two-tone Chevy came to a stop under the dusty carport. The driver, an engineer for Saudi Arabian Airlines, gingerly grasped the hot ignition key to turn off the engine. Other thoughts were pushed aside as he concentrated on that day of the week. “It’s Lodge night tonight,” he thought, and again it was time to clean up and prepare for the monthly stated communication. Looking forward to the meeting, little did he realize the drastic impact that plans made earlier in the year would have on his life within a few hours.

After showering and finishing his own dinner, the American Brother settled back to watch his three sons mix play with their meal. Reflecting pleasantly on the fact that later this evening he was to be installed as the new Senior Steward of Red Sea Lodge #919 of Jiddah, Saudi Arabia, he smiled as his wife announced there were fresh sweet rolls to go with the freshly brewed coffee for the meeting. She playfully inquired if going “up the line” would mean bringing more than coffee and rolls to the Masonic meetings.

As the sun set, and the dark of night descended, the coffee and rolls were carefully eased into the sedan. Having had a chance to cool, the car was now painless to get into, and after moving the Chevy out of

the dusty driveway, he began the slow drive north to the Medina Road. Richly steeped in history and tradition, it was one of the main roads traveled by Moslem pilgrims during their Haj. At the junction with Medina Road, he turned left, heading west, when he suddenly recalled there would be 3rd degree work that evening. Spotting a bush at the side of the road, he eased the vehicle over to the side, stepped out to cut off a sprig, and sliding back into the car to resume his drive, tossed the leafy branch on the seat next to him.

Two blocks west of a truck-garage building, he slowed down to be certain he didn't miss the trail leading off into the darkness. He smiled as he passed the second little sign showing a cane and two balls, remembering his impression of George Freygang, the Master, as being slightly exuberant in his Masonic fervor.

(Earlier that year the Brothers of Red Sea Lodge had considerable reason to be concerned when the orthodox Arab League in Cairo openly branded several groups as being Zionist, pro-Israeli, and imperialist. Notable among those groups cited were Rotary International and Freemasonry.)

Now off the pavement, the '77 Chevy was eased over the sandy trail, dipping and rising with each irregularity in the rough road surface and causing the headlight beams to bounce eerily up and down. As he approached the building, he counted seven cars parked outside. They were obviously driven by Westerners, because the cars were lined up neatly, in a row.

Easing his car carefully to a stop to avoid any coffee spills, he failed to notice several vehicles parked a short distance away in the sand, opposite the building he was about to enter.

The recently constructed Lodge had been consecrated in a public ceremony. Open to the public on that occasion, many in the Western Masonic community attended, including one woman, the new Senior Steward's wife. Red Sea Lodge occupied a large room on the upper story of a spacious villa owned by Heinz Blaufelder, one of the Lodge's Entered Apprentices. The villa also contained the owner's family quarters as well as a large art gallery for his additional income.

The first trip up the stairs by the Steward was through a corridor lined with exquisite oil paintings, leading to the outer room of the Lodge. There, with the heavy, hot coffee maker causing him to stoop a bit, the

Steward was greeted with laughter and playful jeers by the assembled Master Masons already holding hot cups of coffee, who questioned the timeliness and intent of late arrivals. Playfully retaliating with joshing and kidding, the Steward returned to his car for the freshly baked sweet rolls. The men talked and shouted as more members arrived, and Masons shook hands and congratulated the new officers as the election results were passed about.

Soon, a sharp rap was heard, followed by the call, “Brethren, be clothed!” Setting aside their cups and fumbling with apron strings, the proud Masons entered their shiny new Lodge. The opening of the Lodge proceeded without delay with the Master leading the gathered Masons. At the outer door, the Tiler, out of sight, held his post. Then, suddenly, without warning, sounds were heard resembling some type of scuffle. Armed Arabs, carrying revolvers, had thrown aside the Tiler, Kenny Schmidt. Seated to the right of the new Senior Steward, Al Shipley, the Worshipful Master-elect, leaning forward as the Arabs came bursting through the door, exclaimed “Uh-oh.” In front of the menacing intruders, the Master, George Freygang, silently stepped from the East and closed the open volume on the Altar.

In a heavy accent, and waving his handgun, one Arab shouted “Stand up!,” “Hands up!.” With the barrel of his weapon pointing at them, the startled, surprised Americans rose silently to their feet, raising their hands and arms with uncertainty into the air. The apron-clad Masons were then subjected to a body-search by excited, agitated Saudi Security personnel. Too numbed to move, the Masons stood still as white-robed figures searched about the room. Officers were demanded to surrender their sashes and emblems. These were cast into a heap near the Altar by the Arabs. Moslem eyes casting about the room apparently could not detect what they were looking for, as an air of subtle frustration seemed to permeate the room. The Master-elect leaned over to whisper to the Senior Steward, “They can’t find any women, weapons or booze…,” explaining what he presumed was apparently frustrating the raiders in this tense situation. And then, everyone’s wallet and other pocket items were seized by the Arabs.

Apparently satisfied that none of the assembled Westerners were armed or a threat, the Arabs eventually allowed everyone to sit, while they continued to mill about, weapons at the ready.

Then, one of the Saudis, bearing an armful of paper, re-entered the room. Handing a stapled sheaf of papers to each Mason present, he shouted “Answer questions!.” He repeated his command as he passed out long forms; cheap quality 8x14 paper, containing poorly written and barely readable questions asking for specific details on Masonry and its organizational structure, its communications, and its headquarters. The landlord and one of his laborers had been roughly forced to join the group, and a frantic lady, apparently shopping for art, approached hysteria in claiming to the secret police that she was not a part of the assembled group, and she was eventually allowed to leave. After a couple of hours the initial shock and tension was somewhat relieved, and the questionnaires were collected by the Saudis.

Pressing on to the next stage of the armed intrusion, secret police set about the room, opening drawers and cabinets, and dumping the contents about the Altar. Flags of the United States, Canada, West Germany and Saudi Arabia were unceremoniously thrown on the floor, and upon seeing this, the Senior Steward stepped across the room to address a young Arab. “Hey fella! You just threw the Saudi flag on the floor!” Startled, the young Arab replied in perfect American English, “Oh, my gosh!,” and hastily restored the banners to an upright position.

Relaxed but ever alert, the Arabs then permitted the Masons to step out into the outer room for smoking and coffee. Standing at the door, expressionless and watching everyone carefully, was a silent security man.

After approximately three hours had passed, everyone wondered what would be done next. The leader of the secret police’s raiding party decided there was no threat for now and that all the rank-and-file members could leave. Not to leave, but to be held in custody were: George Freygang, the Master; Jesse France, the Treasurer; Joe Bays, the Secretary; Heinz Blaufelder, EA; and the Arab groundskeeper employed by Blaufelder. They were all placed under arrest and held in a locked room at a building occupied by the Saudi Arabian Secret Police. Approximately 11' x 11', the room was clean, furnished with new beds and bedding and cooled by new air conditioners. The room was to be their home for the next thirty days. (Within twenty-four hours of the raid, all the wire services and networks had carried the news of this infamous act.)

Individually and as a group, the four Masons were subjected over and over again to a never-ending interrogation concerning their Masonic

activities. An officer with the rank of major was in charge and conducted the lengthy, detailed investigation. And all of the materials seized during the raid on the Masonic Lodge were gathered and pored over in fine detail.

Later on, George Freygang related that the documentation in possession of the secret police before the infamous raid convinced him that the Saudi Security had .".copies of everything" (George's own words) that had been generated by many of the Masons, including a number of phone conversations.

During this tense period of extreme uncertainty for all the Masons in the area, few things were seen or heard. But approximately two weeks later, the wallets and the personal effects taken during the raid were quietly returned to their owners. The Saudis weren't certain of Al Shipley's whereabouts at the time, and gave his wallet to the Senior Steward for delivery to him.

Apparently trying to cover themselves, [..name deleted-Ed.] Aircraft Services Company inadvertently entered into the foray by prematurely firing Freygang, France and Bays. Their worried wives questioned this move, and an important Saudi prince, hearing of this action later was clearly fuming in anger. But unfortunately his anger was too late to change things; the homes of George Freygang, Jesse France and Joe Bays had been searched and anything Masonic was confiscated, and this costly and short-sighted move had by that time resulted in much of the employees' household effects having been sold without the approval or permission of the owners. Company management worked long and hard to try to squeeze out from under that serious move, but the damage had been done. At the end of a long, long thirty days of internment, four pale Masons then emerged silently into the sunlight, and nervous and worried Brethren about the community breathed a small sigh of relief - but not one Mason felt this would be the last of this ordeal, and each silently braced himself for more to come. There was no relaxation or confidence.

George Freygang spoke with the Senior Steward, and related to him how his almost-lavish home had been completely stripped of everything Masonic. But despite his ordeal, he spoke in almost amusing terms as he described his long internment, stating that the treatment he and the others received had been firm, but civil. While Brothers France and Bays had borne up well under the pressure and strain of interrogation, Blaufelder reportedly evidenced signs of anxiety attacks, crying repeatedly. His

companions wondered if he would be cracking under the strain. The Arab groundskeeper had been released within a short time, they having satisfied themselves that he was not part of the organization. Freygang also related that the questioning had been minute, and involved every conceivable detail that appeared suspect to the Saudis.

As one example, some of the words in the ritual were represented by little asterisks. The major had questioned this. What was the meaning of the six-pointed star? Was it perhaps Jewish or Israeli? Was that something connected to Zionism? (This writer wonders what the reaction would have been had some typesetter back in New York elected to use a five-pointed asterisk; would the questioning have been more animated?)

At the termination of the month-long interrogation, the major, satisfied there was no threat to his religion or his nation, surprised George Freygang by asking him, of all things, how one could become a Mason!

Already aware that George Freygang was also a member of the Shrine, the Saudi Secret Police surprised the membership by asking if they could again provide security for the next Shrine-sponsored 4th of July celebration! Oh, the irony and paradox of the Middle East! To the misinformed Arabs, Shriners meant good and generous; but the Freemasons were suspect! If they only knew!

Some time later, Blaufelder and the Senior Steward spoke more than once about the shock and the sickening effect of the entire affair. The expatriate German, while trying hard to retain composure, would visibly tremble as the topic was explored. One day, he quietly and nervously asked if the Senior Steward would come to his villa to pick up the forgotten coffee maker. The Coffee maker! Of course!

To drive out to the villa was a trip filled with some concern; fear of the unknown. The villa interior was still filled with flowers. The paintings for sale still lined the corridor. But the once Masonic Lodge was now used as an art workroom, filled with large tables and silk-screen equipment. Now, staring sadly at the spot where the Altar had been, anger and hurt swelling-up within him, the Steward wondered what had happened to it. “Dammit!,” he thought, “They got every bit of it, including the three Great Lights!”

“I have something you should keep…,” Blaufelder almost whispered through his thick German accent. Retrieving a slender metal rod from under a stack of prints, he handed it to the Steward who, surprised,

exclaimed “The baton!” Examining it and rolling it gently in his hand he stood as if transfixed, silently visualizing Brother Joe Bays sporting that baton under his arm with an air of dignified authority as he escorted people about the open Lodge room. Wrapped in memory, he thought he could hear the words and the gavel raps of the Worshipful Master and the Wardens, as faint echoes - as ghosts that refuse to die.

Turning to leave, the Steward saw a tall, frail lady standing silently in the doorway, staring at him with a cold, unwavering look. Neither spoke. Stepping out into the bright sunshine, he grinned happily and said, “No, they didn’t get everything. I’ve got one baton; a memory.”

EPILOGUE

“Sediki” is Arabic, roughly translated meaning `friendly’ or `friend’. One Elmo Everett of Razorback, Arkansas is reputed to have originated the use of the word as a reference to ethyl alcohol.

Al Shipley, now retired and living in Burbank, California, was employed by a large construction company during his stay in Saudi.

George Freygang was employed by a well-known aircraft company. Deported from Saudi Arabia soon after the incident, he lived for a time in Greece and Spain before returning to the States, where he now lives in Port Charlotte, Florida.

Jesse France demitted to a California Lodge in late 1986, and is presumed to be still residing in California.

Joe Bays’ present whereabouts is unknown, although he did contact the Grand Lodge at one time after leaving Saudi Arabia.

Bro. Blaufelder’s present whereabouts is unknown, he having made no attempt to contact the Grand Lodge or progress further since 1977.

Jim Krohn, the author and the Senior Steward in this story, has been residing in Longmont, Colorado, where he has been putting his talents to work in various Masonic organizations. We hope he concurs with the editing and slight rewrite done in preparing his personal story of the raid on Red Sea Lodge for publication by the ACGL.

Attempts to contact many of the members of the Lodge have been futile, as all of the records were confiscated and duplicate address files had not been provided to the Grand Lodge office. Many personally

contacted the Grand Lodge to ensure their continued good standing, and each receives monthly mail from the Grand Lodge.

One last word: The current whereabouts of the baton still remains a mystery. Jim Krohn reportedly passed it “personally to the Grand Master” sometime in 1979, but to date, diligent inquiry has failed to turn up the only tangible piece of Masonic equipment known to have survived the infamous raid on Red Sea Lodge #919.

THE SECRETS OF FREEMASONRY

by John H. Yingling, MPS
[source unknown - date unknown]

Freemasonry is not a Secret Society in the usual sense of the word. No attempt is made to hide or deny the existence of the Order. Its members do not deny their affiliation with it. The time and place of its meetings are advertised and men publicly wear on their person and property the emblems of the Order. There are many books and periodicals written by and primarily for other Freemasons that describes what is known about the history, philosophy and aims of Freemasonry and these circulate freely among the general public.

It is more accurate to describe Freemasonry as a private Fraternity that does not disclose their ceremonies nor broadcast their deliberations. They do not tell how they identify Brother Masons and swear not to reveal the secrets of the hidden mysteries of Freemasonry. It is this insistence on privacy and the sharing of secrets that arouses the suspicion and antagonism of others. The formal prayers, ethical teachings, and use of the same universal symbols used by religious denominations causes sectarians to view Freemasonry as an heretical religion competing with them for the energies and resources of men.

Just as there is a difference between the road to Rome, and Rome itself, so there is a difference between the means of keeping a secret and the secret to be kept. Passwords, tokens, and signs, are means of keeping a secret. They have little intrinsic philosophical value in themselves. Disgruntled former Freemasons have in the past and still are collaborating with promoters who display in published form, television broadcasts and video tapes what is purported to be all such means of keeping a secret. If their disclosures are true, (Freemasons usually neither confirm or deny it) new means of keeping a secret needs to be devised and communicated to Brother Masons to prevent them from disclosing the secrets of the hidden mysteries to outsiders. This collaboration also unveils what is said to be the ritual drama, charges, lectures and catechisms. This distresses many Freemasons who fear the secrets of Freemasonry may now be lost. Others feel that since the lessons to be learned are taught by contemplating symbols and allegories non-Masonic viewers who pursue the subject may become enlightened without paying dues, but then general enlightenment is one of the aims of Freemasonry.

But what are these hidden mysteries to be kept secret? No where in the ritual does it specify in outline or detail what those mysteries are. It is assumed that the elusive great mysteries whose illumination has preoccupied men from the beginning of time are self evident. They are: Who is man, what is his origin and destiny? What is his relationship to God, other men, other forms of life, and the inanimate micro and macrocosm? What are the physical and spiritual laws of God and what is good and what is evil? Freemasonry sheds light on these hidden mysteries in much the same manner as was done by the Mediterranean mysteries at the turn of our era. It asks far more questions than it gives answers. More light can be gained from what is implied than from what is expressed. It believes that men who insist on freedom of inquiry and choice have both the God given right and capacity to scientific reasoning to apply their own spiritual insights and experience and understand those mysteries. Freemasonry is merely a vehicle men can use to transport them on their own search for enlightenment. Masons often describe themselves as “traveling east’ toward light.

In seeking answers to these mysteries, great sages and philosophers have probed the outer perimeters of the human intellect. Theologians and artists have sought means of experiencing and communicating the love and spiritual truths of God. Mathematicians and physicist have tried to discover and understand the laws that govern inanimate matter. Rulers have tried to enact laws to enforce the will of God.

Early man found solace and guidance in their myths, legends, astrology and alchemy. New means of transportation and communication have brought those creative and speculative concepts that sprang from the hearts and minds of men everywhere into a great world market place of ideas. New theologians seek more kind and loving ways of experiencing God and expressing truths. Artists are finding more meaningful ways of portraying what was nebulous and inarticulate. Scientists have probed and unveiled the structure of atoms and genes and are coming to understand the great forces governing distant stars. Statesmen are conceiving more equitable ways of governing men that leave them more free and less violent. What then is Freemasonry that distinguishes it from religion, art, science and politics and justifies its separate existence? It is their great unifying capacity to bring dichotomies into balance, to distinguish between myth and history and see the unity that lies behind the tribal

masks of God. To encourage men to worship God in his chosen way or tradition, but to respect other men's concepts and not separate themselves over doctrinal differences.

To encourage scientific inquiry into the essence of matter and to restrain the use of that information to the service of Brotherly Love and compassion. It encourages politicians to understand the necessity of balancing the opposing inclinations of men when enacting laws to enforce the principles of justice and mercy. It encourages artists in the passionate portrayals of their spiritual insights and support for art forms where men can unite and share in the feelings that are uniquely human. It promotes the education of children in the arts, sciences, and cultural values.

How does it do all this? By gathering the knowledge, insights, and wisdom acquired by men of great heart and mind from every age and culture and express it by symbols and allegories in their ritual dramas and lectures. Its structure creates an atmosphere of trust, respect, and appreciation for others and a genuine concern for the welfare of all men. It inculcates those basic virtues that make pursuit of these aims possible. But what is the necessity for men who have been enlightened by contemplating the symbols and allegories to keep it secret and only unveil it to approved candidates? It is because even in this advanced age, there are political and religious despots who deal in ignorance, superstition, and bigotry. Men who equate disagreement with treason or heresy to be punished even by death. Prudence dictates knowing the difference between "spreading bread upon the water" and "casting pearls before the swine." Because of its benign appearance, Freemasonry can subdue the passions of men and be a mighty force for good. Because despots perceive its power, they quickly ban and persecute it. Freedom from despotism cries out of every human heart so something like Freemasonry will always be there to see and expose those indignities and point to love and truth. Pray God we do not squander or let decay the patrimony of our fathers but bequeath it undiminished to our sons so this venerable Order may endure. There is some hope yet, we can find ways of maintainlng our structure while disdaining image in favor of reputation built on substance and virtue. If we can, we may again be a magnet rather than a fish net.

DEFINITIONS

SYMBOL A material object used to represent something immaterial or spiritual.

ALLEGORY A literary, pictorial, or dramatic representation, the apparent or superficial sense of which both parallels and illustrates a deeper sense.

MYSTERY Anything enigmatic, inscrutable, or inexplicable the truth of which may be experience mystically through symbols or allegorles.

THE SYMBOLS OF THE ENTERED APPRENTICE DEGREE

Presented by Gus J. Elbert, Arabian Lodge #882, ACGL
District #9 Workshop - October 1992

[The following has been adapted from "one of a series of Papers or Addresses … for the use of Lodges when no ceremonial work is before the meeting." It is an excellent companion-piece to the first lecture in the second half of the first degree.

- Editor]

The Hoodwink represents that darkness in which an uninitiated man stands in relation to the Masonic life. It is for this reason that it is removed at the moment of enlightenment. Its removal suggests that we do not create the great things of existence, such as goodness, truth and beauty, but that we discover them. They are always there. It is our blindness that conceals them from us.

The Cable-tow is a symbol of all the external restraints by which a man is controlled by others, or by forces outside himself. If a man does not keep the law of his own free will he must be compelled to keep it. The removal of the Cable-tow means that when a man masters himself he will instinctively and willfully keep the law by virtue of his own character - not under compulsion.

The Lodge is a symbol of the world, more properly of the world of Masonry. Initiation signifies rebirth, the entrance into that world. This symbol means that in its scope and extent Freemasonry is as wide as human nature and as broad as mankind, and that as a spirit and ideal it permeates the whole life of every true Mason, within the Lodge as well as without.

The Ceremony of Entrance, by which is meant all that happens at the Inner Door, signifies rebirth or initiation and symbolizes the entrance of a candidate into the world of Freemasonry, there to live a new kind of life.

The Sharp Instrument means, among other things, that there is but one real penalty for violation of the Obligations - the destructive consequences to a man's character that result from his being faithless to his vow, untrue to his word, disloyal to his obedience.

The Ceremony of Circumambulation, is the name given to the candidate's circular journey around the Lodge room: an allegorical act rich with many meanings. One of the principal of these is that the Masonic

life is a progressive journey, from station to station - or from one attainment to the next, and that a Mason will always be in search of more light.

An equally significant ceremony is that of Approaching the East. The East is the source of light, that station in the heavens in which the sun appears to dispel the darkness. Masons are sons of light, and therefore face the East.

The Altar is the most important article of furniture in a Lodge room, and at the same time a symbol of that place which the worship of God holds in Masonry - a place at the center, around which all else revolves.

The Obligations have in them many literal meanings and as such are the foundations of our disciplinary law, but over and above this they signify the nature and place of obligation in human life. An obligation is a tie, contract, a pledge, a promise, a vow, a duty that is owed. In addition to the obligations we voluntarily assume, there are many to which we are bound by human nature - obligations to God, to our families, to employers or employees, to friends and neighbors. A righteous man is one who can be depended upon to fulfill his obligations to the best of his ability.

The Great Lights are the Volume of the Sacred Law, the Square and the Compasses. As a Great Light, the Volume of the Sacred Law represents the will of God as each man understands it. The Square is the physical life of man under its human conditions. The Compasses signify the moral and spiritual life. If a man acts in obedience to the will of God, according to the dictates of his conscience, he will be living in the illumination of the Great Light and cannot go astray.

The Lesser Lights are the Sun, the Moon and the Master of the Lodge. The Sun is a symbol of the masculine, the active, the aggressive. The Moon of the feminine, the receptive, the gentle, the non-resisting. When all these human qualities are in balance, we are able to circumscribe our desires and keep our passions in due bounds with all mankind.

The Ceremony of Salutation, in which the candidate salutes each station, is a symbol of a Mason's respect for and obedience to all just and lawfully constituted authorities. The Old Charges state this in a single sentence "A Mason is a peaceable subject to the Civil Powers, wherever he resides or works."

The same significance is found in the Office of Worshipful Master, which is the executive office of the Lodge as well as a symbol. The title,

"Worshipful," means that as the governor the Master is worthy of reverence, respect and obedience. The Office of Master symbolizes just and lawfully constituted authority.

The Apron is at once the emblem of purity and the badge of a Mason. Purity represents not only rectitude of conduct, but blamelessness, a loyal obedience to the laws of the Craft, and sincere goodwill to the Brethren. As the badge of a Mason the apron identifies Masons not as drones and idlers but as workers and builders.

In the Ceremony of Destitution the candidate discovers that he has no metallic substance on his person. This symbolism refers to ancient times when it was believed that the planets controlled human passions and determined man's fate. It was believed that each planet was controlled by a particular metal. Candidates were required to divest themselves of all metals lest they bring disturbing planetary influences into the Lodge room. Although the astrological symbolism has been discarded, the desire to keep out disturbing influences remains. No candidate (or Brother, for that matter) is to bring his passions or prejudices into the Lodge room lest that harmony, which is one of the chief strengths of Masonry, be destroyed.

The North-east Corner is traditionally the place where the cornerstone of a building is laid; the Entered Apprentice is placed there because he symbolizes the cornerstone of the Masonic edifice of the future. Entered Apprentices are both the symbol and substance Masonry's future.

The Working Tools represent those moral and spiritual virtues, habits and forces by means of which a man is enabled to reshape the crude and often stubborn materials of his own nature in order to adjust himself to the needs and requirements of human society. If a man has lived planlessly, carelessly without aim or ideal, he must, if he is to become a Mason, learn to systematize his activities by adopting a rule of life such as exemplified by the Twenty-four Inch Gauge. If he has traits of temper, habits of speech, or defects of character that disturb or injure others, and interfere with his taking his proper place in the Brotherhood, as knots and excrescences on a stone interfere with putting it into its allotted place in the building, he must divest himself of his shortcomings, vices and superfluities. This is represented by the Common Gavel.

The Entered Apprentice is himself a symbol, one of the noblest in the whole emblematic system of the Craft. He represents Youth, typified by the rising sun. But beyond that he represents trained youth, youth

willing to submit itself to discipline and to seek knowledge in order to learn the great Art of Life, which itself is represented, embodied in, and interpreted by all the Mysteries of Masonry.

Source: Grand Lodge of Scotland Year Book, 1965

Author: Brother T. G. Winning

EPILOGUE

Soon after I had submitted this paper, I read the following in Brother Christopher Haffner's book: Workman Unashamed - the Testimony of a Christian Freemason. It is a suitable epilogue to this and many other similar things I have read and I think it makes an important point.

TAKING SYMBOLISM TOO FAR

Masons have perhaps tended to take too far the view that sublime truth can be expressed through earthly symbols. An individual Mason may gain benefit during and after Lodge meetings by extending his own concepts through the symbolism exhibited before him, but senior Masonic scholars have given warnings from time to time that this personal edification should not be expressed in rambling lectures and papers for the ostensible benefit of others. As early as 1895, W. H. Rylands said to the Quatuor Coronati Lodge:

When once fairly launched on the subject it often becomes an avalanche, or torrent, which may carry one away into the open sea, or more than empty space. On very few questions has more rubbish been written than that of symbols and symbolism: it is a happy hunting ground for those, who guided by no sort of system or rule, ruled only by their own sweet will, love to allow their fancies and imaginations to run wild. Interpretations are given which have no other foundation than the disordered brain of the writer, and when proof, or anything approaching a definite statement is required, symbols are confused with metaphors, and we are involved in a further maze of follies and wilder fancies.

The book from which this quotation is taken emphasizes the need to search for the original meaning of symbols when they were incorporated into Masonic ceremonial as the only valid basis for rational discussion of the subject.

However, this tendency to invent personal meanings from symbols is by no means a peculiar fault of practicing Freemasons. Their enemies do it too. They develop Masonic symbols beyond their stated and original

meanings, and not liking what they have themselves developed, condemn the source. I have previously referred to Lawrence's suggestion that the fact that a Mason's apron is of lambskin means that it symbolizes Christ, the Lamb of God. He introduces the claim made by the investor that it is 'the badge of innocence' as a direct affront to the claim of Christ to alone make a person innocent before God. But in fact the lambskin is the direct descendant of the working mason's apron, and the reason for the claim of innocence is given in a later Masonic ceremony. I would summarize it as meaning innocent of betrayal of the Masonic obligation.

Lawrence does the same thing with the keystone of the Royal Arch. In the ceremony, this has to be 'removed' to enter a vault. Since the keystone in Lawrence's view is Christ, its removal symbolizes the removal of our Lord from Masonry. Again, the removal of the stone represents a practical means of gaining access to an underground vault. It has nothing whatever to do with the Lord.

In both these cases, Lawrence is not condemning Masonry, but his own imaginative symbolic extension of it. I can see beneficial interpretations even within his own intentionally perverse ones. It is easy to construct adverse symbolic meanings. For example, I could make out a good case against the Church of Scotland for abandoning Christ for the Mosaic law, because it has adopted as its symbol the burning bush instead of the cross. Equally, the publishers of the New English Bible could be accused of naturalism because the symbol on the cover surrounds the cross with creeping plant tendrils. Symbolism can easily be misapplied.

THE SYMBOLISM OF OUR LODGE OFFICERS

by Norman Senn, PM, Mosaic Lodge #176
Fiat Lux Lodge of Research - 1980

It is often said that symbolism is carried too far and this is difficult to deny when I think of Freud and other psychiatrists and psychologists who seem able to find strange and often erotic meanings in all they see. The meanings given to every image based on repetition makes the lay-person feel at a serious disadvantage when they wish to contradict anything that is given a meaning by such "Specialists." The symbolic object, which is dredged up by the mind, seems to have no great pattern of consistency in the case of psychiatric symbol definition.

We are more fortunate in Freemasonry because we possess a body of ritualistic work which defines many of our symbols in at least one way. This allows us to look at our symbols in two distinct ways, the first being in the way our teachings say and secondly at the common meaning given to the same symbol by the profane. The similarity is usually very close but the range of meanings in the outside world is frequently much broader. When a new Mason asks the question about symbols, "what is that?," or "what does that mean?," do we tend to back off? Do we have the feeling that these are 'old' symbols, that really have no meaning in our modern world? If this is the case, then we are in very serious trouble within our Lodges because the Charge at our installations very clearly states that "…it inculcates principles of the purest morality, though veiled in allegory and illustrated by symbols." We are also told in the same Charge that to penetrate through the veil of the allegories and symbols is to understand the mysteries. While there is a far deeper meaning in the overall pattern of the Craft, it is of great value to find some meanings of the individual symbols and to attempt to recall that meaning on each occasion that we see them. This creates the 'repetition' form of learning that begins to modify our life style to become that "better man" we all strive for.

One of the problems with the human mind is that it tends to ignore items which it registers frequently. We are the last ones to see our children grow, and need a visitor to bring this to our attention. So it is, with the jewels worn by the officers of our Lodges. How many of you have looked at your officers jewels - really looked. Firstly they are quite detailed, secondly they frequently have things on them that you were totally unaware of.

There are different companies producing jewels and each may embellish the jewels differently, but you can be sure that there is meaning behind practically every identifiable whirl and loop.

In addition to the symbols on the jewel, each of these is suspended from a collar which may also have symbols upon it. Then the Officers also have an apron, often the same as yours, and this has detail on it that we tend to observe when it is first presented to us, but then we never consider it again.

What I hope to do in a short period of time, is to look at some of the jewel, collar, and apron symbols and consider some of the meanings that are taught us and then also some of meanings which are known to be fairly common in the everyday world. There will be areas where we skip over areas lightly, there will be a few diversions, but I hope that you will consider your Lodge jewels a little differently in the future.

A final point before starting is that all Masonic symbols are positive, none are aimed at anything that is not for the good of the Mason as an individual, and through him, for the world at large. We degrade no symbol and none can ever be considered to be contrary to the high principles we extol. Remember that there is no right or wrong to symbolism - it is what you accept as meaningful to you as a Craftsman. The following are my findings and interpretations and it is quite likely that you will have different interpretations, but I wish to share my findings with you.

The Master carries with him, a great symbol. If you are of a York Mason you will learn that it is immovable, whereas if you use the Canadian Work, that it is moveable. The square is the symbol of regulated life and actions. It is the Masonic rule for correcting and harmonizing conduct on principles or morality and virtue, and as a symbol, it is dedicated to the Master. We also identify ourselves with this symbol, because we are taught that squares, levels and perpendiculars are the proper signs to know a Mason. We are surrounded by squares in our Lodge for every Mason wears at least one although the Immediate Past Master and the Past Masters wear it most obviously. It stands, as one of the Great Lights, in the center of all our activities and its legs constantly embrace the Worshipful Master. It is repeated in our F.C. salute, our feet positions, our way of moving around the Lodge and our legs when at the Altar in our initiation.

History tells us that the square, which is an upright with a right top arm, is the Greek letter gamma. Each one of us knows the meanings

associated with the letter G. In the construction trade, the square is used for “truing” stones and “proving” them correct. We can see how easily, the association with truth and virtue could arise. There was the historical belief that the shape of the ancient world was an oblong square and this is represented in our “squared Lodge.”

There have been references to the square’s meaning as a symbol long before the start of Masonry, as we know it. The Egyptians believed that truth and justice were ‘on the square’, Confucius in about 500 BC referred to the squareness of actions. Mencius, the Chinese philosopher of about 372 BC refers to square actions. Simonides of Ceos, the Greek lyrical poet of about 600 BC and Aristotle in about 350 BC refer to ‘square actions’ and associate this with honest dealings, high morality and virtue.

The symbol is not original, it is certainly far from new, but it seems to have a remarkable consistency of meaning.

If we move on to the Immediate Past Master’s jewel for a moment we observe that it is identical to the Master’s in shape except that pendant from it is the 47th problem of Euclid. It is important to remember that Euclid only proved the Pythagorean theorem of about 300 years earlier. When you consider what the theorem shows it is a multitude of further squares. Squares on sides, mathematically ‘squared’ numbers and a central closed square, about which all the ‘proof’ stands. As an emphasis of the square symbol we could see nothing which could do it better. We should know that the properties of this triangular arrangement were first thought to be magical in the relationship they demonstrated. In addition, Pythagoras, being Greek, may have had the Greek letter/symbol G in his mind when he is reputed to have exclaimed ‘Eureka’ and it is for us to decide if the utility or the symbolism had generated his joy. We learn in our work that we are to be inspired to love the arts and sciences by this design and proof. We should always marvel that such a simple figure could have had such impact on our world.

You may think that we should move on to the next set of jewels at this point but hold … there is more, much more that we can find at this time on the jewels that we have considered - look at the design on them. Now do not think that we will find new figures on all the other jewels but the jewels of the three principal officers are the most embellished and we will stay for a little longer here.

In the angle of the square is the sun, radiant with its beams and with a rather clear face on it. Was this doodling the work of a metal worker with time on his hands? Of course not, for the historical significance of the sun as a symbol is an integral part of all our Lodge work. We refer to the sun in many places and also copy it is many actions. At the opening and closing of the Lodge, all the officers relate their actions to the sun. We walk around our Lodge in the same direction as the sun appears to move across our earth. We travel towards the East, the place of light, after being informed that the Master rules his Lodge as the sun does the day. If you think and possibly are aware, that culture seemed to develop in the East, there was always the suggestion that the source of the sun had inspired this knowledge and culture.

Proof is readily available of the frequency of sun-worship as the first form of contemplation of a deity. Man has always looked upward for a "source" and the sun met the early criteria of "supporter" of the life of the world. It is fairly natural that this early god would be personified by the addition of a face so that the god could be given more of the human attributes. Even with our own concept of God, we find the degree of personification relates to the stage of understanding of the race or individual. Do we then have a reminder of that ancient worship on our jewel which is 'a reaching back' to give evidence, albeit erroneous, of the great historical past of the Craft? Perhaps it is also a repetition of the many death and rebirth mysteries and legends of the past … and the present.

Perhaps for us we should remember more the sun as being the symbol of brightness, the opposer of evil. We know that we say in Lodge that the rays spread their benign influence and we also must have a constant search for light. In fact the degrees seek 'light', 'more light' and 'further light', and this is given by our three lesser lights, one of which represents the sun as well as the Master. We are told also that the sun is the glory of the Lord, and it governs the day. There is another link in our Lodge with the sun and that is a symbol designated as meaning something else, but the astrological sign for the sun is a point within a circle.

While the sun is one clear symbol, we also find the moon with a face on the jewel. Explain where it is. This symbol appears elsewhere in our Lodge as one of the Lesser lights and is represented by the Senior Warden. The moon and sun have many similar characteristics in symbolism, but regularity and stability have the approval of our teachings. These principles are desirable in life both in and our of Lodge, as our

Warden states in opening and closing. It is natural that in the absence of the Master (the sun), the moon should rule in his place.

The symbol in the profane world has always indicated measurable states, regularity and is strongly associated with the death-rebirth mysteries that are continued as the principal theme and lesson in Masonry.

Yet another symbol is found on the jewel in the form of a cluster of seven stars. These are specifically referred to in the Canadian teachings and are an important symbol in that they represent the ethereal mansion, veiled from human eyes but the York Mason learns only of the star-decked heavens. The significance of these stars which adorn the ceiling of many Lodge rooms is very complex, in that the stars and the number seven are almost constantly in symbolism. The stars themselves, in clusters tend to be associated with order and destiny and so to some degree reinforce the symbolism contained in that of the moon symbolism. When we come to the seven we are almost overwhelmed with the many facts associated with it. The number seven was said to be 'perfect' because it contained the numbers 3 and 4 and was itself indivisible and could not be created by multiplication. This gave it the name of the virgin number. There were seven years to an apprentice ship, there were seven planets known to man of the middle ages, and there are seven days in a week of which the 7th is the Sabbath. The days of the week are named after the seven gods of the Goths, a seventh son has special powers, the Jews swore by the number seven, there was a need for seven witnesses to agreements, and Solomon's temple was said to have been built in seven years. Jericho was encircled seven times by seven priests, and these were the seven liberal arts and sciences know as the trivium and quadrivium which were thought to contain the total sum of human knowledge. Seven represents symbolically the combination of the Trinity and four cardinal virtues, it is the number of the basic musical notes, of colors and of the spheres. Seven is related to perfection, to religious truth and also with knowledge. It is hard to find a more astounding mass of facts associated with a number until we observe that three and five are similar.

Within the Lodge we are reminded that it needs seven officers to open the Lodge and those seven steps of the staircase reminding us of the liberal arts and sciences. Jacob's ladder is usually shown with seven rungs of which 3 are considered most exemplary for Masons. While then these seven small stars on the jewel are insignificant they are repeated as a symbol at least three times within our Lodges and give us much to think about.

Finally we can move on to the jewel of the Senior Warden, the Level. We meet upon this sign, and we have all been raised from the dead level to the living perpendicular. The symbol, we are taught, shows the principle of equality and reminds us that we are all descended from one stock and possess one nature and it thus justifies our organization as a Fraternity of equals. At Pompeii it was discovered that a carving of a level with symbols of death demonstrated an early belief in death as the great leveler. This, is our great experience. We are also told that we are traveling on a level of time to an undiscovered country from which no traveler returns. This also associates death with levels and this is patterned after associations which exist outside the Craft.

We observe again on this jewel, the sun, moon and seven stars and as we move to the Junior Wardens Jewel will see them yet again.

The Junior Warden's Jewel is of course the plumb referred to in our lectures as the symbol of rectitude and uprightness. A fairly simple relationship to be sure. There is a link with this jewel and Jacob's ladder stretching between heaven and earth and stressing a morality which should be practiced. We are instructed in our steps to stand erect and charged to act upon this symbol as we leave Lodge. This association is identical within and without the Lodge. We now move to a few of the simpler symbols worn as jewels by our officers, and while some simply indicate their role they have a few meanings on which we may think.

The doves of the deacons have long had two symbolic meanings, that of a messenger and that of peace. The dove we see in Lodge has the sprig of olive in its beak and is clearly a representative of Noah who used it as a messenger of good tidings. The deacons jewel was, in an earlier period, a representation of the God Hermes or Mercury who was again the messenger of the ancient gods. In the Christian faith the dove is the symbol of the Holy Spirit. This jewel then is really a representation of the work to be performed but with overtones of the early church and the Bible.

The stewards wear and carry the cornucopia which is a representation of the horn of the goat which, in legend, suckled the infant Jupiter. The horn symbolizes strength and abundance and suggests the supply of food as it is usually displayed full of fruits. In our Lodges this is associated with those responsible for satisfying the "inner man" after regular meetings are concluded. As in the case of Amalthea the goat with the

“visiting Jupiter,” the supply is supposed to be particularly abundant in the presence of visitors.

The organist wears the lyre, a six stringed instrument associated with Terpsichore, the Goddess of music and is the symbol of musical accomplishment. It should constantly remind us of the contribution that music can make to not only our Lodge but our total lives.

The chaplain wears what is perhaps the most important symbol within our Lodge, for his jewel portrays the open volume of Sacred Law, without which no Lodge can operate. This symbol expresses our dedication to the God in whom we have a personal belief. It guides us in the erection of our spiritual building and points out our whole duty. It is the rule and guide to our faith and is kept in our hearts between our meetings. The Bible on the jewel is open upon a triangle which has additional symbolism for the Christian Mason in that it represents the trinity. For all Masons the triangle can remind us of the three moral virtues, the principle tenets of our profession, the knocks, the ruffians, the Great Lights, the lesser lights, the three degrees, the three Grand Masters, God and the Holy St.’s John and the steps, both our individual ones and those upon which the Master presides. There are so many references to the number three that it rivals the number seven for sheer volume. Suffice it to say that the symbolism of this particular jewel is particularly meaningful to Masons, and each should have his own particular interpretation without any suggestion that this should be imposed on others.

Again at this point you should observe the positive nature of the symbols and the major influence they should have upon our thoughts.

The registrar has a simple scroll about his neck which signifies the historical record of events. This is a reminder to each one of us that our actions make an impression on the great record of existence and we should strive to keep our book in correct balance.

The secretary wears the crossed quills which seem to be the international symbol of a secretary. The saltire pattern, the bows and the trailing ends have no recorded significance, but, we all know this jewel indicates an onerous task performed by many sound Brethren.

The treasurer has crossed keys rather than quills and these are, of course, to the money chest of the Lodge. This is simply a role indicator but these keys should remind us of “that excellent key - a Freemason’s

tongue which should speak well of a Brother present or absent. When this cannot be done, adopt the excellent virtue of the Craft - SILENCE.

The secretary-treasurer has a combination of a crossed key and quill but I will not go into which one is on top.

The jewel of the Director of Ceremonies is the crossed batons. These are symbols of the batons of command which were presented on the field of battle to an outstanding survivor. Possibly this is why this office is held by Past Masters.

The Inner Guard and the Tyler both have swords, differing only in that the tyler has one whereas the Inner Guard has two. These have always been symbols of a protector and in particular have been associated with the defense of a faith. The sword has the reputation of warding off evil because in the inverted position it forms a cross. In addition, within the Lodge, we know that the Tyler's sword guards the Constitution and is a constant reminder to guard our thoughts, words, and deeds, remembering the Masonic virtues of silence and circumspection.

Having looked at the jewels we should also observe the collars from which they are suspended, because these in some cases have symbols. The principal symbols are the blazing star the entwined snakes and knots. The blazing star pattern used, is usually that of the "pentalpha," or five pointed star with intermediate flames. This star is primarily the symbol of divine providence and can be found in our mosaic pavement. The five points should remind us also of other Masonic "fives." The five orders of architecture, the five points of fellowship, the five senses and the five who must be present in order for a Lodge to be held. The star is also said to represent the Morning Star which is yet another symbol of rebirth which is so significant to each of us.

I should point out that there is a six pointed star or hexalpha which is also known as the "Glory." This six pointed star is the Seal of Solomon and also the Star of David. This star is also represented on the carpet at times and there is distinct confusion in the texts over which star is THE star to use. The primary symbolic meaning of the six pointed star is the universe as an entity.

Also to be found on the collar is this complex looping which shows a serpent swallowing its tail, a common symbol of eternity and in many cases associated with wisdom. The double entwined never ending loops are similarly symbols of eternity but have the additional meanings ascribed

to them of vibrant energy and active life. These symbols are worthy of our contemplation in relation to the stability and teachings of the Craft.

We then hear the next symbol although modern methods sometimes deny us the sound which adorns the apron, the seven chained tassel. This is a fairly late addition and is thought to be more a decorative copying of the ends of the original longer and centrally tied ribbon or belt. The changing to tassels was slowly developed and perhaps we could turn our thoughts again to the symbolism of the number seven, already related for the Masters jewel. In addition to the tassels we have the buttons which contain our principal symbols again. Here the only addition is the compasses which I leave to your personal investigation for our teaching clearly suggests that they are for the Craft.

Before closing we should end with a symbol of utility which would make Freud turn in his grave, for the standard hook on an apron is a snake. While we will accept 'wisdom', it is possibly simply a decorated, very functional 'hook', with no great thought put into it. We certainly do not all have one at any rate.

These are then the jewels of the Lodge, the collar and aprons worn by our officers and perhaps they have shown a little more than you have normally noticed. If you would look at the Jewels in the next few Lodges you attend, you will find similarities and differences. These will take on a new meaning because you have looked, and possibly you may find more meaning in various aspects of your personal Masonry by contemplation of the new symbols you find or the old ones that you know. I sincerely hope so.

THE SYMBOLISM OF THE ANCHOR

by Rick E. Gustafson, MPS

The Philalethes - February 1994

It was late October 1991 and the phone rang.

"Daddy, it's for you, "shouted out my four year old daughter Erica as she handed me the receiver.

"Hi Rick, this is Jim Justus," was the greeting, "I have a question for you. "

" Hi Jim, how can I help you? " I asked.

"Last Monday night I gave the Entered Apprentice slide lecture at St. John's Lodge #24," Jim explained. "The candidate, a former merchant Marine, asked me about one of the slides. "

"That's interesting," I said. "They're usually half asleep by the time of the slide lecture. "

"Yeah right, how true, " Jim chuckled. "Well anyway, he wanted to know the significance of the anchor in the slide explaining the Clouded Canopy or Starry Decked Heavens. I told him I never noticed it before and would make some inquiries."

"I never noticed it either, " I said. "This intrigues me. Let me check it out and I'll get back to you. "

So began my search for the symbolism of the anchor. Not having the set of slides at my immediate disposal, I checked Allen Roberts' book The Craft and Its Symbols: Opening the Door to Masonic Symbolism. Sure enough, page 28 shows a picture of the slide. Granted, it wasn't exactly the same slide as used in Wisconsin, but it included all the essential components. It depicted a ladder with its several rungs leading to heaven. Next to the ladder slept Jacob, signifying that the image was the vision in his dream. The first four rounds were marked T, F, P and J which I quickly associated with the four Cardinal Virtues - Temperance, Fortitude, Prudence and Justice. A shield containing a cross, an anchor (yes, here it was), and a heart marked the next three rounds. I deduced these as the 'three principal rounds' which Masonic ritual tells us are Faith, Hope and Charity. Roberts explains that Charity, if interchanged with Love, brings the meaning of the ritual to life as Love is eternal while Charity may end with the giving of alms. Thus, the rounds admonish us to have Faith in

God, Hope in immortality and Charity, or Love, to all mankind. The symbols of the cross and heart have logical connections to faith and charity (or love) respectively. But why is the anchor a symbol of hope? My search continued.

Wisconsin' s explanation for the slide in the Master Mason degree picture lecture depicting the Anchor and the Ark is "The Anchor and Ark are emblems of a well-grounded Hope and a well spent Life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest." This explanation connects the anchor to the idea of hope.

Further exploration of the anchor's symbolism took me to the Encyclopedia of Freemasonry by Albert Mackey and Symbolical Masonry; An Interpretation of the Three Degrees by H. L. Haywood. Both verified the anchor as a symbol of hope. I found additional information in the June 1949 issue of the Masonic Service Association' s Short Talk Bulletin - Anchor and Ark. From that publication, we find that the anchor is an ancient device. The metal anchor in the form we now know it was in use in ancient Rome before Paul's time. The Greek Stoic Philosopher Epictetus, who taught in Rome, connected ship and anchor to hope and said "We ought neither to fasten our ship to one small anchor nor our life to a single hope. "

Much of Freemasonry's symbolism parallels biblical symbolism. There are, however, no references to the anchor in the Old Testament and only four references to it in the New Testament. The quotation from Hebrews, Chapter 6 verses 18-19 is generally accepted as having made the anchor a Christian symbol of hope. It reads, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. "

This same passage as interpreted in The Living Bible goes "He has given us both his promise and his oath, two things we can completely count on, for it is impossible for God to tell a lie. Now all those who flee to him to save them can take new courage when they hear such assurances from God; now they can know without doubt that he will give them the salvation he has promised them. This certain hope of being saved is a

strong and trustworthy anchor for our souls, connecting us with God himself behind the sacred curtains of heaven. “

Books on church and Christian symbolism further connect the anchor to hope. In his book Church Symbolism: A n Explanation of the More Important Symbols of the Old and New Testament, the Primitive, the Medieval and the Modern Church, Frederick R. Webber describes the anchor as one of the oldest of all the symbols of our Blessed Savior. Always shown forming a cross, it originated in the days of the catacombs. This anchor-cross, found on the earliest Christian burial monuments is the symbol of our hope in Jesus Christ. A cross, an anchor and a heart are the usual emblems of Faith, Hope and Charity. This information strengthens the symbolism found in the slide depicting the shield with the cross, anchor and the heart as the three principal rounds of Jacob’s ladder.

The explanation of the anchor gets more involved in The Encyclopedia of Religion. The author of the article, Elaine Magalis states that the anchor’s religious significance became paramount only with the growth of Christianity and did not become a Christian symbol until well into roman times. As a symbol of steadfastness and hope, the anchor became one of the commonest symbols in the catacombs and on early Christian jewelry and seal stones. When the anchor appeared with the letters alpha and omega, it represented eternal hope. It represented hope in Christ when appearing with a fish. When combined with the dolphin, it came to mean either the Christian soul or the church guided by Christ. The speedy dolphin, represented with the anchor, illustrated Augustine’s motto “ Festinalente” or “ Make haste slowly. “

Another early use of the symbol was to identify one of the earliest bishops of Rome. Legend has it that the persecutors of Bishop Clement tied an anchor around his neck and threw him into the sea. His followers prayers made the waters withdraw revealing a small temple where his body was found. He was frequently portrayed with an anchor around his neck or beside him.

As a symbol, the anchor’s popularity grew until the medieval period at which time it largely disappeared. It reappeared as a symbol of Nicholas of Myra because of his patronage of sailors. As the attribute of hope, it represented one of the seven virtues in Renaissance art.

Other more exotic ideas grew up around the anchor in some forms of magic and mysticism. Magalis states that Evelyn Jobes, in her Dictionary

of Mythology, Folklore and Symbols, describes the bottom of the anchor as a crescent moon (representing the ark, boat, nave, vulva, yoni, or female principle) in which is placed the mast (representing the lingam, phallus, or male principle), around which the serpent (representing fertility or life) entwines itself. With the crossbeam, the parts add up to the mystic number four. Thus, the anchor also symbolizes the four quarters of the universe, as well as the center of both the sun and the world. The entire symbol expresses the idea of androgyny and the union that results in new life.

Finally, our Masonic ritual tells us that hope ends in fruition, One meaning of fruition is the enjoyment of something attained or realized. The realization that the symbolism of the anchor is indeed hope, brings to a close yet another of those allegories which unfolds its beauties to the candid and industrious inquirer.

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THE SYMBOLS OF THE FIRST DEGREE

by Ernest H. Shackleton, Templars Lodge #4302.
Dormer Masonic Study Circle - date unknown

Symbols being outward signs of an inward and spiritual concept representing to us the world of reality and forming a link with the unseen world, presenting truth in concrete form, awakening in us a more developed state of consciousness, made by creative thought - ritual symbolism - the whole idea of the Lodge is a symbol - its plan - its proportions - its furniture - the Officers - their vestments - when it is working the whole action symbolic, and within the Ritual are verbal, pictorial and action symbols.

Verbal	The allegories and legendary history, the words, the catechisms and charges.
Pictorial	Jewels, Mark glyphs, symbolical figures and Tracing Boards, Geometrical figures and Pavement.
Enacted Symbols	Initiation, Passings and Raisings. Processions and Signs.

It has been well said “Let there be no mechanical performance of duties. Work with precision in words and actions and breathe into the Ceremony a living spirit intensifying the meaning with a clarity of Vision so that almost consciously each Officer is re-experiencing himself all the trials through which his Candidate is now passing - so that the C. is made to feel that it is a great privilege to take part in the Ceremony.”

So I am going to ask each one of you to recall with me for a moment the experiences you passed through on your first entrance into a Lodge and see how symbols play so important a part in the Ceremony of I.

Thomas Carlyle said, and truly said in Sartor Resartus that:-

> “By symbols is man guided and commanded, made happy, made wretched. He everywhere finds himself encompassed with symbols recognized as such or not recognized; the Universe is but one vast symbol of God, nay, if thou wilt have it, what is man but a symbol of God; is not all that he does symbolical; a revelation of sense of the Mystic God given force that is in him, a Gospel of Freedom, which he, the Messiah of nature, preaches, as he can by word and act. Not a hut he builds but is the visible embodiment of a thought, but bears record of invisible things, but is, in the transcendental sense symbolic as well as real. What a man believes, lays to heart, and acts upon,

concerning this mysterious universe and his duty and destiny in it, that, determines all the rest and is his religion."

Our C. is about to forge a link with the "INFINITE" and join in the ideals of the Brotherhood of human dignity and freedom - with one limit to liberty - that is the liberty of the other man - and the happiness of all.

In the Ancient Mysteries he is called "Initia" because he is beginning a life of reason and virtue and is about to receive a superior Degree of Happiness here below. Thus the moment is come when a man realizes the futility of his illusion of separateness and is about to offer the powers he has developed on the altar of service to his fellow-men - in the secrecy of his heart - he is prepared.

I wonder how many of you can tell me the words that lead to the 1st D. It is a question that some Irish Lodges use as a test of merit of a M.M. The words are said to be "B. t.. h… o. G.." and in some Districts " G… R…"

Brethren - the Ceremony of Initiation is really divided into two parts - the First - State of D.

1. Admission to the Lodge.
2. The Prayer of Dedication.
3. The Mystical Journeying or Perambulation.
4. The Declaration of Freedom, Motive and Perseverance.
5. The Advance from W. to E.
6. The Ob.
7. The Restoration to L.

These seven episodes forming the Old Rite of Illumination.

Seven episodes with a large range of ideas all within a short half of the Ceremony, each one calling for reflection. In the oldest days "The Hall of Ignorance" or The Hall of Truth in D… s."

The Ceremony is a series of Three, of Trinities, Three Ks., Steps, Lights, Greater and Lesser, Columns, Parts of Time, Tools, Secrets, Staves, Rungs, Principle Officers, Assistant Officers, Dangers, 3 sides of the Strongest Structural form - a Triangle of Force in each case.

The C. comes to our Lodge and outside the Door he meets the T., the Mason who by his presence covers the sacred precincts from all intrusion - there he is prepared - in the classical sense the word "C" means "One clothed in a white garment."

While this is being done the W. M. opens our Lodge with the assistance of the Officers and Brethren - the unified wills of all acting the opening in due form.

The principal object of Freemasonry is the collection and distribution of Spiritual Force for others - and we in Lodge secure that idea of ascending to higher levels by progressively "Opening Up" from one Degree to another and exposing in each a T… B … d.

After the Outer G. has confirmed that all is secure it is the I.P.M. who finally seals the Opening by the placing of the S. and C.

The W.M. represents the Rising Sun, and intellectual or spiritual power and knowledge which come from the E. He calls the L. into being from nothing - sits in the E.- but he does not close it. In the 1st D. he represents: Knowledge and Wisdom - Spirit.

The S.W. represents the Setting Sun. His caste mark is a Horizontal Line. In this D. Clear Conscience and Beauty - Man's Survival after death.

The J.W. represents the Sun at the Meridian - the Sunny side - Strength through life - the balance between Birth and Death -, Caste Mark - a Perpendicular Line. Body and Mind.

The cooperation of these three Officers in all Ds. being noted - must act together - if any form of progress is to take place.

The S.D. and the J.D. being messengers and conductors form the contact between Body (E.A.) with the Spirit.

S.D. link between E. and W.

J.D. link between W. and S.

The I.G. (under the immediate control of the J.W.) connects with the Outer Guard (The World of the Spirit) the Lodge with the Outer and material world.

The going to and from implied in the words "Carry all messages" is a relic of the former division of the Lodge into the Three Temples. It is probable that the JD. acted as I.G. to the FC Lodge presided over by the

S.W., and the S.D. in a similar capacity to the M.M.'s Lodge in charge of the W.M. Thus the S.D. had "to bear all messages and commands from the W.M. to the S.W." who was in the chair of a F.C. Lodge, and if the message had to be transmitted to the J.W. in the E.A. Lodge it was the duty of the J.D. to take it on "from the S.W. to the J.W. and to see the same punctually obeyed." The J.D. would then return to the F.C. Lodge with his report that the W.M.'s Orders had been carried out and the S.D. having had "to await the return of the J.D." takes the message back to the W.M.

So you have built up a Two-Dimensional world -

The Inner (peopled by the Brethren)

W.M. Spirit

S.W. Soul - Man

J.W. Mind & Body

Man being his own Perfect Lodge.

The S.D. link between Spirit and Soul.

J.D. link between Soul and Mind.

I.G. The Inner world contacting the Outer.

O.G. the Outer (busy world outside).

These seven Officers - with a C. form the Perfect Cube.

Seven - you remember the seven glorious ones and the ONE. Seven equals three plus four The Triangle or Trinity added to the Sq. of Earth. the E.A.

Man, consisting, as he does of material, psychical and spiritual nature, it is in Freemasonry that the Spiritual Strength in him is developed and the betterment of the world is possible through his individual effort.

He comes well and worthily recommended. He is brought forward as a C. having sponsors for him, because Masonry has an object in view respecting his personality, something that can be accomplished in him as a result of his fellowship in the Brotherhood.

All enveloping d… is his state to make him realize that he is coming out from his old condition and entering into another and new order, in which a different quality of I… is communicated - another life entered -

entailing a larger self knowledge and a deepened understanding "So that his eyes shall not perceive before his mind can conceive." A state of Birth.

Over the entrances to the old Temples were the words Know Thyself."

HUMILITY

Various parts of his body were made b… to indicate the mental stripping that is necessary. His L. K. is made b. as being the point on which he will k… in the form of a Sq. and is a token of Humility.

FIDELITY

The R. A. was b… to show that he had neither offensive or defensive weapons about him and this is the h… and a. which he will lay on the V. of the S.L. and it is this a.. that he will use to extend in the first S. This Right H… symbolizes Fidelity.

PURITY

He is divested of all M. and M.Ss. - denoting a poor and penniless state of "Birth" and also because we read in the 22nd Ch. of Exodus that when God directed Moses to build an Altar, God said, "If thou suffer a metal tool to pass thereon thou has polluted it," and King Solomon considered this a Divine law and forbade the sound of any metallic tools at the construction of the Holy T. There are many directions in the V.O.T.S.L. prohibiting the use of metal in any act of a sacrificial nature - where only flint knives are permitted and the custom of using flint axes is still followed by primitive races to-day in killing animals although the use of metal tools is well known to them.

SINCERITY

His L.B… is b… as a living symbol that his heart shall ever be the sacred repository of our secrets and a token of Sincerity - it is touched with a P… on entering to prove to the I.G. that the C. is a man (according to the Scottish Ritual) and to remind him of the nearness of death. (The first link with the coming event.)

CONSTANCY

His R.H. was s… s… symbolically to remind us of the duty of constancy and fidelity in his engagement, for by a very ancient formality of the East to confirm any agreement a man drew off his shoe and gave it to his neighbor and this was a testimony in Israel. Deutronomy Ch. 25 v. 5-10.

The shoe as a Masonic symbol reminds a C. that his solemn compact cannot be resiled from, but must be faithfully implemented, it is further to remind him that the ground upon which he now stands is Holy Ground. Exodus Ch. Ill. v. V.

This is called the “Rite of Discalceation” - that is giving testimony of sincerity of intention. In Scotland in the 1st D. the V.O.T.S.L. is open at Ruth IV v. 7-8, and when the Candidate is standing in the N.E. Corner, he is asked to take off his shoe and hand it to the W.M. - verses 7 and 8 are then read to him, and the Brethren are called to witness that he has entered Freemasonry and is ratifying the bargain with the Lodge - his shoe is then returned to him.

AFFECTION

There is a C… T.. to typify that the C. ha on his own responsibility come so far and that now there is no turning back, neither can he be impetuous else the P. will be held firmly. The C.T. is the Masonic symbol of the Bond of Affection which unites the Brethren.

A C.T. encloses the T.B. of the E.A. Degree at the four corners of which are four knots or tassels symbolic of the four Cardinal Virtues, Temperance, Fortitude, Prudence and justice. Here in this complete preparation you find Humility, Fidelity, Sincerity, Constancy and Affection being the necessary qualifications of an E.A. In the old days it was the duty of the Stewards to go out and not only prepare a C. but to explain to him these meanings as they proceeded with that part of the Ceremony.

It is of interest to hear that in the Dutch Lodge in South Africa a C. enters a chamber of Preparation, signs his Declaration and is left for a considerable time, to rest his mind.

Then he is led to another chamber of Meditation where he sits in a Chair and before him is a dimly lighted transparency “Man know Thyself.”

Then on to a Third Chamber, of Silence. He acknowledges the Fatherhood of God and the Brotherhood of Man. Is taught that silence is symbolical of the great Secrecy which every F. must observe as regards what he sees and hears within the T.

His attention is drawn to the figure of an OWL, emblematic of watchfulness.

He is handed Bread dipped in salt to eat, and water to drink. He then enters the Lodge for the Ceremony.

The Ks. are given and he stands ready to enter the unknown - the vibrations are answered - the barrier is removed and he stands before the Lodge.

In an old phraseology the three Ks. of the C. (the T. should hold the C.'s hand in such a position that it is he the C., who ks. for himself) were said to be:-

> The three Masonic Messages to all Humanity. Seek-and ye shall find. Ask-and ye shall have. Knock-and it shall be opened unto you.
>
> - Luke XI, v. 9-13.

In an old ritual the C. is asked how he applies this test. He should answer: "I sought in my mind, I asked a friend; I knocked and the door was opened unto me by a Brother."

- The I.G. admits on the P. in due form and holds the P. in the air for all to see.

He confirms that he is Free, and the Blessing is invoked and the Prayer of Dedication is spoken.

The Ks. of the 1st D. have a moral significance - indicating that the C. has three planes in front of him to conquer - the physical body with its impulses coming from the past, the Astral with its strong desires and emotions, and the Mental with its curiosity and waywardness. The fact that, he is well recommended is proof that he has conquered the physical body - though he has still to develop it - he will commence the special work of this D. which is to gain control of his Astral nature.

He is told he is of "Good Report," he has been found to ring true, in the old Egyptian rituals the Initiate must be "True of Voice." This is described as the Masonic Key - not made with mortal hands, he will meet it again in the last of his lessons. In the olden days a C. was asked of what is this key composed, and he answered "Of no metal W.M., it is the tongue of G.R."

He places his trust in G. He takes his first S… called "The Preparatory S…" off with the L.F. It is particularly appropriate at the commencement of a solemn ceremony for it means "Trample all evil beneath you." In the Hindu mythology Krishna is said to have so stepped on the serpent of evil and crushed it with his L.F. and throughout their rituals all good actions - all progress must be commenced with this S.

He now commences on the “Rite of Circumambulation” part of a very old ceremony carrying on the mystic sodalities of the ancient civilizations - in the course of the Sun - if you would do reverence you must turn towards your right hand. In the old days the Rite of Circumambulation was rather different to ours - a clear space is left round the outside of the Lodge - this space being the outer path and he was conducted to each gate and after reception he was allowed on to the inner floor of the Lodge and passed round the inner path to show that he is properly prepared - thus was emphasized the gates of entry guarded by the S. and J. Ws. and that only when he has passed these points was he admitted to the presence of the W.M. He will trace this course again and again throughout his Masonic career - following the Ritual of the neophytes of the Druids on Stonehenge or the Prophets of Baal on Mount Carmel.

In Primitive Times this was known as the Rite of the Mystic Journey. Described thus:- “ The C. begins to approach the E. by way of the N. the place of Darkness and Fear - on to the opposite - the S. the place of the Sun - of High Twelve - the scene of the labors, thence to the W. being the place of Closing - standing for Rest - the place for finishing and for presentations. The E. being the Glorious Center - with the Star - lighting the E., the Great Dawn of Joy.” In some of these old Initiations they speak of 27 circumambulations, each round of which contained on its path a “Test” for the Initiate.

The J.D. takes him round the Lodge and he ks. at the W’s. gate and he is found “F. and of G.R.” and receives the GRIP of FELLOWSHIP - which should be strong and reassuring - it is the first actual physical contact with the Lodge - via the J.W. - The S.W. presents him to the W.M.

He makes his Solemn Declarations.

The J.D. instructs him in the Ad… - the Ss. of EVOLUTION, each of which carry him forward further than the previous one - something has been gained and nothing has been lost - symbolically his WILL to go on has increased - his Trust is so well placed.

In the old rituals the Ss. are said to be 9, 12 and 15 inches - so a yard away from the K. S… I Bro. J.D.

His R. H. is on the V.O.T.S.L. while his L. is employed in supporting… in the form of a Sq. (which is the correct position of the points) that the love of virtue may be centered in his heart.

He is obligated beneath the Crossed Wds. of the S. and J.D.s representing thereby the Triangular Door of the Ancient Egyptian Lodge, and the second of the symbolical Portals through which he has to pass (the first was at the Prayer and the third is the Portal through which he will pass out as a Bro.) and he sees L. - which is restored to him - his eyes being fixed on the V.O.T.S.L. - the Greatest and Truest guide of our Fraternity with the S. and Cs. Symbols of Revelation and Creation.

Some Lodges have the V. open at Psalms 133, but if it be open at any of its pages it is perfectly in order.

The V.O.T.S.L. was in use in 1600 from an old Obligation “So Help me G. and the Holy contents of this BOOK.”

Brethren, to Freemasons the V.O.T.S.L., be it the Bible of the Christian, the Koran of the Mohammaden, the Zend Avesta of the Parsee, the Veda of the Hindu or the Tripitaka of the Buddhists, is the symbol of the Word of God, the Universal Father of all Mankind, who speaks to His children through many prophets in many tongues.

It may be of interest to quote the experiences of a Bro. who visited a Lodge in Bombay - he relates that when he attended an Initiation Ceremony there were five Bibles on the Altar, the M. was a Mohammaden, one of the Cs. who received the 1st D. was a Parsee, and the other a Hindu. The work was done in English in a “Dignified and impressive manner.”

From the whole ethical system as taught by St. Paul and from the Gospel of St. John and then in the Book of Revelations we find a wonderful picture of the prevailing Mysteries, winding like a golden thread throughout these beautiful Books. The spirit and aim of these writings is the story of our Craft to-day and must lead to a belief that our system is so much older than this, coming to the world in its earliest ages and retaining the power to impress upon the world of the present, as it has unswervingly done in the past, the fact of God the Creator and the call to obedience made to all Mankind.

Here Brethren is the commencement of the Second Part of the Ceremony called the “State of Light “ - seven more episodes:-

1. Revelation of the Greater and L. Lts.
2. The Entrustment with the Ss.

3. The Testing by the Ws.
4. The Investiture with the Clothing.
5. The Instruction in the N.E.
6. The Instruction in the W. T … Is.
7. The Instruction in the T. B.

He has entered the “Hall of Truth in Lt.” or the Hall of Learning” and has become a “Son of Lux.”

He sees for the first time the S. and Cs.

The Sq. the symbol of Morality and the Cs. the emblem of Virtue, the true and only measure of the Bro’s. conduct

A BROTHER

It is then that the W.M. says “Rise D. Ob. Bro. a…g Ms.” This is the moment that he is a Bro. The M. has said the words - which in the old phraseology “Have Made Him.”

He is placed on the R. of the W.M. and informed of the L. Ls.

He now stands Perfectly erect, his F. in the F. of a Sq. Symbolizing UNDERSTANDING by the Sq. and in the Ancient days the upright body symbolizes WILL

He sees the “G” denoting the Universal Spirit of G. unifying all things, it is found in the C. of the L.-the L. is grouped around it.

He now comes to the most important S., the 1st R.S. in F. According to the Ancient Masons - the first S. towards the Light - with the WILL to UNDERSTAND. He should bring the H. of the R. F. into the H. of the L. at an angle of 90 degrees, thus forming the correct regular S. - the Tau, signifying LIFE the 3 R.Ss. together forming the Union of the Taus - symbolic of the Deity.

The P. is the age old one of the Assyrians for Traitors, one of the original Forms of which there are four, Gutteral (1st Degree), Pectoral, Manual and Pedal. It was the most terrible P. to the oldest races to be cast into the waves, and not decently buried with proper rites and is symbolical of SPIRITUAL DEATH.

It is to be noted that the Old Operative 1st Degree P. was worded.

"Of having my t… cut out under my c..n and of being buried within the flood mark where no man shall know."

In the curious ordinances which were observed in the Reign of Henry VI for the conduct of the Court of Admiralty for the Humber, are enumerated various offenses of a maritime connection, and their punishments. In view of the character of the Court, the punishment was generally to be inflicted at low-water mark, so as to be within the proper jurisdiction of the Admiralty, the chief officer of which, the Admiral of the Humber, being from the year 1451, the Mayor of Hull. The Court being met and consisting of "Masters Merchants and Mariners" with all others that do enjoy the King's stream with hook, net, or any engine, were addressed thus:-

"You Masters of the quest, if you, or any of you, discover or disclose anything of the King's secret counsel, or of the counsel of your fellows (for the present you are admitted to be King's Counselors), you are to be, and shall be, had down to the low-water mark, where must be made three times, O Yes! for the King, and then and there this punishment, by the law prescribed shall be executed upon them; that is, their hands and feet bound, their throats cut, their tongues pulled out and their bodies thrown into the sea."

The S. is the outward S. of an inner concept - a word - an image - a gesture - which tells - to one who is of the inner circle the whole story of a secret - a revelation Instantaneous. In the oldest times known as the Humbling S.

In the old Operating working - The G. was to be "concealed" and the S. to be "heled" and the word never to be "revealed."

In the Cooke MSS. of 1490 the word "Hele" appears and is interpreted as "Must conceal."

The wisdom of the old times records:- "Offer not your right hand easily to everyone - do not draw up - nor endeavor to raise by extending your R. hand to the unadopted and uninitiated."

Among the Ancient peoples the Hand was the symbol of the Builders and in their very early art the Supreme Being was frequently depicted by a Hand extending from a Cloud in the act of Benediction - the R. hand is said to be the emblem of FIDELITY - the L. symbolical of EQUITY.

St. Paul speaks of “giving the R. hand of Fellowship.”

It is the accepted symbol of sincerity and a pledge of fidelity wherever Masons may meet over the surface of the world. The story we find in the V.O.T.S.L. at 11 Kings C. X. describes how one day King Jehu was driving his chariot along an Eastern road and on approaching Jehonadab the Son of Rechab, who was walking towards him, he stepped down and greeted him thus: “Is thy heart right, as my heart is with thy heart?” Jehonadab answered “It is.” Then said the King: “If it be, give me thine hand,” and he gave him his hand and he took him up into the chariot. That, I believe, is the first instance on record of a hand-grip used to cement a bond of Brotherhood and friendship and the sign of mutual heart sympathy.

The s…, the g… the w … s, by which we greet each other, should not be the whole of Masonry, but, the overflowing passion for that, for which Masonry exists, the building of Man. The formal acts they represent may still be important to us, as revelations of the Ancient Law, but, there is something, which they represent, that is far greater, something, they do not express, that far transcends, in importance, word and sign perfection - the use of heat and hand in the gathering of the great stones, the powers of Society and Mankind, of which we build again the Temple that has crumbled by the neglect of man, and, yet more the Temple that is in the heavens, higher still than the wildest concept of those who have toiled, day and night, in all ages of Masonry, in order to ensure the accurate submission of Man to the Divine Law, to try to live, and by that life to fill the world with an atmosphere, which is a conscience, an influence not seen but felt, that does not rival, but fills all, pervades all, and leads to eternal Brotherhood.

In the N. the C. is now presented with a new name which is Bro. Caution.

The newly made Bro. now goes round the L. and what does he see -

The W.M.’s Pedestal - a double cube - the earliest Altar was a rough unhewn stone set up like the stone Jacob set up at Bethel when he dreamed of the Ladder to Heaven - to be approached by walking in the course of the sun - from the E. by way of the S. It is first of all an Altar of Faith - the deep eternal Faith which underlies all creeds and overarches all beliefs - Faith in T.G.A.O.T.U., the Moral Law and Life Everlasting.

The Altar of Masonry is an Altar of Freedom - the Freedom of Faith - beyond the fact of the reality of G. it does not go - allowing every man to think of G. according to his experience of life and his vision of truth - and - it is an Altar of Fellowship as if to teach us that no man can learn the truth for another and no man can learn it alone. Masonry brings men together in united respect, sympathy and goodwill.

He sees the L. a double cube - stands on the Mosaic Pavement in size a double cube - symbolically representing the various incidents of Life - symbol of Joy and Sorrow, prosperity and adversity - Rest and Peace - Life and Death - a Symbol of EARTH. In the old days bordered by the Signs of the Zodiac.

He sees the Blazing Star.

The Immovable jewels he will now meet are the Rough Ashlar - the Brute Stone - a symbol of man immature of mind and still rough and unpolished - the E.A.

The Perfect Ashlar - man educated, virtuous and rendered a fit member of well organized society - ready to be tried and approved by the Sq. of God's Word, and the Cs of his own self convincing conscience.

They are called the - Silent Reminders" or "Silent Witnesses" of the design of Masonry for us.

In the old Lodges the T.B. was drawn in chalk each time the L. was opened, and obliterated at the close of the day. I read in an old book that in some Lodges, so careful were they "that no trace should be left" they used tape and little nails to form the T.B., thus preventing any marks or stains being discernible after the L. is closed.

The T.B. you know so well, Brethren, with Jacob's Ladder blending Earth with Heaven - comprising the whole teaching of Freemasonry surmounted by the beautiful Cup of Charity (the Biblical meaning of Charity is Love) of which our Bro. is about to learn.

The two Columns, the S.W.'s of the Doric Order, surmounted by a Terrestrial Globe, typifying Strength of the Sun - and whose outlook is toward the Horizon. The J.W.'s of the Corinthian Order surmounted by a Celestial Globe typifying Beauty of the Moon - sometimes said to mark the Sun at the Meridian. The Column of the S.W. erect at Labor - the Sun shining and the work proceeding. The Column of the J.W. is Horizontal at

Labor - when the labors cease the sun goes down and the Column of the Moon is then erect.

The W.M.'s column of Wisdom combines the Strength and Beauty of these two. The M's. L. is never out, he is called to shine as a L. in the world, deriving his L. from above and his duty is to impart knowledge and instruction to the Brethren.

In the oldest religious ceremonies, the Fire, the Candle or the Torch is a symbol of the Presence of the Divine.

The C. is invested by the S.W.

The Masonic E.A. Apron is made of lamb skin, symbol of innocence (meaning "to do no harm or hurt") and purity - the condition required of Cs. in all initiations. The shape of the Apron is that of a Perfect Sq. and Brethren when each one of you wore it for the first time it was with the flap raised - it being thus a Perfect Sq. (quarternery) surmounted by a Triangle (a Triad) indicating the five senses by its five corners, by means of which we enter into relations with the material world around us. Then we have the three - sided emblem at the top added to the four - sided emblem beneath making seven, the Perfect Number - Man the seven-fold Being - himself the Perfect Lodge. The triangle symbolizes the Spirit and the Strength of the G.A.O.T.U. - the Sq. representing Matter - the Man - the Triangle the three-fold attributes of the ONE and the Sq. the four elements. The E.A. starts his career with the triangle surmounting the Sq. (Spirit has not yet descended into matter) you remember the first Investiture of the Badge of an E.A., as he progresses in the Science, the descent takes place.

The Apron of an E.A., Triangle uppermost, symbolizes the Spirit of God upon the Waters.

Another age - old symbol is to be found on each of you M.Ms., it is the Ancient Serpent of Wisdom and is placed on the bands of your respective aprons, so nothing seems to have been forgotten - the Badge of Innocence with the Circle of Wisdom strengthening and encircling the Bro.

Wisdom, Strength and Beauty together signifying HARMONY which "Spiritual Peace" and you all remember the admonition that the "Atmosphere of the Lodge must not be disturbed."

Under the Canadian Constitution the E.A. is provided with his own E.A. Apron at the time of Initiation - this Apron is then placed in a sealed packet and is not worn again until his death. The Tyler keeps a box of aprons for the use of all the Brethren.

In America the Apron Charge ends:-

It is yours to wear throughout an honorable life and at your death deposited upon the coffin which shall enclose your lifeless remains and with them laid beneath the clods of the Valley.

In America when the S.W. says “It will never disgrace you,” the L. lead by the S.W. give what they call the “Great Shock” with their L. Hands, just as we do, accompanied simultaneously with a stamp with their L. feet - to impress upon the C. that he must for ever keep the King of Terrors beneath control. It is the first Salute we give him as a Bro., and he will not receive another until he is invested as an Off. in the L.

For Every Mason an Apron - for every Apron a Life - our symbolic gift to him - and his acceptance of it is his act of faith - and faith is the Certainty of the unknown - and in an old Ritual it is the “Gift of Brotherhood.”

The C. should now wear white gloves for without a pure heart and clean hands - no one can stand in a Holy place. A gloved hand in the Middle ages was considered the Symbol of Peace. In the N.E. corner he now stands in the position of Rectitude. In the Authors L. and in the Midlands the C. has placed in the Sq. of his F. the Rough Ashlar.

The questions of certain m. and m.s. now arise - the absence of which has played so important a part in the Ceremony. It has become the C.’s business to learn that he is now amidst a different standard of values and when he comes again into possession of the old tokens he has to realize that their most important use is in causes not his own - this little episode so deeply and sincerely impressed by the W.M. assisted by the J.D. is called the “Rite of Destitution.”

In the Ancient days the C. was told that he is to tread sure in the N.E. Corner - as he stands on the foundation corner of the building and that when the ravages of time or violence may have destroyed every vestige of the superstructure, that stone, when it is discovered, will prove that such a building did exist and that when he stands amidst depravity of manners, and the dangers of infection he will preserve his mind and

memory uncontaminated - setting an example of the life he starts from the moment he departs from that spot.

An E.A. should serve his M. with Freedom, Fervency and Zeal - the three “Qualifications of Servitude.”

Freedom - Chalk. Fervency - Charcoal, and Zeal - Clay (Earth) and are known as the “ Excellent Qualities.”

A Lewis in the L. denotes Strength and is found in the Perfect Ashlar - which should be suspended - the line suspending it is the symbol of the Thread of Life - Perfect Man and T.G.A.O.T.U.

The Gavel - the symbol of Order - and in the hands of the W.M. in the old days called “Hiram” - in the words of a ritual “As K. S. controlled the workman by the assistance of Hiram the Builder” to the E.A. it symbolizes “Obedience.”

The Rule (24” Gauge) is the symbol to measure our work in the world - the G.A.O.T.U. has assigned hours for labor and hours for refreshment beyond the possibility of mistake and this is the “ETERNAL RULE.”

He must be aided by the Chisel of Education - and the Common Gavel - the force of conscience - these together remind us that persistent endeavor is necessary to the attainment of the True Sq. and polish of the Perfect Ashlar. It has been beautifully expressed by a famous sculptor who, when asked how he carved rough masses of stone into lovely statues, said - “I merely knock away with gavel and chisel the stone I do not need and the statue is there - it was there all the time - I only found it.” In the V.O.T.S.L. “The Kingdom of Heaven is within you” - the perfection is there in him just as the Perfect Ashlar is within the Rough Ashlar.

So you see by taking just the Key Symbols, Morality and Virtue, in walking the Earth clothed in the White Apron throughout the Eternal Rule (which is Life), by persistent endeavor he reaches Perfection.

In the Bristol working when the C. returns to the L., having restored his personal comforts, he is told to sit at a table and to write the word - if he attempts to do so a gong is sounded and discord from the organ makes a din - his fingers are rapped and he is shown a man with his T. cut acc. His proper answer should be “I was told to be C..s”

He will hear of Jacob's Ladder - which has been handed down for our instruction - the foot of which is placed on the earth and with the foundation of the V.O.T.S.L. denoting the Stability of Providence - the top reaching to the Heaven, to show us that the designs of the G.A. are without limit - He will be told of F. H. and C. three of the Great Rungs past which he will have, to climb proving himself possessed of these virtues - that he has the first, he has shown.

The Spiritual Ladder of Ascent from Earth to Heaven with the Threefold way - through Active Life - the way a of Purification, the first. Through Inner Life, way of Illumination, the second. Through Contemplative Life, the Unitive way to attain true Friendship with the G.A. - the third.

Bro. L., R., and T., the Three Staves, the foundation and copestone - the cement and glory of this Antient Fraternity, and Brethren you remember the words "not derogatory to exchange the scepter for the trowel," in early workings the Trowel was the emblem of Circumspection" and was called the "Jewel of the E.A." He was extolled "Emblematically to stop up all interstices in the L. so that not a sound shall escape from within nor an eye pry from without, whereby our secrets and mysteries may become known to the popular world. This is from a Ritual of 1735 but is not included in our modern workings.

Our Ancient Charge depicting the duties of the Bros. of the Mystic Tie - the Threefold Tie - uniting Man with God, his Fellowmen and with himself - linking his life with the eternal enterprise - breaking the loneliness and organizing us in spiritual faith and a common high endeavor - whose golden rule is:-

"Help me to need no aid from men
That I may aid such men as need."

- From: My New Cut Ashlar. Songs from Books by Bro. Rudyard Kipling.

Bro. Rudyard Kipling's advice is " To know the ritual is not to know all - it is the inside meaning, not the words, that count - learn the words but get the Ritual into your spirit." Except he serve, no man may rule.

Bro. Kipling was initiated in the Lodge of Hope and Perseverance #782 in 1885 at the age of 19 at Lahore. This L. works its secrets, its lessons and its ceremonies through a stately ritual unwritten and handed down through the ages. His "The Mother L." is a wonderful picture of the Brethren.

So, Brethren, the Ceremony of our First Degree is a swift and comprehensive portrayal of the entrance of all men - into, firstly Physical Life, and secondly, into Spiritual Life, who have undertaken to acquire the Symbolical and spiritualized art of building the house of another life which starts at the moment of Initiation and the dawn of a new understanding. He will be a Mason as long as memory lasts.

I would suggest that our ceremonies are parts of an orderly tradition, unfolding through the centuries and emanating from the ancient secret Fraternities perpetuating the esoteric doctrines of antiquity - for I believe civilization is unfolding to a predetermined plan, part of which, and an essential part is the discipline of each of us so that we can contribute to the final perfection of the whole by our influence in act and deed - by that spiritual communion of our great Brotherhood.

Brethren, we will leave our Bro. E.A. on the first of those steps in his Craft Journey - having learnt of the L.H. Pillar, which symbolizes Space and Creation - he will climb further and progress to the 2nd Degree in which he will learn of the R.H. Pillar which symbolizes Time and Regeneration and Pass between them on to the Path of Life, the Path that leads from the physical realm to the Spiritual realm along which he will travel to the 3rd Degree, which will bring him to the “Great Light” as the old Masters have it “To the Light of the Higher Understanding” unto the “Halls of Wisdom.”

Thus we extend our congratulations and always receive with acclamation every newly - made Bro. and we trust that the tessellated pavement will ever remain to him as bright as when it first came from the quarries of Truth - the jewels ever brighten at his touch and the Great Lights remain undimmed and undecayed to eternity.

Our Fraternity admits of no innovation or variation - as it was in the beginning - it is now - and ever shall be - into the ages of ages.

And Brethren, as a final word may I say that we cannot all be rich or famous, but we can each be loyal and true of heart, undefiled by evil and undaunted by error, faithful and helpful to our Fellowmen, no voice of distress ever reaching our ears in vain and no hand seeking our assistance without response. We shall then know how to pray, how to love, and how to hope, and only then shall we be glad to live and not afraid to die.

S. M. I. B.

TAKING SYMBOLISM TOO FAR

Presented by Gus J. Elbert, Arabian Lodge #882, ACGL
District #9 Workshop - October 1992

[The freedom we enjoy for individual interpretation of Masonic symbolism is a two-edge sword. We unfortunately sometimes let our imaginations soar to the wildest extremes. I read the following in Brother Christopher Haffner's book: Workman Unashamed - the Testimony of a Christian Freemason. It is something we should all read periodically for an appropriate reality check.

- Editor]

TAKING SYMBOLISM TOO FAR

Masons have perhaps tended to take too far the view that sublime truth can be expressed through earthly symbols. An individual Mason may gain benefit during and after Lodge meetings by extending his own concepts through the symbolism exhibited before him, but senior Masonic scholars have given warnings from time to time that this personal edification should not be expressed in rambling lectures and papers for the ostensible benefit of others. As early as 1895, W. H. Rylands said to the Quatuor Coronati Lodge:

When once fairly launched on the subject it often becomes an avalanche, or torrent, which may carry one away into the open sea, or more than empty space. On very few questions has more rubbish been written than that of symbols and symbolism: it is a happy hunting ground for those, who guided by no sort of system or rule, ruled only by their own sweet will, love to allow their fancies and imaginations to run wild. Interpretations are given which have no other foundation than the disordered brain of the writer, and when proof, or anything approaching a definite statement is required, symbols are confused with metaphors, and we are involved in a further maze of follies and wilder fancies.

The book from which this quotation is taken emphasizes the need to search for the original meaning of symbols when they were incorporated into Masonic ceremonial as the only valid basis for rational discussion of the subject.

However, this tendency to invent personal meanings from symbols is by no means a peculiar fault of practicing Freemasons. Their enemies do it too. They develop Masonic symbols beyond their stated and original meanings, and not liking what they have themselves developed, condemn

the source. I have previously referred to Lawrence's suggestion that the fact that a Mason's apron is of lambskin means that it symbolizes Christ, the Lamb of God. He introduces the claim made by the investor that it is 'the badge of innocence' as a direct affront to the claim of Christ to alone make a person innocent before God. But in fact the lambskin is the direct descendant of the working mason's apron, and the reason for the claim of innocence is given in a later Masonic ceremony. I would summarize it as meaning innocent of betrayal of the Masonic obligation.

Lawrence does the same thing with the keystone of the Royal Arch. In the ceremony, this has to be 'removed' to enter a vault. Since the keystone in Lawrence's view is Christ, its removal symbolizes the removal of our Lord from Masonry. Again, the removal of the stone represents a practical means of gaining access to an underground vault. It has nothing whatever to do with the Lord.

In both these cases, Lawrence is not condemning Masonry, but his own imaginative symbolic extension of it. I can see beneficial interpretations even within his own intentionally perverse ones. It is easy to construct adverse symbolic meanings. For example, I could make out a good case against the Church of Scotland for abandoning Christ for the Mosaic law, because it has adopted as its symbol the burning bush instead of the cross. Equally, the publishers of the New English Bible could be accused of naturalism because the symbol on the cover surrounds the cross with creeping plant tendrils. Symbolism can easily be misapplied.

ONE

The Initiation into the Ancient Persian Magi, and a Curious Legend of Hiram Abif, Solomon, and the Queen of Sheba.

Thousands of years ago there was a wonderful secret organization in Persia whose underground quarters and equipment for the ceremonial admission of men who sought membership in it were on so large a scale, and involved so much time, thought, skill and expense that compared with it, the most elaborate and costly spectacular productions on the modern stage seem paltry.

A man applied for initiation into this society. To test his sincerity and fitness he was subjected to a period of probation which continued through several months, and was undergone in utter solitude in the silence & darkness of a subterranean cave. This ordeal had dethroned the reason of more than one who had undertaken it; and was concluded with a fast of Fifty Days' duration. This is what happened to the candidate when finally admitted to the Mysteries:

He was led by a grotesque figure to a dangerous precipice, from which he felt his way to the deep interior of a gloomy cavern, where he was confronted by a hideous object which directed him toward a place whence came the howls of ravenous wild beasts. Suddenly seized by unseen hands he was thrust into the faintly lighted den of animals and instantly attacked by what seemed to be lions, tigers, wolves and other vicious beasts, but were in fact members of the Society cunningly made up to resemble them.

Through this horrible place he had been directed to make his way, and was tossed, pulled, trampled upon and buffeted before he escaped, covered with bruises and genuine wounds, into another cavern in which resounded loud peals of thunder, and through which shot constantly terrifying bursts of flame. If he fainted from exhaustion and horror, his senses returned in a comfortable chamber where delightful music and soothing perfumes quieted to some extent his agitation.

Then three venerable priests approached him. One of them threw a Squirming Snake into his bosom, and with the loathsome reptile chilling

his skin he was conducted to a door from which issued awful cries of lamentation and despair. There he beheld a dreadful representation of men enduring the torments of Hell.

This was followed by seven subterranean journeys to the scenes of as many appalling perils, each likely to disturb the stoutest heart and arouse the most trying emotions. Then if his strength held out he entered the Holy of Holies. It was a splendid apartment in which a brilliant sun and beautiful stars moved in a miniature sky, while most ravishing music was heard. In the East, seated upon a golden throne, was a presence before whom the candidate bowed and took the oath of the Order. Such was the initiation of the Persian Magi, the society founded by Zoroaster, whose extreme antiquity is certified by both Aristotle & Plato. There were other Mysteries in other lands, in the times of antiquity those of Isis in Egypt, of Cabiri in Phoenicia, of Sabazian in Rome, and the Eleusinian in Greece. And from among them all, Freemasonry alone has emerged as a living influence on modern civilized society, and is richest in legend, tradition, and historic facts. One very curious tale is told by an English author and student of antiquities, whose description of the initiation of the Persian Magi has already been rehearsed. It is a legend of Hiram Abif, the master architect and engineer at the building of King Solomon's Temple, who, according to tradition, assisted Solomon in founding the Masonic Order.

When the Queen of Sheba visited Solomon, that Prince of Riches and Glory, who had an appreciative eye for beauty in Women, as well as in Architecture, fell a victim to the seductive charms of his visitor, and sought her hand in marriage. After consideration, she accepted the proposal. Later, when repeated requests had secured the presentation to her of Hiram Abif, whose work on the Temple was a revelation to her of extraordinary ability, the son of the tribe of Naphthali cast a look into her eyes which drew her heart to him. Solomon, wise in the ways of women, instantly became aware of the impression made on the Queen by his great architect, and was stirred by jealousy. Chagrined, he set about to destroy his friend.

The Queen met Hiram in a grove near Jerusalem when none but her maids were present. He was silent and thoughtful, but soon declared his love. She threw herself into his arms, their lips met, and she rapturously responded to his words of affection. Realizing that Solomon would not approve their mating, they planned to leave Jerusalem at different times,

and meet in Arabia. Meanwhile Solomon had hinted to certain workmen on the temple that Hiram's death would be pleasing to him, and gave them an excuse for quarreling with him. As a consequence Hiram was slain while seeking exit from the temple.

This legend is so at variance with Masonic tradition and history that it cannot be accepted, although it gives additional interest to a Biblical character whose memory will live as long as Freemasonry exists among men. It is printed as a curious specimen chosen from among many apocryphal tales which found their way into print in Europe during the Eighteenth Century, and were widely circulated among readers of books.

TWO

Attempts to Exterminate Freemasonry.

Freemasonry has at different times been attacked by vigorous and malicious enemies whose purpose was Deadly. Many efforts have been made by Church & State in European countries to suppress and destroy it, a notable anti-Masonic popular excitement once arose and flourished in the United States, and the closing years, of the nineteenth century witnessed in France a remarkable mystification of the enemies of the Fraternity.

Half a dozen serious attempts to annihilate the Order were made when its purposes were not so clearly understood as they are now, and before the Roman Catholic Church, its most inveterate enemy, began openly and actively its unrelenting warfare against it. An act of Parliament in 1429 made felons of all Masons who confederated in Chapters, and subjected them to punishment by imprisonment and fines, but it was never enforced. In 1561 Queen Elizabeth ordered the Grand Lodge of England broken up, and forbade Masons to meet in their Lodges, but the initiation of a number of her officers into the Order, and their subsequent importunities to her, induced her to withdraw the obnoxious command. France passed a law abolishing Masonry in 1637, owing to a suspicion that it might be dangerous to the government, but public opinion nullified it. The Empress Maria Theresa of Germany was influenced against Masonry in 1747 by ladies of her court who had be en unable to cajole or exhort its secrets from their husbands, and issued an order that Masons should be arrested while engaged in their Lodge work, but the Emperor Joseph I, who was a member of the Fraternity, persuaded the misled woman to give up her foolish project, to the intense disappointment and

chagrin of the court ladies, whose husbands perhaps had read LaFontaine's sage observation that "nothing is so oppressive as a secret; women find it difficult to keep one."

The Great Council of Berne in Switzerland, a Protestant tribunal, denounced Masonry in 1745, decreeing that "citizens and subjects who are actually known to be Freemasons shall be obliged immediately to abjure, by oath, the engagements they have taken in said society," and providing that those unknown, who did not renounce the Order voluntarily, should be heavily fined and made ineligible for any employment in the Republic. Owing to the hostile action of the synod at Stirling in 1745, and the synod at Edinburgh in 1755, the associate of Scotland in 1757 ordered Masons to be questioned as to whether on initiation they were required to give up all metal on their persons, if the Bible was used in their superstitious ceremonies, and if the passage in I Kings, vii-21, was read to them. All who refused to answer were "reputed under scandal" and declared "incapable of admission to sealing ordinances." Those who did answer were purged by rebuke and admonition, and strictly charged not to entice others into the snare of Freemasonry.

Frederick I of Sweden forbade Freemasonry in his dominions in 1740 under penalty of death, following the example of King Frederick Augustus III of Poland the year before. In 1751 Charles III of Spain prohibited Masonic rites in Naples. A Venice Lodge was abolished by the transportation of its members, and in 1818 John VI issued a prohibitory edict from Brazil

During the latter part of the eighteenth century Freemasonry was attacked in England both by ridicule and by clerical utterances. At that time the Fraternity's dignity and serious character were in marked contrast to the frivolity of numerous other social societies in that country, which were almost without exception bibulous bodies, and generally envious of Masonry. The members of these convivial organizations, of which the song, the glass, and the racy anecdote were the essence, delighted in deriding an d satirizing Freemasons, one of the numerous rhymes of the period describing them as

> "A set of ranting, roaring, rumbling fellows, Who meet to sing old rose and burn the bellows. Champagne and claret, dozens in a jerk, And then they say how hard they've been at work. Next for the secret of their own wise making, Hiram and Boaz, and Grand Master Jachin!

Poker and tongs! the sign! the word! the stroke! 'Tis all a nothing, and 'tis all a joke."

They were also charged with practicing black arts, such as "Raising the Devil in a Circle," and branding initiates with a red-hot poker. Several books were printed to prove the truth of similar foolish stories, and one of them was seriously entitled "Masonry the way to Hell; a Sermon wherein it is clearly Proved, both from Reason and from Scripture, that All who profess the Mysteries are in a state of Damnation."

The hundred years preceding 1793 were prolific in amusing publications that profess to be exposures of Freemasonry, written by French and English romancers. No less than forty-five of these productions are to be found in Masonic libraries, where they are preserved as curiosities; they bear such titles as "An Account of the Freemasons," "The Grand Mystery of Freemasons Discovered," "Masonry Dissected," "The Secrets of Masonry Made Known," "A Master Key to Freemasonry," "The Three Distinct Knocks," "The Freemason Stripped Naked," "Freemasonry of the Ladies," and "The Veil Withdrawn"

The Roman Catholic Church viewed Freemasonry with deep suspicion when it first began to spread over Europe as a confessedly oath-bound secret organization. When it learned that Masons would not reveal their secrets in the confessional, and that their society taught Freedom of Conscience and other tolerant and liberal principles, the suspicion settled into deep-seated hatred, which was augmented from time to time by the undoubted participation of French and Italian Lodges in political adventures inimical to the temporal power of the Pope. The Roman Church had sufficient influence to cause the promulgation of a government edict for the abolishment of Masonry in Holland in 1735. An Amsterdam Lodge defied the order, and continued to meet secretly. They were discovered and arrested in their Lodge, acknowledged that they were Masons, swore that their society taught nothing repugnant to the laws of God or man, submitted a proposition that the court be fore which they were brought should select some man in whom it had implicit confidence, for initiation, and they would abide by his judgment. This was done, the town clerk became a Mason and so strongly approved the teachings of the Fraternity that the magistrate himself applied for admission and was accepted, to his great satisfaction.

Pope Clement XII issued a bull in 1738, the first of a series of papal fulminations, in which he denounced Freemasonry because it

admitted to its altars men of All Religions, and imposed obligations its members would not reveal at the confessional. The following year he published an edict threatening all who visited Lodges with a fine of one thousand crowns of gold and the torture of the rack. Under this vicious decree, in Spain and Portugal, several Masons were imprisoned and tortured by the Inquisition, which first sought to extort from them the secrets of the society by the infliction of inhuman torments, and failing to accomplish that purpose sent them to the galleys, on which they were subjected to the most offensive indignities and frightful cruelties

One Freemason, John Coustos, lived to tell the story, of this suffering from the Inquisition at Lisbon, in Portugal. He was a native of Switzerland, whose parents took him to England in 1716. A lapidary by profession, after twenty-two years' residence in London, and five in Paris, he went to Lisbon to work on precious stones. There, in various private house, he practiced Freemasonry with his Brethren, and an Inquisitive woman, at confession, told of the meetings. The priest informed the Inquisition, which seized him in March, 1743, and threw him into a dungeon, where he was forbidden to speak, and could hear nothing but the groans & dismal cries of other prisoners. A few days later he was led to the Inquisitors and charged with speaking injuriously of the Roman religion, which he denied and then replaced in his dungeon for reflection. Three days later he was again before them and was requested to explain the nature of Freemasonry, which he did so far as consistent with his obligations. Then he was taken to another & deeper dungeon, where he laid in darkness seven weeks, during which he was taken before the Inquisitors three times. The first time they insisted that he should reveal the secrets of the Order, which he declined to do. The second time they threatened him, called him a heretic and said he was damned, after advising him to turn Roman Catholic before it was too late. The last time, after arguing manfully for his rights, he was doomed to suffer the tortures of the holy office for not revealing the secrets of Masonry. He was stripped naked, except for his drawers, an iron collar fastened to a scaffold was put around his neck, a ring fixed to each foot, and his limbs tightly stretched. Small ropes were wound around his arms and thighs and passed through the holes under the scaffold and drawn tight by four men. These ropes cut his flesh to the bone in several places. Four times Custos refused to reveal the secrets, and at each refusal the utmost strength of his torturers was applied to the ropes, his judges declaring that his obstinacy would make him guilty of self murder. Six weeks later when his wounds were

partially recovered, he was again conducted to the Chamber of Horrors, where his arms were slowly drawn backward by an engine until his shoulders were dislocated and blood came from his mouth. This hellish torture was inflicted three times, when he was returned to his cell and rough physicians reduced the dislocations.

In two months he was again taken to the torture room. This time a heavy iron chain was wrapped twice around his arms and body terminating at his wrists. The ends of the chain were attached to ropes running through pulleys, which when stretched pressed and bruised his body, and put his wrists and shoulders out of joint. Twice in one day he was subjected to this torture. Four weeks after he was still unable to lift hand to his mouth, his body was frightfully swollen, and he suffered such dreadful anguish a s may not be imagined. He was then condemned to be a galley-slave for four years. There the friars of the convent of Corpo Santos offered him release if he would turn Roman Catholic, but his stout Swiss heart would not consent. Word of his condition reaching his brother-in-law, that relative was able to interest the Duke of Newcastle in the case, and finally King George II, through the British minister Compton at Lisbon, demanded and secured his release, as a British subject, in October, 1744, and he arrived in London Dec. 15 of the same year, where he wrote a detailed account of his sufferings.

Papal constitutions, edicts, epistles, allocutions and encyclicals of varying degrees of harshness were issued against the older by Clement XII in 1738; by Benedictus XIV in 1751; by Pius VII in 1814; by Leo XII in 1825; by Pius VIII in 1829; by Gregory XVI in 1832; by Pius IX in 1846, 1865, 1869 and 1873, and by Leo XIII in 1884, 1890 and 1892.

The papal allocution of 1865 pronounces Freemasonry “monstrous, impious and criminal, full of snares and frauds a dark society; the enemy of the Church of God, and dangerous to the security of Kingdoms; inflamed with a burning hatred against religious and legitimate authority, and desirous of overthrowing all rights human and divine.” The epistle of 1873 was in no better temper. It attributed Masonry to Satan, and declared the Evil One founded it and contrived its development. These fierce denunciations of Pius IX are of peculiar interest to Masons, because the records of the Italian Grand Lodge show His infallible Holiness to have been expelled from the Fraternity after his election as pope. Victor Emmanuel, having been aided by Garibaldi, a 33 degree Mason, in overthrowing the temporal power of the papacy and establishing religious

and constitutional liberty in Italy, was informed that the Pope, when a young man, had been Initiated, Passed & Raised in a Masonic Lodge. He therefore caused him to be tried for repeated violations of his obligations to the Masonic Brethren. Pius IX was found guilty, expelled, and the proclamation of his expulsion, signed by Victor Emmanuel, then king of Italy and Grand Master of Masons in that country, was sent all over the Masonic world.

The encyclical "Humanus genus" of 1884 declared that the Masonic Order sought to overthrow the church of God, which insane desire was recognized by the Pope as the quenchless hate and thirst for revenge of Satan against God. The immediate effect of this was to convince the credulous that Masonry was Devil-worship, and Leo's accusation was given a tinge of excuse by the extraordinary action of the Masonic grand orient of Paris a short time before. That adventurous body removed from its conditions of member ship belief in God and in immortality, an act of such gross infidelity to the first principles and fundamental laws of Freemasonry the world over, that the justly indignant Masonic authorities in other countries at once sundered all relations with the recreant and degenerate French organization. In 1890, and again in 1892, Leo XIII issued additional exhortations against Masonry as an organization waging war against both religion and civilization.

Naturally these expressions from the head of Catholicism were echoed by inferior authorities in that church. The Bishop of Malta, in a discourse on a Malta Lodge in 1843, remarked:

> "We, with anguish at heart, heard long ago of the creation of this diabolical lodge, this pestilential pulpit of iniquity and error. Flee, as from the face of a venomous serpent, this society, the common sewer of all filth, endeavoring, though continually in vain, to vomit forth the things of hell against the immaculate purity of the holy Catholic religion."

The Catholic World, perhaps the leading literary magazine published by the church in America, in 1875 spoke of the "hideous loathsomeness of this vile association." Six years later it said that "Freemasonry, as a secret society, is dangerous to our free institutions; as a Craft it is obnoxious to the true spirit of humanity. No one can seriously question that the Catholic Church, in prohibiting her children from

becoming members of such secret organizations, has deserved well of the country and in this one respect particularly has done much for the preservation of our public institutions." In 1893 it declared that the secret society is the deadliest enemy to religion and social order."

These sweeping and bitter attack upon the character and influence of Freemasonry by the authorities of the Roman Catholic Church, along with many others from the same source too numerous and lengthy to quote or even summarize here, have had the effect on Masons which might naturally be expected. Almost without exception their attitude toward the Church of Rome is that of enmity. When a Mason becomes a Catholic he renounces the Order, and when a Catholic becomes a Mason he is excommunicated from that Church.

That has been the condition of affairs between Masonry and Roman Catholicism from the days of the foul unspeakable Inquisition.

THREE

Leo Taxil's Remarkable Books about Murder, the Devil, Women, & the Black Mass, in the High Degrees.

The most Absurd of all the entanglements into which the Roman Catholic Church has been drawn by its detestation for the society a tale of ludicrous credulity and blind fanaticism unparalleled in the closing decade of the last century, has been related with much particularity by several writers.

Gabriel Jogand-Pages was born at Marseilles, France, in 1854. Fortunate in educational advantages during youth, on arriving at manhood he adopted journalism as his avocation. Talented, audacious, and holding both religion and decency in contempt, his writings attracted so much attention that he sought a larger field in Paris, where he published an infidel daily paper and wrote many irreligious books that obtained a wide circulation. One of them was a scandalous work entitled "The Secret Amours of Pius IX," for the publication of which he was heavily fined.

In 1885 this reckless young man saw in Leo XIII's "Humanus genus" a field for both revenue and the humiliation of the Roman Catholic Church, which he most heartily despised. He pretended conversion, suppressed his skeptical books, and was absolved by the Papal Nuncio in Paris, Mgr. di Rende, from a number of excommunications recorded against him. With ardor born of desire for money and ambition to dupe the church which had received him into its fold, he produced, under the

pseudonym of Leo Taxil, a series of books called Complete Revelations of French Masonry, which attracted great attention in Europe, were translated into German, Italian and Spanish, and were read by hundreds of thousands of people. In 1881 he had been made an Entered Apprentice, but was soon after expelled from the Fraternity because of indiscretions of which he was guilty. With reckless disregard for facts, and unrestrained by his ignorance of Masonry, he gave his extraordinary imaginative powers full play, and with a fecundity of detail and illustration truly remarkable, represented the rites of the Craft to be a hideous form of Devil-Worship. One entire volume he devoted to Female Masons, on which impossible foundation he constructed a shameful edifice of fiction, full of shockingly scandalous and beastly fabrications that were received with delight by the papal authorities, who saw in them perfect justification for the attitude of their church toward Masonry

Another one of his books, of which two hundred thousand copies were sold at 24 francs a copy, charged every Mason with being a murderer, in spirit if not in fact. The following translation of a passage from it explains the grounds upon which the charge was made:

> "Before a man is admitted to the higher degrees he is blindfolded & taken into a room where a live sheep is lying on the floor. The animal's mouth and feet are secured and it is clean shaven, so that its skin feels to the touch like that of a human being.
>
> "Next to the animal a man is placed, who breathes heavily, feigning to struggle against imaginary enemies. The candidate is given to understand that the sheep's body is that of a disloyal Mason who gave away the secrets of the Order and must die according to some ancient law, the candidate being made executioner, as a warning to him.
>
> "Then he is given a big knife, and after some ceremonial is persuaded to 'kill the traitor,' that is, plunge the knife repeatedly into the body of the sheep, which he imagines to be that of an unknown human being, his Brother.
>
> "Thus every Mason is a murderer in spirit at least, if not actually, for sometimes treacherous Masons take the place of the animal."

This story drew forth denials from such distinguished Freemasons as Bismarck, the Prince of Wales, and Emperor William I which served greatly to stimulate the sale of the work.

Invigorated by the credulity of his victims, Taxil added Spiritualism to his schedule of Masonic practices and beliefs and told of tables floating in the air and turning into crocodiles at Masonic meetings, and for his supposed revelations was honored by Pope Leo XIII with the Order of the Holy Sepulcher, a distinguished mark of the high favor of the Roman hierarchy

High grade Masonry was the most fertile field of Taxil's grotesque falsifications. He made Charleston, South Carolina, the scene of his Luciferan Masonry because it was the home of Albert Pike, whose labors as Grand Commander of the Southern Supreme Council, for the perfection of the rituals and ceremonials of the Scottish Rite, have been excelled by no man. Taxil declared that in the solemn recesses of the Consistory at Charleston, His Satanic Majesty exhibited himself without disguise Hoof, Horns, Tai l and All, in the exemplification of the high grades. A High Priestess of this Luciferan Masonry was needed and adroitly contrived for the consternation of the Pope and the Public, in the person of "Diana Vaughn." She was said to be the direct descendant of a man to whose embraces the lascivious Venus-Astarte submitted, and whose life had been extended thirty-three years for the propagation of demoniacal designs. As a girl she betrothed herself to the Demon Asmodeus, afterwards appeared before Satan in Charleston, and was by him consecrated as his Masonic high priestess in the presence of Albert Pike! She possessed supernatural powers, such as the ability to turn herself into liquid and pass through a stone wall, and was a Very Terrible Personage indeed

All these, and scores of other absurdities were published month after month in Paris, and read with avidity in the Vatican. When the Roman ecclesiastical authorities had been sufficiently horrified by Diana Vaughn's deviltry, Taxil caused her to be "converted" as he himself had been. This astounding change in a heart familiar with wickedness was alleged to have been caused by Albert Pike ordering her to Spit Upon & Stab a Consecrated Host in one of the Masonic rites, and to utter repulsive blasphemies deeds which would stir deep resentment in the Pope's breast. Diana refused to comply, repented, and wrote a book which was sent to Leo XIII in 1895, who, by his secretary Mgr. Vicenzo Sardi, wrote a letter thanking her and urging her to continue in her good work against Freemasonry!

One extract, in which Diana describes a Masonic "Black Mass" - one of scores of tales equally preposterous - maybe made from this volume;

"In a thick cloud of perfumes the priest ascends the altar of Satan's Synagogue.

On the table is seen a goat with a human face already excited by some preliminary homages, intoxicated by perfumes and adoration.

"The priest opens a box and takes out some wafers.

"The rites performed and the words spoken during the continuance of the magical ceremony are blasphemous in character, and the sacred vessel and its contents are subjected to insult and mockery. The goat plays the infernal part, cursing and reviling, and lastly the following incantation is delivered: Master of the Esclandres, dispenser of the benefits of crime, intendant of sumptuous sins and great vices, sovereign of contempt, preserver of old hatreds and inspirer of vengeance and misdeeds.'

At this ceremony the children of the choir are clad in red and wear scarlet caps surmounted by two horns. They hold black candles in their hands."

Largely as a result of Leo Taxil's voluminous works, one of which has 2,000 pages, the Vatican and its priesthood throughout Europe were aroused to a sense of impending dangers from the Fraternity, and an anti-Masonic Congress was called to meet at Trent in September, 1896, to which Leo XIII telegraphed his blessing. Its purpose was "to make known to everybody the immense moral and material evil done by Freemasonry to the Church and to society, and to seek a remedy by way of a permanent, international organization against the Craft." A thousand delegates from European countries attended, among them being thirty-six Roman Catholic bishops, who found a safe retreat in the marble cathedral of the Austrian city, where Masonic Lodges are unknown owing to governmental prohibition, as is also the case in Russia and Poland. Gabriel Jogand-Pages, better known as Leo Taxil, was the hero of the occasion, but his presence did not completely satisfy the congress. Diana Vaughn, who for reasons obvious to Taxil alone, could not appear, was greatly desired, as a suspicion that she was a myth had developed in the public press. The congress, not entirely convinced by the plausible excuses of Taxil, entrusted an investigation of her genuineness to a commission of its members, which of course was unable to secure proof of her existence. The pressure on Monsieur Jogand-Pages finally became so strong that he announced

she would appear in the hall of the Geographical Society in Paris on Easter Monday, April 19, 1897

On that date and at that place the precious scamp who had so long revealed in the admiration and confidence of the princes and priests of Catholicism took the platform in the presence of a large audience that had assembled to see and hear Diana Vaughn, formerly the intimate associate of the Devil, now the repentant accuser of Masonry. He made a speech of superb audacity, in which he told his shocked hearers that his conversion twelve years before was a pretense, that Diana Vaughn was a Myth, and that his revelations of Freemasonry were all Deliberate Lies, put forth for the sole purpose of playing upon the credulity of the Roman Catholic Church and making its rulers ridiculous in the eyes of intelligent men.

He added that the Bishop of Charleston had long ago assured the Pope of the falsity of his stories about Albert Pike: and that the Apostolic Vicar of Gibraltar had informed Leo XIII that the alleged caves at that place in which he had represented the Masons as engaged in foul and atrocious rites, did not exist. In his chagrin, the Pope had since kept silence. This awakened the stunned audience, whose curses, howls and threats compelled Monsieur Jogand-Pages to seek security in another quarter under the protection of the police, where no doubt the results of his daring exploits afforded him profound satisfaction. That the abortive chase of twelve years under Taxil's guidance, after proofs of the iniquity of Freemasonry, filled the church authorities with deepest disgust, is pleasantly indicated by a remark attributed to the Canon Mustel, in which he is represented as declaring that when hell should swallow Gabriel Jogand-Pages as its filthy prey, the damned therein would bow their heads under a new degradation

Later Taxil, in an interview, says:

> "The public made me what I am, the arch-liar of the period, for when I first commenced to write against the Masons my object was amusement pure and simple. The crimes laid at their door were so grotesque, so impossible, so widely exaggerated, I thought everybody would see the joke and give me credit for originating a new line of humor. But my readers wouldn't have it so; they accepted my fables as gospel truth, and the more I lied for the purpose of showing that I lied, the more convinced became they that I was a paragon of veracity."

Shortly before this disturbing episode movement originated among American Catholics who were better informed than Rome of the character, purpose and works of Freemasonry, and who found the ban of centuries against the Fraternity a stumbling block, to have it removed, at least in America. This agitation gained sufficient force to reach the Vatican, but was ineffective, the church's history in relation to Freemasonry being wholly inimical to the establishment of harmony between the two organizations. Although a disappointment to many in the Roman church, perhaps 'tis better thus,

> "For never can true reconcilement grow, When words of deadly hate have pierced so deep."

The decision of the Holy See was announced in January, 1895, by the Roman Catholic Arch-bishop of Cincinnati, and included three societies besides Freemasonry in its condemnation. It instructed the ordinaries of all the dioceses of the United States "to keep the faithful away from all and each of the three societies called the Odd Fellows, Knights of Pythias, and the Sons of Temperance."

The first reason given was that "these societies seem to have a decided influence to lead Catholics toward Freemasonry, and Freemasonry is under the absolute condemnation and excommunication of the Church." The Arch-bishop then called the attention of Catholics "to the declared and implacable hatred of Masons against the Church and all religious interests," a hatred he asserted to be "openly and angrily avowed by the leading Masons of Europe, and manifested by their satanic warfare against everything Christian." He admitted that this spirit did not seem to prevail in America, but because of the presence of zealous Masons in the other societies mentioned, "If a Catholic is drawn into one of them, he is in continual and familiar association with the admirers of Masonry" and so "exposed to imbibe their sentiments" and accept their principles

Although the Freemasons and some other secret fraternities are not tolerated by Catholicism, an attempt to restrain Catholics from joining the Knights of Labor, a secret organization founded by a Freemason, aroused such opposition among Catholics that it was abandoned, although it has passwords, grips, obligations and other features that are condemned as a part of Freemasonry. The Grand Army of the Republic, also organized by Freemasons and members of other secret bodies, and largely composed

of them, is not under the displeasure of the Vatican, although many zealous Freemasons hold membership in it.

Whence it appears that diplomacy has a place in the diplomatic councils of Rome.

The Disappearance of William Morgan & the Anti-Masonic Excitement which Followed All Over the United States.

The Masonic Order in the United States met with a misfortune in 1826 that seriously crippled it for twenty years. In the fall of 1825 there came to Batavia, Genessee County, New York, a man named William Morgan. He was an operative mason by trade, an indulger in strong drink, and of bad disposition. If a regular Freemason, it has never been disclosed where he was made one, although he received the Capitular degrees in LeRoy, New York, on the avouchment of a Mason in good standing before the local bodies.

Before this man's habits were known in Batavia he was permitted to sign a petition for a new Chapter of the Order, but because of discoveries made afterward which reflected upon his personal character, another petition was drawn and his name left off. This angered him, and he set about the work of attempting an exposure of the secrets of Freemasonry, visiting frequently a man of literary culture in New York City who had been expelled from the order in 1824, and taking as a partner in his venture a Batavia newspaper editor named Miller.

All concerned in the scheme expected to be made independently wealthy by the sale of the projected publication, and while it was being surreptitiously printed in Miller's office, advertised it in a way designed to excite the indignation of Freemasons generally. During the night of September 10, 1826, the printing office was fired, presumably by Miller himself, as he had plenty of water standing about in barrels and tubs with which to extinguish the flames, and the incident was used industriously as a further advertisement of the forthcoming Publication, which on examination proved to be but a copy of a book previously printed in England. On the following day Morgan was arrested on a charge of larceny said to have been committed at Canandaigua, fifty miles from Batavia. He was taken there, tried, and discharged, but immediately arrested for debt and thrown into jail.

His wife learning this, went to Canandaigua prepared to secure his release, where she learned that his New York indebtedness had been

paid, and that he had been arrested again on the suit of a Pennsylvania creditor and taken away. She was greatly alarmed by this information, hastily returned home, and her friends despatched a man to trace him. The messenger came back with the very, distressing news that when Morgan was released from jail he had been seized by two men who thrust him into a carriage while h e shouted “Murder” and drove off with him to a place afterwards learned to be about three miles from Rochester. This was the Last Ever Seen or definitely known of the man, who had disappeared as completely as if swallowed up in the bowels of the earth

His abduction was at once, and probably with justice, regarded by the public as the act of Freemasons, and a great sensation ensued. The Governor of New York, DeWitt Clinton, himself a Mason, was appealed to and did all in his power to discover the missing man and apprehend his captors, as did many other prominent members of the Fraternity, but all in vain. Meanwhile the public - stirred to frenzy by the publication of false stories in which Morgan was made the victim of a secret tribunal acting in violation of law, and executing a horrible sentence on the man who professed to have exposed secrets - refused to accept the protestations of admittedly respectable and honorable Freemasons that his disappearance was Not an act determined upon by the Masonic organization, but persisted in denouncing Freemasonry as a whole and demanding victims for their fury. In April, 1827, several men were arrested for complicity in the affair, tried and sentenced to imprisonment. The next month seventeen others were arrested and tried on a charge of removing the missing man to foreign parts, but were acquitted.

The following October, more than a year after the celebrated abduction, the putrid body of a drowned man was found on the beach of Lake Ontario about forty miles east of the Niagara River. A political campaign in which anti-Masonic prejudice ran high, was in the midst of its emotional course, and the claim was made that the body was Morgan’s. His widow viewed it and then Positively Identified it, although the clothing on it was not that he had worn when he disappeared, and a coroner’s jury solemnly declared it to be the remains of William Morgan. The funeral was seized upon by designing politicians as the occasion for a big demonstration to influence the votes of citizens in the approaching elections, and was attended by thousands whose imprecations and curses made the burial a travesty on the services that should accompany the interment of human remains, and turned the ceremony into a remarkable

exhibition of partisan rancor. The Freemasons who vied with their enemies in honest efforts to secure and punish the men who made away with Morgan, did not believe his widow's identification of the body was correct, and instituted an investigation. They learned that a man named Monroe had been drowned in Niagara River some weeks before this corpse had been found, and by questioning his widow and son, elicited the fact that the clothing he had worn on the day of his death was the same as that found on the body claimed by Mrs. Morgan. Thereupon another inquest was held, and the body proved beyond a doubt to be that of Monroe!

An anti-Masonic political party had been formed in Western New York while these events were happening, its avowed purpose being to drive from public office, if not from an honorable connection with society, every Freemason. It polled 33,000 votes in 1828, 70,000 in 1829, and 128,000 in 1830, spreading over a majority of the northern states. In 1832 it nominated a candidate for President against Andrew Jackson and Henry Clay, as both of them were Freemasons and Past Masters. The campaigns in New York and Pennsylvania on the Masonic issues exceeded in venom any ever known in the country, not excepting those of the Civil War period. Masons were excluded from churches and their children were denied the privileges of the schools. But in the Presidential election of 1832 only one state, Vermont, was carried by the Anti-Masonic party, and after that blow to the hopes of its misguided followers it steadily declined in numbers and influence, and in a few years dwindled into insignificance and finally nothingness.

The most distinguished American citizen who participated in the political persecution of Freemasonry during these years was Ex-President of the United States John Quincy Adams. He was greatly disturbed over the disappearance of Morgan, and wrote a series of letters and delivered an address, in which his great ability and a deep-seated prejudice remarkable in a man of his experience and culture, were given full play in bitter denunciation of the Fraternity. He declared that "Masonry ought forever to be abolished. It is wrong - essentially wrong - a seed of evil, which can never produce any good." "The existence of such an Order," he said, "is a foul blot upon the morals of a community. The code of Moloch homicide, embraced in the laws of Masonry, will pass to its appropriate region in Pandemonium, and one of the sources of error and guilt, prevailing in our land, will be exhausted and forever drained."

In line with the foregoing is a verse from a popular campaign song of the time, set to the tune of “Auld Lang Syne,” which ran as follows:

“If aught on earth can men engage,
If aught can make us free,
’Tis one successful war to wage Against Free Masonry.

The Mason’s dark design we know,
The Mason’s bloody grip and sign;
We’ll lend a band to blot from earth The Mason’s bloody shrine.”

The disappearance of Morgan should never have been made a political issue, because if he was executed under a Masonic penalty the deed was done not by the authority of that Order but by hot-headed members of it acting independently of any Lodge, and contrary to the Fraternity laws. But in the passions which then existed reason found little place, and everything Masonic was indiscriminately condemned. Like Monroe’s body, anything was “a good enough Morgan” that would fan the flames of the persecution of Freemasons among their bigoted enemies.

Excepting the constant opposition to Freemasonry wherever Roman Catholic authority is obeyed, and the trifling efforts of a very few weak Protestant churches, there is now comparatively little prejudice against the Order in the civilized world. American literature is singularly free from criticisms of it, and but one English author during the past quarter of a century is worthy of quotation as a critic. Charles William Heckethorn, in his work on Secret Societies of All Ages and Countries, says:

“Selfishness, an eye to business, vanity, frivolity, gluttony, and a love of mystery-mongering - these are the motives that lead men into the Lodge. The facility and frequency with which worthless characters are received into the Order; the manner in which all its statutes are disregarded; the dislike with which every Brother who insists on reform is looked upon by the rest; the difficulty of expelling obnoxious members - all these too plainly show that the Lodge has banished Freemasonry. Of true Freemasonry, Freemasons, as a rule, know nothing. Genuine Freemasons are liberal-minded and enlightened men devoted to the study of nature and the progress of mankind, moral and intellectual; men devoid of political and religious prejudices, true cosmopolitans.”

The Right Reverend Henry C. Potter, bishop of New York in the Episcopal Church, in 1901 wrote a letter in which he said:

> "Freemasonry, however, is, in my view of it, a great deal more than a mutual benefit association. In one sense, wild and extravagant as the words may sound, it is the most remarkable and altogether unique institution on earth. Will you tell me of any other that girdles the world with its fellowship and gathers all races and the most ancient religions, as well as our own, into its Brotherhood? Will you tell me of any other that is as old or older; more brilliant in its history; more honored in its constituency; more picturesque in its traditions? Today it lies in the hand of the modern man, largely an unused tool, capable of great achievement for God, for country, for mankind, but doing very little. For one, I believe that circumstances may easily arise, when the highest and most sacred of all freedoms being threatened in this l and, Freemasonry may be its most powerful defender, unifying all minds and commanding our best citizenship.
>
> "Under such circumstances, fellowship in it should be regarded, more and more, as a sacred privilege, for which our best youth should be trained, and to which they should be advanced step by step, through preparatory forms and degrees."

The great Edwin Booth said:

> "In every realm of thought, in all my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make those plays appear real upon the mimic stage, I have never, and nowhere, met tragedy so real, so sublime, so magnificent as the legend of Hiram. It is substance without shadow - the manifest destiny of life which requires no picture and scarcely a word to make a lasting impression upon all who can understand. To be a Worshipful Master, & to throw my whole soul in that work, with the candidate for my audience and the Lodge for my stage, would be greater personal distinction than to receive the plaudits of people in the theaters of the world."

FIVE

The Tradition and the Evolution of the First Three Degrees of Freemasonry.

Freemasonry is a beautiful system of ethics, which cultivates certain great fundamental Moral and Religious Truths, and impresses them upon the minds of its votaries by elaborate symbolical ceremonials which point to the Bible as the great light by which mankind should be morally

and spiritually guided. The Origin, Purposes and History of this most ancient, famous, enduring and cosmopolitan of all the world's secret organizations has been investigated, discussed and speculated upon by Masonic and other scholars until the printed records of their researches, arguments and conclusions form a literature that could find room only within the limits of a large library, and would require a life time of study by a perfectly equipped intellect to weed out all error, reconcile every difference of opinion and mold the great mass of fact into one consistent and universally acceptable whole

If Masonic tradition be not accepted, the explorer who seeks the beginnings of the Order at once confronts a Sphinx, the answer to whose enigma has been lost in the impenetrable clouds of the Dark Ages, or remains hidden in the deeply covered and forgotten vaults of remote antiquity. The first crude written constitutions and regulations of the Fraternity now in the possession of historians were made either in the thirteenth or fourteenth century after Christ. The writers who have given Masonry consideration in standard English books of reference, and have based their conclusions on visible evidence only, are almost unanimous in fixing its origin in one or the other of the periods mentioned. On the other hand, there are learned authors who have studied and reasoned exhaustively as Freemasons, who believe the society existed as an absolutely secret one two thousand years before any manuscripts or inscriptions concerning its source and doctrines were permitted to be made. They hold that the internal evidence found in the esoteric teachings of the Order proves that it was created by Solomon, King of Israel, Hiram, King of Tyre, Hiram Abif, a widow's son, of the tribe of Naphthali, at the time of the building of Solomon's temple at Jerusalem, a thousand years before Christ.

These writers, without an exception, believe that through the instrumentality of Masonry the five books of Moses were preserved after the destruction of the temple by Nebuchadnezzar, during a period of general lawlessness & disorder lasting nearly five centuries, and then Discovered and Brought to Light. With all due respect for the strict requirements of accuracy in historical research, it seems quite as reasonable that Masonry should be transmitted through organized bodies of intelligent and reverent men, from the time of Solomon, as that the voluminous poems of Homer should be preserved during hundreds of years, in all their purity and exquisite beauty, by bands of minstrels

The discovery of Masonic emblems in the foundation steps to the pedestal of the Egyptian obelisk at Alexandria, known as Cleopatra's Needle, is accepted by many as strong evidence that Freemasonry existed at least a century before Christ. This great shaft is now in Central Park, New York City, where it was erected in 1880, after transportation in the hold of a vessel especially constructed for the purpose. The stones and implements showing the Masonic signs and emblems were placed in the same positions in which they were found in Egypt, when the obelisk was erected in America.

But it is not the purpose here either to indulge in speculation upon Uncertainties, or to attempt by conjecture to arrive at the time hidden facts of ancient eras. These pages are intended to convey only such information of the history, structure, and character of Masonry, and of the notable assaults and criticisms that have been made upon it, as is Fully Authenticated and necessary for those who desire to be well informed on the subject, keeping in mind all the while, with some appreciation of its truth, the statement of the Chevalier de Bonneville that "the span of ten men's lives is too short a period for the execution of so formidable an undertaking" as the production of a universal history of the Masonic Craft

The original historical Masonry, as distinguished from the traditional, had but one degree, as the word is used technically by the Craft, and it was conferred only on Operative Masons, who made use of it as a means of recognition among themselves, to keep impostors from their counsels, and to preserve the organization necessary for the prosperity of their profession of practical architecture. During the Medieval period of cathedral building in Europe, when magnificent edifices were erected in Vienna, Rheims, Pisa, York, Paris, London, Strasburg, Cologne and other cities, by the Masons, they worked under their own government in Lodges strictly ruled, traveling from place to place as work required. In 1702 a London Lodge adopted a regulation extending its privileges to men of different professions, providing they were regularly approved, accepted and initiated. This example was followed by other Lodges, and opened the door of Masonry to men unskilled in architecture, but enormously increased the scope and influence of the society, which from that time developed rapidly into the present wholly speculative and cosmopolitan system of ethics, in which the Hindoo, the Parsee, the Jew, the Mohammedan, the Trinitarian and the Unitarian may conscientiously participate.

The three degree ceremonials seem to have come into existence about 1735. Ten years later they had been revised by Martin Clare, and in 1777 Preston's beautiful ritualistic suggestions were accepted and adopted by the Order. The requirement of a practical knowledge of the science of architecture having been abandoned during this era of evolution, a thorough understanding of the lofty moral principles inculcated by the symbolism of the degrees was exacted of the Masters of the Craft. Operative skill yielded and finally almost wholly disappeared in the society under the stimulus of the far greater importance of the nobler virtues, the more widely needed lessons, and the infinitely higher moral worth, of purely Speculative Masonry.

Men of prominence in church and state, who were never actually employed in building, but whose high character and fine attainments had made them distinguished, were accepted as Masons, free from the former prerequisite of operative proficiency, and so became known as Free and Accepted Masons, whence came Freemasonry as an evolution of Masonry. Within forty years the organization, in its improved and enlarged form, spread into Ireland, Scotland, France, Holland, Russia, Spain, Italy, Germany and America, attracting to its rites in all those countries men of profound intellect by whom its noble principles were deeply cherished

The three degrees of symbolic Masonry, both traditional and historical, are called Entered Apprentice, Fellow Craft & Master Mason. Seven or more Master Masons, acting under lawful authority, constitute a perfect Lodge, the name properly given both to the Organization, and to the Place where members meet to practice their rites. The principal officers of the Lodge are the Worshipful Master, Senior Warden and Junior Warden, the Master representing Solomon, King of Israel, the senior warden impersonating Hiram, King of Tyre. A meeting of a Lodge is called a Communication, and every candidate for its degrees must be acceptable to all its members, an inviolable law under which no complaint over the admission of new members can ever arise in a Masonic Lodge. The Grand Lodge of England in 1717, when the ballot box was unknown, required members to decide on the admission of the candidate "in their own prudent way, either virtually or in form, but With Unanimity." With this requirement goes another law unique among secret organizations, which is that no Mason shall ever solicit any person to become a member of the Order. This makes every application absolutely voluntary, and its enforcement

no doubt has caused many worthy men to wonder why they have never been invited to become Masons.

The Origin and Structure of the York and Scottish Rites, and Their Relations.

As now constituted, Freemasonry consists of two separate series of degrees, which are conferred in regular order upon candidates, and are known respectively as the York Rite and the Scottish Rite, both having for their foundation the first three degrees

The York Rite derives its name from the city of York, in the north of England, where Macoy, a Masonic author of repute, says the annual and general assemblies of the Craft were re-established in 926, A.D. It includes, in addition to the symbolic degrees, Capitular, Cryptic, and Chivalric grades, conferred in bodies severally designated as the Chapter, Council, and Commandery, whose meetings are called respectively Convocations, Assemblies, and Conclaves. The Chapter has four degrees, Mark Master, Past Master, Most Excellent Master, and the Royal Arch, with an honorary Order of High Priesthood appended, which is conferred at meetings of Grand Chapters on High Priests of subordinate Chapters. The chief officers of a Chapter are the High Priest, King, Scribe, and Captain of the Host, who represent Joshua, Zerubbabel, Haggai, and the general of the troops. The Council has two degrees, Royal Master and Select Master, its leading officials being Thrice Illustrious Master, his Deputy, and the Principal Conductor of the Work, who represent Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif. The Commandery has three orders, Knight of the Red Cross, Knight Templar, and Knight of Malta. Its most important officers are the Eminent Commander, Generalissimo, Captain General and Excellent Prelate.

Symbolic Masonry was introduced into America by the British, and during the colonial period of the country was under English authority. After the Declaration of Independence in 1776 the question of allegiance became a serious one to American Masons, but they concluded that Masonic must be in accord with civil government, and in 1777 chose their own Grand Master to take the place of the British official. In 1776 a charter was granted to a military Lodge in “the Connecticut line,” called American Union Lodge, erected in Roxbury or wherever its body might remove on the continent of America. At the close of the Revolutionary War the Master and a number of the members of this Lodge, of which

George Washington was a member, settled at Marietta, Ohio. They had the charter, and reorganized the Lodge there in 1790, two years after the settlement of that historic city. In 1816, the original charter having been lost by fire, the Lodge was granted a new one by the Grand Lodge of Ohio, under the name of American Union Lodge #1, their new charter showing it to be a revival of the old Lodge, undoubtedly the first one established under American authority.

The first authentic historical record of the communication of the royal arch degree is dated 1746, when presiding Masters and Past Masters received it in a Lodge in England. Twenty-two years later it came under the authority of a higher body than the Lodge, and appeared in Philadelphia in 1758 and in Boston forty years later. A grand Royal Arch Chapter of the Northern States of America was formed of Chapters existing in Massachusetts, Rhode Island, Connecticut & New York early in 1798, which at a subsequent convocation held the same year changed its name to the General Grand Chapter, with a number of Deputy Grand Chapters under its authority. The Council degrees came to America from Berlin, by authority of Frederick II, king of Prussia, in 1783, and were deposited in the archives of the Grand Council of Princes of Jerusalem at Charleston, South Carolina. They were known at that time as detached degrees, and were conferred free of charge. Gradually the authority and jurisdiction over the degrees came into the hands of the companions upon whom it had been conferred, until in 1827 a committee was appointed by the Grand Chapter to investigate the propriety of having the several Grand Royal Arch Chapters assume jurisdiction over them. This committee found them to have originally belonged to the Scottish rite as side degrees, which were conferred by agents of that rite who granted charters for the establishment of Councils in different states. These Councils finally formed Grand Councils which threw off allegiance to the Scottish rite, which was proper, inasmuch as their original charters were never granted directly by the Supreme Council of that rite but only by representatives. They are now placed exactly where they belong, as necessary for the illustration of the royal arch degree, and no conflict of authority over them is likely ever to arise

For many years Commanderies of Knights Templar were regarded as having descended directly from the Christian crusaders of the twelfth and fourteenth centuries. Addison, a leading American Masonic authority, dates the origin of the Order back to 1113 A. D., when nine knights who

had nobly acquitted themselves at the battle of Jerusalem formed a holy Brotherhood in arms, the purpose of which was to protect and guide pilgrims on their way to the Holy City. They were so poor they rode two on one horse, and had no fixed place of habitation until they were given quarters in the enclosure of the temple by Baldwin II, king of Jerusalem, five years, after taking the vows of their Order. By the end of the twelfth century they numbered thirty thousand, and had Commanderies in Jerusalem, Tripoli, Antioch, Cyprus, Portugal, Castile and Leon, Arragon, France, England, Ireland, Germany, Sicily and Italy. A hundred years later they had accumulated much treasure, which excited the cupidity of both kings and churchmen. The Grand Master of the Knights Templar, Jacques DeMolay, went to Paris at the request of the Pope in 1307, with sixty knights, bearing 150,000 florins of gold and all the silver twelve horses could carry, his purpose being to concert plans for the recovery of the Holy Land. All were arrested by King Philip, who was determined to have their wealth. Accused of spitting and trampling on the cross, worshipping idols and the devil in the form of a cat, of eating the ashes of dead comrades, and of terrible debaucheries, they were put to the torture. Fifty-nine knights templar were burned at the stake in one day by Dominican friars. DeMolay was imprisoned for years, tortured repeatedly, and burned to death by slow fire March 18, 1313, on a small island in the Seine. But modern research has thrown much doubt on Addison's opinion, the six hundred years between the templarism of DeMolay and that first recorded in America having yielded no documentary or other unquestionable evidence of lineal connection between the two. The first published written record of the investiture of the Masonic Order of Knight Templar is dated August 28, 1769, the creation taking place in a Boston Lodge. Where the ritual used on that occasion came from, or whence sprang the authority for it, is one of the many mysteries of Masonry for which no positive solution has been discovered. It is certain that the honors of the Order were not bestowed upon candidates in England until ten years after the ceremony in the Boston Lodge, although possibly in existence a few years before in Ireland. Templar Masonry immediately became popular because of its distinctively Christian character, its purpose being to perpetuate the teachings of Christ. It retains the forms and phraseology of a military organization, but the sacred nature of its rites is far different from that of a merely tactical system of instruction. Early in the nineteenth century Grand Encampments of Commanderies came into existence in several states of the Union, and in 1816 the General Grand Encampment of Knights Templar of the United

States, of America was formed in the city of New York, and since then the number of Knights Templar has multiplied until they are now to be found in almost every considerable city on the globe. Each of the individual organizations of Masons, called the Lodge, Chapter, Council and Commandery, are under the authority of Grand or General Grand Bodies which legislate for and govern them by codes and constitutions. None of these bodies conflicts with another, but all work harmoniously together under an admirable and clearly defined system of interdependent jurisprudence.

The Scottish rite, or high grade Masonry, is so called because the founder of its ceremonies claimed to have discovered its grades in Scotland. It was in fact originated about the middle of the eighteenth century, in France, which for about fifty years after the introduction of symbolic Masonry into its territory was a prolific field for the production of all sorts of alleged Masonic degrees. In 1754 the Chevalier de Bonneville established in France the systematized Rite of Perfection, or Heredom, consisting of twenty-five degrees. The French Lodges, disgusted by the hundreds of bastard degrees that were floating about and distracting the attention of their members from the legitimate work, were incensed over high grade Masonry, and in August, 1766, their Grand Lodge issued an order forbidding the Lodges within its jurisdiction to have anything whatever to do with any high grades. This decree was repealed, however, in October of the same year, after much quarreling and numerous brawls in the Grand Lodge, w here there was a hot conflict of opinion as to the legitimacy and worth of the high grades, with which many of the disputants were unacquainted. In 1752 Frederick the Great, king of Prussia, had accepted the patronage of the Scottish rite, and became its chief, immensely strengthening its influence throughout Europe. But for this fact, it is probable that the Grand Lodge of France would have remained hostile to the high grades. In 1801 the Supreme Council of the 33 degree opened at Charleston, South Carolina, and a year after issued a circular containing a list of the thirty-three degrees of the rite. Eight had been added to those of the rite of perfection, the 33 degree and last having undoubtedly been created by the Supreme Council. It is not definitely known whether the remaining seven were selections from degrees already in existence, or the creation of the Council itself. The rites of this Council slowly found acceptance over the Masonic world, not being performed in England until 1845, but they are now in great favor everywhere. Its degrees in their established order, omitting the basic Symbolic Three, the possession of which is

necessary for the eligibility of every applicant for the Scottish rite, are as follows:

Ineffable grades of Grand Lodges of perfection -

4. Secret Master;
5. Perfect Master;
6. Intimate Secretary;
7. Provost and Judge;
8. Intendant of the Building;
9. Master Elect of Nine;
10. Master Elect of Fifteen;
11. Sublime Knight Elected;
12. Grand Master Architect;
13. Knight of the Ninth Arch;
14. Grand Elect Perfect and Sublime Mason,

Ancient historical and traditional grades of Grand Councils of Princes of Jerusalem -

15. Knight of the East or Sword;
16. Prince of Jerusalem.

The Philosophical and doctrinal grades of Grand Chapters of Rose-Croix, de H-R-D-M -

17. Knight of the East and West;
18. Sovereign Prince of Rose-Croix, de H-R-D-M, and Knight of the Eagle and Pelican.

Modern historical, chivalric and philosophical grades of grand consistories of sublime princes of the royal secret -

19. Grand Pontiff;
20. Grand Master, Ad Vitam;
21. Noachite, or Prussian Knight;
22. Knight of the Royal Axe, or Prince of Libanus;
23. Chief of the Tabernacle;
24. Prince of the Tabernacle;
25. Knight of the Brazen Serpent;
26. Prince of Mercy, or Scotch Trinitarian;

27. Sovereign Commander of the Temple;

28. Knight of the Sun, or Prince Adept;

29. Knight of St. Andrew, or Patriarch of the Crusades;

30. Knight of Kadosh, or Knight of the White And Black Eagle;

31. Grand Inspector Inquisitor Commander;

32. Sublime Prince of the Royal Secret.

The 33 Degree and Last Degree of all is that of the Official grade of the Supreme Council.

33. Sovereign Grand Inspector General

Among the characters represented in the foregoing grades are Moses, Aaron, Joshua, Eleazer, Solomon, Adoniram, Abda, Hiram, king of Tyre, Cyrus Artaxerxes, Zerubbabel, Ananias, Stolkyn, Zerbal, Tito Zadoc and Frederick the Great of Prussia. The Scottish rite requires so many costly accessories, such as costumes, furniture, stage scenery, and properties, especially constructed buildings, underground excavations, and musical facilities, that it is practiced only in the larger cities where Masonic temples of large size exist. One of the finest Scottish rite cathedrals in the world is at Cincinnati, Ohio, where the sublime work of high grade Masonry is exemplified in the most profoundly impressive manner by masters of the arts taught the Craft.

Freemasonry is now firmly established over practically the entire globe. Europe, Asia, Africa, North and South America, Australia, and all the important islands of the sea are dotted with Lodges. Almost every nation, race and people feel its influence. As universal as the principles it inculcates, it has found Nourishing Soil wherever belief in the Supreme Being and freedom of conscience dwell together. It has given light to civilized people of every race, color and sect that supports liberal principles, and in different jurisdictions the world over numbers its members by scores, hundreds, or thousands, as the judgment and prudence of the Craft dictate.

Race prejudice exists to some extent among Freemasons, although properly it can have no place in so cosmopolitan an institution, and while it has not barred any race from Freemasonry, it has denied recognition in some localities to the Masonic bodies of the Negro race, and to individual Masons of the Hebraic division of the Semitic race. The first Negroes to be made Freemasons were Prince Hall and fourteen other free colored citizens of Boston. In 1775 the traveling Lodge of a British regiment

conferred the symbolic degrees upon them. They applied to England for a charter, which they received in 1787, and under its unquestionable authority the first Negro Masonic Lodge was instituted, with Prince Hall as its Master. In a perfectly legitimate way its officers established another Negro Lodge in Philadelphia in 1797, and yet another at Providence soon after. In 1808 these three Lodges formed a Grand Lodge, which in 1827 declared itself independent of the Grand Lodge of England, and there are now over thirty Grand Lodges of colored Freemasons in the United States, sprung from its original African Lodge, which have been recognized as regular in half a dozen countries. In 1876 the Grand Lodge of Ohio refused to consider a resolution to recognize as regular the colored Grand Lodge of the same State, by a vote of 399 to 332 - a decision remarkable for the narrow margin by which it was made

The first Negro Chapter of Royal Arch Masons was formed in Philadelphia in 1819 or 1820, and not long after, a Negro Commandery of Knights Templar was in existence. The American Negro first began to practice the Scottish Rite about 1825, but it was not until after the War of the Rebellion that much headway was made. There are now four Supreme Councils of Negroes in the United States, possessing very slender claims to legitimate authority. In 1895 there were nineteen colored Grand Encampments of Knights Templar, with about 3,000 knights enrolled, whose claims to lawful origin cannot be compared with those which sustain them in the symbolic degrees. In Liberia, on the west coast of Africa, there has lived since 1847 a gallant little republic established by Negroes, which has a college whose professors are Negroes, and whose beneficent free institutions have at least partly civilized thousands upon thousands of Africans who dwell on its borders. Liberia has a legitimate Grand Lodge composed of black men, with subordinate Lodges in which the pure rite of the English Craft is practiced by the colored race, and the principles of the Order properly and judiciously disseminated. In Germany and in some localities in other countries Jews are neither admitted to Masonic Lodges nor recognized as Masons even after being made such by legitimate authority elsewhere. But these delinquencies in localities where race prejudice is strong are exceptions to the rule of toleration which the true spirit of Freemasonry has spread over nearly the entire world, and cannot justly be held against it.

SEVEN

The Fundamental Principles & Moral & Religious Teachings of Freemasonry.

The bitter antagonism to Freemasonry at various dates in its history, which have been related at some length, make fitting particular reference to the Character of the institution. Its fundamental principles are belief in God, the immortality of the soul, and the Bible.

The Rules and Charges under which the society has operated since history first disclosed its purposes to the world are the true index of its inherent qualities. The English manuscript of 1388, which says "Thys Craft com ynto Englond yn tyme of good Kynge Abelstonus day." is not deficient in religious and moral admonitions. The craftsman was instructed to "most love wel God and holy churchs," to respect the chastity of his Master's Wife and "his fellows Concubyne," and he schal swere never to be no thef " and "stond wel yn Goddes lawe." The Torgau (German) ordinance of 1462 required each fellow of the Craft to give one penny a week for God's service. Every Master was to be upright in all things, to incite neither warden, nor fellow, nor apprentice to evil, and to keep his Lodge free from strife and pure as the seat of justice. No Master could allow a Harlot to enter his Lodge, or borrow and remain unwilling to repay, nor could less than three Masters together judge of that which touched the honor of good repute of one of the Craft. The fellows who ate or drank to excess, pilfered, murdered, or disported themselves in the land with Ungodly Women, were to be cast out from the Craft forever. When fellows went to Lodge their greeting was: "God greet ye, God guide ye, God reward ye, ye honorable overmaster, warden and trusty fellows"

The German Brother-Book of 1563 prescribed in seventy-three articles the ordinances adopted by the chief Lodge at Strasbourg, to obey which the masters and fellows took oath. The rehearsal of a few of them will sufficiently explain the nature of all. No craftsman or master could live in adultery, on pain of losing communion with all Masons, nor could any master or craftsman employ any fellow who consorted with a woman in adultery, or who went not according to Christian discipline, or who was so foolish as to game away his clothes. All the fellows paid faithfully a penny a week for the sick. Every apprentice declared free became a Brother, and promised the Craft never to disclose or communicate the Master's greeting and grip to anyone, except to him to whom he might justly do so; and also to write nothing of it. The statutes of the Masons re-enacted in

Montpellier, France, in 1586, provided that Masons should not undertake any work to the prejudice of the public or against ordinances of the King; that when any Master or wife died, the other Masters should accompany the body to the burial; that should a fellow commit a theft, or any villainy, deceit or forfeiture in the house of a Master, against him, his wife, family, chambermaid, or other, he must make condign reparation. Following these and other regulations in force throughout the Masonic world in the centuries of operative Masonry came the Ancient Charges to Master Masons when the speculative science of the society was developed. These are now incorporated in the constitutions of the Order throughout the world, and faithfully betoken its present relations to God and man, to the state and religion.

These venerated charges are arranged under the following six general heads:

1. Of God and Religion.
2. Of the Civil Magistrate supreme and subordinate.
3. Of Lodges.
4. Of Masters, Wardens, Fellows and Apprentices
5. Of the Management of the Craft in working.
6. Of Behavior.

Under the first specification" 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 may 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."

A Mason is defined under the second head as "a Peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, or to behave himself undutifully to inferior Magistrates; for as Masonry hath always been injured by War, Bloodshed and Confusion, so

ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honor of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of Political Jealousy to the Government for the time being, they cannot expel him from the Lodge, and his Relation to it remains indefeasible"

A Lodge is described as "a Place where members assemble and work." It is "either practical or general, and will be best understood by attending it. In ancient Times, no Master or Fellow could be absent from it without incurring a severe Censure, until it appear'd that pure Necessity hinder'd him.

The Persons admitted Members of a Lodge must be good and true Men, free-born and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report." The fact that Woman is Barred from the practice of Masonry has been the text for many criticisms and explanations. Thomas de Quincey, in his curious essay on Rosicrucians and Freemasonry, says: "For what reason women were excluded, I suppose it can hardly be necessary to say. The absurd spirit of curiosity, talkativeness, and levity, which so distinguish that unhappy sex, were obviously incompatible with the grave purposes of the Rosicrucians and Masons. Not to mention that the familiar intercourse, which co-membership in these societies brings along with it, would probably have led to some disorders in a promiscuous assemblage of both sexes, such as might have tainted the good fame or even threatened the existence of the Order." This is a severe judgment, and touched with injustice. There is a better reason why she can not participate in the rites, which may be found in the fugitive lines which follow:

> " 'T is not because she lightly is esteemed, Or that unworthy she is thought to be, Nor that her mind incompetent is deemed To appreciate the glorious mystery, Or that she's wanting in fidelity, That woman is excluded from the right Of being numbered with the Sons of Light; But 'tis because that man alone can do The work which on our trestle-board is laid."

Yet there is good authority for the belief that three women have known the E. A. degree. One was Mrs. Beaton, of Norfolk, Eng., who acquired the secrets of the degree by secreting herself in the wainscoting of a Lodge room. Though she lived to be 85, she never revealed what she learned. Madame de Xaintrailles was initiated as Entered Apprentice by the Freres-Artistes Lodge in Paris about 1795. Cuvelier de Trie was the Master, and the Madame frequently thereafter participated in first degree work. The Hon Mrs. Aldworth also received the Entered Apprentice degree.

Under the fourth specification "all preferment among Masons is grounded on real Worth and personal Merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despis'd; therefore no Master or Warden is chosen by Seniority, but for his Merit." "No Master should take an Apprentice unless he be a perfect Youth, having no Maim or Defect in his body, and is descended of honest Parents." No Brother can be a Grand Master" unless he has been a Fellow-Craft before his election, who is also to be nobly-born, or a Gentleman of the best Fashion, or some eminent Scholar, or some curious Architect, or other Artist, and who is of singular great Merit in the Opinion of the Lodges." The officers of the Lodges "are to be obey'd in their respective Stations by all the Brethren, with all Humility, Reverence, Love and Liberty." The charges concerning the management of the Craft require that "none shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finish the same," and that "all Masons employ'd shall meekly receive their wages without Murmuring or Mutiny, and not desert the Master till the Work is finish'd

On the behavior of Brethren the charges are explicit and shed much light on the spirit of the institution. In the Lodge Masons are "not to talk of anything impertinent or unseemly," nor to "behave ludicrously or jestingly while the Lodge is engaged in what is serious or solemn; nor use any unbecoming Language upon any Pretense whatsoever." After the Lodge is closed, and the Brethren are not gone from the hall, they may enjoy themselves with "innocent Mirth," "avoiding all Excess," "or doing or saying anything offensive, or that may forbid an easy and free Conversation. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less than Quarrels about Religion, or Nations, or State Policy, we being only as Masons, of the Catholick Religion above-mention'd; we are also of all Nations, Tongues, Kindreds and Languages, and are resolved against all Politicks, as what never yet conduc'd to the Welfare

of the Lodge, nor ever will." At home and in their neighborhood Masons are "to act as becomes a moral and wise Man," not continue together "too late, or too long from home, after Lodge Hours are past," to avoid "Gluttony or Drunkenness, Wrangling 'and Quarreling, all Slander and Backbiting," and to defend the character of any honest Brother "as far as is consistent with Honor and Safety, and no farther." Disorderly conduct in the Lodge, soliciting any person to make application to become a Mason, irregularly communicating the secrets of the Order, or the proceedings of a Lodge to persons other than Masons, or any conduct that is unbecoming a good man and true, are Masonic offenses, and subject the offender to one of three punishments, reprimand, suspension, or expulsion

Before any candidate for Freemasonry is admitted to a Lodge he declares his belief in the ever-living God as revealed in the Holy Bible, acknowledges it to be his duty to pay Him the reverence due from the creature to the Creator, and promises cheerfully to conform to the ancient usages and established customs of the Fraternity

Merely to summarize the monitorial lessons conveyed in the higher degrees and grades of York Masonry and the Scottish rite would require more space than can be given here. Enough has been paid, it is believed, fairly to acquaint the reader with the spirit, purposes, and character of Freemasonry, to which Cunningham has given this tribute:

"Hail to the Craft! at whose serene command
The gentle arts in glad obedience stand.
To works of art her merit not confined,
She regulates the morals, squares the mind;
Corrects with care the sallies of the soul,
And points the tide of passions where to roll."

Of the value of the possession of one branch of Masonic teachings Benjamin Franklin said: "They serve as testimonials of character and qualifications which are only conferred after a due course of instruction and examination. These are of no small value; they speak a universal language and act as a passport to the attention and support of the initiated in all parts of the world. They can not be lost as long as the memory retains its power. Let the possessor of them be expatriated, shipwrecked and imprisoned, let him be stripped of everything he has in the world, still these credentials remain and are available for use as circumstances require. The great effects which they have produced are established by the most

incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have subdued the rancor of the malevolent and broken down the barriers of political animosity and sectarian alienation. On the field of battle, in the solitude of the uncultivated forest or in the busy haunts of the crowded city, they have made men of the most hostile feelings and most distant religions, and of the most diversified conditions rush to the aid of one another and feel social joy and satisfaction that they have been able to afford relief to a Brother Mason." With the beauties and sublimities, the dignity and dramatic power, of the Esoteric Work of Freemasonry, none can be made acquainted but those who witness and feel them as Accepted Candidates, There are, however, published ceremonials of the Fraternity from which quotations may be made

The dead Freemason is always borne to the tomb by his Brethren, unless he has expressed a desire to the contrary, and there the world is given a lesson in the Fraternity's practices, faith and belief. At the obsequies of a Master Mason this dirge, written by David Vinton, an American, in 1816, is sung to the mournful tune "Pleyel:"

"Solemn strikes the funeral chime,
Notes of our departing time
As we journey here below
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave.

Here another guest we bring!
Seraphs of celestial wing,
To our fun'ral Altar come,
Waft a friend and Brother home.

Lord of all, below, above,
Fill our souls with truth and love;
As dissolves our earthly tie,
Take us to Thy Lodge on high."

This prayer follows:

"Almighty and most merciful God, before whom all must appear to render an account for the deeds done in the body, we do most earnestly

beseech Thee, as we now surround the grave of a departed Brother, to impress upon our minds the solemnities and lessons of the day. May we ever remember that in the midst of life we are in death; and may we so live and act our several parts as we may wish that we had done, when the hour of our departure is at hand. "Gracious Father, vouchsafe unto us, we pray Thee, Thy divine assistance, to redeem our misspent time; and in the discharge of the duties Thou hast assigned us in the erection of our moral and spiritual edifice, may we have Wisdom from on high to direct us, Strength commensurate with our task to support us, and the beauty of Holiness to render all our deeds acceptable to Thy sight. And at last when our work on earth is done, may we obtain a blessed and everlasting rest in that spiritual house, not made with hands, eternal in the heavens. Amen"

At the interment of a Knight Templar the Eminent Commander, within a triangle of Sir Knights surrounding the grave and the mourners, says:

"Sir Knights: In the solemn rites of our Order we have often been reminded of the great truth, that we are born to die. Mortality has been brought to view, that we might more earnestly seek an immortality beyond this fleeting life, where death can come no more forever. The sad and mournful funeral knell has betokened that another spirit has winged its flight to a new state of existence. An alarm has come to the door of our Asylum, and the messenger was death, and none presumed to say to the awful presence, 'Who dares approach?' A pilgrim warrior has been summoned, and 'there is no discharge in that war.' A burning taper of life in our Commandery has been extinguished, and none save the High and Holy One can relight it. All that remains of our beloved Companion Sir Knight lies mute before us, and the light of the eye, and the breathing of the lips in their language of fraternal greeting, have ceased for us forever on this side of the grave. His sword, vowed only to be drawn in the cause of truth, justice and rational liberty, reposes still in its scabbard, and our arms can no more shield him from wrong or oppression."

The Prelate says:

"Sir Knights, there is one sacred spot upon the earth, where the foot-falls of our march are unheeded; our trumpets quicken no pulse and incite no fear; the rustling of our banners and the gleam of our swords

awaken no emotion - it is the silent city of the dead, where we now stand. Awe rests upon every heart and the stern warrior's eyes are bedewed with feelings which never shame his manhood. It needs no siege nor assault, nor beleaguering host to enter its walls; we fear no sortie, and listen for no battle-shout. No Warder's challenge greets the ear, nor do we wait awhile with patience for permission to enter.

"Hither must we all come at last; and the stout heart and the manifest form that surrounds me will then be led a captive without title or rank, in the chains of mortality and the habiliments of slavery, to the King of Terrors. But if he has been faithful to the Captain of his salvation, a true soldier of the cross; if he has offered suitable gifts at the shrine of his departed Lord, and bears the signet of the Lion of the tribe of Judah, then may he claim to be of that princely house, and be admitted to audience with the Sovereign Master of Heaven and Earth. Then will he be stripped of the chains of earthly captivity, and clothed in a white garment, glistening as the sun, and be seated with princes and rulers, and partake of a libation, not of death and sorrow, but of that wine which is drank forever new in the Father's Kingdom above.

"We can not come here without subdued hearts and softened affections. Often as the challenge comes which takes from our side some loved associate, some cherished companions in arms, and often as the trumpet sounds its wailing notes to summon us to the death-bed, and to the brink of the sepulcher, we cannot contemplate 'the last of earth' unmoved. Each successive death note snaps the fiber which binds us to this lower existence, and makes us pause and reflect upon that dark and gloomy chamber where we must all terminate our pilgrimage. Well will it be for our peace then, if we can wash our hands, not only in token of sincerity, but of every guilty stain, and give honest and satisfactory answers to the questions required.

"The sad and solemn scene nom, before us stirs up these recollections with a force and vivid power which we have hitherto unfelt. He who now slumbers in that last, long unbroken sleep of death, was our Brother. With him we have walked the pilgrimage of life, and kept watch and ward together in its vicissitudes and trials. He is now removed beyond the effect of our praise and censure. That we loved him, our presence here evinces, and we remember him in scenes to which the world was not witness, and where the better feelings of

humanity were exhibited without disguise. That he had faults and foibles, is but to repeat what his mortality demonstrates - that he had a human nature, not divine. Over those errors, whatever they may have been, we cast, while living, the mantle of charity; it should, with much more reason, enshroud him in death. We who have been taught to extend the point of charity even to a foe, when fallen, cannot be severe or merciless toward a loved Brother.

"The memory of his virtues lingers in our remembrance and reflects its shining luster beyond the portals of the tomb. The earthen vase which has contained precious odors will lose none of its fragrance, though the clay be broken and shattered. So be it with our Brother's memory"

Taking a Cross in his hand, the Prelate continues:

"This Symbol of faith - the Chrisitian's hope and the Christian's trust - we again place upon the breast of our Brother, there to remain till the last trumpet shall sound, and earth and sea yield up their dead. Though it may, in the past history of our race, have been perverted at times into an ensign of oppression, and crime, and wrong; though it may have been made the emblem of fraud, and superstition, and moral darkness, yet its significance still remains as the badge of a Christian warrior. It calls t o mind Gethsemane and its sorrowful garden; the judgment hall of Pilate, and the pitiless crown of thorns; Golgotha and Calvary, and their untold agonies, that fallen man might live and inherit everlasting life. If an inspired Apostle was not ashamed of the Cross, neither should we be; if he gloried in the significance of the truths it shadowed forth, so ought we to rejoice in it as the speaking witness of our reliance beyond the grave. May this hop e of the living have been the anchor to the soul of our departed Brother - the token to admit him to that peaceful haven 'where the wicked cease from troubling, and the weary are at rest.' "

In these brief extracts the reader may find the vital spark which keeps Freemasonry lowing with human interest the world over.

EIGHT

The Landmarks of Masonry Defined, & Its Universality as a Secret Fraternity.

Certain characteristics of Freemasonry called 'Landmarks' have long been discussed by Masonic authorities, among whom more or less

difference of opinion has arisen. These Landmarks are certain unchangeable laws

Dr. Mackey says they are

> "those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the 'Sons of Light.' The universal language and the universal laws of Masonry are Landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred Landmarks, by which we examine and prove a Brother's claims to share in our privileges, is one of the most heinous offenses that a Mason can commit. There are, however, certain forms and regulations which, although not constituting Landmarks, are nevertheless so protected by the venerable claim of antiquity that they should be guarded by every good Mason with religious care from alteration. It is not in the power of any body of men to make innovation in Masonry."

The real Landmarks of the Order are thus specified by Dr. Mackey:

1. The modes of recognition.
2. The division of Symbolic Masonry into degrees.
3. The legend of the Third Degree.
4. The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft.
5. The prerogative of the Grand Master to preside over every assembly of the Craft wheresoever and whensoever held.
6. The prerogative of the Grand Master to grant Dispensations to confer degrees at irregular times.
7. The prerogative of the Grand Master to grant Dispensations for opening and holding Lodges.
8. The prerogative of the Grand Master to make Masons at sight.
9. The necessity for Masons to congregate in Lodges.
10. The government of every Lodge by a Master and Wardens.
11. The necessity that every Lodge when congregated should be duly tyled.
12. The right of every Mason to be represented in all general meetings of the Craft, and to instruct his representatives.

13. The right of every Mason to appeal from the decision of his Brethren in Lodge convened, to the Grand Lodge or to a general assembly of Masons.
14. The right of every Mason to visit and sit in every regular Lodge.
15. That no visitor, not known to some Brother present as a Mason, can enter a Lodge without undergoing examination.
16. That no Lodge can interfere in the business or labor of another Lodge.
17. That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge.
18. That every candidate for initiation must be a man, free born and of lawful age.
19. That every Mason must believe in the existence of God as the Great Architect of the Universe.
20. That every Mason must believe in a resurrection to a future life.
21. That a book of the law of God must constitute an indispensable part of the furniture of every Lodge.
22. That all men in the sight of God, are equal, and meet in the Lodge on one common level.
23. That Freemasonry is a secret society, in possession of secrets that cannot be divulged.
24. That Freemasonry consists of a speculative science founded on speculative art.
25. That the Landmarks of Masonry can never be changed

The universality of the Landmarks, and of the Institution itself, was ably and eloquently set forth by Charles Whitlock Moore of Massachusetts in 1856, at the centennial anniversary of St. Andrew's Lodge in Boston. He said:

> "I suppose it to be entirely true, in view of the great accessions that have been made to its members within the last two or three years, that there are many persons present who entertain, at best, but a general and indefinite idea of the antiquity, extent and magnitude of our institution. And it is equally true that many even of our most intelligent and active young Brethren, not having their attention drawn to the subject, overlook its history and the extent of its influence, and

naturally come to regard it in much the same light that they do the ordinary associations of the day; and this as naturally leads to indifference. Masonry, like every other science, whether moral or physical, to be rightly estimated, must be understood in all its relations and conditions. The intelligent Mason values it in the exact ratio that he has investigated its history and studied its philosophy.

"But my immediate purpose is not to discuss the importance of the study of Masonry as a science, but to show its universality as a Fraternity. This will necessarily involve to some extent the history of its rise and progress.

"In the beginning of the fifteenth century, Henry VI of England asked of our Brethren of that day - 'Where did Masonry begin?' and being told that it began in the East, his next inquiry was - 'Who did bring it Westerly?' - and he received for answer, that it was brought Westerly by 'the Phoenicians.' These answers were predicated, not on archaeological investigations; for the archaeology of Masonry had not been opened, but on the traditions of the Order, as they had been transmitted from generation to generation, and from a period running so far back along the stream of time that it had been lost in the mists and obscurity of the mythological ages. Recent investigations, guided by more certain lights and more extensive and clearer developments of historical truth, have shown that these Brethren were not misled by their traditions, and that their answers indicated with remarkable precision, what the most learned of our Brethren in this country and in Europe, at the present time believe to be the true origin of their institution.

"Freemasonry was originally a Fraternity of Practical builders - architects and artificers. This is conceded by all who are to any extent acquainted with its history or its traditions. The Phoenicians, whose capital cities were Tyre and Sidon, were the early patrons of that semi-religious mystic Fraternity or society of builders, known in history as the 'Dionysian Architects.' That this Fraternity were employed by the Tyrians and Sidonians in the erection of costly temples to unknown Deities, in the building of rich and gorgeous palaces, and in strengthening and beautifying their cities, is universally admitted. That they were the 'cunning workmen' sent by Hiram, king of Tyre, to aid King Solomon in the erection of the Temple on Mount Moriah, is scarcely less certain. Their presence in that city at the time of the

building of the Temple is the evidence of history; and Hiram, the widow's son, to whom Solomon entrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilled architect and cunning and curious workman, was doubtless one of their number. Hence we are scarcely claiming too much for our Order, when we suppose that the Dionysians were sent by Hiram, king of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-laborers a knowledge of the advantages of their Fraternity, and invited them to a participation in its mysteries and privileges. The Jews were neither architects nor artificers. By Solomon's own admission, they were not even skilled enough in the art of building to cut and prepare the timber in the forests of Lebanon; and hence he was compelled to employ the Sidonians to do that work for him. 'The Tyrians,' says a learned foreign Brother, 'were celebrated artists; Solomon, therefore, unable to find builders of superior skill, for the execution of his plans, in his own dominions, engaged Tyrians, who with the assistance of the zealous Jews, who contented themselves in performing t he inferior labor, finished that stupendous edifice.' And we are told on the authority of Josephus that 'the Temple at Jerusalem was built on the same plan, in the same style, and by the same architects, as the temples of Hercules and Astarte at Tyre,' They were doubtless all three built by one of the companies of 'Dionysian Architects, 'who at that time were numerous throughout Asia Minor, where they possessed the exclusive privilege of erecting temples, theaters, and other public buildings. Dionysius arrived in Greece from Egypt about one thousand five hundred years before Christ, and there instituted, or introduced, the Dionysian mysteries. The Ionic migration occurred about three hundred years afterwards, or one thousand two hundred years B.C. - the emigrants carrying with them from Greece to Asia Minor the mysteries of Dionysius, before they had been corrupted by the Athenians. 'In a short time,' says Mr. Lawrie, 'the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marble, and the Doric and Ionic Orders were the result of their ingenuity.' 'We know' says a learned encyclopedist, 'that the Dionysiacs of Ionia' (which place has, according to Herodotus, always been celebrated for the genius of its inhabitants), 'were a great corporation of architects and engineers, who undertook, and even monopolized, the building of temples,

stadiums, and theaters, precisely as the Fraternity of Masons are known to have, in the Middle Ages, monopolized the building of cathedrals and conventual churches. Indeed, the Dionysiacs resembled the mystical Fraternity, now called Freemasons, in many important particulars. They allowed no strangers to interfere in their employment; recognized each other by signs and tokens; they professed certain mysterious doctrines, under the tuition and tutelage of Bacchus; and they called all other men profane because not admitted to these mysteries.'

"The testimony of history is, that they supplied Ionia and the surrounding country, as far as the Hellespont, with theatrical apparatus, by contract. They also practiced their art in Syria, Persia, and India; and about three hundred years before the birth of Christ, a considerable number of them were incorporated by command of the King of Pergamus, who assigned to them Teos as a settlement. It was this Fraternity, whether called Greeks, Tyrians or Phoenicians, who built the Temple at Jerusalem. That stupendous work, under God, was the result of their genius and scientific skill. And this being true, from them are we, a Fraternity, lineally descended, or our antiquity is a myth, and our traditions a fable. Hence the answer of our English Brethren of the fifteenth century, to the inquiry of Henry VI, that Masonry was brought Westerly by the Phoenicians, indicated with great accuracy the probable origin of the Institution.

"They might indeed have said to him that long anterior to the advent of Christianity, the mountains of Judea and the plains of Syria, the deserts of India and the valley of the Nile, were cheered by its presence and enlivened by its song; - that more than a thousand years before the coming of the 'Son of Man,' a little company of 'cunning workmen, 'from the neighboring city of Tyre, were assembled on the pleasant Mount Moriah, at the call of the wise King of Israel, and there erected out of their great skill a mighty edifice, whose splendid and unrivaled perfection, and whose grandeur and sublimity have been the admiration and theme of all succeeding ages. They might have said to him that this was the craft work of a Fraternity to whose genius and discoveries, and to whose matchless skill and ability, the wisest of men in all ages have bowed with respect. They might also have said to him that, having finished that great work, and filled all Judea with temples and palaces and walled cities, having enriched and beautified Azor, Gozarra, and Palmyra, with the results of their genius, these

'cunning workmen' in after-times, passing through the Essenian associations, and finally issuing out of the mystic halls of the 'Collegia Artificium' of Rome, burst upon the 'dark ages of the world like a bright star peering through a black cloud, and under the patronage of the church, produced those splendid monuments of genius which set at defiance the highest attainment of modern art. And, if in addition to all this they had said to him that in the year A.D. 926, one of his predecessors on the throne of England had invited them from all parts of the continent, to meet him in general assembly at his royal city of York, the answer to his inquiry - 'Who did bring it Westerly?' - would have been complete.

"Henceforward, for eight centuries, Masonry continued an operative Fraternity; producing both in England and on the Continent, those grand and unapproachable specimens of art which are the pride of Central Europe, and the admiration of the traveler. But it is no longer an operative association. We of this day, as Masons, set up no pretensions to extraordinary skill in the physical sciences. Very few of us - accomplished Masons as we may be - would willingly undertake to erect another temple on Mount Moriah! Very certain we are that our own honored M. W. Grand Master, - primus inter pares, as all his Brethren acknowledge him to be, would hesitate a long time before consenting to assume the duties of architect for another Westminster Abbey, or a new St. Paul's. No. At the reorganization of the Craft and the establishment of the present Grand Lodge of England in 1717, we laid aside our operative character, and with it all pretensions to extraordinary skill in architectural science. We then became a purely m oral and benevolent association, whose great aim is the development and cultivation of the moral sentiment, the social principle, and the benevolent affections, a higher reverence for God, and a warmer love for man. New laws and regulations, adapted to the changed condition of the Institution, were then made, - an entire revolution in its governmental policy took place, order and system obtained where neither had previously existed, and England became the great central point of Masonry for the whole world.

"From this source have Lodges, Grand and Subordinate, at various times, been established, and still exist and flourish - in France and Switzerland; in all the German States save Austria (and there at different times, and for short seasons); and up and down the classic shores of the Rhine; in Prussia; in Holland, Belgium, Saxony, Hanover,

Sweden, Denmark, Russia, and even in fallen Poland; in Italy and Spain (under the cover of secrecy); in various parts of Asia; in Turkey; in Syria, (as at Aleppo, where an English Lodge was established more than a century ago; in all the East India settlements; in Bengal, Bombay, Madras, (in all of which Lodges are numerous); in China, where there is a Provincial Grand Master and several Lodges; in various parts of Africa, as at the Cape of Good Hope and at Sierra Leone; on the Gambia and on the Nile; in all the larger islands of the Pacific and Indian oceans, as at Ceylon, Sumatra, St. Helena, Mauritius, Madagascar; the Sandwich group; in all the principal settlements of Australia, as at Adelaide, Melbourne, Parramatta, Sidney, New Zealand; in Greece where there is a Grand Lodge; in Algeria, in Tunis, in the Empire of Morocco - and wherever else in the Old World the genius of civilization has obtained a standpoint, or Christianity has erected the Banner of the Cross.

"In all the West India islands and in various parts of South America, as in Peru, Venezuela, New Granada, Guiana, Brazil, Chili, etc., Masonry is prospering as never before. In the latter Republic the Grand Lodge of this Commonwealth has a flourishing subordinate, and the Grand Master has just authorized the establishment of another Lodge there.

"On our own continent our Order was never more widely diffused, or in a more healthy condition. In Mexico, even, respectable Lodges are maintained, in despite of the opposition of a bigoted Priesthood; and in all British America, from Newfoundland, through Nova Scotia and the Canadas to the icy regions of the North, Masonic Lodges and Masonic Brethren may be found 'to feed the hungry, clothe the naked and bind up the wounds of the afflicted.'

"On the condition of the Institution in our own country, I need not dwell. Every State and Territory - except the unorganized territory of Washington, including even Kansas, has its Grand Lodge; and nearly every considerable town and village, its one or more subordinate Lodges. If we add to these, the large number of Chapters, Councils, Encampments, and other Masonic associations which are spread all over the length and breadth of the land, we have the evidence of a prosperity unparalleled in the annals of any other human Institution, in any age of the world.

"Masonry is indeed a universal Institution. History does not furnish its parallel. It exists where Christianity has not gone; and its claims will be respected even where the superior claims of religion would fail. It is never obscured by the darkness of night. The eye of day is always upon it. Its footprints are to be traced in the most distant regions and in the remotest ages of the earth. Among all civilized people and in all Christianized lands its existence is recognized. It came to our shores at an auspicious period; and it was here rocked in the Cradle of Liberty by a Washington, a Franklin, a Hancock and a Warren. Unaffected by the tempests of war, the storms of persecution, or the denunciations of fanaticism, it still stands proudly erect in the sunshine and clear light of heaven, with not a marble fractured, not a pillar fallen. It still stands, like some patriarchal monarch of the forest, with its vigorous roots riveted to the soil, and its broad limbs spread in bold outline against the sky; and in generations yet to come, as in ages past, the sunlight of honor and renown will delight to linger and play amid its venerable branches. And if ever, in the providence of God, lashed by the storm and riven by lightning, it shall totter to its fall, around its trunk will the ivy of filial affection, that has so long clasped it, still cling, and mantle with greenness and verdure its ruin and decay"

In no sketch of Masonry, perhaps, should mention of the Charities of the Order be omitted. Masonic benevolences are well systematized the world over. Some of them are necessarily public, but the greater number are never heard of outside the Lodge. It is not the policy of Masonry to dispense benevolences to any but those who actually need them. The Order does not, for instance, pay any member a sum of money merely because he is sick. The actual pinch of poverty must be manifest before the coffers of the Society are opened. But when want stares a Freemason, his widow or his orphans in the face, they are liberally assisted to tide over their misfortunes. Public Masonic Charities take different forms in different countries. In Sweden twelve work schools in which poor children are taught useful trades are maintained. In Hungary last winter a daily average of 9,722 poor people were each given a loaf of bread, and at milk depots numberless children were given each a roll and a pint of hot milk during the rigors of frosty weather.

In America public Masonic Charities have largely been in the form of Masonic Homes, great institutions in which the aged, widows, and

orphans are given a pleasant home because of their connection with the Fraternity.

A few words in conclusion:

It has been the intent of the writer to condense within about one hundred pages such a sketch of Freemasonry as would interest men and women, and yield to them correct ideas of the Order. If a just account has been given of the Legend and Tradition of Masonry, of its early manifestations, of the Famous Attacks upon it, of its Teachings and of its Extent, the author's purpose has been accomplished. There has been no attempt to make this little book cyclopaedic, monitorial, jurisprudent, disquisitional, argumentative or speculative. The whole purpose has been to make the Story accurate and brief. For those whose minds may not be content with the Primary methods adopted herein, there is a literature which will carry them to the highest pinnacles of Masonic learning in a dozen different branches, and to which they may be directed by any informed member of the Fraternity.

THE SEVEN WONDERS OF THE WORLD

by Herb Wadsworth, 33°

The Scottish Rite Journal - October 1991

The Pyramids of Egypt he seven wonders of the ancient world are wrapped in mystery and legend. Even the author of this early and enduring list is unknown. One story suggests that he was a most respected Byzantine mathematician and traveler named Philon.

In a series of arduous trips, he is supposed to have seen all of the civilized western world. Then he constructed a short but widely circulated paper entitled De Septem Orbis Spectaculis (The Seven Wonders of the World) in which he named the seven most spectacular sites he saw during his travels.

Included in Philon's list are many examples of ancient architecture, two of which have special significance to Masonry. Here is the list excerpted from The People's Almanac Presents the Book of Lists:

THE GREAT PYRAMID OF CHEOPS (EGYPT)

Begun as a royal tomb in 2600 B.C., this largest of Egypt's 80-odd pyramids, made of 2.3 million blocks of stone, is the only Wonder to have survived to this day.

THE HANGING GARDENS OF BABYLON (IRAQ)

This lush man-made garden was built in 600 B.C. by Nebuchanezzar as a wedding gift for his new wife. Actually a square building 400 ft. high, it contained five terraces each densely planted with grass, flowers, and fruit trees, irrigated by pumps manned by slaves or oxen.

THE STATUE OF ZEUS AT OLYMPIA (GREECE)

The magnificent statue of Zeus, was sculpted by Phidias (who had done Athena for the Parthenon) some time after 432 B.C. The statue was 40 ft. high, made of ivory and gold plates set on wood, decorated with jewels, and set on a golden throne, with his feet resting on a footstool of gold.

THE TEMPLE OF DIANA AT EPHESUS (TURKEY)

Reportedly Philon's favorite Wonder, the temple, a religious shrine built after 350 B.C., housed a statue of Diana, goddess of hunting, symbol of fertility. The temple, 225 ft. wide and 525 ft. long, was supported by 127 marble columns 60 ft. high. In 1874, after 11 years of digging, the

English archaeologist J. T. Wood unearthed fragments of the original columns.

THE COLOSSUS OF RHODES ON THE ISLE OF RHODES (IN THE AEGEAN SEA)

This mammoth statue was erected by Ptolemy I between 292 and 280 B.C., in honor of the sun god Apollo. The nude Colossus was 120 ft. tall, with its chest and back 60 ft. around, built of stone blocks and iron and plated with thin bronze. Contrary to popular belief, it did not stand astride the harbor, but stood on a high promontory nearby the entrance to the harbor.

THE TOMB OF KING MAUSOLUS AT HALICARNASSUS (TURKEY)

King Mausolus, conqueror of Rhodes, ruled over the Persian province of Caria with his queen, Artemisia. When he died in 353 B.C. he was cremated, and his grieving widow drank his ashes in wine. As a memorial to him, she determined to build the most beautiful tomb in the world at Halicarnassus, now called Bodrum. She sent to Greece for the greatest architects and sculptors, and by 350 B.C. the memorial was completed.

There was a rectangular sculptured marble tomb on a platform, then 36 golden-white Ionic columns upon which sat an architrave, which in turn held a pyramid topped by a bronzed chariot with statues of Mausolus and Artemisia. The monument survived 1,900 years, only to tumble down in an earthquake. What remains of it today is the word mausoleum.

THE LIGHTHOUSE ON THE ISLE OF PHAROS (OFF ALEXANDRIA, EGYPT)

On orders of Ptolemy Philadelphus, in 200 B.C., the architect Sostratus of Cnidus constructed a pharos or lighthouse such as the world had not seen before. Built on a small island off Alexandria, the tiers of the marble tower - first square, then round, each with a balcony - rose to a height of 400 ft. At the summit a huge brazier with an eternal flame was amplified by a great glass mirror so that the fire could be seen 300 miles at sea. Half the lighthouse was torn down by occupying Arabs, who hoped to find gold inside the structure. The rest of the structure crashed to the ground when an earthquake struck in 1375.

As Masons we are builders and so it is fitting that we would be interested in, even fascinated by, these magnificent structures, the Seven Wonders of the Ancient World. Since only one of the Wonders, the great

pyramid of Cheops in Egypt, can be seen today, it is significant to note that Freemasonry has erected what are possibly our best depiction of two others in our nation's capital city area.

They are the GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL in Alexandria, Virginia, patterned after the lighthouse near Alexandria in Egypt, and the HOUSE OF THE TEMPLE, national headquarters for Scottish Rite Masons, 33°, Southern Jurisdiction, in Washington, D.C., which drew its inspiration from the Tomb of King Mausolus in Turkey.

THE GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL

The George Washington Masonic Memorial is a commanding presence situated on a lofty hill overlooking the Potomac River. It can be seen for miles and is easily one of the most distinguishing marks of the Washington metropolitan area.

The Memorial stands on a thirty-six acre tract atop Shooter's Hill, 108 feet above sea level. The site has colorful history of its own, having been deeded to the Shuter family at the founding of Alexandria in exchange for a portion of the river front.

It is a little-known fact that the hill was selected by Thomas Jefferson and Alexander Hamilton as the site of our Nation's Capitol. Washington, however, vetoed that selection in favor of the Capitol's current location across the Potomac.

During the Civil War, while Federal troops occupied the city, Shooter's Hill was the location of Fort Ellsworth. It is likely that the frequent target practice at Fort Ellsworth resulted in the change of the name from Shuter's Hill to Shooter's Hill.

The exterior of this impressive monument to our first President is based on what is known of the design of the ancient lighthouse at Alexandria, Egypt.

Having gained its inspiration from this famous structure, the architect of the George Washington Masonic National Memorial proceeded to add many symbolic elements of importance and interest to Masons. An example of this is the careful blending of all five orders of architecture: Doric, Ionic, and Corinthian, respectively, on the three exterior levels of the tower; Composite in the building's Memorial Hall; and Tuscan in the Assembly Hall. Doric is repeated again in the auditorium and on the portico.

Many believe that it is man's best representation of that magnificent structure enveloped in legend of a time long ago.

Our modern Masonic structure is constructed of Conway, New Hampshire, pink granite. The nine-story building stands 333 feet high and measures 168 feet wide by 248 feet long at ground level.

The movement to erect a Masonic Memorial to George Washington had its origin in a strong desire of the Masonic Fraternity of the United States to safeguard the Washington relics in the possession of Alexandria-Washington Lodge #22. Washington had served as the first Master of the Lodge under its Virginia Charter and served in that office while he was President of the United States.

The movement culminated in a meeting held in Alexandria, Virginia, on February 22, 1910 where, upon invitation of the Lodge, representatives from 18 Grand Lodges assembled to consider the subject.

It was to be another 13 years - November 1, 1923 - until the cornerstone was laid. It is interesting to note that the same trowel used to lay the cornerstone of the United States Capitol was used by President Calvin Coolidge, Supreme Court Chief Justice William Howard Taft, and the Grand Master of Virginia to lay the cornerstone for this magnificent structure.

Eight and one-half years later, on May 12, 1932, the Washington Bicentennial Year, the building was dedicated.

THE HOUSE OF THE TEMPLE

That same trowel was to be used later to lay the cornerstone for our Scottish Rite's House of the Temple in the Federal City.

The inspiration for the magnificent House of the Temple of the Supreme Council, 33°, in Washington, D.C., began almost two and a half millennia ago with the reign of King Mausolus, one of the most gifted and enlightened rulers of the ancient world.

A lover of liberty, King Mausolus freed his people from the rule of the Persian King, Artaxerxes. Also, the personal life of King Mausolus was famed for his reverence for the Creator which was matched by his devotion to his family. The king was so loving and loved as husband and father that at his death in 350 B.C., his wife, Queen Artemisia, had a magnificent tomb, the Temple of Halicarnassus, constructed in his honor.

So widespread was the fame of the tomb of Mausolus that his name became associated with tombs in general, giving us the word mausoleum.

Thus, more than 2,250 years after his death, Scottish Rite Masons chose the design of his tomb to be the inspiration for the exterior design for the House of the Temple, our Scottish Rite's international headquarters, S.J., and shrine.

Its architect, John Russell Pope, one of America's foremost builders and the creator of some of the most beautiful monuments in our nation's capital, designed the building with much symbolic ornamentation, yet maintained the classic simplicity and unity of the original concept and ancient design.

Pope was also to design the Jefferson Memorial, Constitution Hall, the National Archives and the National Gallery of Art. They are among the magnificent contributions he made to his fellowman through his profession.

Pope used the very finest marbles and granites, bronze decorations and seasoned woods in the Temple. Everything in the building - from floor coverings to fixtures and furniture - was carefully designed and made under Pope's personal direction.

From its 33, thirty-three-foot-high monolithic exterior columns to its tessellated Temple Room floor, every detail of the building bears Masonic significance. For instance, the magnificent stairs rising from the street to the massive bronze doors ascend in groups of three, five, seven and nine.

When you visit Washington, try to see these structures which are possibly man's best representations today of two of the Seven Wonders of the Ancient World.

As magnificent as these buildings may be, however, let us always remember the inscription carved into the frieze above the entrance to the House of the Temple which is central to all of our endeavors,

FREEMASONRY BUILDS ITS TEMPLE IN THE HEARTS OF MEN AND AMONG NATIONS

THE THREE CROWN JEWELS OF THE YORK RITE … OR … A BLUEPRINT FOR THE 21ST CENTURY

by John R. Nocas, PGHP, California
[source unknown - date unknown]

Are changes in New York Rite Masonry necessary to stem the present membership decline and meet the challenges of the 21st century? Do we "sit tight" or consider change? That is the big question now facing York Rite leaders.

The Masonic Renewal Task Force of 1988 reported that "left to its own devices, Masonry will be half its present size in 2000 and half again in 2010." The California Grand Chapter has a little less than 14,000 members - meaning about 3,500 members in less than twenty years. Since California is the most populous state in the Union it is not comforting too think about York Rite membership in our small states in the next century. In my report to the California Grand Chapter in May of 1991, as Chairman of its Long Range Planning Committee, I said that figures like these indicate that "the York Rite, in the 21st century, will be nothing but a series of "side degrees" of interest only to Masonic scholars." Is this possible?

The Masonic Renewal Task Force said that there were three courses of action Masonry could take to stem the year by year decline in membership (1) Do nothing (2) Make tactical changes in certain areas or (3) Make strategic changes in the fundamental meaning and practice of Masonry.

If you believe that we should "do nothing" you are in food and plentiful company, for many of our leaders, and certainly our older members, hold to that course. They sincerely believe that Masonry is merely at the bottom of a membership cycle and it will eventually correct itself - so, not to worry! If you disagree, read on.

Let's consider the third course of action: "to make strategic changes in the fundamental meaning and practice of Masonry." This is, of course, completely unnecessary and unwarranted! I think everyone agrees that there is nothing wrong in the fundamental meaning and practice of Masonry. To the contrary, it is exemplary and well worthy in imitation! Certainly no changes of consequence in this area.

This leaves the second course of action for consideration: "to make tactical changes in certain areas." this immediately brings up the question

of just what is a "tactical" change. I take it to mean changes in PROCEDURES - HOW AND WHAT WE DO. For example, in the Lodge area, the subject of solicitation of members continually rises. Do we solicit and if so, how? There is also the problem of public lack of knowledge of just what Masonry is. What do we do about this and how? Also the question of involvement and participation in community activities. Do we participate, and if so how and too what extent?

Now to the York Rite. The Task Force reported that its survey revealed that in the future members will be able to devote the following time ONLY to fraternal group: 23.5% just 1 hour: 17.3% 1-2 hours: 14.3% 3-4 hours and 44.9% 5 hours.

What does this mean for the York Rite? Probably disaster! Even now we are losing hundreds of York Rite Bodies each year; primarily because we can't get the necessary officers to man them. This trend will undoubtedly continue and by the end of the century, Chapters will exist only in our larger cities and then perhaps holding on weakly. We can even now see this trend. What a tragedy! Instead we should be expanding to every city and town in the country and certainly wherever there is a Lodge.

The question facing the York Rite is - and it's loud and clear - "CAN WE STOP THE PRESENT DECLINE IN MEMBERSHIP?" Sadly, the answer seems to be NO … at least for right now.

What about the future? if we adopt the second course of action suggested by the Masonic Renewal Task Force and "make tactical changes in certain areas," can we change our direction and return to even greater glory?

I say "perhaps." But the time is long past when so called "cosmetic" changes will save the York Rite. We are at the point in time when a dramatic change (it won't appear dramatic in years to come) is necessary. If we can't get officers to man our bodies now, and the Task Force indicates it will get even more difficult in years to come, the future looks bleak indeed. What to do? Well, when businesses and other organizations, after a hundred years or more, face declining customer and membership, they finally decide that they have to CHANGE WITH THE TIMES. To continue in the past can mean bankruptcy!

What change should be made?

If we are to make every Mason a York Rite Mason, and that should be our goal now and in the 21st Century, we have to make it "easier" for

both the officers and the candidates. Yes, the word “easier” will bring howls of anguish from Past Grand Officers and Past High Priest - that is to be expected. Their insistence is” “the way we and our ancestors did it is the way it must be done forever.”

In our case, perhaps the nine degree-three bodies mandatory structure of the York Rite has “seen its day.” Perhaps, in the 21st century - and the Task Force indicates this - it is no longer practical. What then?

I think you see what I am leading up to. HOW ABOUT A THREE DEGREE - TWO BODY YORK RITE? Perhaps we should no longer insist that the officers confer and the candidates receive ALL our degrees in order to belong to the York Rite. We should make some MANDATORY and the other OPTIONAL. Which brings us to the THREE CROWN JEWELS of the York Rite.

The THREE CROWN JEWELS of the York Rite are the Mark and Royal Arch degrees and the Order of the Temple. These are all that should be necessary to make one a York Rite Mason. The other degrees/orders are “more light” in York Rite Masonry.

In a two-body system the Council could go its own way or, preferably, merge with the Chapter. The Council degrees would be conferred in special classes and the candidates presented patents or certificates testifying to Cryptic membership.

Commanderies would benefits tremendously under this system. With only one mandatory Order of the Temple and Commanderies should proliferate rather than shrinking in numbers as they are now.

Festival or one-day classes would be memorable experiences for candidates - not the long, tiring and often boring classes as of now.

Under our present system most candidates never come back to any of the bodies. Why should they? is apparently their reasoning - they have seen everything there is to see in York Rite Masonry. With many optional degrees still ahead of them we should be able to bring them back to Chapter and Commandery to complete their York Rite education.

If we are to make changes in York Rite Masonry to reflect conditions of the next century - this is one. What is yours? Write and let us know your ideas for the future of the York Rite. It is only through thoughtful discussion that we can arrive at the answer too our problems and look forward to a glorious 21st Century for our York Rite.

THE TWENTY-FOUR INCH GAUGE AND THE CIRCADIAN RHYTHM

by Don Lavender, 32°, KCCH

Scottish Rite Journal - September 1992

The twenty-four inch gauge-one of the working tools of Masonry-teaches us to make the best use of our time. In a twenty-four hour period, we learned that eight hours should be devoted to the service of God and a worthy distressed Brother, eight hours in our usual vocation, and eight hours for rest and refreshment.

Early Masons, who determined how to best use their time, may not have known all of the ramifications of the twenty-four hour cycle. A study conducted by the National Institute of Mental Health reveals some remarkable facts about the twenty-four hour internal clock or circadian rhythm as it is known scientifically. This internal clock runs whether we are hungry or full, and whether it is dark or light.

A scientist in the Antarctic, where it is light for months at a time, went to bed when he felt sleepy. He discovered that it was fifteen minutes later each day until the 28th day when “sleepy time” reverted to the usual time and began over again.

Even plants in the dark open and close their leaves at regular intervals. Newborn babies acquire the circadian rhythm within sixteen weeks or less. Birds and lizards that were raised in soundproof rooms with temperature and light control came by the circadian rhythm without ever seeing daylight or any other living creature. Scientists in confinement in caves where there was no light soon adhered to the twenty-four hour internal clock even though their conception of time was flawed.

Attempts have been made to change the cycle to 12, 18 or 48 hours, but those who participated in the experiment became irritable and were error prone.

Jet lag is related to circadian rhythm and results when the normal rhythm is upset. The symptoms, familiar to most travelers, include fatigue, tendency to error and general malaise.

In addition to the circadian twenty-four hour cycle, there are longer cycles known as infradian cycles. The female 29 day cycle is one of these, but men also have a similar cycle which is not as pronounced. The cycle in the male is of similar length and was confirmed by hormonal studies.

Dr. Franz Halberg of the University of Minnesota made some interesting conclusions from his years of study on this subject. Among his findings were the fact that deaths from arteriosclerosis were greatest in January. Accidental deaths were more prevalent in July and August, and suicides greater in May.

Considering, again, the circadian twenty-four hour cycle, Dr. Charles Czeisler of Boston's Brigham and Women's Hospital determined from his studies that more humans die around six in the morning, more heart attacks and strokes occur around nine in the morning and peak onset of labor in women is between one and seven in the morning.

Both doctors concluded that physical performance is poorest between two and six in the morning and, as a result, there are more one-car accidents during that period.

One study accented the physical variations daily when they gave rats an identical drug dosage at two different times of day. Of the rats given the drug during their active cycle, a high percentage died while those given the same dosage during their rest cycle had only one death out of ten.

Such studies have led to speculation that there may be a day when doctors will maintain a sort of circadian map for every patient. Information in that map would determine the best time for most effective medication or treatment.

Dr. Czeisler has been successful in altering some faulty circadian patterns by use of light-much brighter than average room lighting-applying it scientifically to achieve desired changes. The treatment has been applied to patients suffering from depression, fatigue or sleep disorders.

Although there is still much to be learned, the presence of rhythmic cycles in humans and animals is well established. Our Masonic forefathers, who used the twenty-four inch gauge as a measure to divide wisely our time, may not have known about circadian rhythm, but they certainly recognized the importance of adhering to a schedule for personal well-being.

TO THE LADY AND FAMILY OF A MASON

[author unknown]
[source unknown - date unknown]

A man in your family is now a member of the Masonic Fraternity. This will undoubtedly raise some questions in you mind, and we hope the following will be helpful in answering those questions.

You are now a Mason's Lady, and we take this opportunity to extend our first greeting to you. While you personally have not joined our organization, there are certain things that may be helpful for you to know in the future. At the same time, there are matters of general interest about you Mason and his new organization.

WHEN & WHERE DID IT BEGIN?

The Fraternity of Free and Accepted Masons is the oldest, largest and most widely-known fraternal organization in the world. It has its roots in antiquity, and is directly descended from the association of "operative masons," the cathedral builders of the Middle Ages who traveled through Europe employing the secrets and skills of their crafts. The organization, as we know it today, began in 1717 in England when cathedral building was on the decline and the "operative masons" or "free masons," as the known, started to accept as members those who were not members of the masons' craft, calling them "speculative masons" or "accepted masons."

Freemasonry was brought to the United States by our early settlers, and Benjamin Franklin, in an early newspaper published by him, referred to a Lodge of Freemasons being in existence in Philadelphia in 1730. We now have in Maine 200 Lodges with a membership totaling over 36,000. Throughout the world, there are approximately 5 million Masons, with over 3 million of them being in the United States as members of Lodges under the jurisdiction of 50 Grand Lodges.

Masonry is not, contrary to common belief, a "secret society," but rather a "society with secrets." If it were a secret society, Masons would not wear Masonic jewelry of publicly mark their many Halls. Masonry does have many traditions and customs which, of course, are known only to its members.

WHAT DOES FREEMASONRY MEAN TO A MEMBER?

It would be difficult to summarize in a brief space all that a Mason learns through his membership. But briefly, Freemasonry encourages a member to apply to his daily living the broad, general principles of morality. Membership is limited to adult manes who can meet the recognized qualifications and standards of character and reputation. Freemasonry does not interfere with duties that a man owes to God, his country, his neighbor, his family, or himself; but rather, by learning to understand, to live o practice the fundamental precepts of the organization, he has an opportunity for self-improvement. It helps a good man become a better man, a better father, husband, brother or son.

THE APRON

During the ceremonies of his initiation, each Mason is presented with a white leather apron. It is, to him, an emblem of innocence and the badge of a Mason. It has, in all ages, been cherished by the rich, the poor, the high and the low. It is his for life. He will never receive another one and has, therefore, been cautioned to take it home and instructed in its care. While perfectly satisfactory for him to do so if he desires, he need not bring it to Lodge, as linen aprons are provided for his use meetings.

It is to be placed upon his at his death if his nearest living relative so chooses. Its moral application is explained to a Mason during its presentation. Its physical usage is now revealed to you.

MASONIC FUNERAL

Any member who was in good standing at the time of his death is entitled to a Masonic funeral if he or his family requests it. Such a request should be made to the Master of his Lodge who will make the necessary arrangements with the family, the mortuary, and the minister.

A service is authorized by the jurisdiction in which you are located, and consists of participation at the mortuary, the beginning at the mortuary and the closing at the graveside, or graveside only. Pallbearers will be furnished at the request of the family.

In general, the Lodge will do as much or as little as the nearest relative wishes it to do.

LET US KNOW

Contacting the Lodge is not a difficult matter. The Lodge Secretary's name appears on all dues cards. If you are unable to contact the Secretary when needed, a call or letter to the Grand Secretary, John E. Anagnostis,

Masonic Temple, 415 Congress Street, Portland, Maine 04010, will provide the information.

ILLNESS

In the event our member becomes ill, we want to know. Again, the same method of notifying us can be used as explained above. In the past, members have fallen ill without our knowing it and their loved ones have been displeased with us for a seeming act of disregard, then in fact we have been unaware of the problem. Your Mason has joined an organization who wants to assist him when in need, and we need your help to do it.

MEETINGS

Lodges meet in regular monthly sessions and on such other days as are necessary to conduct its business and ritualistic work. While every Mason's attendance is solicited, it is not intended that a Lodge should interfere with one's regular vocation or duty to family, God or country.

Your Mason has invested time and money in joining our Order and for years to come will be paying annual dues. He can best receive all that is his by frequently participating in deliberations and events. We hope that you will approve and encourage him to attend regularly, and we hope that you, will join us whenever possible.

TITLE

In the years to come, it is reasonable to assume that at some time while you are accompanying your Mason, someone will address him as "Brother." Brother is neither a sentimental nor familiar form of address, but is a title, a distinction and an honor, indicating that he has been recognized by another Mason.

Brother is a title dating back to ancient times and is used in place of Mister or a similar title to which one is entitled by virtue of his station in life. In Masonry, all men are equal, as no man is regarded for his worldly wealth or honor, and all distinctions are cast away.

ARE THERE MASONIC-ORIENTED ORGANIZATIONS WHICH MEMBERS OF THE FAMILY MAY JOIN?

There are several groups to which ladies related to Master Masons may apply for membership if they desire. But this is entirely optional. If there are children in the family, they may find interests in Masonic-oriented youth groups whose teachings of patriotism and love of family will, we are sure, be pleasing to you.

MASONIC ASSISTANCE

Across the nation is a network of Masonic Service Association Officers. If, while traveling, dire need of aid should arise, consult the telephone directory of a major city for the number. If none is listed, a local Lodge will be able to make connections for you.

CONCLUSION

We hope you have found this information helpful, and that it will assist you in better understanding your Mason's role in life. We urge you to save it as a reference whenever questions arise.

THE THANATOLOGY OF MASONRY

[author unknown]

The Philalethes - December 1990

Part One - Facing Death

Thanatology and Masonry are subjects rarely linked. Thanatology is the study of death and the dying process. Masonry is a system of morality which demands a belief in the Brotherhood of mankind and the fatherhood of a God.

What is the connection? Masonic rituals are often concerned with death. Our allegorical legends suffer death as a moral lesson in how to live the good life. Thus, Freemasonry follows most religious and mythological systems in attempting to answer the riddle death (Kubler-Ross, 1975, p. 1):

The most persistent questions that human beings explore through their myths and religions are those pertaining to rebirth, resurrections and a life hereafter.

Masonry is a part of man;s exploration into the life hereafter. For centuries, unknown even to many of its members, Masonry has been directly connected with thanatology and the mystery of death.

Over the past few decades thanatology has become an interesting field in the realm of social science. The study of death and dying started to receive public notice with the book On Death and Dying by Dr. Elizabeth Kubler-Ross (1969). On Dcath and Dying studied the psychological aspects of the dying process. Dr. Kubler-Ross described the five basic psychological stages associated with dying: denial, anger, bargaining, depression, and acceptance. She was also the first in the field to challenge the thanatological (and agnostic) paradigm that death was the termination of human existence. Dr. Kubler-Ross went so far as to relate thF afterlife hypothesis by describing stories of dying patients she had witnessed (see Questions and Answers On Death and Dying, 1974 and Death the Final Stage of Growth, 1975). What is more important is Dr. Kubler-Ross' books opened a flood gate of literature written by respected social scientists supporting the hypothesis of a continued consciousness after the death of the physical form. Raymond Moody's Life After Life (1975) explored the commonality of experiences of individuals declared clinically dead and later resuscitated. By using a larger population he verified what Kubler-Ross had found, that

the out of the body experiences of patients near death were remarkably similar. A number of observational studies and even cross-cultural comparisons (l) of the dying's postmortem experiences followed. What the thanatologists and psychologist have observed in dying have a direct correlation to the philosophy and mysteries of Freemasonry. A knowledgeable Mason should also recognize the stages of death as described by the thanatologists and others who have observed the dying.

The passage from the physical to the spiritual realm is often difficult and frightening. In many religions and preliterate cultures the shaman/ priest (medicine person) or spiritual leader is at the bedside of the dying to help them across the abyss. (2) In the past, Western theologians and anthropologists tended to dismiss the practice as silly, superstition, or just occult nonsense. Yet, as with the near death experiences (NDEs), the commonality of descriptions of what is happening to the dying is remarkably similar in all the ethnographic literature. The silver cord, attached to the body during life, (3) becomes detached at death. The silver cord description is found in some NDEs, the Bible, various books and writings on shamanism, and is even referred to in the Third Degree of the Symbolic Lodge.

The upward passage of the soul is seen in the illustrations. The photos are of a sculpture from the highlands of Papua, New Guinea (personal collection of the author). It clearly shows the soul, or astral body (Figure l) of the deceased rising above the head of the physical body. A bird (Figure 2) is assisting the soul in the journey to the upper worlds. The bird represents a spirit bird of the Papuan culture, one of several flying creatures that assist the souls of the dead in their journey to the upper spiritual worlds.

The transition from the physical death to spiritual life can be found throughout the Bible and Masonry. Daniel 12:2 states that 'those that sleep in the dust of the earth shall awake… ' The 1 Corinthians 15:35-52 describes the difference between the physical body, 'bodies terrestrial, ' and the soul which continues as the 'body celestial.' Descriptions given by the medicine men when they assist the dying (personal communication) also reflect various Masonic rituals and Biblical accounts. The theological, anthropological, and Masonic descriptions of a world to come (see Moody, 1975, Atwater, 1988, Eliade, 1964, and Harner 1980) match the experiences of those declared clinically dead and later revived the world wide. The experiences were described by Emanuel Swedenborg over

two hundred years ago: 'Man, when he dies, only passes from one world into another' (Moody, 1975, p. 123). All this reaffirms the eastern teachings that (Yogananda, p. 485):

Physical death is attended by the disappearance of breath and the disintegration of fleshly cells… At physical death a being looses his consciouness of flesh and becomes aware of his subtle body in the astral world.

Additional research by various individuals further suggests the postmortem hypothesis as a correct one. Dr. Ivan Stevenson (1974) of the University of Virginia has collected as a large body of evidence suggesting the reincarnation of what some call a 'soul' or 'consciousness' from one life to another.4 Similar conclusions were reached by others in the field. (5) As the researchers were looking at this phenomena some started to rethink earlier hypotheses (Kubler-Ross, 1975, p. 119):

This work with dying patients has also helped me to find my own religious identity, to know that there is life after death and to know that we will be reborn again one day in order to complete the tasks we have not been able or willing to complete in this lifetime.

Such work and studies support basic Masonic teachings in the immortality of the soul. Many Masonic authors reflect on the relationship between the teachings of the Craft and the cycles of spiritual rebirth. Steinmetz, Bailey, and Wilmshurst are but a few of the Masonic writers who have discussed reincarnation in Masonic symbolism. Reincarnation is also the most common meaning attached to the sprig of acacia by various cultures around the world. The sprig is placed at the head of the grave to encourage the soul's quick return to the family in the form of a baby. All of such teachings, symbolism, and the research are pointing to a common explanation of death and dying.

The importance of thanatology should be apparent. We all must die! To help lessen the fears of death and to help those facing death, the study of thanatology proves exceedingly helpful, providing one accepts the postmortem survival paradigm. 'The Mysteries' only interest in death of the physical body was to teach man that it was inevitable, and NOT TO BE FEARED ' [emphasis in original text] (Steinmetz, 96-7). Freemasonry is a branch of 'The Mysteries' indirectly, if not directly, (6) and should assist in dispelling the fear of death.

Most Masonic rituals have a strong thanatological undercurrent. But Masons are rarely familiar with the meaning behind the rituals. The Mason must find the light within himself to overcome any fear of death. The rituals could be a key to achieve this. His confidence could then assist others in the same: …'The most frightening thing about dying for most people is the feeling of being alone, of having to face the unknown without any of the familiar props that usually sustain us in times of great change'. (Kubler-Ross, 1975, p. 27) Knowledge dispels fear. A knowledgeable Mason can act as the guide in much the same way as the medicine person in preliterate societies. (7)

All this puts our claimed belief in the soul or spirit to the test. Masons believe in the immortality of the soul. Thus a Mason should have no fear of death. He knows his consciousness will continue. Yet far too many Masons forget the teaching when the grim reaper draws near. This is not as it should be (Kubler-Ross, 1975, p.2):

…death does not have to be a catastrophic, destructive thing; indeed, it can be viewed as one of the most constructive, positive, and creative elements of culture and life.

Masons who examine the symbolism philosophy, and religious aspects of Masonic teachings, when death draws near, intellectually know what is happening. When reinforced with that of thanatological research available, the Mason would view death as just another initiation into 'higher' Lodge.

This is not saying one should welcome the death of a friend, relative, or Masonic Brother. Sorrow and grief are accepted parts of the dying process. We grieve for the one we no longer can hug or kiss good-morning. We miss the friendly face, the familiar voice. The Brother who has moved to what is called the 'Grand Lodge On High' will no longer be in our Lodge, Chapter, Council, Commandery, etc. and we will miss him. Most of the bereaved say the loved one is going to a 'better place' without really accepting what they are saying. All of this is normal. But fear should not be a part of the process to the Mason who has done his work while in this life. Take a lesson from our Jewish Brothers (Heller, p. 39): 'Jewish tradition confronts death directly and specifically views the period of terminal illness (Shechiv Mera) and dying (Groses) as a time when loved ones should surround, comfort and encourage the patient. '

Need more to conquer the fears? The knowledge of what occurs upon death has been growing. The postmortem experiences studied by Moody and others should be very familiar to Masons. A review of the steps of the experience unveil some of what we all will experience to varying degrees (Moody, 1977, p. 5-6)

1. A feeling of great physical distress;
2. Hearing the pronouncement of death by doctor;
3. Hearing uncomfortable noise, loud ringing or buzzing at same time as moving through a tunnel;
4. Finding oneself outside the body but in the immediate physical environment and sees the body from a distance as a spectator;
5. Watching the resuscitation attempt while in a state of emotional upheaval;
6. After some time becoming accustomed to the odd condition;
7. Noticing you still have a body but of a different nature and with different powers;
8. Others come to meet and help you;
9. You see spirits of relatives and friends who have died and a loving warm spirit of a kind never encountered before, a being of light, appears;
10. You review your life in a panoramic form assisted by the being of light, (9)
11. You find yourself approaching a barrier representing the limit of life on earth and the next life;
12. You must go back but do not want to return;
13. You become overshadowed by the feelings of joy, love and peace on the other plane;
14. Despite attitude and desire to stay you find yourself back in the physical body;
15. You try to tell others but find it impossible to adequately describe the experiences.

The stages described above are not new to the knowledge of man. Plato in Book VII of The Republic described much the same in what is called the myth of the Cave. A prisoner is released from the cave of his

existence. When forced upward through a tunnel, into the light, he is blinded, fearful, and much distressed. When he becomes accustomed to the light he sees what was left behind were just shadows. Now he is in the realm of heaven and truth. A loving guide comes to his side. But when forced to return from whence he came, attempts to describe what he saw and the realm of light above are incomprehensible to those still in the darkness (see Moody 1977 or Hamilton and Huntington, 1961, p. 747-749).

The thlrd degree in Masonry has as a theme death of a noble figure in the Masonic allegory. Dramatically portrayed is the death, internment, and re-internment of the Master Builder. The underlining meaning should be clear: ' … that what is commonly called 'Death ' far from being the extinction of all life, is only a transition, a transfiguration, an apotheosis' (Castells, p. 195). But do we stop and think about the meaning of the ceremony, the possibility of our own death? Further evidence support the NDEs and basic post-mortem Masonic belief.

The hypothesis of Osis and Haraldsson questioned the validity of the out of the body experiences reported by Moody and others. Their solution was to do a cross-cultural study, taking populations from two very distinctly difference cultures (America and India), and compare the experiences. Both authors were of the old paradigm, that death was the end of any type of conscious existence. When they tried to explain the experiences as a result of a hallucinogenic drug experience (eg. Morphine, Demerol, etc.) they found that only a small number of their test population had taken such drugs and when taken the drugs 'did not generate deathbed phenomena suggestive of an afterlife' (Osis and Haraldsson, p. 187). When they examined the popuation for brain disturbances caused by inJury, uremic poisoning, and or disease, there was a marked decrease in the postmortem experiences (op. cit p. 188). Likewise: 'No evidence was found in our sample to suggest that psychological factors known to facilitate hallucinations also cause afterlife-related deathbed visions' (op. cit p. 188?. '…Our findings concerning the experlences of the dying do not fit into the psychiatric explanations when they are analyzed in more detail including medical, psychological, and cultural factors' (op. cit, p. 196). Likewise Moody (1988) also describes the differences of NDEs with other psychological and physiological disorders and shows how they differ considerably from pathological or psychopathological traumas.

The possible explanation of the out of the body experiences being artificially produced eliminated the next two questions Osis and Haraldsson asked: 'To what extent did the culture condition the experience? …Were the experiences different between India and the U.S.?' The latter question being important knowing '…the way that a society or subculture explains death will have a significant impact on the way its members view and experience life' (Kubler-Ross, 1975, p. 27). 'Inourjudgment, the similarities between the core phenomena found in the deathbed visions of both countries are clear enough to be considered as supportive of the postmortem surviva, hypothesis' (Osis and Haraldsson, p. 190) (10)

All the NDEs were 'benign and pleasing' in nature with no reporting of Hell,(11) the Devil, or even Heaven in the classical Christian context. Thus again a long held belief in Masonry is confirmed, a Brotherhood of man, irrespective of what the individual's faith, are the same in our Father's eyes (Bailey, p. 18):

… through adherence to the Masonic principles, his exemplification of the Masonic tradition, and (the Mason's) strenuous preparation for the final episode in which he faces death and attains resurrection through his faith in God, his patience under affliction, and his knowledge of the laws under which Masonry works.

But let us turn to the rituals and ceremonies of Masonry and see what side of life. Masons have always known they have to further verify the studies cited. Compare Moody's stages with a Masonic initiation. The Candidate is usually in some physical distress-if for no other reason than the unfamiliar environment surroundingthe Masonic initiation. He knows not what is about to happen. The candidates are deprived of some senses. He ventures into an unknown world. He is not declared dead but is given a new identity ('Brother,' 'Companion,' 'Sir Knight,' etc.). (12) He approaches and then passes through a barrier. He is subjected to the perambulations around the Lodge not unlike the tunnel experienced by the dying. The candidate is in a state of emotional upheaval. Hopefully he slowly becomes accustomed to his new condition. He recognizes the helpful assistance by the hand of a Mason. He is given the 'Light' of the initiation and is greeted by the Brethren. The candidate is surrounded by the feelings of Brotherly Love within his new Lodge.

In some rituals the initiation is closer to the stages of dying. From the British Federation Ritual of the Three Craft Degrees (1951, Le Droit

Humain) we discover three distinct perambulations around the Lodge which closely resemble the stages of death described by Moody and others. After the first perambulation the candidate is told: 'In olden days, (13) when the ceremonial initiations of which Masonry is a survival were duly performed the Candidate was led through gloomy cavern, symbolizing the underworld, amid tumultuous sounds, in darkness, surrounded by perils he could not understand… ' (op. cit. p. 37). The second journey is explained thus: 'As the Candidate left the gloomy cavern behind him, he passed into a quieter region symbolizing the higher regions of the underworld, whereinto the coarser, harsher sounds did not penetrate, but still there was some disharmony among the souls. This second stage is also found in the real underworld as the Candidate passes out of Hades into the Elysium above… ' (op. cit. p. 40). After the third trip the candidate is told: 'The Candidate passed out of the lower regions and reached the threshold of the heavenly world, where perfect silence lulled the weary senses and calm peace enfolded him. The lower world lay behind him; before him the joys of heaven. In the interspace was silence.' (op. cit. p. 43, Also see Eliade, 1964 and 1967 for similar discussions and descriptions related to death). The ceremony is concluded with the receiving of 'light' by the candidate (See Figure 3).

How could any who have experienced this initiation fear death? He already experienced it. The Masonic rituals and ceremonies have reaffirmed the existence of another what thanatologists have just begun to discover-that life is more than a physical body of flesh and blood. Wilmshurst (135-6) summarizes intimate connection between thanatology and Freemasonry:

Natural man must, therefore, die to himself, must abnegate and put off his old nature, before he can hope to pass into the fifth kingdom as spitual Man. This death..is signified by the Masonic Third Degree, whuh ceremoially dramatizes what the indiuidual must pass through before attaining an order of life and consciousness he has never before experienced or been able to experience.

What has this shown us? To a Mason death is never an ending but merely a passing to the next degree. 'The after-life may still be an impenetrable enigma, but for the M.M. two things are clear, viz. that there is to be a deliverance from the gloomy tomb and a happy re-union with our former associates' (Castells, p. 14). Part 2 will explore some of the

experiences beyond the gates of death and how the lessons of Masonry reflect the essence of the Eternal Grand Lodge.

FOOTNOTES

1. See Osis and Haraldsson, 1977 and Ring 1980 for a more extensive domestic study.
2. See Evans-Wentz, I957, The Tibetian Book Of the Dead as an example of one such practice.
3. See: MacLain, 1983, p. 327-9.
4. The ancient Hebrew believed in evolution, reincarnation and karma, as well as astrology… Before turning from the subject with disdain however, one should be mindful of the ancient saying: 'Fools Deride, Philosophers Investigate.' (Steinmetz, 1976, p. 123-4).
5. Kubler-Ross and Moody are two examples.
6. Some Masonic authors declare modern Freemasonry has no connection to the 'Mysteries' or ancient schools of initiation. However, if they were to study Jung and the concepts of archetypes, the connection on a subconscious, if not a conscious level, of the founders of modern Freemasonry and the teachings found in the ancient mystery schools would quickly become apparent.
7. Such a task was before me when my Grandmother summoned me to her bedside. I was delayed and had to fly half way across the country to get to her. She held out almost a week until I was there. The next day when the time came I knew and sped to her side. When I got tbere she was fearful of letting go until I held her hand and described what was happening to her. This allowed her to relax and accept the new world opening up before her. Twenty minutes later the doctor declared her dead.
8. One is reminded of Trelease's account of an old woman who called her family together waited for all of them to arrive, held a party, had funeral services for herself (which she attended), sang her favorite hymns and then died at 6 p.m. in the evening. (Kubler-Ross, 1975, p. 33-37).
9. Acts 26: 13-26 even gives a description of the light from heaven.

10. Morse concludes-as have other researchers-that religious background does not alter the core experience, only the interpretation of the experience ' (Moody, 1988, p. 70).

11. Atwater is the only exception and then the 'Hell' matches the description ofthe underworld level of shamans who tell of a place of lost souls who do not know where to go. Also see Eliade,

12. With all initiatory rites the new title implies death of the old person and a rebirth into a new form. Eliade, 1964, pp. 33, 64, 76, 206 and 506 for discussion on the relation of death and initiation.

13. A description of the ancient initiation ceremonies, as taken from Greek authors gives the following description:

'The hero and his guide now enter on their Journey.

"They advanced under the solitary night through the shade, and through the desolate halls and empty realms of Pluto; their progress resembling a journey in woods by the precarious glimmering moon under a faint malignant light, when Jupiter had wrapped up the heavens in shade and sable night had stripped objects of colour. " (Fellows, p. 146)

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THE TYRANNY OF ONE MAN HIDDEN IN A BOX

by Edward M. Gair, MPS
The Philalethes - August 1989

Back in 1717, at the first Grand Lodge in England, life was simpler in the upstairs room over the Goose and Gridiron Tavern. Everyone knew everyone else. Even London was small in population. A Candidate for Masonry was know among the Brethren before he came to the Lodge. So the good hearted Brethren passed a rule that a vote on a new member should be unanimous.

today, in the huge traffic snarl of the cities, no one knows the Candidate. So in long, boring sessions we ballot and give one man the full right to blackball and hide himself in a box. The tyranny of one man is hidden in secrecy and never to be disputed, because he is supposed to know more than the unanimous vote of all his Brethren. The good name of the Candidate is made into a mystery by one person who cannot be known, nor could anyone discuss it with him if they knew him. No tyrant in history could ever work with such secrecy. Ideas of democracy may change, but not the tyranny and secrecy of one man.

Now even a Saint couldn't do that well in selecting a Brother. Do we really think that we could select even twelve disciples. One would be a Peter who would say he never knew you, one would be a Thomas who would doubt you, and then there is always a Judas who would sell you for thirty pieces of silver. Do we think we know so much about human nature that we can select by the tyranny and secrecy of one man hiding in that box? Do we really give him that much authority and skip the votes of all the rest of us? King Solomon said that there was wisdom in a multitude of counselors. Toss out the multitude; give the one vote a tyranny over all.

Sixty or seventy men today spend a long evening balloting so one man can drop black cubes. Who has the patience for this obvious abuse of power? We bore ourselves with procedure until very few will come to the Lodge to participate in spiteful hate and vicious slander. What could be done in Committee takes the time of men who do not have the time for one man's tyranny. Is this the spirit of the Masons who gave us a government in America of a representative majority rule?

In New York the Grand Lodge recently voted for a rule of three black cubes. At least someone has admitted that one man should consult

two others. The three are not an elected form of government. No. The three just secretly drop blackballs.

In Wisconsin the Grand Lodge tried to get the single tyrant to confer with the Master. It is an attempt to prevent the balloting on a man's good name. If a ballot comes up not clear, the objector must tell the Master why within thirty days, or the Master must declare the objection void and the petitioner elected. At least the confidence of the Master is made to count for something.

There are also boring balloting methods on men who are already Master Masons. Instead of welcoming our own Brethren for affiliation to another Lodge we let the silent tyranny rule. There are fewer and fewer affiliations and few Masons go through the unnecessary balloting on their good name as Master Masons seeking the appendant organizations. We have multiplied the appendant organizations beyond their capacity to exist and never simplified the procedure of welcoming our own Brother Masons. Why ballot on a man once he is a Master Mason?

In California a study is being made of the history of a majority rule in a representative form of government. Some who wrote the United States Constitution were Masons. America has an elected representative form of government. committees meet and vote by a majority rule. The Senate never votes by the tyranny of a single cube on nomination by even a President for his candidate for a cabinet office.

In a Lodge we elect the Master, Senior and Junior Wardens by a majority vote. Would it be possible that we could trust them to vote on Candidates by a majority vote? Could they constitute an Election Board that would work with the Investigating Committee? The majority vote of the Election Board could be held in secret to protect the Candidate's good name. No boring balloting of the Lodge would be necessary. Any member could attend the meeting on request of the Master and present any objections without becoming a tyrant hiding behind a box.

May Brotherly Love prevail and along with it may we never yield to an abuse of power against the unanimous vote of all the rest of the Brothers who want that Brotherly love to prevail.

The February issue of "The Philalethes" has a picture of the Jefferson monument in Washington D.C. on the cover.

The words inside the monument above Jefferson's statue speak out against the abuse of power. Nine of those who signed his words of the Declaration of Independence were Masons.

"I Have Sworn Upon The Altar Of God Eternal Vigilance Against All Forms Of Tyranny Over The Mind Of Man."

THE TRIAL OF THE KNIGHTS TEMPLAR

by Henry D. Funk, Minnesota

The Builder - April 1916

The trial of the Knights Templars in the early fourteenth century was one of the most brutal travesties of justice known to mankind and the dissolution of the Order was one of the saddest tragedies chronicled in the history of civilization. The trial began suddenly and was conducted with unrelenting animosity until the ruin of the Templars was achieved. Owing to the real or fancied connection of that Medieval Order with the Knights Templars of today an examination of the historic trial may be of interest to the readers of "The Builder."

I - HISTORICAL SKETCH OF THE TEMPLARS TO 1307

Shortly after the end of the first crusade, in the year 1119, eight knights under the leadership of Hugo de Payens assumed the task of forming themselves into guards for the safe-conduct of pilgrims from Europe traveling between the Eastern Mediterranean sea coast and Jerusalem. The associates of De Payens were Godfrey de St. Omar, Roval, Godfrey Bisol, Payens de Montidiel, Archembald de St. Amand, Andrew de Montbarry, and Gundemar who took the regular monastic vows of obedience, chastity, and poverty, and lived together according to the rules of the Augustianian friars said to have been made by Bernard of Clairvaux. So eminently useful was the service of these eight knights that Baldwin II, king of Jerusalem, bestowed favors upon them and provided them with headquarters in a part of his-palace located near the spot where the Temple of Solomon is said to have stood. The association of the incipient Order with this historic site gave to the knights the name of Knights of the Temple. Their number increased normally at first, the most illustrious addition being count Hugo of Champagne who became a Templar in 1125. In 1128 the Council of Troyes witnessed the papal confirmation of these knights as a religious Order and then their numbers increased rapidly. (1)

The insignia of the Templars were: a white mantle, symbolizing purity, and a red cross signifying their readiness to endure martyrdom. They ate their meals in common, were permitted to keep horses, but not more than three for each knight, and were entitled to have one servant per knight. They were allowed to hunt lions but were forbidden to go on the chase with falcons. Correspondence with relatives was prohibited and

every form of communication with women, including mothers and sisters, was denied. Any infraction of the rules was punished by expulsion from the Order.

From its inception the Order proper was composed of knights of noble descent, born in honorable wedlock, innocent of grave offenses, and sound in body and mind. New members of this class were admitted without passing through a novitiate; but at an early date two other classes became identified with this Order: the clergy, or priests, and the servientes, or servants.

Accessions from secular knights by scions of noble families tended to change the monastic character of the Templars and make them not only secular but worldly. Then we find at their head a Grand Master, ranked as a prince, and other ministeriales such as a seneschal, a marshall, a president of the war office, a Grand-Preceptor, a treasurer of the Order, a drapier, and a commander of the light cavalry. Their organization spelled efficiency and won for them the good will of the papacy. Eugene III in 1148 remitted one-tenth of the pennance to all who made bequests to this Order. Alexander III in 1163 allowed them their own clergy, and Innocent III in 1209 prohibited the use of the interdict against them except by papal consent. Such favors implied obligations by the recipients which the popes were not slow in demanding of their beneficiaries: aid for the papal agents in breaking down the independence of local churches. This service being performed the papacy compensated the Templars again in 1266 by decreeing that gifts to this Order entitled the donors to the benefits of indulgences in the Holy Land. Consequently many gifts were bestowed upon them, such as manors, villages, and towns, and their possessions were multiplied in Jerusalem, Tripoli, Antioch, Cyprus, and Morea in the East, while in the West they held lands in France, Spain, Portugal, Italy, Germany and England. In all these countries they built their temple courts and engaged in financial enterprises.

They were the leading bankers of Paris and London; the Templars of Paris acted as bankers for Blanche of Castile, Alphonso de Poitiers, Robert of Artois, and many other nobles. The Order also furnished ministers of finance to James I of Aragon and Charles I of Naples. The Templar Thierre of Geleran was the chief adviser of Louis VII of France, and the order's treasury at Paris was the financial center for the French kingdom. (2)

But the material prosperity of the Templars was their undoing. From the days of Phillip Augustus to the reign of Philip IV princes and prelates as also the Knights of St. John were jealous of the power wielded by the Templars, and it was to be expected that at the first opportunity the envious would harm them. Unfortunately the Templars were not sufficiently alert to maintain the Order above reproach. They committed a grave blunder when they permitted an unreasonable increase in the lowest ranks, that of the servientes, which had been limited to one for each knight. By and by so many churls of every degree, mechanics, shepherds, stable hands, and swineherds joined this class that they eventually constituted nine-tenths of the entire Order. (3) Among these were naturally enough many of coarse habits and those who had "the vices of monks." The popular mind did not distinguish between these "heweres of wood and carriers of water" and the knights proper. In France it became customary to describe an intemperate man by saying: "boire comme un templier," i.e. he drinks like a Templar; and in Germany the old word "Tempelhaus" was equivalent to a house of prostitution. Their immense possessions had made all Templars conscious of their wealth and power, a fact not especially conducive to the cultivation of the Christian virtue called humility. Hence it became customary to characterize a man of great pride by saying: he is as proud as a Templar. Toward the end of the thirteenth century public opinion held that the Templars and the Knights of St. John were not needed in the West but that they ought to sell their possessions in western Europe and after effecting a union of the two orders locate in the East and direct all their efforts against the enemies of Christ. Phillip IV of France was especially anxious to eliminate them from his kingdom in order to carry out his centralizing policy. They had resisted the same aim on the part of Louis VII in 1149 and blocked Phillip's political program in 1190. The failure of the crusade led by Louis IX was laid at their door, and they had opposed Charles of Anjou in the conquest of Naples sanctioned and invited by the pope; moreover they had taken part in the Sicilian vespers against the French, and had united in expelling the French regent and aided in inviting the Aragonese to the throne of Sicily. In 1295 they refused to pay a tenth to Phillip IV, and in 1296 during the bitter struggle between Boniface VIII and the same king over the right to tax the clergy they exported the precious metals to the pope in violation of the royal edict. When Phillip IV demanded their aid against the pope in 1303 they refused obedience, and in 1306 when the king urged an amalgamation of Hospitallers and Templars they declined to consider his suggestion. (4)

Such resistance to the royal will on the part of a strong king was more than he would tolerate. Fortuitous circumstances had arisen to make possible the destruction of this hated Order within his realm, and Phillip was not slow to see the opportunity.

The year 1305 marks the beginning of the so-called Babylonian Captivity of the papacy, a phrase which signifies the residence of the popes at Avignon in France for almost seventy years, i.e. until 1378. This transfer of the papal See from Rome to French soil came about as the result of the controversy between Phillip IV and Boniface VIII. Eleven months after the death of Boniface VIII the cardinals elected the archbishop of Bordeaux to be head of the church. The new pope took the name of Clement V and started for Rome; but at Lyons Phillip IV met him and persuaded him to take up his residence at Avignon, He created twenty four new cardinals, mostly Frenchmen and relatives of the pope. During the quarrel between the French king and Boniface VIII the former had charged the pope with heresy, sodomy and simony. He had accused him of obtaining the papacy by fraud and demanded that he should be removed from the Holy See. The reason for this charge is that the predecessor of Boniface, Celestine V, a former hermit, had been elected to the papal throne much against his own will July 7, 1294. After a few months he issued a decree declaring the right of any pope to abdicate. He was encouraged to issue this decree and to abdicate by Beneditino Gaetani, one of the leading cardinals, who thereupon was elected his successor and assumed the papal name of Boniface VIII, December, 1294. Now after the election of Clement V in 1305 when the king had the new pope living on French soil he used this threat of calling a council to inquire into the legality of the election of Boniface VIII and his successor, and the question of the morals and orthodoxy of Boniface, as the means of compelling Clement V to obey the wishes of the king.

When Clement received the papal tiara at Lyons the king had a conference with him and submitted a plan for the dissolution of the Templars. Another meeting about the same subject occurred by these parties in the spring of 1307. Phillip prepared to strike the fatal blow. On the twelfth of October, 1307, the head of the Templars in France, Grand Master Jacques de Molay, was an important functionary at the burial of the king's sister, Catherine; the next day he was arrested by order of the inquisitor general of France, William Imbelt, the chaplain to the king, and thrown into prison.

II - THE CHARGES AGAINST THE TEMPLARS

The sudden arrest of the Grand Master startled all France. In order to appease the enraged public which felt kindly disposed toward the head of the Order, and to secure a favorable opinion for his action in France and abroad, Phillip issued an explanation setting forth the reasons for his procedure against the Templars. In short, he charged them with immorality and heresy, naming five specific offenses:

1. That upon being received into the Order every neophyte must spit on the cross and deny Christ thrice. (5)
2. That the receptor and the novice exchanged indecent kisses, i.e. on the navel and the posteriors, while disrobed.
3. That they pledged themselves to practice sodomy.
4. That the priests of the Order did not pronounce the words of consecration when administering the mass.
5. That the cord which the Templars wore over their shirt day and night as a symbol of purity had been consecrated by wrapping it around an idol they worshipped in the Chapters. (6)

III - THE FORM OF THE TRIAL

After being arrested the Templars were placed in solitary confinement for periods varying from a few days to years. One by one they were brought before the inquisition without the benefit of legal counselors. The five general accusations were then read to them and amplified until they covered one hundred and twenty statements or questions. (7) They were then informed that a frank admission of the points on which they were accused and a promise to return to the church would secure pardon and liberty, but refusal to do this would be followed by the death penalty. The church, it is true, forbade the use of torture to secure evidence, but in order to obtain the damaging testimony necessary to establish a list of crimes and errors on which to convict the accused the inquisitor general resorted to torture. When the desired evidence had been secured by this procedure the witness was asked to state that his testimony had been given voluntarily and without constraint. Then it was written down by two clerks. If he refused to perjure himself by making such false statements as were demanded he was handed over to the tormentors until he declared no force had been employed in obtaining his testimony, or he was tortured to death. Some witnesses were exposed to the sufferings

of the rack three and four times before the inquisition could extract the answer wanted.

When Clement V heard of the drastic measures taken by Phillip IV he appears to have repented of the concession he had made to the king and wrote a reproachful letter to him. But the threat of calling a council to inquire into the legality of the last two Papal elections and to investigate the orthodoxy of Boniface VIII quickly forced Clement to surrender to Phillip. On August twelfth, 1308, the pope issued a Bull, "Faciens Miselicoldiam," directing an investigation of the Templars in all countries where they had Chapters by a Commission of Inquiry composed of the archbishops of Canterbury, Mayence, Cologne and Treves. Before this Commission Molay was tried November 22, 1309. After stoutly maintaining the innocence of the Order he at last was overcome in his enfeebled and emaciated condition by the wiles and torture of his foes. Committed to prison again he was brought forth once more in the spring of 1314 and burned at the stake. Meanwhile church councils in various countries found verdicts in favor of the Templars. The archbishop of Magdeburg in May, 1308, arrested a number of Knights but released them in November of the same year owing to the protests of the lay and ecclesiastical princes. The king of Portugal boldly defended the Order; Edward I of England proceeded against the Templars in a half-hearted way; James of Aragon and Ferdinand of Castile imprisoned a few Knights, but the Council of Salamanca pronounced the Order innocent, October, 1310. (8) The same judgment was rendered by the Council of Ravenna in June, 1310, and at Mayence, July 1, of the same year. The first Council of Canterbury did not convict them, and the second Council pronounced them guilty only after resorting to torture, October, 1310.

If the investigations in the countries outside of France resulted generally in favor of the Templars, King Phillip prevented such an issue for the Order in France. On August 20, 1308, he obtained from the pope a second Bull, "Justum et laudabile," which authorized him to watch over the Templars and to hold them in disposition to the church. (9) Thus the great pastor at Avignon had appointed a wolf to guard his sheep. What he would do was a foregone conclusion. In October, 1310, fifty Knights were burned at the stake in Paris, and the Council of Senlis the same year pronounced the Order guilty. The Council at Vienne in France was tampered with by both king and pope to compel them to pronounce against

the Order, October, 1311, and March, 1312. Thus in France the Templars experienced neither mercy nor justice.

IV - THE CHARACTER OF THE FORCED CONFESSIONS

The Grand Master Molay when first arrested admitted, as well he might, that certain disorders existed in the Chapters. He well knew that the Order had drifted away from the lofty ideals of its founders. But he nowhere incriminated his fellow knights with the offenses the inquisitors were determined to fasten on the Order. To the very last, even at the stake, he denied the charges. His enemies, however, seized upon the admissions of his first trial, perverted the testimony to suit their purpose and then sent this doctored confession to the Templars of France, representing it as a communication from the head of their Order asking them to join him in admitting guilt. (10) To the evidence obtained by violence and by fraud we will now direct our attention.

1. As to the accusation that they had renounced Christ thrice and had spit on the cross.
   a. Some, believing that Molay's altered confession and the forged order to admit the charges were genuine, obediently declared themselves guilty.
   b. Others yielded admission of the charge only after threatenings and false promises.
   c. Some confessed these outrages only when they could endure the torture no longer, while those refusing D admit the charge were martyred unto death.
   d. Almost all who admitted the accusations belonged to the class of servientes.
   e. Their statements were contradictory; some said that upon entering the Order they were commanded to deny Christ; others declared they were asked to deny God; again some said they were compelled to renounce the Saints, and still others avowed they had to blaspheme the Virgin Mary and our Lord.
   f. One confessed he had urinated on the cross.
   g. This was done: in full view of the assembled Brethren; in a dark room; in a field; in a grange; in a cooper shop; in a room for the manufacture of shoes. Sometimes the witness

declared he himself had done this, others again asserted they had not been guilty of such misconduct but had witnessed it in their Brethren. Some said these things were done as a joke; others averred these acts were required as a test of their obedience, and that they had denied Christ “ore non corde,” i.e. with the mouth but not with the heart. Some said they had spit near the cross, others that they expectorated over it, and still others declared they adored the cross on Good Friday. One who had endured the rack and torture declared that if he would be obliged to undergo the ordeal again he was prepared to confess that he had “murdered the mother of God.” (11)

2. The accusation about the indecent kisses. Respect for general decency will prevent us from entering into details; but here again we must note that the witnesses did not agree. Some professed absolute ignorance of such a practice, others admitted they had kissed the receptor, while still others asserted such osculation was mutual. A Templar in England confessed there were two receptors, the one was good but the other fellow a wicked man. (12)
3. Concerning unnatural lust. This charge was the subject for a searching examination. Again torture was used to secure evidence. Some vowed they lad never heard of such a sin; some admitted they were told it was permissible but they had never indulged in it; others asserted they had been commanded to practice sodomy but had not obeyed the order. The stable hand of the Grand Master Molay accused his Master of practicing this sin with him, but he recanted when freed from the torture and witnessing before the papal commission, saying he could not remember ever having made such a statement. (13)
4. As to the omission of the consecrating words in saying mass. At the trials in Spain and in Cyprus numerous priests testified that they witnessed many celebrations of the mass by the Order but that they had always been in proper form. Some testified they had observed a slight deviation from the general practice, but said that when the Templars received their rules it was not customary to elevate the cup or the host, this form having been directed as late as the Lateran Council in 1215. (14) In France,

however, torture secured the testimony that the mass had not been celebrated by the Order according to the proper ritual.

5. The testimony about the idol. On this subject all sorts of admissions were obtained. Some declared the Templars worshipped it and that it was produced whenever a neophyte was received; others said it was worshipped in secrecy in the Chapters. Its form was of every imaginable character. It was a "quoddam caput," i.e. a sort of head of reddish color; it resembled a human being; it was black and had a human form; it had sparkling eyes that lighted up a dark room; it was made of gold and had a long gray beard; it had a double face; it had three faces; it looked like a beautiful woman; it was garbed like a Templar in a priestly robe. An English Minorite described it as a calf; some said it was the statue of a boy about three feet tall and had two or four legs joined to the face. A few persisted they had never heard of the idol while some admitted they had heard about it but had never seen it. Others were positive it looked like a tom-cat; a raven; a painting; a drawing. The testimony of a few reads that the idol would answer any questions put to it by the president of the Chapter; and some swore that the devil himself or demons in the form of pretty women came to them with whom they had sexual intercourse.

GENERAL CONSIDERATIONS

In summing up the main points brought out by the trial we must consider the following facts:

1. That the majority of the witnesses belonged to the class of servientes whose confessions were obtained chiefly by torture and that the same witnesses at different times contradicted their statements. In 1307 there were from fifteen thousand to twenty thousand Knights Templars in France, and of that number only fourteen knights proper were tried as compared with one hundred and twenty-four servientes. In 1310 out of five hundred and forty-six called before the inquisition only eighteen were knights, all the others belonged to the servientes. (16)
2. At Paris, Rheims, and Sens one hundred and thirty-three died from torture because they would not perjure themselves and incriminate their Order.

3. The eight Grand Preceptors of Apulia, Provence, Normandy, England, Upper and Lower Germany, Aragon and Castile, all persisted in maintaining the innocence of the Templars, while only three Preceptors, those of France, Guienne and Cyprus admitted the charges, and then only after severe torture.
4. A large number of those who confessed under constraint recanted after they were free again, and others stated before the tortures began that any confession wrung from them by violence would be untrue.
5. The nature of the crimes admitted was conditioned by the severity of the torture.
6. Numerous church councils declared the Order innocent of the charges.
7. Two neophytes in England refused to leave the ‘order despite threats and flattering promises. Would they have remained loyal to the Templars had they been subjected to humiliating ordeals upon entrance?
8. The worship of the idol was said to have been service to a new religion established by the Templars. And yet no Templar was willing to profess his supposed faith and endure martyrdom for this cause. Is it likely that thousands who had been unwillingly forced to abjure the Christian faith and to worship an idol would have refused the opportunity to return to mother church when that was possible?
9. In spite of all the searching investigations made in the different Chapters in all the countries only one image or idol was found, and that was in the form of a small locket which a Templar had obtained in the orient as a trinket.
10. The Bishop of Beirut who had administered communion to the Templars for forty years had found no fault with them. And the priests to whom they had gone for confession swore they had never heard about the errors charged against the Order.
11. The crimes of which they were accused were the same as were laid up against all heretics in the Middle Ages, such as the Waldenses, the Albigenses, the Knights of St. John, and were the same as the king of France, Phillip IV, had not hesitated to charge against Boniface VIII.

12. If we are to believe the testimony of the Templars with respect to sacrilege and immorality then we must believe their statements about intercourse with the devil or demons in the form of voluptuous women. That is utterly absurd.
13. Finally we must not forget that the prime movers in the process against the Templars were the two most unscrupulous men in Europe, Phillip IV and - his subservient minister, William Nogaret.

There can be no doubt that the servientes were guilty of certain irregularities, and it is quite possible that even among the knights proper gross offenses were committed occasionally. They had become proud, greedy, conscious of their power, and sometimes arrogant. But what human organization has even had a perfect membership? The Christian ministry on the whole is composed of men of high ideals and noble character, and yet, if any man were to make a searching examination of crimes perpetrated by a small number of professed preachers of the Gospel he could, without much difficulty, at the beginning of the twentieth century, establish a catalog of sins which would make the ministry appear one of the most corrupt organizations in modern society. But no one thinks of blaming on the entire church the moral errors of a few hypocrites or degenerates.

The fact is that Phillip IV had determined to destroy the Templars. The trial served only as an excuse for his action; no testimony favorable to the Order was admitted in the evidence obtained by the persecutors; the procedure was absolutely one-sided, the one object constantly pursued being conviction. It may be that the Knights Templars had outlived the time of their usefulness, nevertheless from beginning to end in France the trial was a farce, nay it was worse than that, it was a travesty of justice without parallel in history, and the dissolution of the Order was a tragedy.

FOOTNOTES

1. Langlois, in Deux Mondes, Vol. 103, p. 384
2. Langlois, in Deux Mondes, Vol. 103, p. 386.
3. Lea, History of the Middle Ages, Vol. 3, p. 243.
4. Finke Papsttum and Untergang des Tempelordens, P. 6.
5. Schottmueller, Untergang des Tempelordens, p 132.
6. Lea, Vol. 3, p. 263.
7. Finke, p. 330.

8. Schottmueller, 191.
9. Le Roulx, Revue Quest. Historique, Vol. 48, 43-45.
10. Finke, 341.
11. Lea, 270-273, Schottmueller, 141, 200.
12. Perkins, English Historical Review, Vol. 24, p. 441.
13. Schottmueller 630; Fink 335.
14. Schottmueller, 632.
15. Schottmueller, 633; Lea, 270.
16. Finke, 335; Schottmueller, 237.

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1. Finke, Papsttum und Untergang des Templerordens.
2. Gmelin, Die Tempelherren.
3. Lea, H. C., History of the Middle Ages, Vol. III.
4. Langlois, in Deux Mondes, Vol. 103.
5. Langlois, in Revue Historique, Vol. 40, 177-8.
6. History of Masonry and Concordant Orders, Henry L. Stillson, Editor-in-chief.
7. Perkins, in English Historical Review, Vol. 24. 8.
8. Schottmueller, Untergang des Templerordens.
9. Le Roulx, J. D., in Revue des Questions Historique, Vol. 48.
10. Prutz, Tempelherren Orden.
11. Wilcke, Geschichte des Ordens der Tempelherren.

Important documentary evidence may be found in Schottmueller, III: A. Processus Poiteriensis. B. Excerpta Processus Anglici. C. Inquesta faca et habita Brundisio. D. Processus Cypricus. E. Processus in Patrimonio.

In Finke, Papsttum und Untergang des Templerordens, Vol. II, are letters, addresses and opinions on the history of the fall of the Templars, reports of the Aragonese ambassador relative to the General Council at: Vienne, and the answers of the king.

THE KNIGHT TEMPLAR

I made them lay their hands in mine and swear
To win the heathen and uphold the Christ.
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it;
To lead sweet lives in purest chastity.

- Lord Tennyson.