

Masonic Works Compiled

Volume 2



By Bro. Dustin A Thomas

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FORWARD

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

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

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

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

Fraternally Yours,
Bro. Dustin A Thomas

A LODGE AT WORK

Walter M. Macdougall

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A Lodge is a certain number of Masons duly assembled, with the Holy Bible, Square, and Compasses, with a charter or warrant empowering them to work.

Ask a brother how his lodge is doing, and his answer is very apt to be either that things are going well because there has been a lot of work to do or that the life of the lodge is at a low ebb because there hasn't been much work lately. Ten to one, he is talking about degree work. There is no doubt that performing degrees is a vital part of the work of a lodge, but it is a common short circuit in our Masonic thinking to conclude that exemplifying our degrees constitutes the work of our lodge. Degree work is a means not an end.

Another possible and closely related short circuit lurks in the word jurisdiction. In our everyday Masonic usage, this term signifies the geographic area from which a lodge draws its candidates. Just as the work of a living lodge embraces much more than doing degrees so there is more to the concept of a lodge's jurisdiction than the place a lodge draws its candidates. The working of a lodge of Freemasons is a many faceted business which takes place, not just within a lodge hall or just among its members, but within the lodge's jurisdiction of compassion and service.

Suppose we find ourselves standing outside "Builders Lodge" in a place called "Needsville," Here, according to our ritual, gathers a certain number of masons duly assembled, inspired by the Sacred Book and guided by the compasses and the square. They are, by a charter, empowered to work-that is they have the honor of laboring as Freemasons. On reflection, we realize that Builders' Lodge, like all Masonic lodges, exists even when there are no masons meeting in the building. It exists in the shared belief system of the brethren and in their united endeavor to give concrete evidence of their beliefs through their service to others.

Every Mason who has received his training in Builder's Lodge should know that the dimensions of his lodge spread symbolically to the ends of the earth and that nothing short of universal compassion is the aim of the Fraternity. In more immediate terms, the dimensions of Builder's Lodge spread across Needsville to the borders of the lodge's jurisdiction. Jurisdiction defines a certain community of lodge members and wayfaring brethren alike. It is a community within the community at large, a community of the Craft, alive and operative.

As in the case of the Masonic terms work and jurisdiction, the word "lodge" with its varied meanings may cause confusion. Your wife asks you if you will be at home this

evening. “No” you answer, “I am going to lodge. “ In this response “lodge” means a place and an event. You are signifying a communication of the officers and brethren at the lodge hall. Such usage indicates a partial manifestation of the lodge, but, in this last instance, “lodge” identifies an entity neither limited to a particular place or to a special event. Put simply, lodge meetings represent a vital and special function of the larger lodge which is the local community of Masons. The lodge hall houses the operating and training center for this larger lodge. It houses the nerve center, if you will. From this place of focus, the leadership of the Master, assisted by his officers and his committees, radiates outward and assumes the responsibility for “putting the Craft to labor” within the lodge’s jurisdiction of compassion and caring. [These officers are the future masters in training. It is in leadership training, instruction on how to build an administrative team, and in schooling Masonic educators that our Grand Lodges play their most essential role.]

Consider the extensive dimensions of the lodge’s mission! This labor falls into three categories all of which are interrelated and partake of the vision of the Craft.

- (a) Care for the Masonic family
- (b) Serving the needy and building a better community
- (c) Training the builders

“Take care of the widows and the orphans’ “ this is the great charitable charge we have received from our operative predecessors. This noble charge still stands, but it has been expanded to the entire Masonic Family. Our obligations have enlarged with our growing conception of what we as Freemasons came here to do and as new needs have demanded. We feel it our wider calling to support the aging members, the young Masons laboring to bring up their family amidst an enlarging circle of dangers, and our youth who may find their first introduction to the great beliefs of humanity within our youth organizations.

Who are we as Masons if we do not look after our own? But there is more. What do we understand about our work if we curtail our mission within our own Masonic house? We come to work upon a fairer city of humanity; this is what we intend to do. It is our vision to bring a new era of hope and joy within our lodge’s jurisdiction of compassion and service. It is the result of our calling as builders within our given jurisdictions of compassion and service which constitutes the work of our lodges.

We all like to see a large number of brothers out to our meetings, for, after all, fraternal companionship is one of the great joys of Freemasonry. However, it is not the primary business, or even the business at all, of the master or his officers to entertain the brethren in an attempt to populate the “sidelines. “ Lodges at one time may have served as places of entertainment, they may properly do so now, from time to time, for happiness is part of our business, but lodges are not primarily about “sidelines.” They are about mainlines of action and vision. Masons, even those who seldom attend lodge meetings, are duty bound to practice and to live Masonry within their own Needsville.

Recently I had the opportunity to present a fifty year veterans medal. As so often is the case, the receiving brother began to apologize for not having come to lodge more often. When he was done, a young mason rose and said, “Don’t you apologize. I watched you all the years I was growing up in this community, and I wanted to be like you. You and your life are why I am here.”

It is the master and his officers' duty to see that the living of Freemasonry throughout the jurisdiction is not haphazard. Every member according to his time and his capabilities should be given some part to play in the work of the lodge, as it promotes the human conversation, as it conciliates true friendships, as it stands for justice and equality, and as it "restores peace to troubled minds." It is from the "nerve center" of the living lodge that such direction and leadership of the Craft must come. All this is implied in the phrase "a lodge duly assembled"-assembled, coordinated for the accomplishment of its work.

All successful lodges are operative lodges. Find such a lodge and you will discover leaders (or a leader) who knows how to bind the brethren in a significant expression of the Masonic enterprise, and who has the skill to set them to accomplishing this purpose for themselves. Perhaps we have not given enough thought to how much skill, how much informed art such leadership demands. [And this too must be primary in the concern and the services of a Grand Lodge to its lodges.]

Perhaps we have not sufficiently considered how much sophisticated skill is demanded if we are to help create within the community that communication, networking, and coordination which is now required in the building of a better world. Certainly we all tend to forget that below all that we do, welling up and giving strength to all building endeavors, are those moral principles which illuminate and stimulate the Masonic vision.

So now we return to where we began this exploration of a lodge and its work. We find ourselves realizing why our degree work is a vital means and not an end in itself. At the "nerve center," the officers and those members who possess the special gift of being ritualistic teachers assemble to set another man upon the degree journey-that greatest gift which the lodge has to give a brother. One man at a time, heart to heart, mind to mind, the Craft builds its working force. The meaning which gives significance and purpose to the builder's life and to his labors must be discovered; it must be journeyed after. This is the purpose of the degree journey, and this is the work of the degree givers, to share the old guideposts, to go in companionship as far as a brother can go, and to celebrate the new understanding and dedication found.

The brethren of Builders' Lodge have a vision to give to Needsville. In giving that vision, the brethren, themselves, will come to understand its immense value. Through the work of the lodge which is going on within its jurisdiction of compassion and service, the brethren will be drawn back to that "nerve center." In that "sacred retreat of friendship and virtue," they will find the quiet joy of renewal. When the Sacred Book is spread and the working tools displayed, there will be created a special place apart from the press of time and the urgency of life's demands. It is a place we name "our lodge." "It is a place from whence we go out renewed and shoulder to shoulder to work again.

From: The Builders

ALBERT PIKE

December 29, 1809 - April 2, 1891

by Charles P. Rosenberger 33 degree

THE NEW AGE - APRIL 1964

IN THE YEAR 1809, there were many births, all of which completed their life cycle many years ago. We can be certain that many of those lives became mere statistics. But of the grand total of births that year, we know from the records of time that relatively few performed service over and above the call of duty to their fellow man, their country and the world. Among those honoured few, whose names and achievements left their mark in the sands of time, is Albert Pike, the man whose memory we recall with deep reverence and whom we particularly honor today. His was a life that changed his birth from obscurity to fateful prominence, and made his death a tremendous loss to mankind. When his life cycle was completed, he had built a record of achievement which very few men ever have equalled.

Albert Pike echoed the words of Benjamin Franklin who said, "Dost thou love life? Then squander not time for that is the stuff of which life is made." It would seem that Albert Pike made the most of his time. He started his amazing career early in life, lived 81 years, worked right up to the end and is said never to have slept more than four or five hours each night. He had a remarkably strong and virile constitution, a tremendous capacity for brain work, and a prodigious memory. He possessed many talents, each of which he developed to a notably high degree.

In his many and varied experiences he encountered life's joys and sorrows, its successes and disappointments, its hardships and its comforts. He came face to face with the bitter and the sweet of human nature, its friendliness and its coldness and cruelty. He knew what it was to be hated and despised, and he also knew what it was to be admired, loved, revered, even idolized.

Albert Pike descended from an English family which possessed a background of determination to have that freedom which for a time had been denied them, but which, they were confident, their God meant for them to have. It was one of those families that left England and came to America for the express purpose of pursuing their ideals unhindered. Although poor, they were self-reliant. Albert was true to the family tradition. He believed that he was put on this earth, not just to exist, but to achieve. He looked upon life as an adventure, with victories to be won by those willing to try. Try he did. In him was the spirit of the pioneer and explorer, which underlies all our great efforts. He had that inherent desire to see what lies beyond the next hill-beyond the horizon. To him there seemed to be no final horizon.

Albert Pike may have been the inspiration for the man who said, "I do not choose to be a common man. It is my right to be uncommon - if I can. I want to take the calculated risk; to dream and to build, to fail and succeed. I will not trade beneficence nor my dignity for a handout. It is my heritage to stand erect, proud and unafraid; to think and act for myself."

He had many physical advantages, such as a huge frame, a kindly face, dignified appearance, and a soft and pleasing voice. He was a man of culture and good taste, affable and courteous, a ready conversationalist, good story-teller and just as much at home with erudite and sophisticated people as with those of the woods and plains. Being of a chivalrous nature and having a charming personality, he was an equal favourite with men and women. His intimate friends were aware that he was not a saint, but they knew, too, that he was an upright, honest and honourable citizen who was opposed to evil practices. To them, he was one of the most lovable men who ever lived.

He always had an ambition to learn, a desire for wisdom. These inherent qualities propelled him into becoming one of the world's great scholars. In early youth in Massachusetts, the State of his birth, he had acquired his schooling and much self-education and training as a teacher before answering the call of adventure which took him West. In the vast area of that wild and undeveloped country now comprising Oklahoma, and parts of New Mexico and Texas, Albert Pike spent some of the most gruelling and trying months of his life.

He traded, fought, and consorted with Indians, renegade whites, and mixed breeds-the type of human beings which might be expected to inhabit that early-day country-all of whom had to be physically rough and tough to even exist. On the prairies he suffered the pangs of hunger and thirst and was tortured by the merciless summer heat. There were days without shade and the only water available was stale and muddy. In the wooded areas was the entanglement of vines and briars and the dangers from snakes and wild animals.

Sickness, the lack of funds and provisions, the loss of sorely-needed horses, and their clothes almost useless, forced Pike and his party to abandon this expedition. He and his companions had decided to go to New Orleans. They chose a road leading in that direction, but as they followed it, it tapered down to a footpath and then disappeared altogether. From there, they headed in an easterly direction, eventually arriving at Ft. Smith. Thus did Louisiana lose a potentially great citizen and Arkansas obtained the man who was to become perhaps its most famous citizen.

It is well known that when Albert Pike arrived in Arkansas, he was penniless and had to fall back on his teaching ability to obtain "a dollar or two" necessary for existence.

It wasn't long until he was in the newspaper business and soon became owner and editor of a paper in Little Rock. Although this was another field in which he displayed unusual ability, as a collector of his accounts he had little success. A goodly number of his customers could not or would not pay, and Albert Pike could not or would not make

them. This was not the lucrative field for which he was looking and in a few years he sold out.

In the meantime, however, he had started the self-study of law. He thought he saw, in this new country, a wide-open field for good attorneys. An amusing story demonstrates the point. In a backwoods section, court was about to open to try three murderers and a horsethief when the judge noticed that one of the jurors was missing and since the courthouse was in a remote spot, no one was available to fill the vacancy. The defense attorney made a suggestion, and the judge and prosecuting attorney, wanting to move on without delay to the next stop in the circuit, agreed. They put one of the murderers in the jury and first tried the horsethief. He was acquitted. They then put the horsethief in the jury and tried and acquitted the murderer. By this kind of contrivance, all four were acquitted.

Albert Pike's decision in choosing the legal profession was a good one. He made rapid progress and in a few short years became one of the best lawyers of his day in the entire Southwest. This fact is attested to by the large practice he built up; by his having been licensed to practice before the Arkansas and the United States Supreme Courts; by successfully representing several Indian tribes in their claims against the Government and for several references and compositions highly important to the legal fraternity, which he authored. In the practice of this profession it is believed that he amassed several fortunes, and at times showed evidence of considerable wealth for that day and time. The home he built in Little Rock was a costly structure and a show-place of that city.

His legal career extended over many years, practising in Arkansas, Louisiana, Tennessee and our Nation's Capital and was interrupted only by his participation in the Mexican War in the 1840's and the War Between the States in the '60's.

Undoubtedly, Albert Pike could have been one of America's out standing statesmen had he heeded the call to enter politics. He was well informed on public affairs and being an orator with exceptional eloquence, he had the ability to influence votes. But in him there was no desire to hold public office. His contention was that to win success in politics, the masses must be swayed and to do that, one must profess whatever doctrine suits the times. This, of course, was in contradistinction to his belief that the science of government is the science of benefitting the people and that every political contest should be a contest of principles and not merely for the benefit of parties or individual contestants. He shrugged off the suggestion that he enter politics, "where he could make a reputation for himself," and followed the advice he gave to others: "Be faithful to your country, and prefer its dignity and honer to any degree of popularity and honer for yourself."

Anyone who seeks a place in the sun can expect to get burned. He who climbs a little higher than the crowd will be the target for knockers. The higher he rises, the more and louder the knocking. Like all forceful men, Albert Pike aroused jealousies and made enemies.

Some of the cruellest criticism of all was due to his participation in the Battle of Pea Ridge in the War Between the States. In the South he was not only unjustly accused of cowardice and betrayal of the South because of his northern birth, but actually blamed for the loss of that battle. In the North he was called a recreant Yankee and stories were published which claimed that just before the battle, he had purposely aroused the savage instincts of the Indians under his command by giving them whiskey which accounted for atrocities not condoned by civilized warfare. Although all these charges were subsequently disproven, such fantastic untruths can only, by the medium of time, be completely erased.

Albert Pike's position on the question of secession is a matter of record. He used his influence to try to prevent withdrawal from the Union, but when that step became inevitable, he was compelled to take a stand. He had become a part of the Southland and his adopted State of Arkansas. Their problems had become his problems, their destiny his destiny. He could flee and leave everything, be murdered, or join his neighbours. He chose the latter. Although Albert Pike sincerely believed that there could be secession and peaceful existence, when war did come he offered his services to the Southern cause.

From the experience gained in his early days in Indian Country; his continued association with members of various tribes in representing them as their attorney; being with them on hunting expeditions regularly throughout the intervening years, and having learned to speak with some of the chiefs in their own language, he felt that he was qualified to negotiate treaties with a view to keeping the Indians neutral. He was appointed commissioner with the rank of brigadier general. Treaties were made and the Indians organized under the promise that they would be used only within their own borders. Orders from higher up to use them outside their own territory led to General Pike's resignation prior to the end of the war.

From man's beginning, man has been the enemy of man. Were this not so, there would be no need for Masonry and the principles it teaches. Man's passion to hate, to envy, to covet, to gain something for himself at the expense of others seems to have no bounds nor end. National heroes, including the beloved Father of our Country, are now disparaged by some and even ridiculed by others in stories invented or distorted to suit their particular purposes. Albert Pike has been a target for this kind of passion and to this time stories will occasionally crop out in the works of some freelance writers who are more interested in fancy and personal benefit than in facts.

But God also created in man the passion to love, to be charitable, to weigh the good against the bad, and so long as mankind will defend and exemplify the spirit of love, the spirit of George Washington will live, as will the spirit of Albert Pike.

The Civil War marked a turning point in the life of Albert Pike. For several years following its close, he was restless. He could not practice law until he had been pardoned for his activities with the Confederacy. Although he loved people and loved to be with them, contrary to his nature he went in seclusion and devoted more of his time to his Masonic duties and to his books, which were all he had left since the rest of his property

had been confiscated or destroyed. Later, he took up residence in Washington and while performing his duties as Grand Commander he again entered into the practice of law and still found time to give to his poetry and other writings.

His love for Masonry had grown deeper and deeper and in 1879, feeling that there was much work still undone, he closed his brilliant career in law and devoted the remaining years of his life to research and study for the benefit of the Scottish Rite. At the time of his retirement from the practice of law, he had been a Mason 30 years, having joined the Order when he was 41. The fact that by the time he was 50 he became Sovereign Grand Commander of this Supreme Council is part of our proud history and an outstanding tribute to the man.

Albert Pike joined the Order when many men were still hesitant to do so. Masonry was just emerging from the "anti" movement brought about by misconceptions which were seized upon and given wide circulation by its enemies in an attempt to discredit and destroy Freemasonry in America and thus remove it as an obstacle in advancing their un-American designs. Brother Pike immediately recognized the spirit of brotherhood and the extensiveness of the symbolism that characterizes the Craft. He knew that the status of man was not as it should be or could be. He knew also that reforms come slowly, by degrees, and that Masonry had the opportunity to perform a great mission and that through strengthening and enlarging the Order, the world at large could be spiritually, morally, and ethically benefitted.

Our rituals, as revised by him, and his Morals and Dogma contain some of the most profound thinking and philosophy ever to come from the mind of man. Throughout those writings, he points out the analogy of the principles of freedom with the principles of Freemasonry and emphasizes the ideals of service to our fellows, our country, and to mankind. His concern was that man is inclined to allow his own pleasures and indolence to militate against these ideals. By precept and example he endeavoured to instill in the heart of every Mason the desire to contribute something to life that will outlive his days on earth, something which will be of benefit to mankind.

Not only Masonry, but all Protestantism is deeply indebted to Albert Pike for his classic and comprehensive reply to the encyclical *Humanum Genus* of Pope Leo XIII. That reply is one of the most outstanding documents of all time and it is wise and essential that this Supreme Council should continue to make it available to its members. It incontrovertibly refutes the distortions of fact as stated by Pope Leo and which the Vatican to this day has not seen fit to rescind or amend. No better argument on any subject was ever written and the non-Catholic world as well as Masonry has acclaimed it for its clarity and its comprehensive rebuttal of untruths.

Although *Humanum Genus* was supposedly a condemnation of Freemasonry, it was in fact an invective against all men and communities of men who dared to interpret God's laws according to their own ideas of thought and conscience or who dared to differ with the assumed infallibility of the Vatican or any principles or doctrine contrary to its own. Albert Pike in his answer again made it clear that Freemasonry is not an enemy of

the Catholic religion, and that the claim that Freemasonry will not accept Catholics is untrue.

Although Albert Pike was a master in many lines of endeavour, his brethren recognize him as the world's most renowned Scottish Rite Mason and will be forever grateful for his work in behalf of Freemasonry and the Scottish Rite. Truly, he built his temple in the hearts of men-a temple that man and the elements cannot destroy.

I am sure that Past Sovereign Grand Commander Albert Pike would be glad to know that his efforts were not in vain; that his rituals are still very definitely in use and most highly regarded, and that his writings are preserved for the future generations of man. I believe he would be proud of this Supreme Council and its illustrious leadership as it exists today, and that, inspired by him, our cause, which is the cause of human progress, shall progress with greater vigour.

ANTI MASONIC PROPAGANDA: THE MYTH OF THE JUDAEO MASONIC CONSPIRACY

by W. Bro. A Israel, Master

Most of us are not in the Craft very long when we start to become aware of the large number of anti masonic statements which are constantly circulating. These statements invariably have two things in common (1) they come from somebody who has little or no real knowledge of, or exposure to, the Craft and its workings, and (2) they are always attributed to 'a reliable source' and someone who 'really knows'. My own personal experiences began shortly after my initiation when I was congratulated by a non masonic employee, who at the same time informed me that he had it from 'a very reliable source' that it was "impossible to get into business in Taupo unless you are a Freemason". The English wife of a good friend told me that after an accident sustained whilst driving in England, she had been charged with a motoring offense and, though innocent, had been convicted because the driver of the other vehicle was a Freemason and the Magistrate was one also". Doubtless all members who have belonged to the Craft for any length of time will have had similar experiences.

These examples, however, are mere word of mouth 'hearsay', which in many cases evoke only amusement from most of their listeners, both within and outside the Craft. Of a far more serious nature are anti masonic statements which are given the stamp of authenticity because they are made by those who hold responsible positions. These statements are reported in otherwise reputable news media, which the non discerning public does not normally question. It must be acknowledged that, to the majority of the public, news media statements in either printed or broadcast form are accepted without question and recapitulated with the thought "it must be true, I read it in the paper or heard it on TV".

In these days of mass communication, where news media are reaching a public of unprecedented size, when sensationalism and the marketing of the product is of greater importance than the veracity of the content and where, to paraphrase an oft quoted statement "only the facts have been changed to make a good story", we are facing a growing flood of anti masonic propaganda. There are few ills in our world today, the cause of which, masonic detractors do not lay at the door of the Craft.

In 1978, when I was in the chair of Lodge Kaimanawa, I attended an

evangelist meeting at Tokoroa in the company of my deputy master, W. Bro. Stan McCash, and the late W. Bro. Jack Mathews, who at that time was Master of Lodge Tokoroa. A 'hell fire and brimstone' preacher had promised to reveal the hidden evils of Freemasonry. We were bitterly disappointed, and about the only concrete fact with which we were enlightened, was his unequivocal statement that Freemasons controlled world economics and more particularly the United States Treasury. As sole proof thereof, he offered the example of the US one dollar bill, on the back of which is depicted both sides of the Great Seal of the United States. The obverse of this seal is, of course, the familiar bald eagle with out stretched wings, arrows in one claw and olive branch in the other. The reverse is less well known and the only place that this appears is on the back of the one dollar bill. It depicts an unfinished pyramid with 13 rows of stones (portraying the Union) being watched over by the all seeing eye of God, which is contained within a triangle . This symbol, he assured us, was proof positive of Masonic control of the US monetary system.

Early this year, we were treated to a newspaper report of a recently published book by Stephen Knight which claims to document and prove the subversive activities and the potential dangers of the Craft. This was featured in the Wellington Evening Post under the arresting headline "Freemasonry Used for Soviet Spying Author" and in the Auckland Star under the equally eye catching, "Freemasonry Claimed KGB Stronghold".

In the column 'Nutshells' in the N.Z. Herald there appeared a quote from a statement made by the Iranian Minister of Islamic Guidance, Ayatolla Doa'i, that "The press is the most dangerous arm in the contemporary world. Freedom of the press is an invention of Jews, Freemasons and colonialists and a means of sowing dissension among the disinherited'.

Much of this type of anti masonic propaganda bears a similar hallmark, the fixation of the concept that Freemasonry is, in fact a worldwide conspiracy, bent on total behind the scenes control for its own ends.

Whence comes this insidious myth, this portrayal of Freemasonry as a gigantic octopus moving with unseen malevolence through the corridors of power, manipulating and scheming and forever growing?

For the answer to this question, we must go back to the late 18th century. In 1797, a French Jesuit, the Abbe Barruel, wrote in his 'Memoire pour servir a l'histoire du Jac obinisme' (which was a monumental opus of five volumes) that the French Revolution was the carefully orchestrated fulfillment of an ancient conspiracy of what

he considered, the most secret of all secret societies. Barruel claimed that the medieval Order of Templars, a surviving relic of the Crusades, had not really been successfully abolished by Papal Decree in 1312 but had survived as a clandestine organization preaching unrestricted liberty to all people, dedicated to the overthrow of all monarchies and the Papacy, and to the foundation of a world republic controlled by the Templars themselves. He further postulated that since that time, it had, in the implementation of that policy, been responsible for a large number of political assassinations and in the 18th century had taken over control of the Order of Freemasons. It had, according to Barruel, established in 1763 a secret literary academy, among whose members were such freethinking liberals as Turgot, Voltaire and Robespierre. These men, meeting in the house of Baron d'Holbach, published tracts and pamphlets which had, he claimed, resulted in the deterioration of morality and religion among the French. It had furthermore, from 1776, created a gigantic revolutionary organization involving half a million Frenchmen who were the Jacobins of the revolution. At the centre of the conspiracy were the Bavarian 'Illuminati' led by Adam Weishaupt, whom Barruel describes as "enemies of the human race, sons of Satan". All the Freemasons and Jacobins in France, he claimed, already owed complete blind obedience to that small band of Germans who, he felt, would, unless stopped, completely control the world.

Barruel's claim that the French Revolution was the result of a conspiracy dating back to the 14th century, is so fanciful as to be unworthy of any effort of rebuttal. As regards that little known German group called the 'Illuminati' they were in fact rivals of the Freemasons and had been dissolved in 1786 (3 years prior to the French Revolution.) He had greatly over simplified and exaggerated the role of the Freemasons. Without doubt they were numbered amongst those whose concern for humanitarian reform assisted in creating the climate leading to the Revolution. They had already contributed to the abolition of witchcraft trials and of judicial torture. On the other hand, most French Freemasons were monarchist (Louis XVI and his brothers were all Freemasons) and during the mass executions which followed the Revolution, Freemasons were guillotined by the hundred and their Order, the Grand Orient was suppressed.

Barruel's work, in its original uninspiring and clearly erroneous form would doubtless not have long survived the death of its author in 1820 and would have vanished into richly merited obscurity. It was prevented from so doing by the mischance which associated it with another equally scurrilous (and equally false) defamatory fabrication of a sick mind. I refer to the infamous "Protocols of the Elders of Zion". The scope and time available for this paper simply does not

permit a detailed discussion of the origins and evolution of this work
In brief, they consist of a rabidly antisemitic document purporting to
be the blueprint for a Jewish plot to take over the world.

The earliest traceable source of this myth is contained in a letter received by Barruel from Florence in 1806. This was ostensibly written by an army officer, one J. B. Simonini, of whom nothing else is known and with whom even Barruel himself failed to establish contact. This letter appears to be the first in a line of antisemitic forgeries which were to culminate in the 'Protocols'. In it the author commences by first congratulating Barruel on having "unmasked the hellish sects which are preparing the way for the Antichrist" and then goes on to draw Barrue its attention to the "Judaic wealth and the protection it enjoys in almost all European countries". The mysterious Simonini permits his imagination to run riot. He claims to have penetrated to the centre of a Jewish conspiracy and to have discovered, that amongst other things the founder s of Freemasonry and of the 'lluminati' were both Jews (although the founders of both are known and neither was founded by Jews), that in Italy alone, over 800 ecclesiastics were Jews and ranked among their number were bishops and cardinals and would shortly include a pope! All of this is, of course, self evidently spurious. At the time of the Simonini letter, many lodges were still practicing a ritual highly Christian in character and many others were still reluctant to accept Jewish members. Jews or persons of Jewish descent have never occupied a disproportionate place in Freemasonry. These are established facts, but nevertheless, the basis of the myth of the Judaeo Masonic conspiracy was born. Barruel had shown, at least to his own satisfaction, that the French Revolution was the result of a conspiracy of Freemasons. The increasing freedom from discrimination against religious minorities which followed the Revolution, was clearly to the advantage of the Jews. No further evidence was required to demonstrate to these somewhat less than unbiased critics, that Freemasons and Jews were closely associated in a worldwide Judaeo Masonic conspiracy.

The twisted logic of the combination of Barruel's imagination and the Simonini letter aroused little public interest in the first half of the 19th century until in the 1860s Hermann Goedsche, a discredited former employee of the Prussian postal service, who had been sacked for forgery, commenced writing novels under the pseudonym of Sir John Retcliffe. In one of these novels 'Biarritz', an eerie scene in the macabre style of Edgar Allen Poe is recounted . Set in a Jewish cemetery in Prague, the scene portrays how at midnight on the Feast of Tabernacles, representatives of the twelve tribes of Israel hold conversation with the Satanic presence emanating from a tomb. These representatives report on the progress they have made towards

fulfillment of the aims of their conspiracy for world domination. The novel 'Biarritz' was published in 1868, in the antisemitic climate existing in Germany after a partial emancipation of the Jews. This is merely the start of the saga. At this point we are discussing a novel, a work of fiction only. Soon however, this clearly fictional chapter, taken out of the framework of the novel begins to turn into a forged document.

Russian anti semites published the relevant chapter in 1872 in St Petersburg in the form of a pamphlet, which, although bearing the comment that it was a work of fiction, stated that it had a basis in fact! In 1876, it appeared in a similar publication in Moscow under the title 'In the Jewish Cemetery in Czech Prague (the Jews, sovereigns of the World)'. In 1880, a second edition was issued and similar items appeared in Odessa and Prague. In 1881, it arrived in France, printed in Le Contemporain. At this point no reference is made to it being a work of fiction, it has now become established fact!! All the speeches supposedly made by the twelve representatives in the cemetery in Prague were combined into a single speech, ostensibly made by a chief rabbi to a secret meeting of Jews. The authenticity of the speech is vouched for by an imaginary English diplomat (after all, who would dare doubt the word of an Englishman?), and indeed, is claimed as an extract from his projected book. Goedsche had originally written his novel (from which this work had been extracted) under the pseudonym of Sir John Retcliffe, perhaps not surprisingly the imaginary English diplomat is given the name Sir John Readclif. When, in 1896, Francois Bournand printed the so called speech in 'Les Juifs et nos contemporains, it is attributed to Chief Rabbi John Readclif!

Further editions followed and found fertile ground in the superstitiously gullible minds of a populace not far removed from a generally accepted belief in witchcraft werewolves and sorcery. Its many translations spread throughout Europe under a variety of titles, including one which appeared in 1906 with the title Extracts from the Protocol of the Freemasons.

Although the Protocols themselves, in the standard version, are only twenty four in number and contain only passing reference to Freemasonry, they are invariably published with a commentary proving and justifying their veracity. (The two English editions each comprise about 100 small pages.) These Freemasonic references, albeit small, when conjoined in the reader's mind by the anti masonic pronouncements included in the commentaries, are sufficient to create the implication of a great Judaeo Masonic conspiracy.

One such example will suffice, where Meurin, in his version entitled

'La Franc Maconnerie', Synagogue de Satan said, "Everything in Freemasonry is fundamentally Jewish, exclusively Jewish, passionately Jewish from the beginning to the end". Later in the same publication, he says, "The fact that all revolutions are made in the depths of the Masonic back lodges would be inexplicable, if we did not know that the Ministries of all countries are in the hands of Freemasons who, in the last analysis, are controlled by Jews". Meurin has further 'facts' to reveal about these 'back lodges'. They consist of Freemasons and Jews of the 33rd degree. The Protocols themselves end with the words "Signed by the Representatives of Zion of the 33rd degree". This allusion to the Ancient and Accepted Scottish rite is clear. This particular Freemasonic system, which originated in the USA in 1801 and thence spread with great rapidity to many countries, has, as its highest rank, the title of Sovereign Grand Inspector General which is, in fact the 33rd degree of that order of Freemasonry.

We, as citizens of a liberal democracy which has for some generations prided it self on the quality and universality of its educational system, are hard put to comprehend the impact these doctrines could have on superstitious, largely illiterate populations. It must be emphasized that these publications were not merely a solitary outburst by a few sensation seeking individuals. They were published in literally hundreds of editions, translated into scores of languages: Russian, German, Polish, French, Rumanian, Czech, Yugoslav, Greek, Italian, Portuguese, Dutch, Swedish, Norwegian and, of course, English, to name a few. A generation ago, one authority, Henry Rollin, author of "L'Apocalypse de notre Temps" reckoned that the Protocols of the Elders of Zion, in all its various forms, was probably the most widely distributed book in the world after the V.S.L. It has served as the justification of most of the anti semitic and anti masonic steps taken by totalitarian governments in the last 150 or so years, culminating, of course, in the well documented excesses of one Adolf Hitler towards both Freemasons and Jews.

The evil potential of the Protocols of the Elders of Zion should never be under estimated.

ASHLARS - ROUGH, SMOOTH - STORY OF A STONE

by J. Fairbairn Smith

We are pleased to present this paper prepared by the eminent Masonic Scholar, J. Fairbairn Smith, Editor Emeritus of the Detroit Masonic World. Raised as a "Lewis" at the age of 18, in the lodge at Hawick, Scotland, in 1925, Bro. Smith has become one of the most respected of Masonic journalists. He is a "mould stone" from the quarry of Masonic life.

An eminent sculptor was once asked: "How do you carve such beautiful statues?" He replies, "It is the simplest thing in the world. I take a hammer and chisel and from a massive, shapeless rock, I knock off all the stone I do not want, and there is the statue. It was there all the time."

In every Masonic Lodge room there is, or should be, the Rough Ashlar and the Perfect Ashlar. These two and the Trestle Board constitute our Movable Jewels. What is their significance? What do they have to do with Masonry?

In our monitorial work we are taught that the Rough Ashlar "is a stone as taken from the quarry in its rude and natural state" and that the Perfect Ashlar "is a stone made ready by the hands of the workman, to be adjusted by the working tools of the Fellow Craft." The Rough Ashlar was not a stone that was merely picked up somewhere. It was a stone that has been selected. Some work was done upon it. It was apparently a good stone. It was a stone that showed good prospects of being capable of being made into a Perfect Ashlar. If it had not been a good stone, it would never have been cut out from the quarry.

So it is with our prospective member. He cannot be merely picked up somewhere. He must be selected. Before he is ready to be initiated some work must be done upon him. He must stand certain basic tests. He must be apparently of good material. He must be a man who shows good prospects of being capable of being made into a good Mason. If he had not been a good man, he should never have been proposed for membership.

In changing a Rough Ashlar into a Perfect Ashlar, the workman takes away and never adds to. He chips and chips. He cuts away the rough edges. He removes the visible flaws, he does not create by chemical means or otherwise, a new material. He takes that which is already there and develops it into the Perfect Ashlar.

The stone from which the Venus de Milo was carved by an unknown sculptor of ancient times, lay since the beginning of time in the rocks of the Island Milo. A common, unknown workman may have cut a huge piece of marble from the quarry. But it took a master artisan to carve out the beautiful statue. It took a good piece of marble and a skilled artist to produce the Venus de Milo.

Not many operators in Masonry can make a Perfect Ashlar. So there are not many perfect Masons in our Lodges. In our Ritualistic and other work, we can take away much of the roughness, remove the sharp points and obliterate the visible defects. We can produce as

good a Mason as there is within our power to produce. But the essential thing is to have a good material upon which to work.

This statement is applicable to all mankind, but to us as Symbolic Masons, it is pregnant with meaning, for, was not each one, at the commencement of his Masonic career, placed in the Northeast corner as an example stone, in the hope that the stone so placed would, in the fullness of time, be wrought into a thing of beauty acceptable to the builder?

What does the poet say of the stone?
Isn't it strange that Princes and Kings
And clowns that caper in sawdust rings,
And common folks like you and me
Are builders for eternity?
Each is given a kit of tools,
A shapeless mass and a book of rules:

And each must make, ere life is flown;
A stumbling block or a stepping stone.

These are very true words. The kit of tools are those talents with which God has blessed us to enable us to fulfill our mission in life. We are told in the Volume of the Sacred Law that one man received five talents, another, two talents, and yet another, only one talent, so that our duty is for each to discharge his allotted task to the best of his ability, and help those who have not been so well blessed as himself. Thus each will be assisted in carving out the "Grand Design" of being happy and communicating happiness and thereby of being more "extensively serviceable to his fellow creatures."

The shapeless mass is a man's character, and each one of us is his own Architect, Builder and Material, and like our predecessors, the Operative Masons, we each must show our craftsmanship in working out a perfect "Ashlar" fit to be tried by the square of his own conscience.

The book of rules is the V.S.L. "That great light that will guide us to all truth, direct our steps in the path of happiness, and thus, point out the whole duty of man."

Let us pause for a moment and earnestly ask ourselves, which are we making—stumbling block or a stepping stone? If a man's life is such that he cannot "join in the grand design of being happy and communicating happiness to others," then he is a stumbling block, not only to himself, but to all those with whom he is associated. If that man is a Freemason he should study the ritual and discover the inner meaning, so that he can learn to perfect his stone.

Let us trace whence comes this perfect stone. An ancient charge provides that a mould stone shall be given to a visiting Operative Mason to enable him to demonstrate his craftsmanship. The stones were selected individual stones from the quarries to suit the requirement of the material building. As Speculative Masons, we obtain our mould stones from the quarries of life. Thus, when we receive an application for admission to our Lodge it is our duty to carefully scrutinize all the credentials of the applicant from every angle, so that only approved material is admitted to the Craft.

Freemasonry can and does improve good material, but it cannot make bad material good. As with the Operative Mason, poor material would have endangered the material structure. So with us as Speculative Masons, a faulty Ashlar will endanger the Spiritual temple we are endeavoring to build.

Having found, by the strictest inquiry, that the applicant, or mould stone, is suitable, we have, by those inquiries, knocked off some of the irregularities which surrounded him, and after his initiation, he is represented as the “rough Ashlar,” that is, the stone is no longer the mould stone, but it is approximately a cube which still requires a considerable amount of “dressing” before the “perfect Ashlar” which is within it can be brought to light, and the candidate is given him to “knock off rough knobs and evanescence,” of his character.

Later on he finds that, although the common gavel and chisel are suitable for reducing the roughness they are not capable of achieving perfection. As a Craftsman he receives another set of working tools, one of which is essential to perfection, namely, the square, and here he learns that it is only by continual grinding and many applications of the square that the stone can be brought to a true die, or cube.

In his capacity as a Craftsman and as a man of the world, he is continually coming into contact with his fellows and he learns to control his passions and to recognize the rights of others, with the result that the stone he is working upon, namely, his character, is gradually taking shape as a perfect Ashlar.

Later, he is called upon to hand his stone over to the Builder, who cuts a beveled hole at the top, so that the stone can be attached to a lewis and be hoisted up ready to be placed on the base assigned to it by the Builder. Thus, he is reminded that the rope, the lewis, and the crane represent the all sustaining power of God, and that if he has discharged his duty faithfully and in accordance with the precepts laid down in the V.S.L., he may rest assured that when his final summons comes he will find that the great Builder will have prepared a place for him in that “Great Spiritual Temple not made with hands eternal in the Heavens.”

Finally, let us consider this “perfect Ashlar” from a geometric point of view. Looking at the perfect “Ashlar,” as it stands in the Lodge we notice that it has six equal and exactly similar sides, and that no matter how it is placed down, on the level, it must stand on one of its faces and present a similar face to the observer, from any point of view. It is the only geometrical body which requires no support from its fellows, but when placed in line with similar cubes, demands its own space, and lines up with the others on top, bottom and sides.

BAPHOMENT REVISITED

BY The Ref. Thomas E. Weir PhD

Fellow Philalethes Society; Grand Perelate Grand Encampment of Knights Templar of the U.S.A.

Preface

The following text will be controversial! Not because it should be, but because those with strongly held beliefs will make it so. It is a serious attempt to put in perspective how faith without understanding or toleration can only divide people.

Those who feel that they—and they alone—have found the “true way” abuse the rights of others. Freemasonry has always stood for religious toleration and the right of all individuals to express their faith as they see fit.

Extremists groups, trying to force their views on others, will always attack anyone with an opposing point of view.

This Short Talk amply demonstrates how religious beliefs and power can be abused in an attempt to force others to the “true way.”

Editor----

Religions are fiercely competitive. Many claim for themselves the exclusive mandate to speak and act for God. In contrast, Masonry believes and teaches that God, who “maketh the rain to fall on the just and unjust alike,;’ is the Father of all and is continually pouring out his love and his blessings. He loves all his children equally. The religious differences between human beings is how we respond to His love. Unfortunately, every time we mortals discover the richness of God’s self-revelation, we are tempted to organize and tell people that they can “fill up” only at our spiritual service station, and nowhere else, I am not opposed to organized religion. I spent a substantial part of my life at the University of Edinburgh working on answers to the questions of why we have a church, why we have a ministry and what they should be and do. I found substantial answers, but I am not prepared to say that mine are the only explanations or that God depends on my cooperation or permission for anything.

It is difficult for us human beings to understand God, since we are so far removed from Him and so tempted to confuse our interests with his will. The history of religion is a history of conflict; punctuated with wars of words and steel, between factions who insist that they are the sole, or principal, custodian of God’s word and spirit.

In extreme, some seem to believe that they have the authority to compel God, as well as the rest of us, to obey their will. There is no need to remind ourselves of the religious blood shed that grieves God and man in many places of the world today. Because Christianity is the most widely supported religion of our culture, we are more conscious of the intolerance that occasionally comes to the surface in that faith.

Since the 1975 publication of Jack The Ripper:

The Final Solution by Stephen Knoght, some Christians have turned from their traditional enemies, other denominations and other faiths, to vent their anger on Freemasonry.

For example, Chick Publications of Chino, California published in 1991 a 24 page book-let by J. T. Chick, with pages somewhat smaller than a dollar bill, entitled THE CURSE OF BAPHOMET. The thesis of the book is that Masons worship a demonic god named Baphomet, who is diametrically opposed to Christ. If you follow the story line of the book it is also possible to come to the conclusion that if one is a Mason, his son will attempt suicide and not not recover. The pretext and pretense of the book are scarcely worthy of reply. However, there are some interesting points raised.

In the story, comic strip style, state troopers arrive at the home of Sally and Alex Scott in the dark of night, to tell them that their son has been shot. At the hospital, they are told that he attempted suicide and that he has no will to live. The distraught and disheveled parents are, three days later, greeted the well dressed and smiling Ed; who could be clipped out and saved for a book on how to be a used car salesman. The parents have just asked the question, "Why has God done this to us?" Ed explains that it is because the father is practicing witchcraft by being a Mason and Shriner. Sally and Alex defend their Eastern Star, Masonic and Shrine memberships. Ed insists that, although he was once a Mason, he now really understands Masonry because he has learned about Baphomet.

Every Mason will know, and those outside the Fraternity must be told, that Baphomet is unknown to Masonry. It is, actually, a Christian term. Among the charges trumped up against the Knights Templar by King Philip IV of France and his sycophants nearly 700 years ago was an accusation that the Templars worshipped "Baphomet" or the "Head of Baphomet." This dovetailed neatly with another charge, that the Templars favored the Mohammedans over Christians. Baphomet is a modification, a corruption, of the name of the prophet Mohammed.

Unaccountably, Ed explains that the Masonic appellation, "Great Architect of the Universe," another term from Medieval Christianity, is not the God of the Bible, but is really Baphomet," ugly, frightening and completely satanic." Ed produces a picture of Baphomet, with a goat's head, red eyes, and a flaming torch implanted in the top of the skull. The otherwise human figure sits with legs folded underneath. Wings are deployed from the back. The figure has female breasts and symbols adorn the visceral area. The hands mock the traditional blessing of Christ, the right hand raised, the left lowered. The

goat-headed figure and the other symbols are frequently found in witchcraft, but are totally foreign to Freemasonry. The Eastern Star, Ed declares, is designed to hold a Baphomet's head without the torch. Albert Pike is quoted as saying that Masons know that "Lucifer is God." The Sovereign Grand Commander's Patriarchal Cross is described as the symbol of Baphomet.

Ed convinces Alex to burn his Masonic regalia and repent the sin of being a Mason. On bended knees, Sally and Alex prayerfully burn their Masonic relics, and their son immediately begins to recover, and the book concludes. In a way, I am sorry Ed is wrong. It would be wonderful if prayer and a righteous life made everything happen the way we wish. Christian experience teaches that God does not work in such a simplistic way. God's People, individually and collectively, have often suffered undeserved pain in spite of their prayers and their holiness. We do not manipulate God in prayer, we cooperate with Him.

Ed, fictitious though he may be, travels in the wake of a onetime popular religious tradition. In the days of the Spanish Inquisition, religious beliefs and practices that did not meet the standards of the religious establishment were punished by death. Such executions were called, strangely, "Acts of Faith." Auto-da-Fe became part of the language of our common experience. Webster's Ninth New Collegiate Dictionary defines Auto-da-Fe as, the ceremony accompanying the pronouncement of judgment by the Inquisition and followed by the execution of sentence by the secular [civil] authorities." In a broad sense, the term refers to the burning of a heretic. Perhaps the great irony was that many were converted under duress to what the inquisitors considered orthodox belief, then executed so that they could go to heaven while in a state of grace and before they could sin again. Those being executed were less enthusiastic about the benefits of such immediate transport into eternal life than those making the arrangements.

The ascendancy of the Roman Catholic Inquisition was followed by the heyday of Protestant persecution of witchcraft in the 16th, 17th and early 18th centuries. Many pious and responsible persons swore that they saw the devil in one form or another, that they saw accused friends speaking with the devil or acting as his agent. A remarkable occurrence in the late 16th century was a solemn inquiry into a report that the devil had appeared in a Scottish church and had "moonied" those present from the pulpit. The incident was scrupulously believed as fact and included in a book on witchcraft written by King James VI (later James I of England) and required to be taught in schools. It is paradoxical that this same King James twenty years later convened the leading scholars of the day to update the translation of the Bible into English. The result of their labors is the King James Version of the Bible.

Some Protestants did not take kindly to theological debate. As late as 1719, a theological student was hanged at St. Andrews, Scotland for unorthodox beliefs. Grading in seminaries is less severe these days.

Christianity, great as its efforts are to proclaim the Gospel and to serve succeeding generations as the incarnate presence of Christ in the world, has been the

home base for some in great and trivial offices who enjoy condemning others and executing those whom they can, by death or disgrace. Members of churches are human and liable to the sins of the flesh, most notably in this case, pride. Those who would try to rekindle the flames of the Inquisition are trying to take us 500 years into the past. The Christian Bible teaches that the fruits of the Spirit are love, joy and peace. Frenzied attacks on other religious bodies or upon Masonry display little love, joy or peace. Instead of love, there seems to be hatred, instead of joy a thirst for blood and instead of peace, violent verbalization.

It is interesting to note that the rise of Masonry coincides with the decline of witch craft, real and imagined, together with the hysteria and paranoia such occult practices generated. Masonic ritual inherited from our ancient operative Brethren was Christian. In time it was opened to all men of good will who share the quest to know and serve God. What ever the intention of God, religion seems to be cursed with the propensity to divide people against each other, as if God wished to be worshipped in a proliferation of Towers of Babel.

In contrast, Masonry teaches respect for God and all his children. If we really devote ourselves to the profound task of serving god, deepen our faith, and truly commit ourselves to the call of God, perhaps we shall not have time to criticize others!

About the author:

The Rev. Thomas E. Weir, director of Hospital visitations for M.S.A. earned a doctor of Philosophy degree from the University of Edinburgh. His specialty is development of church and ministry in Scotland in the 16th and 17th centuries. He is a Fellow of the society of Antiquaries of Scotland and a member of the Scottish Church History Society.

CORN, WINE AND OIL

by: Unknown

The wages which our ancient brethren received for their labors in the building of King Solomon's Temple are paid no more. In the lodge we use them as symbols, save in the dedication, constitution and consecration of a new lodge and in the laying of cornerstones, when once again the fruit of the land, the brew of the grape and the essence of the olive are poured to launch a new unit of brotherhood into the fellowship of lodges; or to begin a new structure dedicated to the public use.

Corn, wine and oil have been associated together from the earliest times. In Deuteronomy the "nation of fierce countenance" which is to destroy the people "shall not leave thee either corn, wine or oil." In II Chronicles we read "the children of Israel brought in abundance the first fruits of corn, wine and oil - ." Nehemiah tells of "a great chamber where aforetime they laid the meat offerings, the frankincense and the vessels, and the tithes of the corn, the new wine and the oil - " and later "then brought all Judah the tithe of the corn, the new wine and the oil into the treasures." There are other references in the Great Light to these particular forms of taxes, money and tithes for religious purposes; wealth and refreshment. In ancient days the grapes in the vineyard and olives in the grove and the grain of the field were not only wealth but the measure of trade; so many skins of wine, so many cruses of oil, so many bushels of corn were to them as are dollars and cents today. Thus our ancient brethren received wages in corn, wine and oil as a practical matter; they were paid for their labors in the coin of the realm.

The oil pressed from the olive was as important to the Jews in Palestine as butter and other fats are among occidentals. Because it was so necessary, and hence so valuable, it became an important part of sacrificial rites. There is no point in the sacrifice which is only a form. To be effective it must offer before the Altar something of value; something the giving of which will testify to the love and veneration in which the sacrificer holds the Most High. Oil was also used not only as a food but for lighting purposes; more within the house than in the open air, where torches were more effective. Oil was also an article of the bath; mixed with perfume it was used in the ceremonies of anointment, and in preparation for ceremonial appearances. The "Precious ointment upon the head, which ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment;" as the quotation has it in our entered Apprentice Degree, (and Nevada's Master Mason opening and closing) was doubtless made of olive oil, suitably mixed with such perfumes and spices as myrrh, cinnamon, galbanum and frankincense. Probably oil was also used as a surgical dressing; nomadic peoples, subject to injuries, could hardly avoid knowledge of the value of soothing oil. With so many uses for oil, its production naturally was stimulated. Not only was the production of the olive grove a matter of wealth, but the nourishing and processing of the oil gave employment to many. Oil was obtained from the olive both by pressing - probably by a stone wheel revolving in or on a larger stone, mill or mortar - and also by a gentle pounding. This hand process produced a finer quality of oil. "And thou shalt command the children of Israel that they

bring pure olive oil beaten for the light, to cause the lamp to burn always.” (Exodus, 27-20.)

The corn of the Bible is not the corn we know today. In many, if not the majority of the uses of the word, a more understandable translation would be simply “grain.” The principal grains of the Old Testament days were barley and wheat; corn represents not only both of these, but all the grains which the Jews cultivated. Our modern corn, cultivated and cross-bred was, of course, unknown to the ancients, although it might be going too far to say they had no grain similar to the Indian maize from which our great corn crop has grown.

An ear of grain has been an emblem of plenty since the mists of antiquity which shroud the beginnings of mythology. Ceres, goddess of abundance, survives today in our cereals. The Greeks call her Demeter, a corruption of Gemeter, our mother earth. She wore a garland of grain and carried ears of grain in her hand. The Hebrew Shibboleth means both an ear of corn and a flood of water. Both are symbols of abundance, plenty and wealth. American Masonic use of a sheaf of wheat in place of an ear of wheat - or any other grain such as corn - seems rather without point or authority. As for the substitution occasionally heard, of “water ford” for “water fall,” we can only blame the corrupting influence of time and the ignorance of those who have permitted it, since a water “Ford” signifies a paucity, the absence of water, while a water “Fall” carries out both the translation of the word and the meaning of the ear of corn - plenty.

Scarcely less important to our ancient brethren than their corn and oil, was the wine. Vineyards were highly esteemed both as wealth and as a comfort - the pleasant shade of the “vine and fig tree” was a part of ancient hospitality. Vineyards on mountain sides or hills were most carefully tended and protected against washing away by terraces and walls, as even today one may see the hillsides of the Rhine. Thorn hedges kept cattle from helping themselves to the grapes. The vineyardist frequently lived in a watch tower or hut on an elevation to keep sharp look-out that neither predatory man nor beast took his ripening wealth.

The feast of Booths, in the early fall, when the grapes were ripe, was a time of joy and happiness. “New Wine” - that is, the unfermented, just pressed-out juice of the grape - was drunk by all. Fermented wine was made by storing the juice of the grape in skins or bottles. Probably most of the early wine of Old Testament days was red, but later the white grape must have come into esteem - at least, it is the principal grape of production for that portion of the world today.

Corn, wine and oil form important and necessary parts of the ceremonies of the dedication, consecration and constitution of a new lodge.

Lodges were anciently dedicated to King Solomon, but as we all know, our modern lodges are dedicated to the Holy Sts. John. “and since their time there is represented in every regular and well-governed lodge a certain point within a circle, emborderd by two parallel perpendicular lines, representing those saints.” This symbol of

the point within the circle is far older than King Solomon's Temple. The two lines which emborder it, and which we consider represent the Saints, were originally representative of the summer and winter solstices. The Holy Sts. John have their "days" so closely to the summer and winter solstices - (June 24 and December 27 are almost coincident to June 21 and December 21) that there can be little doubt that both lines and dates represented to our "ancient brethren" the highest and lowest points which the sun reached in its travels north and south. They are, most intimately connected with the time of fecundity and harvest, the festivals of the first fruits, the depths of winter and the beginning of the long climb of the sun up from the south towards the days of warmth which that climb promised.

Hence corn, wine and oil - the produce of the land - are natural accompaniments to the dedication of a lodge which it is hoped will prosper, reap in abundance of the first fruits of Masonic cultivation and a rich harvest of ripe character from the seeds it plants. Corn, wine and oil poured upon the symbolic lodge at the ceremony which creates it, are essential to "erection" or "consecration." All lodges are "erected to God and Consecrated to the services of the Most High." From earliest times consecration has been accompanied by sacrifice, a free-will offering of something of real value to those who thus worship. Hence the sacrifice of corn, wine and oil - the wealth of the land, the strength of the tribe, the come-fort and well-being of the individual - at the consecration of any place of worship or service of God.

Like so much else in our ceremonies, the idea today is wholly symbolic. The Grand Master orders his Deputy (or whatever other officer is customary) to pour the Corn, the Senior Grand Warden to pour the Wine and the Junior Grand Warden to pour the oil upon the "lodge" - usually a covered structure representing the original Ark of the Covenant. The corn is poured as an emblem of nourishment; the wine as an emblem of refreshment and the oil as an emblem of joy and happiness.

The sacrifice we thus make is not actual, any more than Masonic work is physical labor. The ceremony should mean to those who take part in it, to those who form the new lodge, that the symbolic sacrifice will be made real by the donation of the necessary time, effort, thought and brotherly affection which will truly make the new lodge an effective instrument in the hands of the builders. When the Grand Master constitutes the new lodge, he brings it legally into existence. A man and a woman may be married in a civil ceremony of consecration. But as the joining of a man and woman in matrimony is by most considered as a sacrament, to be solemnized with the blessing of the Most High, so is the creation of a new lodge, but the consecration is also its spirit.

In the laying of a corner stone the Grand Master also pours, or causes to be poured, the corn, wine and oil, symbolizing health, prosperity and peace. The fruits of the land are poured upon the cornerstone to signify that it will form part of a building which shall grow, be used for purposes of proper refreshment, and become useful and valuable to men. The ceremonies differ in different Jurisdictions - indeed, so do those of the dedication, consecration and constitution of a lodge - but the essential idea is the same everywhere. regardless of the way in which they are applied in the ritualistic ceremonies.

It probably matters very little what varieties of grain, of oil and juice of the grape are used in these ceremonies. The symbolism will be the same, since the brethren assembled will not know the actual character of the fruits of the earth being used. The main theme is that "Fruits of the Earth" are being used, no matter which fruits they are! To be quite correct though, barley or wheat should be used for the corn, olive oil for the oil, and sacramental wine, such as is permitted by the Volstead Act (during the days of the prohibition!) for religious purposes for the wine. It may be noted, however, that "new wine" or unfermented grape juice was used by the children of Israel as a sacrificial wine, the ordinary grape juice in no way destroys the symbolism. Mineral oil, of course is oil, and is a "fruit of the earth" in the sense that it comes from the "clay which is constantly being employed for man's use." The oil of Biblical days, however, was wholly vegetable, whether it was the olive oil of commerce, or the oil of cedar as was used in burials. Corn, wine and oil were the wages paid our ancient brethren. They were the "Master's Wages" of the days of King Solomon. Masons of this day receive no material wages for their labors; the work done in a lodge is paid for only in the coin of the heart. But those wages are no less real. They may sprout as does the grain, strengthen as does the wine, nourish as does the oil. How much we receive and what we do with our wages depends entirely on our Masonic work. A brother obtains from his lodge and from his Order only what he puts into it. Our ancient brethren were paid for their physical labors. Whether their wages were paid for work performed upon the mountain and in the quarries, or whether they received corn, wine and oil because they labored in the fields or vineyards, it was true then, and it is true now, that only "in the sweat of thy face shalt thou eat bread." To receive the equivalent of corn, wine and oil, a brother must labor. He must till the fields of his own heart or build the temple of his own "house not made with hands. "He must labor to his neighbor or carry stones for his brother's temple.

If he stands, waits, watches and wonders he will not be able to ascend into the Middle Chamber where our ancient brethren received their wages. If he works for the joy of working, does his part in his lodge work, takes his place among the laborers of Freemasonry, he will receive corn, wine and oil in measures pressed down and running over, and know a Fraternal Joy as substantial in fact as it is ethereal in quality; as real in his heart as it is intangible to the profane of the world.

For all of us then corn, then wine and then oil are symbols of sacrifice, of the fruits of labor, of wages earned. For all of us, "SO MOTE IT BE!"

CRADLE AND THE LODGE

SHORT TALK BULLETIN - Vol.III December, 1925 No.12

Once again the march of the days has brought us near to the day of all the year that is the best - Christmas Day, with its gentleness, its joy and its good will. We have National Holidays of deep historic meaning and beauty; but Christmas is a day in the calendar of humanity - a day dedicated to childhood and the home.

Only one other day can compete with Christmas in our regard, and that is Easter, with its "Song Of Those Who Answer Not, However We May Call;" and being days of Faith, they are both days of hope and forward-looking thoughts. If Easter teaches us hope in the life to come, Christmas asks us to hope for the life that now is. How fitting it is that we have a festival of the dawn of life linked in our faith with the Easter hope at sunset.

The hope of the world is the child. Here the everlasting enterprise of education finds its reason and sanction. The child holds in his chubby hand the future of the race, our hope of social beauty and human welfare. He is the custodian of whatever of truth and worth we may bequeath to the times to come; the window in which, at sunset, we see the morning light of a new day. In him we live again, if in now other way - save in the memory of God, who does not forget. He is our earthly immortality.

No man does more to bring the Kingdom of Heaven to earth than he who takes care that child is born in purity and honor. A child nobly and sweetly born will not need to be born again, unless some killing sin slay him by the way. No wonder the greatest religion in the world makes a cradle its shrine, and finds in the heart of a little child its revelation of God and its hope for man.

What unaccountable blessings came to the world with the birth of one little child, born of poor parents in an obscure nook in a small country long ago, and who, without sword or pen, divided the history of man into before and after. What strange power of influence lay sleeping in that Manger-Cradle, to be set free in a short life, which has changed the moral and spiritual climate of the earth. There shone a light that can never fail, revealing the Spirit of God and the meaning of life, making mother and child forever sacred, and softening the hard heart of the world. It is a scene to sanctify the world, so heavenly yet so homey, and it has done more than any other one influence to purify the life of man.

No man of us - whatever his religion - but is touched to tenderness by that picture of a Child, a Mother hovering near, a Father in the background, and a Star standing sentinel in the sky. Before that day the order was Father, Mother, Child - now it is Child, Mother, Father. Such power one Child had to alter the old order of the world. They are indeed wise men who follow such a starry truth and bow at such a shrine, linking a far-off wandering star with the Cradle of a little Child.

For Christmas is both a fact and a symbol. It is the greatest fact of history and the symbol of the deepest truth man can know on earth. It tells of a time when the idea of God was born anew in the mind of man. Think how you will about the Babe in the Manger, debate as you like about the facts of his life, it is a fact that since Jesus lived God has been nearer to the life of man, more real and more lovable. The Christmas scene shows us that God is not off up in the sky, but near by, even in our hearts if we are wise enough to make room for him.

If we open the Book of the Holy Law we learn in the Old Testament that man lives in God, who is the home of the soul from generation to generation. It is a profound truth. It makes the world homelike.

It unites us as a family under the shelter of a Divine Love. In the New Testament we learn that God lives in man, and that is the greatest discovery man has ever made. For unless there is something of God in man - in every man - we can not find God, much less know him. The revelation of God in humanity is the basis of all democracy worthy of the name, and the only hope of brotherhood among men. No wonder Christmas is a day of music and joy. It brings heaven and earth together, and teaches us that no hope of the human heart is too high, no faith too holy to be fulfilled by the love that moves the sun and the stars. God in man - here is the secret of all our hope for the better day to be when men will no longer make war, but will live in fraternity and good will. Unless the Divine dwells in man there is no strand strong enough to hold against the dark forces which fight against peace. God in man - here is the mystic tie by which man is bound to man in bonds of mutual need and service and hope.

So we begin to see what the cradle has to do with the Lodge. Indeed, as all the wise teachers of the Craft agree, the Lodge is a Cradle and initiation is birth, by which man makes his advent into a new world. The Cable-Tow, by which we may be detained or removed should we be unworthy or unwilling to advance, is like the cord which joins a child to its mother at birth. Nor it is removed until, by a voluntary act, we assume the obligations of a man, a new unseen tie is woven in our hearts. Henceforth we are united by an invisible bond to the service of the race.

In the First Degree we are symbolically born out of darkness into the light of moral truth and duty, out of a merely physical into a spiritual world. Symbolically we enter into a new environment, as the child does at birth, with a new body of motive and law, taking vows to live by the highest standard of values. In other words, an Entered Apprentice discovers his own Divinity - learns who he is, why he is here, and what he is here to do. No secret that science can uncover is half so thrilling. Finding a new star out on the edge of the sky is nothing alongside the discovery of God in the soul.

In the same way, in the Third Degree, we are symbolically initiated into an eternal life in time. Actually we pass through death and beyond it while yet walking upon the earth! God is here within us, eternity is now, and death is only the shadow of life - such is the secret of Masonry. Once a man really discovers it, and governs himself accordingly, he is a free man - erect, unafraid, happy. Thus Masonry, in its own way,

teaches the truth of Christmas and Easter Day; and deeper truth, it is not given us to know or imagine. It lights up the world with joy, and changes even dull death into a last enchantment.

God in man, the soul of man a Cradle of the Eternal Love - what higher truth has man ever dreamed! By the same token, the hope of the world, and of each of us, lies in the birth and growth of the Divine in man - in your life and mine - refining lust into love, and greed into goodness. Also, since we have the same spark of Divinity within us, and the same starry ideals above us - even as we are made of the same dust, and know the same dogs of passion at our heels - it behooves us to love one another, to seek to know, to understand and to help our fellow man. For here, in truth, is the basis and prophecy of brotherhood.

God be thanked for a Truth so Divine that it lends dignity to our fleeting days - for a day of poetry in the midst of gray days of prose. On that day we work and plan that the child may have his toy, and the friend his token of our love; and, forgetting ourselves, we learn that our life on other days is but a muddled memory of what it ought to be. On one day, at least, we seek out the poor, the sick, the weary and the world-broken; and find in service a joy we know not in selfishness.

Blessed Christmas Day - symbol of the eternal Child and the "Cradle Endlessly Rocking." It takes us down from our towering pride and teaches us humility and sweet charity. It brings us simplicity of faith in which we find peace. It rebukes our bitter wisdom because it is unholy and unhelpful. It brings across the years, a memory of days when life was stainless, and gives us hope that some time, somewhere, we shall find again the secret we have lost.

O Great heart of God, Once vague and lost to me,
Why do you throb with my throb tonight, Is this land Eternity?
O little heart of God, Sweet intruding stranger,
You are laughing in my human breast, A Christ Child in a manger.
Heart, dear heart of God, Beside you now I kneel,
Strong heart of faith, O heart of mine, Where God has set His seal.

Wild, thundering heart of God, Out of my doubt I come, And my foolish feet with the prophet's feet, March with the prophet's drum.

DEAR SON...

This Short Talk Bulletin was inspired by two sentences contained in an extensive report to the Grand Master in Texas in 1978 by the Grand Lodge Printing Committee. We thank Right Worshipful Brother Furman Vinson, P.G.M., Texas, for sharing this report with us.

“There is reason to believe that the family relationship is a weak link in the process that induces young men to seek Light within Freemasonry. Masons who attend lodge fifty or sixty times a year in addition to other Masonic organizations, are officers, or are engaged in a lot of committee work which take them away from their families, may be setting examples their sons do not wish to follow. “

It was not a pleasure trip for Jim. He had just flown half way across the country on a variety of air lines, and was now driving a rental car into the little town where he had been born and where he had grown up. It had been several years since he had been to his hometown. Many changes had taken place. Mentally, Jim was making note of the changes.

There was a new wing on the old school from which he had graduated so many years ago a filling station where the old feed store used to be a motel sprawled across the field where he used to play baseball a municipal parking lot with parking meters had replaced the movie hall and there was a fancy new hardware store next to the old drug store in the Masonic temple. Jim continued driving slowly through the center of town to an impressive turn-of-the-century white house with its manicured lawn. A dignified sign identified the house as “Goode Funeral Home—Benjamin A. Goode, Funeral Director.” Parking the car, Jim took a deep breath, walked to the door and rang the bell. Answering the melodic chimes was a man with a full head of snow-white hair which accentuated his red face and penetrating eyes. Jim remembered Mr. Goode as one of his father’s best friends, and was expecting him to be long-faced and distraught over his father’s death.

Instead, Ben Goode was jovial and seemed genuinely glad to see Jim, greeting him with a hearty smile and firm handclasp. “Jim, you’ve grown a foot at least since I last saw you. C’mon into the kitchen and let’s have a cup of coffee and a gab fest.” One cup led to another as Jim told Mr. Goode of his stint with the Marines in Viet Nam, his college days and his struggles in the business world. And, of course, he bragged about the fact that his wife was about to present him with their first child.

That was when Mr. Goode first mentioned Jim’s father. “I remember the night when you were born. Your Dad was about the proudest father I ever saw. He came right from the hospital to the Lodge Hall bragging that Martha had just given birth to the future Master of Glenview Lodge. After the work that night, your Dad went down to the drug store and bought a box of the best 25c cigars they had and passed ‘em around during refreshment.”

Jim squirmed a bit in his chair and mumbled something about hadn’t they better talk about arrangements for the funeral. “Nope!” Ben said, “When your Dad was Master of the Lodge, he planned every detail of every meeting and they always went off without

a hitch. His funeral will, too, 'cause he planned it all. Reverend Shuter, who was Grand Chaplain a couple of years back, will conduct the service here at the Home; Ole Johnson, the Lodge Organist will play the music; the Pall Bearers are all Past Masters and the Graveside Service will be conducted by Bill Avery, the District Deputy, and the boys from the Lodge. You don't have to worry about a thing. "

Before leaving the funeral home, Jim looked in where his father's body rested in the coffin surrounded by mounds of flowers. Dad looked natural and at peace. The Past Master's jewel on his coat lapel glistened. Jim closed his eyes and offered a silent prayer.

As he said goodnight to his father's old friend, Ben Goode handed Jim an envelope. "Special delivery," he said. "Your Dad gave this to me a couple of weeks ago. Said he didn't trust the Post Office."

Once in his motel room, Jim took the envelope out of his pocket. In bold letters across the face of it, his father had written, "James Arthur Mastain." Inside the envelope were five pages of a hand written letter in the clear, though shaky, handwriting of his father.

He read:

"Dear Son:

Don't grieve for me. While the end of my mortal life draws near, I eagerly look forward to my journey to that undiscovered country from whose bourne no traveller returns. I have lived a full, rich life. The good Lord has blessed me with his bounty. Until this past year, I have had excellent health. Your mother and I had forty-seven years of mutual trust, understanding and love, before she went to her eternal rest. We were truly blessed when you came into our lives. We tried to give you the best of everything. We gloried in your accomplishments and shared your troubles. You are now a man, though you'll always be my little boy. You served your country well, and you are well on your way to becoming a successful business man. I'm proud of you, son, and am sorry I will not get to see my grand-child.

As I explained to you when you came back from Viet Nam, I could never ask you to become a Mason, that it must be your desire to become one. I'm hoping that some day you will decide to become part of that Universal Brotherhood which has been such a major factor in my life.

Last night, in an effort to take my mind off my physical discomfort, I recited every bit of Masonic ritual I could remember, and mentally checked off how I had put into practice the tenets and teachings of Freemasonry. For the most part, I think I have been a true Man and Mason.

Masonry has made me a better man. It has brought me close to my religious teachings. It has made me a better person, a better husband and made me feel closer to Almighty God. I have enjoyed the fellowship of my Brothers and shared in their concern for our fellowman.

There are some definite duties that a man owes to his God, his country, his family, his neighbor, and to himself. The one area in which I failed was in my duties to the family. When you were growing up, you must have thought there was nothing else in my

life but Masonry. I realize now that I was over-zealous in my lodge activities—Lodge meetings, visitations, rehearsals, committees, study groups, candidate instruction.

I can't help wondering if that is why you never asked for a petition. It just may be that I gave you the wrong impression—that it was all work—that the duties of a Mason were too time consuming. One of the lessons in the ritual is that we should never let our zeal for the institution interfere with our usual vocations. I guess you might say that that's a lesson I learned—too late.

Son, my inevitable meeting with death is near, but my journey leads to the Everlasting Habitation of our creator. I ask that you think on these things. Be a good man, a faithful husband, a loving and understanding father, true to the faith of your acceptance, and a good citizen. While these are the teachings of Freemasonry, they are attributes of a real man.

Your loving Father.”

Jim read the letter over and over. He recalled those high school days when Dad couldn't attend the school play in which he had the lead because it was “Official Visitation.” He remembered the time when he wanted to get some paternal advice, only to find that “Dad's gone to a meeting. “ He smiled as he remembered one time when they were in church. When the minister closed his prayer with “Amen,” Dad had automatically boomed, “So Mote it be.”

Yes, he thought, I guess I have been “turned off” on the Masons. And, I guess it was because Dad worked so hard at it. I never knew much about it, but did know that it took a lot of work and a lot of time. I guess I just didn't want to get involved.

It was a big funeral. Ben Goode bustled around seeing that everyone was seated just so. The Masons all sat together. Jim couldn't help but think that they were here paying their respects to a Brother Mason, a friend and a man. Everything went off just as Ben Goode had said it would...”without a hitch”—just as Dad had planned it.

Returning from the graveside service Jim thought, “What a great bunch of guys.” Every one of them had been influenced by Dad. They really loved him. What a close-knit group they are. There must be something to their talk about “immortality.” They really make me feel that Dad isn't dead—he's just gone on a trip to a better life.

As they drove up to the Funeral Home, Mrs. Goode came out to meet them. “Jim,” she said, “the hospital just called. Beth and your SON are both fine.” Jim broke into a wide grin. “Ben,” he said, “Let's go down to the drug store and get some of those 25 cent cigars. The boys at the lodge might like to know about the future Worshipful Master.”

All names, places, events and lodges mentioned in this Bulletin are fictional. Any relationship to actual events is purely intentional. And, as this is fiction, you can be sure that in subsequent weeks, Jim Mastain “saw the Light. “

DUE FORM

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

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

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

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

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

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

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

Why does Masonry insist so strictly upon exactness in its Ritual? There is a profound reason, not to be forgotten or ignored. True, it is the Spirit, not the Letter, that giveth life; but the Letter does give a Body, without which the Spirit of Masonry would

be a formless blur, losing much of its meaning, if not all of its beauty. Ceremony keeps things up; without form the spirit melts into thin air and is lost.

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

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

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

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

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

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

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

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

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

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

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

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

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

Religion, untainted, here dwells;

Here the morals of Athens are taught;

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

SO MOTE IT BE

FREE AND ACCEPTED

SHORT TALK BULLETIN - Vol.IX November, 1931 No.11

by: Unknown

The origin of these terms, descriptive of Speculative Freemasons, goes back into the very beginnings of the history of the Order; indeed, behind the history of the building Craft in Europe. But it is only in keeping with the antiquity of the teachings of Freemasonry. Many of our symbols and their meanings go back to the very childhood of the race. Through these a direct relationship may be traced in mind, heart and ideal; if not in written document, to such diverse ages and places as China four thousand years ago, the priesthood of ancient Egypt and the Jews of the Captivity. For purposes of understanding the genesis of the word "Free" as coupled with Mason, it will suffice to begin with the Roman "Collegia", orders or associations of men engaged in similar pursuits. Doubtless their formation was caused partly by the universal desire for fellowship and association, particularly strong in Rome, in which the individual was so largely submerged for the good of the Empire, and partly by economic necessity, just as labor unions are formed today. These "Collegia" speedily became so prominent and powerful that Roman Emperors attempted to abolish the right of free association. In spite of edicts and persecutions, however, the "Collegia" continued to exist.

The Colleges of Architects, however, for a time were sanctioned even after others were forbidden. They were too valuable to the State to be abolished, or made to work and meet in secret. They were not at this time "called" Freemasons, but they were "free" - and it is the fact and not the name which is here important. Without architects and builders, Rome could not expand, so the colleges of Architects were permitted to regulate their own affairs and work under their own constitutions, free of restrictions which attempted to destroy the "collegia."

Then, as now, "three" were necessary to form a College (no Masonic lodge can meet with less than three); the College had a "Magister" or Master, and two Wardens. There were three orders or degrees in the College which to a large extent used emblems which are a part of Freemasonry. Roman sarcophagi show carvings of square, compasses, plumb. level and sometimes columns.

Of the ceremonies of the "Collegia" we know little or nothing. Of their work we know much, and of their history enough to trace their decline and fall. The Emperor Diocletian attempted to destroy the new religion, Christianity, which threatened so much which seemed to the Romans to make Rome, Rome. Many members of the Colleges of Architects were Christians - a very natural result, since these associations had taught and believed in brotherhood because of a common Father, the members of the College or Architects took for their own his doctrine, so strangely familiar. Persecution, vengeance, cruelty followed; this is not the place to go deeply into the story of the four Masons and the Apprentice who were tortured to death, only to become the Four Crowned Martyrs

and Patron Saints of later builders and the Masons of the Middle Ages. Suffice it that the College of Architects were broken up and fled from Rome. Comes a gap which is not yet bridged. Between the downfall of Rome and the rise of Gothic architecture in Europe we know little of what happened to the builders' "Collegia." It is here that we come to the fascinating theory of the Comancines - that some of the expelled builders found refuge on the Island of Comacina in Lake Como, and, through generation after generation, kept alive the traditions and secrets of the art until such time as the world was again ready for the Master Builders. All this is fascinatingly set forth in several books, best known of which is Leader Scott's "Cathedral Builders, the Story of a Great Masonic Guild." The author says that the Comancine Masters "were the link between the classic "Collegia" and all other art and trade guilds of the middle ages. They were Freemasons because they were builders of a privileged class, absolved from taxes and servitude, and free to travel about in times of feudal bondage. During the Middle Ages and the rise of Gothic Architecture, we find two distinct classes of Masons; the Guild Masons who, like the Guild Carpenters, Weavers or Merchants were local in character and strictly regulated by law, and the Freemasons, who traveled about from city to city as their services were needed to design and erect those marvelous churches and cathedrals which stand today inimitable in beauty.

It may not be affirmed as a proved fact that the Freemasons of the Middle Ages were the direct descendants through the Comancine Masters of the Colleges of Architects of Rome, but there is too much evidence of a similar structure, ideal and purpose and too many similarities of symbol, tool and custom to dismiss the idea merely because we have no written record covering the period between the expulsion from Rome and the beginning of the Cathedral building age. However this may be, the operative builders and designers of the Cathedrals of Europe were an older order than the Guild Masons; it is from these Freemasons - free of the Guild and free of the local laws - that the Masonry of today has come. Incidentally, it may be noted that the historian Findel finds the name Freemason as early as 1212 and the name occurs in 1375 in the history of the Company of Masons of the City of London.

The history of the Freemasons through the Cathedral Building Ages up to the Reformation and the gradual decline of the building arts, needs volumes where here are but pages. But it must be emphasized that the Freemasons were far more than architects and builders; they were the artists, the leaders, the teachers, the mathematicians and the poets of their time.

In their lodges Speculative Masonry grew side by side with their operative art. They were jealous of their Order and strict in their acceptance of Apprentices; strict too, in admitting Apprenticed to be Fellows of the Craft, requiring seven years of labor before an Apprentice might make his Mater's Piece" to submit to the Master and Wardens of his lodge, when happily, he might become a Fellow and receive "the Mason Word."

No fools built the great Cathedrals of Europe. Mathematics. architecture, strength of materials, the principle of the arch, proportion, unity, beauty - all had to be practiced by

experts to produce these tremendous structures, on which the most modern science and art cannot improve.

It was only natural then, that the Masters desired a high quality of Craftsmanship. Only Apprentices of character and willingness to learn were accepted. Only those who could make a perfect Master's Piece were accepted as Fellows. Doubtless only the most expert and learned of the Fellows could ever hope to be Masters. Then, as now, to secure fine workmen they began early and trained them long. As a workman who was immoral, a drunkard, a gambler, a loose liver could not hope to learn to do good work, or to be trusted with the operative secrets; it was essential that moral precepts and philosophical lessons be incorporated into operative lodge life. Unquestionably the building crafts from the earliest ages - ate, even back of the Roman Collegia - incorporated speculative teachings with operative instructions given to Apprentices. This practice grew and expanded during what may be termed the formative period of the Fraternity. The Cathedral Builders of the Middle Ages must have been a little world unto themselves in the towns in which they worked. They would employ the local Guild Masons for the rough work, but strictly excluded them from their lodge when meetings were held. Doubtless these meetings were frequent, perhaps nightly, to discuss the great work being done.

Young Apprentices, like young men the world over, would skylark and want to have a good time. Their elders would reprove and read them a lesson in a simple parable of the building art. The square, the compasses, the trowel, the chisel, the mallet, the gavel and the setting maul would all be brought into such lessons. And so, through year after year and age after age, the teachings of Speculative Masonry grew. And as is invariably the case the thing which was used as an example to teach, gradually came to symbolize the lesson taught. To be "square" was at first but an essential of a tool and an ashlar. Universally now, a "square man" is an honest one. Trowel and gavel took upon themselves significancies far beyond their operative use. Master after Master would add from his store of learning; lesson after lesson would be incorporated with an operative practice, until the Speculative Art and the Operative Craft were, apparently, dependent upon each other.

It is world history that knowledge cannot be kept from those who seek it. By hook or crook, in one way or another, the student will find that which he seeks.

In an age when learning was difficult to get, and association with the educated was hardly to be had outside the church, it was but natural that thoughtful and scholarly men should desire membership among Freemasons.

Other men, thoughtful but not scholarly, would see in the Speculative teachings of the Masons that road to knowledge which was otherwise hard to find. Neither, however, would want to practice operative Masonry, serve seven years apprenticeship or make a Master's Piece. Just how such men accomplished their desire and became "accepted" members of the Order we do not know. Doubtless they had something to bring to, as well as something to get from their operative brethren. But we do know the fact; a place

was made for such seekers after the light. Distinguished by the title “accepted” that they might not be confused with “free” Masons, these non-building members encouraged and expanded the speculative side of Masonry. It is not possible to say when this practice began. The Regius Poem, the oldest document of Freemasonry (1390) speaks of Prince Edward (twentieth century) as:

“Of Speculatyfe he was a Master.”

Ecclesiasts, desiring to become architects and builders, joined the Order. Lovers of liberty were naturally attracted to a fellowship in which members enjoyed unusual freedom among their fellows. Gradually the “accepted” or Speculative Freemasons equaled, then outnumbered the operative craftsmen and slowly but surely the Craft came to be what it is today, and has been for more than two centuries, wholly Speculative in character. Through the years, particularly those which saw the decline of great building and coming of the Reformation, more and more became the Accepted Masons and less and less the operative building Freemasons. Of forty-nine names on the roll of the Lodge of Aberdeen in the year 1670, thirty-nine were those of Accepted Masons. Hence our title - Free and Accepted Masons - abbreviated F & A.M. United States Grand Lodges style themselves under several different abbreviations: F.& A.M., F. and A.; A.F. & A.M.; and other variations using the Ampersand (&) in place of the word “and.” The District of Columbia still uses F.A.A.M., meaning Free and Accepted Masons, in spite of the possible confusion as to whether the first “A” stands for “and” or “ancient.” The variations are accounted for both by difference on origins, some Grand Lodges coming into being with lodges held under the “Ancie-nts” and some from the “Moderns” and by variations due to the errors which are seemingly ineradicable in “mouth to ear” instruction.

But of all of us, regardless of what order we choose for “Ancient,” “Accepted,” “Free” and “Masons,” all are “Free and Accepted.” It is one of the glories of the Craft that her historians can trace such derivations into such a long gone past. That Mason is dead of soul, indeed, who cannot thrill to the thought that as a Free and accepted Mason he is kin not only to those ancient brethren of Old England who first began the practice of “accepting” good men because they “were” good men, not because they were builders, but also to the builders of ancient Rome and all the generations which sprang from them, who were “Free” of the bonds which bound less skillful and esteemed workmen.

FREEMASONRY DURING WARTIME

By: Bro. Richard E. Shields, Jr.

Bro. Shields is a member of Waxhaw Lodge #562, Waxhaw, NC. His interest in the subject of Freemasonry during wartime was sparked by Allen Roherts and his writings, particularly "House Undivided."

The book *Befriend and Relieve Every Brother, Freemasonry During Wartime* was just recently reviewed by both *The Northern Light* and *The Scottish Rite Journal*. This Short Talk Bulletin was extracted from that book.

FRIEND TO FRIEND

General Lew Armistead vaulted the stone wall, yelled "give them cold steel" and headed for the cannons that had until recently been firing on his men. As he laid his hand on one of the guns of the 4th US Artillery, the 69th Pennsylvania Infantry fired upon the gray coated General and the men who had followed him. Many went down including Armistead. He was heard to cry for help "as the son of a widow." Colonel Rawley W. Martin of the 53rd Virginia lay near by and witnessed as some of the men of the 69th Pa. rose up and came to Armistead's aid. Captain Henry H. Bingham, a physician and Mason, was brought to assist Armistead. Armistead inquired about his friend and Masonic Brother General Winfield Hancock. Learning that Hancock had also been wounded, he entrusted to Bingham his Masonic watch and personal papers to give to his friend and Brother General Hancock. Hancock and Armistead had attended West Point and had fought in the same regiment in Mexico, and were the closest of friends prior to the war. Two days later Armistead died of his wounds in a Union hospital on the Spangler farm.

Bingham survived the war and in fact won a Congressional Medal of Honor in 1867. He retired in 1867 and went on to become a member of the United States Congress where he served for 33 years. He died in 1912 at the age of 70.

General Hancock survived his wounds though it was a long time until he returned to the army. He later commanded the Department of the East of the United States Army and died in 1886 still in command. In 1880, he lost an attempt for the United States Presidency to James Garfield.

This incident of the famous charge at Gettysburg known as Pickett's Charge is only one of many incidents in history where one Mason has come to the aid of another or another's family and has inspired the Masonic "Friend to Friend" Monument at Gettysburg.

MASONIC BURIAL BY THE ENEMY

On June 11, 1863, the Federal gunboat

Albatross, with Lt. Commander J.E. Hart of St. George's Lodge #6 in New York in command, was anchored on the Mississippi River opposite the town of Bayou Sara (some accounts say St. Francisville) which was 15 miles above the Rebel fortification Port Hudson. The gunboat was part of the ships laying siege to Port Hudson, Louisiana. Commander Hart had been in a delirium for many days and was confined to quarters. A shot rang out and the ship's executive officer Theodore E. Dubois and the doctor found the commander dead. The officers of the ship, not wanting to bury their commander in the river, sent a flag of truce ashore to discover if there was a local Masonic Lodge. William W. Leake, the acting Master of the lodge in Bayou Sara was approached by Captain Samuel White, who lived near the river, to hold a Masonic funeral for Commander Hart. Brother Leake replied, "As a soldier of the Confederate Army, I think it is my duty. As a Mason, I know it is my duty." On June 13th, a few members of the local lodge in Masonic regalia gathered and met the procession of 50 men from the Albatross under a flag of truce at the top of a hill. Brothers Benjamin F. and Samuel F. White of Bayou Sara, the surgeon and the two officers of the gunboat who were Masons were in the procession along with a squad of marines at "trail arms." Leake and the local Brothers marched in front of the corpse to Grace Episcopal Church Cemetery and buried Brother Hart in the Masonic Section with military and Masonic honors with the service of the Episcopal Church read over him. Brother Leake led the Masonic part of the services. The US Surgeon and officers asked the Brothers to join them on the Albatross for dinner but they declined. The surgeon then offered to supply Brother Leake with medicines for his family. Brother Leake declined but later the surgeon sent a few medicines to Leake through Brother Samuel White.

Hart's grave was marked with a wooden head plate for many years, and eventually a permanent marker covering the whole grave was dedicated. The marker states: "This monument is dedicated in loving tribute to the universality of Freemasonry."

HIS PLEASURE TO GIVE THEM RELIEF

Toward the end of the Civil War a number of Confederate prisoners of war were being held in the vicinity of Winchester, Virginia, where they were guarded by a regiment of Ohio troops. One afternoon a young major accompanied the regimental surgeon on his hospital rounds among the prisoners.

The young officer noticed that although the surgeon stopped at each bed, at some he gave tobacco, sometimes some money which he peeled from a large roll in his pocket and to others, advice that had nothing to do with the patient's medical condition. The major's curiosity was raised as to why this surgeon would give aid over and above what was

expected to the dirty, ragged prisoners. The surgeon replied that he was a Mason and that since the wounded prisoners were Masons, "it was not only his duty but also his pleasure to relieve their wants to the limit of his ability, regardless of their rank or condition."

The major, touched by these actions, expressed a wish to become a Mason. At that period of time, many lodges ignored jurisdictional lines or length of residence. Later these actions would cause many headaches for the various Grand Lodges but at this point were just part of the war. Thus, Hiram Lodge #21 of Winchester elected him to receive the degrees which he proceeded to do.

The lodge had had a fluctuating membership for the past 4 years since the town was constantly changing hands as the armies moved up and down the Shenandoah Valley. At times, the Federals had a majority in the lodge and at other times the Confederates did. After the final defeat of the Confederate Army at Cedar Creek in October, 1864, things finally settled down, and the lodge looked again to hold meetings while under Northern occupation. In order to do so, Brothers Brent and Legge received a letter of introduction to General Phil Sheridan from the Honorable Montgomery Blair of Baltimore Postmaster General in President Abraham Lincoln's cabinet. With this letter of introduction, they were able to get an audience with General Sheridan. When they met with the general, he was surrounded by his staff and orderlies. After showing their credentials, the Brothers stated their purpose was to ask for permission to reopen the Masonic Lodge. General Sheridan, in view of his known political and religious affiliations, turned them down. At that point, Dr. C.H. Allen, a surgeon on Sheridan's staff and a member of Aurora Lodge #22 Montpelier, Vermont, supported the Brothers with the argument that it would be a wise idea to reopen the Lodge since it would give the Northern officers and soldiers something to do while they were encamped around Winchester. This would allow the army to mingle with the townsfolk in a fraternal way and promote good-will. Dr. Allen stated that he was a Mason and he would personally attend every meeting to see that nothing malicious towards the United States Government occurred at the meetings.

Reluctantly, Sheridan gave his permission. The lodge resumed meeting on November 28, 1864. From that point to June 24, 1865, 231 men were raised in the lodge. Almost all of them were from the North.

At the time the Major's petition was acted on, a Confederate Chaplain, J.B.T. Reed was Master, and he conferred the First Degree upon the candidate on the evening of May 1, 1865. The next forenoon he was instructed by the brethren on that degree and that evening he received the Second Degree. On the morning of May 3rd, he was instructed on that degree and raised a Master Mason at 3 o'clock that afternoon.

Shortly thereafter the war ended, and the Ohio troops were sent home. The Major took a demit from Hiram Lodge and upon reaching home deposited it in Canton Lodge #60, Canton, Ohio.

For the rest of his life William McKinley took an interest in Masonic activities and did not lose his interest even when he became Governor and later, President. His last

Masonic act was to place a sprig of acacia on the casket of Brother George Washington upon the occasion of the 100th anniversary of the death of the “Father of the Country.”

THE FINAL ACT BY A MASON IN THE CIVIL WAR

It was an April morning three days after General Robert E. Lee had surrendered to General U.S. Grant. The Southern troops, led by General John B. Gordon, a Mason, were marching in columns towards the Northern troops who were standing in formation waiting for the Southerners to stack arms and fold their flags. Suddenly a shifting of arms was heard. Gordon looked up with alarm, but there was nothing to fear. General Joshua Chamberlain had ordered his troops to assume the position of “honor answering honor.” Immediately, the Confederate troops snapped to attention and returned the honor. It was the first act to heal the wounds of a nation that had spent four years and 618,000 lives in a civil war. That command of “honor answering honor” was ordered by a Mason.

Major General Joshua Chamberlain was a member of United Lodge #8, Brunswick, Maine. After the war, he became Governor of Maine from 1866-71 and President of Bowdoin College from 1871-83. (He is also featured in the movie “Gettysburg” for his role in holding Little Round Top.)

For more information about the book *Freemasonry During Wartime* please contact:

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The History & Development of Freemasonry in Canada

by Myron LUSK

A paper prepared for a school of instruction
at the Masonic Spring Workshop, Banff, 1974.

Canada is an amalgam of people from widely diverse backgrounds and cultures. They have blended together, not always harmoniously, to form a great nation in spite of, or perhaps because of, their divergent customs and heritages. The mixture has resulted in a strong resilient alloy.

So to our Masonic history in Canada has many avenues of origin. It travelled and coursed through time and trials to triumph in the Grand purpose of Brotherly Love, Relief, and Truth. Only such a noble and Mystic tie could have brought our craft to the orderly systems which we now enjoy today, through and from the scattered allegiances of yesteryear.

To cover the entire subject of Masonic History in Canada in detail would be a monumental task. To attempt to do so in the confines of this paper would be a travesty. However, I will endeavour to give a general chronical of our beginnings, which might help us to appreciate the intricacy of the whole story.

“Learning originated in the East and thence spread it’s influence to the West “. That familiar phrase, generally speaking, describes the general direction of progress of Freemasonry in Canada, along with the movement of the Military, Police, Railway, Commerce and other pioneer organizations and individuals.

The “East” encompasses a wide spectrum. Our derivations are multiple; England (Modern), England (Antients), Scotland, Ireland, France, and appendages of those in Massachusetts, Vermont, New York, Minnesota, etc. Later there was influence from Australia, and that is a very long way East isn’t it ?

All of this points to one obvious result, there were and still are many “workings” or “rites” put into use across our land. To further complicate that complexity, the Grand Lodge of Scotland, at that time had not adopted a standard ‘ritual’. A Lodge under it’s jurisdiction could practise any recognized work it wished, providing it was not inconsistent with Freemasonry. We will find reports of the application of this flexibility put to good use, later in this history.

With the loose alliances and poor communications of the day, the visitations of Masters and Past Masters of various Rites and workings, to some degree, further adulterated those endeavouring to maintain some degree of consistency. In reading the communications of the Grand Lodge of Canada West, I encountered frequent mention of inconsistency in the work. Following are some extractions from them.

Hamilton, June 1848 ... “ Resolved - that the R.W, Provincial Grand Master do elect some well skilled Master or Past Master of a Lodge from time to time, who shall have power and authority as a district lecturer, (with power to summons Masters and Wardens of Lodges in his district), to proceed to and visit Lodges in his district in which he may reside and instruct them accordingly, and such appointment to remain valid until a Grand Lecturer be appointed: the said District lecturer to receive no salary from the funds of the Provincial Grand Lodge “.

Cobourg, June 1849 ... “ Resolved - that a committee of five be appointed for the purpose of establishing a uniform mode of working. This committee was to report at the half yearly communication in November next “.

Toronto, November 1849 ... “ Direction was made to the Board of General Purposes to enquire why the committee on a uniform mode of working had not reported.”

Sounds familiar doesn't it Brethren ? Uniformity of human nature prevails.

This problem was not peculiar to Canada. One has only to study the history and formation of the United Grand Lodge of England to verify that. The creation and story of the Emulation Lodge of Improvement or the Lodge of reconciliation would be more than enough material for a paper. I am hard pressed to cover my subject without delving into English History.

Examination of the June 1850 Communications, indicates the temper of the time and suggests that attentions were probably fixed on the matter, one united, autonomous Grand Lodge in Upper Canada. Although there were some quarters of fealty to the mother Grand Lodge in England, a large segment demonstrating open discontent. This undoubtedly was felt to be the first prerequisite to establishing such specifics as uniformity in the work.

The interesting subject of the many workings or rituals practised in the various Canadian jurisdictions will be covered later in this writing. But first things first. Let us trace our beginnings in Canada.

Ancient Freemasonry has it's “Regis Manuscript” and Canada has it's own link with antiquity. I refer to the “Masonic Stone” or “Nova Scotia Stone”. This piece of trap rock about two and one half feet long and two feet wide, bears the inscription of the square and compasses, and the date 1606. It is of indigenous rock of the kind forming the substratum of Granville Mountain. This slab was found on the shore of Goat Island in Annapolis Basin in Nova Scotia. Conjecture is, that it may have been the gravestone of one of the early settlers as it was found near the burial ground shown on Champlains map of the settlement and it is known that at least one of the colonists died in the year 1606. Champlain made a record of his death as 14 November, 1606.

This valuable historic artefact was donated to the Canadian Institute of Toronto to be set in the wall of their new building, which was under construction. Pictures of the stone were taken and an entry record of it's receipt made in the minutes of the institute. It was fortunate that was done, for the plasterer stupidly covered the entire wall with plaster, and even the spot cannot be traced. If the entire building should ever be torn down, it is hoped that a diligent and careful search will be made for this Masonic treasure.

I have found that the saying, “No one has done more to change the course of history than the historians”, holds true for Masonic history as well. Much speculation regarding when and where the first Lodges met can be found, but no evidence is available to support it. Even the most reliable sources vary in the dates they prefer on the same subject. I have, therefore, cross - referenced incidents reported by various authors and offer you what I consider to be the closest to reality.

It is fitting that the first Masonic Lodge of record should appear in the locality where the “Nove Scotia” stone was discovered. There are claims that as early as 1721, there was a Masonic Lodge in existence in Annapolis Royal.

Erasmus James PHILLIPPS was made a Mason in Boston in 1737 and returned to Annapolis Royal in 1738 to establish what is considered to be the first Lodge in Canada, under charter from Massachusetts.

It is certainly conceivable that there were Military Lodges in existence before 1738, but we can use this date as ‘provable’ history.

Moving East to West, let us set the pattern of dates for the earliest authenticated charters of Masonic Lodges.

Newfoundland received her initial charter from Massachusetts in 1746, Prince Edward Island from the Provincial Grand Lodge at Halifax in 1797, Nova Scotia as I have already stated, from Massachusetts in 1738, New Brunswick from Halifax in 1789, Quebec and Military Lodges meeting there after the siege and capture of that Citadel in 1759, but there is no record of the Grand Lodge of England issuing Warrants to Quebec before 1762.

Worthy of mention at this time is the fact that there were six Lodges warranted by the Grand Lodge of Boston during the American expedition against Canada, (1756 - 1759) which occurred in this territory, Ontario traces her Masonic birthplace to the Niagara area to what is now Fort Niagara in the United States. A military Lodge of the 8th Kings Regiment of Foot, met and worked there regularly from 1773 - 1785, drawing members from both sides of the river. Manitoba obtained its first charter from Minnesota in 1863, Saskatchewan from the Grand Lodge in Canada in Ontario on 1879, Alberta from Manitoba in 1882, and British Columbia from the Grand Lodge of England in 1859.

These original dispensations are cited for historical precedence only, as in most Provinces, the primary Grand Lodge issuing the warrant did not remain the governing body for long, as both civil and military migrations and growth, contributed to change as well as the eventual formation of Independent Grand Lodges.

Now let us make a brief historical progress report on each Provincial jurisdiction and relate the ‘workings’ or ‘rituals’ practised therein. Research indicates that what we now use, originated from Irish, English, Scottish and American Lodges. The English emulation became the most prevalent and eventually assumed the title, “Canadian Rite”. It would seem that the ancient “York Rite” reached us directly from the sponsorship of American jurisdictions and Lodges which were warranted during the ‘expedition against Canada’.

NEWFOUNDLAND

The original Lodges, warranted from Massachusetts, ceased to exist by 1832. But the craft was revived in 1848 under dispensation from the Provincial Grand Master in Nova Scotia. Then they made direct petition to the Grand Lodge of England, and were granted a charter for St. John's Lodge # 579 dated 05 June 1850. It is still working. District Grand Lodge was created in 1870 and celebrated its centennial in 1970. The Grand Lodge of Scotland chartered Lodge Tasker # 454, in 1856 and celebrated their centennial in 1966. To this day, Newfoundland supports two District Grand Lodges; that of the United Grand Lodge of England and the Grand Lodge of Scotland.

All but two of the English Constituted Lodges now practise the 'emulation', or 'Canadian' work; the others employing 'ancient york'. The Scottish Lodges now practise the standard ritual of 'Scottish Freemasonry', but formerly used the 'Duncan' which was written, but passed by word of mouth only. The harmony which exists between the two governing bodies is exemplary, and inspires mutual co-operation, in many beneficent ventures.

PRINCE EDWARD ISLAND

The Island, at that time named St. John, received her first warrant from Halifax, on October 9, 1797 for St. John Lodge # 26. This remained the solitary Lodge until 1827. In 1859, Victoria Lodge was warranted by the Grand Lodge of Scotland. When Nova Scotia formed its own Grand Lodge in 1869, Prince Edward Island applied to England and was made a district to that body, and appointment of a Provincial Grand Master was made in 1870.

One Scottish Lodge continued in Charletown. Then in 1873, having observed the successful formation of Grand Lodges in other jurisdictions, and having entered Confederation, Prince Edward Island decided to do the same. Their own Grand Lodge came into fruition in 1875.

They first decided to adopt the working of the New Brunswick Grand Lodge, based on the Massachusetts ritual. This was not exercised, and the Lodges continued the use of the 'Webb' work, published in New York. One Lodge implemented the 'look to the east' ritual which was almost the same; the former being ciphered, the latter being completely written out. Later the Nova Scotia work was recommended by the Board of General purposes and adopted. However, objection from some Lodges resulted in yet another change of opinion, and Grand Lodge reinstated the old work, but allowed Lodges the prerogative to practise the Nova Scotia work under dispensation from the Grand Master. Therefore, there are two 'versions' of the Ancient York work employed in Prince Edward Island.

NOVA SCOTIA

After the founding of the first Lodge in Canada, in 1738 in Annapolis Royal by Erasmus James PHILLIPPS, who was made Provincial Grand Master, by warrant from Massachusetts, the Antient Grand Lodge of England chartered Lodges in Halifax and established a Provincial Grand Lodge in 1757. St. Andrews Lodge has met continuously from 19 July 1750. Then the Grand Lodge of Scotland chartered Thistle Lodge (now Keith # 17) in 1827 and later a Provincial Grand Lodge.

The Scottish Lodges in turn gave birth to the Grand Lodge of Nova Scotia in 1866, which was ultimately joined by the English Lodges in 1869.

One Lodge retained its allegiance to the United Grand Lodge of England.

It should be mentioned here that Cape Breton Island was set off as a separate Province in 1785, and that its first Lodge was formed in Sidney in 1786. In 1820 the Island gave up its separate political and Masonic existences and merged with Nova Scotia.

The work in Nova Scotia is predominantly 'Ancient York', with a small majority practising 'English' or 'Canadian' work. It is interesting to read a report of the Grand Lodge proceedings:

"The ancient York work was exemplified and this rite 'as practised in the state of New York' was adopted, with permission to two particular Lodges 'working the rituals of the Grand Lodge of England and Canada' to continue to do so".

Here I would like to make reference to the incredibly redundant title assumed by the Provincial Grand Lodge of Nova Scotia at this time - it was called the "Worshipful Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons in the Province of Nova Scotia, in North America, and the Masonic Jurisdiction thereto belonging". !!!!!!! Small wonder that Prince Edward Island turned elsewhere. !!

NEW BRUNSWICK

Unlike Prince Edward Island, New Brunswick remained under the Provincial Grand Lodge of Halifax when she became a separate colony in 1874.

There had been numerous Military Lodges there, but most were disbanded in 1783 with the departure of the Loyalist Provincial Regiments. Their first warrant from Halifax dated 1789 (although I found one writer quoting the date of 1784), for Hiram Lodge.

The present Grand Lodge was instituted in 1867 and it adopted the Massachusettes or Ancient York ritual, similar to Nova Scotia and Prince Edward Island.

QUEBEC

Here we must bend the rules a little to establish the early history to accommodate the 'travelling warrants', of the Military Lodges. The Grand Lodge of Ireland first issued them in 1737, and England followed their example several years later. There is no telling how early the first military Masons opened their first Lodge in Quebec, or for that matter anywhere in Canada. But we are still aware of their presence and their valuable contribution to freemasonry's history.

The Grand Lodge in Boston issued warrants for Lodges during the 'expedition against Canada' - 1756 - 1758, and there were six new Lodges contributed as a result.

About the same time the Grand Lodge of Scotland appointed Colonel YOUNG of the 60th Regiment as Provincial Grand Master of America. A Provincial Grand Lodge was established in 1759, subsequent to the conquest at Quebec under the authority of the Grand Lodge of England.

Eight Lodges with 'field warrants' (Five Irish, One scottish, Two english) celebrated the St. John festival in December, where Lieutenant Guinnett of the 47th Regiment was elected Provincial Grand Master and was succeeded by Colonel Simon FRASER, of the 78th Regiment the following year. Then in 1822 it's jurisdiction was divided into two Provincial Grand Lodges; one for the District of Quebec and Three Rivers, the other for the District of Montreal, and William Henry. It is claimed by one writer, R.J. MEEL SREN, that the 'emulation' working was introduced to Canada by the latter body. These two Grand institutions continued until 1855, when the Grand Lodge of Canada was formed.

The present Grand Lodge of Quebec was established in 1869. They adopted a revised version of the 'emulation' or 'Canadian' work from the Grand Lodge of Canada in 1874.

Scottish Lodges joining the Grand Lodge of Quebec in 1881 were permitted to retain their Scottish working.

Several Lodges in Montreal work in the french language, and one preserves some elements found in the 'french' rituals. Some Lodges bordering the United States exemplify the 'Ancient York' work. The widest use however, is the 'emulation' or 'Canadian' Work.

ONTARIO

As mentioned earlier, the Military Lodge at Fort Niagara was the predecessor of all others in Ontario. It is difficult to differentiate between early Ontario and Quebec, geographically, until they became 'upper' and 'lower' Canada in 1792.

Then the Grand Lodge of England appointed Captain William JARVIS as 'substitute Grand Master'. Very poor records are kept of this era, but apparently St. John's Lodge was renamed St. John's Lodge of Friendship # 2. There is no record beyond 1810 of this Lodge.

Following the American revolution in 1793, Colonel Simcoe moved his troops from Newark (now Niagara - on - the - lake) to York, (now Toronto), where Rawdon Lodge has been set up in 1790. In 1797 JARVIS moved the seat of the Provincial Grand Lodge to York. This angered the brethren in Newark, and they formed a rival Grand Lodge of Niagara, and so informed JARVIS. They operated as an authorized Grand Lodge even to the extent of forwarding reports and fees to England.

The war of 1812 - 1814 further debilitated Freemasonry in Ontario, and when Grand Master JARVIS died in 1817, and the 'Morgan affair' followed, Masonry indeed had fallen on hard times.

During the period of 1812, Simon MacGILLIVARY was appointed Grand Master, and although he did not devote his whole attention to the task he at least kept the Craft in operation until his death in 1840.

Revival under the third Grand Lodge began under Ziba PHILLIPS. Simoultaneously, in 1842, Sir Alan McNAB was appointed Provincial Grand Master by the Grand Lodge of Scotland, which he announced after St. Andrews Lodge petitioned to the Grand Lodge of England, in 1845, to appoint Thomas Gibbs RIDOUT as Provincial

Grand Master. This was successful and it is astonishing to learn that he was first appointed Grand Master when he was a Fellowcraft !!!

RIDOUT did not fulfill his duties, and he was absent from many meetings. This unfortunate situation coupled with the seeming indifferent attitude adopted by the Grand Lodge of England, and the urging of Lodges under the Grand Lodge of Ireland, which also functioned at the time, moved the Brethren to take steps to incorporate an independent Grand Lodge.

Finally at a meeting in Hamilton on 10 October, 1855, forty-one Lodges from as far East as Montreal and West as Windsor, sent delegates. They voted forty to one to form a Grand Lodge of Canada, and elected Grand Master William Mercer WILSON.

Acceptance of this new Grand Lodge was not immediate by other Grand Lodges. However, in 1857 the Provincial Grand Lodge met for the last time, then in 1858 McNABB's Ancient Grand Lodge dissolved and threw in with the Grand Lodge of Canada. Not all Lodges affiliated with the new organization. In fact there was even another Grand Lodge of Ontario formed for a short time, about 20 years later.

Thus the first Grand Lodge at various times passed through the following titles:

- Provincial Grand Lodge Provincial Grand Lodge of Canada West Ancient Grand Lodge of Canada Grand Lodge of Free and Accepted Masons of Canada.
- Mercifully in 1867, the name; "Grand Lodge of Canada in the Province of Ontario" was adapted, following Confederation, and has been perpetuated.
- The simple title "Grand Lodge of Ontario" was not available for their use because another 'clandestine' group had registered that title as their own.
- The 'emulation or Canadian' ritual is almost exclusively practised in Ontario with notable exceptions in London using the Irish work.

MANITOBA

At Churchill, on Hudsons Bay, stand the ruins of Fort Prince of Wales, built by the Hudsons Bay company, about 1733 - 1740. Built into the fortress is a massive block of stone on which can still be seen the distinctive individual mark of the Operative Mason who cut the stone. More than that we know nothing of whether he or they were speculative or operative, but there is much interesting to tell of what we do know. Surprising as it may seem to many. Masonry in Manitoba received it's first dispensation from Minnesota on 20 May 1864, to meet at the Red River settlement. It was named Northern Light Lodge and emerged from Hatch's Independent Battalion of Cavalry, Minnesota Volunteers, a unit organized for the express purpose of securing the Sioux Indians, who had been in revolt in 1862 - 1863.

They had been ordered to the border at Pembina in Dakota Territory. One Lieutenant MIX rode to the Red River settlement to enlist the services of the Governor of the settlement in the connection with the pursuit of a band of Sioux Indians by the U.S. Cavalry into Canadian territory. There was apparently fraternal conversation as well, for later a news item in the 'nor'wester' relates details of a party from the settlement journeying to Pembina to join the Masonic Lodge there.

Masons from the ranks, under the leadership of C.W. NASH, who became Worshipful Master secured a dispensation from the Grand Lodge of Minnesota to form Northern Light Lodge at Pembina. It was accomplished and the inaugural meeting was held in January of 1864. From letters written by the Worshipful Master, we know it was the desire of the Lodge as well as the interested parties at Fort Garry to become members of the Craft. Unfortunately five months later, in May, the soldiers were moved to Fort Ambergrombie, and all the papers, records, petitions, and documents along with the dispensation were returned to the Grand Lodge of Minnesota. This did not end the matter however, because three Canadian brethren who had been active in the Military Lodge arranged for five more Canadians to journey to Pembina to receive their degrees before the exodus of the Lodge it appears that they received their three degrees, at this one meeting, which was not uncommon in those days. These faithful brethren wishing to ensure the enduring practise of Freemasonry in the West made petition to Minnesota, and their dispensation was granted 20 May 1864. It was named Northern Light Lodge and met at Red River settlement, in a room above the store of A.G.B. BANNATYNE. The inaugural meeting of the Lodge was held on Thursday 08 November, 1864 and John SCHULTZ was elected Worshipful Master, Andrew G.B. BANNATYNE senior Warden, and William INKSTER Junior Warden. This marked the first regular meeting of a Masonic Lodge in the Canadian North west. Trouble developed in the settlement over the transfer of the Territory and labour seems to have been suspended at the end of 1867. But Masonry had been introduced to the West.

With the passage of the Rupert's Land Act in 1868, great unrest prevailed and saw the seizure of Fort Garry by RIEL and the eventual re-establishment of constituted authority by Lord WOLSELEY's expedition. Among WOLSELEY's troops were several Masons who decided to remain in the west when the force was dispersed. They organized 'Winnipeg Lodge' under dispensation, first meeting on 10 December, 1870, and later changed the name to "Prince Rupert's Lodge," receiving their charter under that name from the Grand Lodge of Canada numbered 240 on that Grand Register. The Worshipful Master was R. Stewart PATTERSON, Chaplain to the forces;

Senior Warden - Lieutenant William N. KENNEDY, and Junior Warden - Sergeant Major Mathew COYNE.

Freemasonry flourished and saw the formation of Grand Lodge of Manitoba, 12 May 1875. William C. CLARK was elected Grand Master and William N. KENNEDY was elected Deputy Grand Master. This was done with only three Lodges in the jurisdiction, constituting less than 200 Masons. But this meagre commencement was to be of tremendous importance to the west as we shall see. Growth was not immediate because of the great expanses, transportation, and communications difficulties, and sparse population in the new frontier.

At one point in 1878, there was a temporary setback because of a schism. A rival Grand Lodge challenged for recognition because of Ritual differences, but the problem was resolved.

The enormous influence that the Grand Lodge of Manitoba had on Freemasonry's progress in the west is undeniable. Their jurisdiction at that time extended over the district of Alberta, Assiniboia, Saskatchewan, and the Yukon Territories.

'American' or Ancient York ritual came up with the U.S. Cavalry and later with the newcomers from the Maritimes. The 'English' or 'Canadian' work with the British soldiers of WOLESLEY's expedition, and migrants from Quebec and Ontario. The rift which occurred because of these ritual differences was overcome, so today both of these workings are recognized by the Grand Lodge of Manitoba and practised in her Lodges.

SASKATCHEWAN

The schism which existed between these two rival Grand Lodges in Manitoba pre-empted Saskatchewan to seek her first dispensation from the Grand Lodge of Canada in Ontario. A group of dedicated Masons met in the Hudson's Bay store at Prince Albert on 28 March 1879 to discuss forming a Masonic Lodge. The first meeting of Kinisto Lodge was held on 08 October 1879 and it was warranted 14 July 1880.

Manitoba settled the schismatic problem experienced there and in 1882 transferred all allegiance from the Grand Lodge of Canada in Ontario, made to the Grand Lodge of Manitoba and Saskatchewan.

Having observed the forming of a Grand Lodge in Alberta in 1905 and with the added impetus of the establishment of Saskatchewan and Alberta as Provinces, Saskatchewan Masons held a meeting at Prince Albert on 25 May 1905, where they decided it was advisable to create a Grand Lodge of Saskatchewan which became a reality at a convention in Regina 03 August 1906.

The enthusiasm of our forefathers was admirable. The following is an excerpt from the report of the Grand Master of Manitoba on a visit to Qu'appele Valley Lodge in 1891. "I witnessed the conferring of a first degree in a most impressive manner.

The candidate, a rancher, has ridden 62 miles on horseback to be present. He had to leave for home immediately after being initiated. He thus undertook a journey, by saddle horse, of one hundred and twenty four miles to receive his first degree. We should remember and learn.

Saskatchewan has almost total uniformity in 'Canadian' rite work in their Lodges, with the exception of Two, which practise the 'Ancient York' rite with the sanction of the Grand Lodge of Saskatchewan.

BRITISH COLUMBIA

The peaks and valleys of the Pacific Coastal Range and the waves of the Pacific ocean symbolize the pattern of the early days of Freemasonry's history in B.C. Our brethren there encountered a multiplicity of problems. The indomitable spirit of these fellows carried them through.

From a meeting in a store in Victoria, a petition was forwarded to the Grand Lodge of England on 12 July 1858 which resulted in the return of a warrant which arrived 14 March 1860. The dedication of Victoria Lodge took place in August of that year under

the direction of Robert BURNABY. The first Worshipful Master was Joseph J. COUTEGATE.

In 1862 Union Lodge was formed in New Westminster then the Capital of the mainland colony of B.C. It began with the 'English' work, but in 1877 the Lodge voted to adopt the Scottish work. The newcomers to the colonies of Vancouver Island and B.C. from California who had been attracted by the gold rush and coal discoveries, found the Masonic rituals of the two 'English' Lodges strange and unfamiliar. Consequently they petitioned the Grand Lodge of Washington Territories to form a Lodge of their own in Victoria to work in their more familiar 'American' rite.

This met with disapproval voiced by Victoria, "... that all charters come from the mother Country ...". A sponsorship was rushed by application being made to the Grand Lodge of Scotland where liberal ritual recognition policy would allow the operation of the 'American' rite, yet fulfilled the qualification of Victoria regarding the Mother country sponsorship. This Lodge became Vancouver Lodge # 421, late in 1862, under Grand Lodge of Scotland. By 1871, there were five Scottish and four English Lodges warranted.

All but one of the Scottish Lodges expressed a desire to form an independent Grand Lodge. All but one of the English Lodges opposed the petition. Despite refusal of permission of the Grand Lodge of Scotland a meeting was called for 18 March 1871 to discuss this undertaking. Normal objection by the Provincial Grand Master successfully interrupted their plans, and in spite of electing Dr. I. W. POWELL as Grand Master, the new Grand Lodge was postponed indefinitely.

Feelings ran high in the two sections of the Craft, but ultimately it was agreed, mutually, that the independent Grand Lodge was in their best interest. On 21 October 1871, a convention was held in Victoria, attended by representatives of all Lodges, except one of the 'English' section. A unanimous vote in favour of an autonomous Grand Lodge of B.C., was recorded. Dr. I.W. POWELL was elected Grand Master and Robert BURNABY was an honorary Past Grand Master. The single dissenting Lodge, did in fact, affiliate the following year.

It is interesting to note that it was not until 1874, three years duration, that the Grand Lodge of England afforded recognition to the Grand Lodge of B.C.

Nine years elapsed before the Grand Lodge of Scotland relaxed their stringent stance and acknowledged Grand Lodge of B.C. in 1880, then only with certain specific reservations.

Later, the founders of a new Lodge, principally from Australia, who had landed in Vancouver after participating in the Klondike Gold Rush, was granted permission to implement the ritual adopted in New South Wales, described as an impressive and eridite ritual made up from what a committee deemed the best of the Irish, English and Scottish rituals. This Lodge became Lodge Southern Cross # 44 in 1906.

Thus we find there are four types of rituals being exercised in B.C. Canadian (Ontario), American, English, and New South Wales. It is also interesting to note that some of the American Lodges use the 'Look to the East' ritual book of Ralph P. LESTER, which is considered spurious by many jurisdictions.

ALBERTA

Finally I will endeavour to summarize our beginnings in our own Province of Alberta. The original Masonic Lodge chartered from the Grand Lodge of Manitoba was Saskatchewan Lodge # 17 which met at Edmonton. There is no relationship to our present day Lodge by the same name. It was dispensated on 13 January 1882, instituted 13 Feb 1882, and constituted 21 April 1883.

They elected Phillip HERMINCK worshipful Master, James KERNSHAN Senior Warden, Ralph Robert BURTON Junior Warden. Originally started by 13 charter members their transient nature so reduced their numbers that the remaining members felt obliged to surrender the charter to the Grand Lodge of Manitoba.

But Alberta Masons were not so easily discouraged., and forty of them met in George MURDOCH's shack in Calgary to organize a Lodge. They subscribed sums of five to twenty five dollars each in either money or lumber to erect a Lodge in Calgary. It was first decided that they would petition the Grand Lodge of B.C. for dispensation, but it was finally agreed because of the natural barrier of the Rocky Mountains and the easier access to Winnipeg, they should apply to the Grand Lodge of Manitoba instead.

On 10 January 1884, a dispensation was granted to Bow River Lodge to meet at Calgary on the Monday before the full moon. This is what is referred to colloqually as "Moon Lodge." It was instituted on the 28 January 1884 and it's charter dated 14 Feb. 1884. 24 petitioners had recommended that M.J. LINDSAY be Worshipful Master, George MURDOCH senior warden, Fred E. NEWMAN Junior Warden.

Bow River Lodge members passed a resolution on 14 January 1889, that the Past Masters and the Wardens of the Lodge be formed into a committee of the Lodge to confer with other Lodges to form a Grand Lodge. On 20 April 1890 it was decided by the Lodge to grant \$200. from the Lodge treasury as a guarantee fund towards the establishment of a Grand Lodge. The members present at that meeting also signed a guarantee amounting to upwards of \$300. additionally.

It was resolved at the 20 June 1890 meeting that a convention of the Lodges located at Medicine Hat, Lethbridge, Anthracite and Pincher Creek be held at Calgary with Bow River Lodge to consider formation of a Provincial Grand Lodge. Alberta was not yet a Province and this technically presented jurisdictional problems, which delayed fruition of this dream until 1905.

On 19 April 1905, a communication to Bow River Lodge from Worshipful Master Brother O.W. HEALY of Medicine Hat Lodge suggesting a conference of delegates assemble in Calgary on Victoria Day, 24 May 1905, to further pursue the subject, was received. Instead it was decided that a convention of delegates appear and present the proposal to the Grand Lodge of Manitoba to meet at Medicine Hat on the Monday before Grand Lodge convened.

Worshipful Master Rev.C.W. HOGBIN of Bow River Lodge did call a convention as suggested for 24 May 1905, and the following Lodges were represented there:

Bow River # 28 Medicine Hat # 31 Alberta # 37 MacLEOD PERFECTIUN # 60
EUREKA # 65 ACACIA # 66 RED DEER # 73 JASPER # 78 WETASKIWIN # 83.

Worshipful Master Brother HOGBIN was nominated as Chairman, and R.W. Brother George MacDONALD as Secretary of the meeting. After full discussion the following resolution was passed: "That we proceed to form a Grand Lodge as soon as possible after 01 July 1905." Again, because Alberta was not a Province yet, the jurisdictional technicalities delayed their efforts. Finally on 01 Sep 1905, Alberta became a Province. This removed the greatest stumbling block to the creation of a Grand Lodge of Alberta so longed for by the brethren.

On 12 August 1905, R.W. Bro. HOGBIN issued a notice to all Lodges in Alberta to convene once more at Calgary on 12 October 1905.Seventeen of the then eighteen Lodges then working were represented:

- Now # 1 Bow River Lodge # 28 - Calgary
- Now # 2 Medicine Hat Lodge # 31 - Medicine Hat
- Alberta Lodge # 37 - Fort MacLeod
- Now # 3 North Star Lodge # 41 - Lethbridge
- Now # 4 Cascade Lodge # 42 - Banff
- Now # 5 Spitze Lodge # 45-PicherCreek
- Now # 6 Edmonton Lodge # 53 - Edmonton
- Now # 7 Innisfail Lodge # 58 - Innisfail
- Now # 8 Red deer Lodge #59 - Red Deer
- (Charter Lapsed). Perfection Lodge # 60 - Calgary
- Now # 9 Eureka Lodge # 65 - Lacombe
- Now # 10 Acacia Lodge # 66 - Edmonton
- Now # 11 Red Deer Lodge # 73 - Red Deer
- Now # 12 Victoria Lodge # 76 - Fort Saskatchewan
- Now # 13 Jasper Lodge # 78 - Edmonton
- Now # 14 Wetaskiwin Lodge # 83 - Wetaskiwin
- Now # 15 Mountain View Lodge # 85 - Olds
- Now # 16 Nanton Lodge # 97 - Nanton
- Now # 17 Britannia Lodge # 98 - Ponoka
- Now # 18

The fulfillment of their cherished dreams came to reality on 12 October 1905, when the new Grand Lodge of Alberta was duly constituted and officers elected and installed.

Presiding at the convention was G.W. HOGBIN, with George MacDONALD acting as Secretary.

The Officers of our first Grand Lodge were as follows:

Grand Master - R.W. Bro. George MacDONALD - Calgary Deputy Grand Master - H.C. TAYLOR - Edmonton Senior Grand Warden - T.F. ENGLISH - Edmonton Junior Grand Warden O.W. HEALY - Medicine Hat Grand Treasurer - B.Nelson BROWN - Calgary Grand Secretary - J.J. DUNLOP Edmonton Grand Register - J. HINCHCLIFFE - Red Deer Grand Chaplain - J.S. CHIVERS - Lethbridge.

The Province was divided into three Masonic Districts, Calgary, Medicine Hat and Edmonton.

Assisted by Dr. A. BRAITHWAITE, M. W. Bro W.G. SCOTT Grand Master of the Grand Lodge of Manitoba installed the officers and both of them were in turn, duly elected honourable Past Grand Masters of the Grand Lodge of Alberta.

The seal which was adopted was that of the Grand Lodge of Manitoba, with three crowns substituted for the buffalo which appears in the space at the lower left corner.

In 1935 the Grand Lodge of Alberta decided to extend it's boundaries, by annexing that portion of the North West Territories lying to the west of the fourth meridian and extending to the easterly boundary of the Yukon. This extension made Alberta the largest in land area of any Grand Lodge jurisdiction in North America.

In conclusion I am grateful to have been assigned the service of researching and authoring this paper for the 1974 Masonic Spring Workshop in Banff. It has caused me to study an important subject I have neglected.

Delving into our History has revealed to me how our early Canadian Masons, the love and earnest labour they expended to start our beloved Craft working, persevered through the years, through all manner of difficulty from without and within to deliver it to us, fine and strong as it is today. They have left us with a noble heritage. Will the readers of the history of our time find us as worthy ????

Myron LUSK

Note I have borrowed freely from the following sources and am indebted to the writers and these brethren who so freely made these works available to me:

The History of Freemasonry in Canada ... by J.Ross ROBERTSON
Freemasonry in Canada before 1750 ... by R.V. HARRIS The Grand
Lodges in Canada ... by Cyril C. MARTIN (An overview of their
formation).Rituals in Canadian Masonic Jurisdictions ... by John E. TAYLOR Early
Masonry in the Canadian West ... by William DOUGLAS A Brief History of the Grand
Lodge of Alberta ... by Sam HARRIS Bow River Lodge # 1, Calgary Alberta ... by Fred
J. HAND Lodge Plan for Masonic Education by Grand Lodge of Alberta Various
Grand Lodge Proceedings, plus a few thoughts of my own.

FREEMASONRY IN SOCIETY

By: Michael W. Walker

Bro. Michael Walker is the Grand Secretary of the Grand Lodge of Ireland. This STB was taken from an article titled "Freemasonry in Society-Today and Tomorrow," which appeared in ARS QUATUOR CORONATORUM Vol. 110 (1997). The original article was condensed for this STB. -Editor

On his initiation, the Brethren are assured that the candidate is 'living in good repute amongst his friends and neighbours.' He is therefore, or should be, a peaceable and law-abiding citizen who gets on well with others. A little later on, the candidate affirms that he comes 'with a preconceived notion of the excellence of the Order, a desire for knowledge and wishing to make himself more extensively useful amongst his fellow men.' Later again, on being charged, he is told that the foundation of Freemasonry is 'the practice of every social and moral virtue.' He is exhorted to learn how to discharge his duty to his God, his neighbour and himself, to be an exemplary citizen and that, as an individual, he should practise every domestic as well as public virtue and maintain those truly Masonic characteristics, benevolence and brotherly love.

Following his second degree, he is told that he should 'not only assent to the principles of the Craft, but steadily persevere in their practice.' Finally, following his third degree, he is told that 'his own behaviour should afford the best example for the conduct of others.'

Later still, at the peak of his Craft career, on being installed in the Chair of his Lodge, he consents to a comprehensive list of instructions as to his attitude and behaviour. All in all, the entire underlying principle is that by entering Freemasonry and by his acceptance and practice of its tenets and precepts he should become a credit to himself and an example to, and benefactor of, others.

It is expected and hoped that Freemasonry will bring about this state of affairs but that, in his daily life, a Freemason will interact with others as an individual and not in his capacity as a Freemason. Freemasonry is therefore an intellectual and philosophic exercise designed and intended to make an individual's contribution to society, and development of self, greater than they might otherwise have been had he not had the opportunity of extending his capacities and capabilities through membership of the Order.

What Does Freemasonry Provide?

Election to membership of a Lodge and initiation into that Lodge are an overt indication and confirmation of one's worth or value; and recognition of such, by the Brethren. In itself, this should increase self-esteem and hopefully generate a conscious or sub-conscious desire to prove worthy of others' confidence and trust. Subsequent promotions through the second and third degrees are symbolic of the Brethren demonstrating their satisfaction that their original choice and decision were correct and that the candidate is worthy, both innately and by virtue of his zeal, interest and proficiency in the symbolic Craft, for such promotions. These additional and consequent marks of esteem should engender in the candidate further personal satisfaction and selfconfidence.

The Lodge teaches many skills, often untaught, or not experienced, elsewhere. A Brother must speak in public, think on his feet, make decisions, vote on issues, and chair meetings. These are invaluable assets in all other aspects of his life and for many this may well be the only opportunity of learning, practising and perfecting these skills and techniques.

Is Freemasonry a Charity?

Freemasonry is not a Charity, but as in any fraternal setting, the need of a Brother or his dependents, will receive the sympathy and support of his Brethren, not always or necessarily, financial. Charity is a natural off-shoot of Brotherly Love and is promoted explicitly in the Masonic ethos, but it is not the 'raison d'etre' of the Order.

The Purpose of Freemasonry

The purpose of Masonry is 'self-improvement'-not in the material sense, but in the intellectual, moral and philosophic sense of developing the whole persona and psyche so as, in the beautiful and emotive language of the ritual, 'to fit ourselves to take our places, as living stones, in that great spiritual building, not made by hands, eternal in the Heavens.' Such a hypothetical whole, developed, complete person must, in his journey through life, and in his interaction with others, make a more extensive contribution to society in general, thus realizing and fulfilling his expressed wish on initiation, to become 'more extensively useful amongst his fellow-men.' Such are the lofty, lawful and laudable aspirations of the Order.

Society Today

As world changes happen faster, and in more complex and unpredictable ways, our natural needs for security, control, certainty and predictability- are being undermined.

This type of environment is a breeding ground for what is now termed the 'Achilles Syndrome' where more and more people who are, in fact, high-achievers, suffer from a serious lack of self-esteem-men apparently more so than women. This is gleaned from an article on the work of Petruska Clarkson, a consultant chartered counsellor and clinical psychologist.

Dr. Donal Murray, former Auxiliary Bishop of Dublin and now Bishop of Limerick, identifies 'a hunger which is not being satisfied. People need to feel they belong; they need to feel they can be fully committed to something. The prevailing mood, in Ireland and elsewhere, is one of disillusionment and cynicism. We have come to see ourselves as living in a world of institutions and structures-we think of ourselves as belonging not to a country but to an economy; we think of our national life and resources in terms of statistics and of the machinery of Government, rather than of people and culture.'

Dr. Murray goes on to say 'it is increasingly presumed that the ideal citizen possesses no strong religious or moral beliefs, or at least has the decency not to intrude them into the public arena. Strong moral beliefs are, we are told, divisive; religious belief is, at best, embarrassing. In other words,' he continues, 'one is not meant to participate in national life with one's wholeness, with one's religious beliefs and moral convictions. These are private matters. We are in danger of trying to build a culture which regards as irrelevant the very realities which make people tick. Divisiveness results only when religion and morality are misunderstood. The individual conscience is worthy of respect because it seeks the truth, as every human being is obliged to do.'

Freemasons will hardly fail to notice these references to ethics, morality and truth the very foundation of Masonic teaching and endeavour. But these cultural jewels-without-price are coming under increasingly powerful destructive forces which are eroding the foundation and base on which they rest. Conor Cruise O'Brien-a distinguished Statesman and commentator-says that 'for as far back as we can go in history, human discourse concerning ethics has been infected, in varying degrees, with hypocrisy.' Another commentator states that the term 'business ethics' is fast becoming an oxymoron-that is a contradiction in terms; and the Bishop of Waterford felt it necessary to denounce publicly 'the Cult of Excessive Individualism.'

What is needed, in all this, is some form of mental sheet-anchor-a sort of fixed navigational point like the pole-star which, when the clouds pass, can be seen and provides the traveller with the means to identify his exact position and thereby the knowledge to return to the true path.

Freemasonry - A Part of, or
Apart from, Society

Every individual, on occasion, is forced to be a little introspective and ask himself 'who am I and where am I? Even an organization such as the Masonic Order must also occasionally ask itself 'what are we and where are we'? What we are has, to some extent already been dealt with. We are a fraternal organization, the aims of which are brotherly love, the relief of our distressed Brethren and their dependents and the search after 'Truth' which we may express as, and expand into, public and private morality, the knowledge and fear of God and, following on from that, respect for, and love of, our neighbour. This respect includes toleration of his personal viewpoint, his religious beliefs and his political opinions. If we pursue the aims of the Order, our search should widen, yet focus our vision, while ever making us more deeply aware of, and closer to, the Great Architect of the Universe, heightening our spirituality and deepening our insight into that which we may never hope fully to understand-and something like the search after the mystic Grail as sought for, and fought for, by our possible, even probable operative forebears, the Knights Templar who followed on, in their own way, from the mythical Knights of the Grail Romances and Arthurian Legend. There is so much more to Freemasonry than the shallow depth of today's assessment and its scant inspection by today's society, obsessed as society is with material success for the individual rather than his contribution to society.

Into the Next Millennium

I have endeavoured to identify who we are, what we are and where we are-now it is time to speculate on where we go from here. We are an unfashionable group whose numbers are falling-not perhaps in the developing countries, but in the developed world we are viewed as an anachronism with an ethos which may represent an embarrassment to many of today's moral lepers. 'Whence comest thou Gehazi'? You will remember Elisha's devastating question to his servant who had run after Naaman, seeking to profit from his Master's-that is, someone else's performance and use of his talents.

As those who joined Freemasonry in great numbers after the Second World War, because they found it the closest alternative or substitute for the fellowship and support they found within the Forces, now pass on to their reward, there is no surge of candidates to replace them. So recruitment becomes a necessity, though the means and emphasis must be very carefully gauged.

We must try to correct the false perception of us by, in particular, the media and the Churches for they are the agencies who can and do formulate and direct public opinion; and both are highly suspicious and/or antagonistic.

What I am trying to emphasise is that as we move into the next millennium we must be steadfast in our adherence to the Aims and Principles and not attempt to obtain public acceptance through promoting or pursuing non-masonic activities which can only, in the long term, prove our undoing. We must be patient and bide our time for we will come again. I have heard it said that the pace of life and its stresses will get even more frenetic than at present and that while we may be able to cope with this intellectually, it is questionable if many can cope with it emotionally. In these circumstances with the Internet bombarding us with a Quatermass-like availability of ethical and unethical information in the privacy of our own homes, I believe that Brother Michael Yaxley, President of the Board of General Purposes of the Grand Lodge of Tasmania is quite correct when he writes 'Society does have a need for a body such as Freemasonry. I believe that this need will increase rather than decrease. In the next century the work place will not offer fellowship and camaraderie sufficient to satisfy the social instincts that people have. Many people will work at home, linked to the office by computer and telephone. Others will work in an office with complex but nevertheless inanimate equipment. The irony of the Age of Communication is that people spend, and will spend, more time by themselves.'

Conclusion

As the American writer, Henry Adams saw it, 'The Indian Summer of Life should be a little sunny and a little sad, and infinite in wealth and depth of tone just like the season.'

I think that pretty closely describes Freemasonry today-a little sunny and infinite in wealth and depth of tone-we all can sympathise with that. A little sad too with memories of past greatness; and quieter more settled times when bogeymen were not found everywhere and Freemasonry was a recognised, accepted and fashionable part of society. Will our time come again? I think it will-not perhaps an exact replica of the past, for we cannot turn back the clock, but a slimmer, trimmer version with new

vigour and enthusiasm ready to meet the new millennium.

But remember, Brethren, as we enter and endure 'the Winter of our discontent' we must maintain our standards and our dignity. There can be no compromise with quality in any facet of our Institution. One of Ireland's greatest actors and one of its best-known characters, Michael Mac Liammoir, was once accused by a critic of being 'square.' 'Yes' said Mac Liammoir, 'perhaps you are right, but so much better to be square than shapeless.' How appropriate for Freemasonry at this time-let us hold firm to the symbolism of the square and the compasses and let them be the means of restoring Ordo ab Chao - order out of mental and moral chaos--as we strive to readjust emotionally to the crushing pressures and stress of modern life.

Now Brethren, let me close on one final exhortation taken from the beautiful language of our ritual - 'See that you conduct yourselves, out of Lodge as in Lodge, good men and Masons'; and remember those immortal words of Polonius giving advice to his son Laertes as he departs from Denmark, on his return to France, in Shakespeare's greatest play, Hamlet 'This above all, to thine own self be true; and it must follow as the night the day, thou canst not then be false to any man.'

Almost the entire Masonic ethos can be found in those few words-so easy to remember, so difficult to put into practice.

The Green Dragon Tavern

or

Freemasons' Arms

By Bro. CHARLES W. MOORE, Massachusetts

THE BUILDER AUGUST 1923

What the Goose and Gridiron Tavern is in the ancient annals of London Freemasonry The Green Dragon Tavern is to the memories of the Free-mason, of Boston and New England. In it and about it revolved many of the most exciting activities of the Boston Revolutionary times, not the least of which were the patriotic caucuses and plotting of the brethren who in those days held their lodge in that historic building. But there is no need here to expatiate upon that subject: the whole story is told at length and in colorful detail in the article printed below, which is an extract beginning on page 155 of "The Lodge of St. Andrew, and the Massachusetts Grand Lodge," printed in Boston, 1870, "by vote of the Lodge of St. Andrew."

FREEMASONS' ARMS

NOTED LANDMARKS, which call to mind associations with the early history of a nation, always possess a peculiar interest to all lovers of their country, and the story belonging to them is awakening, as well as instructive. Among the famous places of Boston, in past days, was a widely known and celebrated building called The Green Dragon Tavern, situated on the border of a mill pond, in what is now Union street, and near the corner of Hanover street; "in its day," it was the best hostelry, of the town. The celebrity of the "Green Dragon" however, is not now due to any remembered excellence of hospitable entertainment, but for the social and political public and private gatherings of the people, - with other interesting local incident, - for three fourths of a century, antecedent to the American Revolution; and above all, for the stirring, patriotic, no less than timely consequential measures determined under its roof by the historic men of '76, who brought to pass that memorable Epoch. It was indeed the cradle of "Rebellion"; the chosen asylum, where the Revolutionary master spirits, -who organized successful resistance to British aggression on the liberties of the colonies, - took grave counsel together.

To the Masonic Fraternity of Massachusetts, the old "Green Dragon," -

which, a century ago, began to be called also "Freemasons' Arms," - presents associations of especial significance. It was here within its walls, that the Freemasonry of this commonwealth was preserved in Grand Lodge jurisdiction, bright and vigorous; where its charities, its hospitalities, and its good tidings were kept up between the years 1775 and 1792, a period which witnessed the disruption, by reason of the war for Independence, of important branches of the Order in Massachusetts. Still further, this was the scene of Warren's most intimate political and Masonic associations, with the patriots and Masons of his time.

To the members of the Lodge of St. Andrew, this estate, - their own magnificent possession for more than a hundred years, - is endeared by ties which run over a still longer period.

No picture of the Green Dragon Tavern of any description, is known to be in existence save the one now presented in this "Memorial." This was engraved recently for the Lodge of St. Andrew, from a model which the Hon. N.B. Shurtleff prepared some years since, with his usual accurate and thorough knowledge of ancient noted Boston houses. From this model in wood, with much painstaking on the part of the "Lodge," in the way of exhibiting it for criticism to old inhabitants who were familiar with the look and details of this ancient structure - which was removed forty-two years ago, - the present picture has been made. It is believed to be a faithful representation and it may also be affirmed that it is unanimously recognized as such by every one who is competent to judge.

FROM THE RECORDS OF THE LODGE

At a Quarterly Communication, March 24, 1864 the Worshipful Master, Edward Stearns, called the attention of the Lodge to the fact that the Green Dragon Tavern was purchased by this Lodge, March 31, 1764, and that Thursday next, the 31st instant, would complete a period of one hundred years from the date of the deed of that estate. Whereupon, on motion of Brother Wellington, it was voted, That a committee of five be appointed, with full power to make arrangements for celebrating the Centennial Anniversary of the purchase of the Green Dragon Tavern. The following brethren were appointed: A. A. Wellington, Charles W. Moore, J.R. Bradford, Samuel P. Oliver, and Isaac Cary. On motion of Brother Palmer, it was Voted, That the above committee be increased to eight, that being the number of the original committee appointed January 12, 1764, "to purchase a house for the benefit of the Lodge of St. Andrew." The Worshipful Master, Brother Wm. F. Davis, Senior Warden, and Brother John P. Ober, were thereupon added to the committee.

THE FOLLOWING IS THE LODGE RECORD OF THE CELEBRATION

A special meeting of the Lodge of St. Andrew was held in the new building on the "Green Dragon" estate, Union street, on Thursday evening, March 31, 1864, at 6 ½ o'clock, for the purpose of celebrating the Centennial Anniversary of the purchase of the Green Dragon Tavern.

An apartment in the building was suitably decorated for the festival, and a bountiful dinner provided.

The Worshipful Master presided, and in a dignified, appropriate address, invoked the attention of the brethren to the ceremonies of the evening, and to the remarks of members whom he should call upon to speak upon the pleasant Masonic memories suggested by the spot whereon the Lodge was then assembled, and to the historical incidents connected with the "ancient Inn." After a proper allusion to the distinguished men who had held Masonic intercourse together in times past in the hall of the "Green Dragon," the Worshipful Master called up M.W. Brother Wm. Parkman:

Who stated that on the 12th day of January, 1764, the Lodge resolved by vote to purchase a house; accordingly Thomas Milliken, Samuel Barrett, Edward Foster, Caleb Hopkins, Moses Deshon, William Haskins, Joseph Webb, and John Jenkins were chosen a committee for that purpose. On the succeeding 31st of March, Catherine Kerr, by her deed of that date, conveyed in fee the premises known as the Green Dragon Tavern, unto the above named committee. The estate was managed by committees of the Lodge until 1832, when the estate was conveyed to Brothers Benjamin Smith, Henry Purkett, Zephaniah Sampson, David Parker, Thomas W. Phillips, John Suter, and Ezekiel Bates, to be held by them as trustees for the use and benefit of the Lodge of St. Andrew. In January 1852, Brothers Smith, Purkett, and Suter being deceased, a new board of trustees, consisting of Brothers David Parker, E. Bates, T. W. Phillips, Z. Sampson, J.P. Ober, Thomas Resteaux, and Wm. Parkman were chosen, to whom the premises were conveyed for the use and benefit of the Lodge. Brother David Parker was chosen chairman, Brother T. W. Phillips, treasurer, and Brother Wm. Parkman, secretary. In 1855 Brother Parker having removed from the city, resigned as chairman, and Brother John P. Ober was elected to fill the vacancy. In 1859 Brother Phillips died, and Brother Restieaux was elected treasurer.

The Most Worshipful Winslow Lewis then addressed the lodge, and said that:

By the dispensation of the Supreme Grand "Master, a severe domestic affliction has deprived us all of the presence of Brother Charles W. Moore, from whom we should have received the fullest information of those memorials of the past, which are so hallowed to the memories of every member of the Lodge of St. Andrew, who are now assembled to commemorate, on this spot, the associations connected with a locality dear to every Masonic heart, to every patriot's breast! But, Worshipful Master, our Brother Moore, though absent, and stricken by bereavement, was not willing to let this Centennial occasion pass by, without communicating such interesting facts relating to the Green Dragon Tavern as he had from time to time preserved. And I therefore shall, with your permission sir, read a communication on this subject, which my Brother Moore has handed me, to be presented to the Lodge at this festival.

REMINISCENCES OF THE GREEN DRAGON TAVERN

With perhaps the single exception of Faneuil Hall, there was no public building in Boston at the close of the last century, which had acquired a more extensive notoriety or filled a larger place in the local history of the town, than the old "Green Dragon Tavern." I need not trouble you with any particular description of it, for that will be given by one who is pre-eminently distinguished for his extensive and accurate knowledge of all the interesting historical localities of the city.

We have no record or other authentic evidence of the fact, but there can be little doubt that St. Andrew's Lodge, which was, in its incipiency, composed largely of North-End men, originated and was informally organized in the "Long Room," so-called, in the northerly end of this Tavern, in the year 1752. It is nevertheless proper to say, that this inference is predicated on the known fact, that it was in this Hall that in 1756 it was re-organized and commenced work under a Charter from the Grand Lodge of Scotland, - a circumstance that would not have probably occurred, had not the Hall been previously occupied by it, and was then in a condition suited to its purposes. And this hypothesis is strengthened by the additional fact, that it continued to hold its regular monthly meetings here until the year 1818, when it was removed to the Exchange Coffee House.

It was in this "Long Room," also, where so much of our Revolutionary history was made, that the Massachusetts Grand Lodge - an offshoot of St. Andrew's Lodge - with Joseph Warren for its Grand Master, was organized on the 27th of December, 1769, and continued to hold its meetings until its union with the St. John's Grand lodge in 1792.

In 1697 the tavern was kept by John Cary, and was at that early day, and perhaps earlier, known as the Green Dragon Tavern.

In 1764 the property was purchased by St. Andrew's Lodge, when it took the name of "Freemasons' Arms," - the new proprietors having placed a large Square and Compass on the front of the building. It however soon after dropped this title, and was more popularly known as "Masons' Hall"; by which name it continued to be masonically designated until the removal of the Lodge, when it resumed its ancient title of "Green Dragon Tavern."

On the 24th of June, 1772, the festival of St. John the Baptist, was celebrated by the Massachusetts Grand Lodge, by a public procession, formed at Concert Hall, the brethren marching in full regalia to Christ Church in Salem street, where "a very suitable and pertinent discourse was preached by the Rev. Samuel Fayerweather, of Narragansett"; after which they returned to Masons' Hall, and "dined together in the Garden, under a long Tent erected for that purpose; and the remainder of the day was dedicated to mirth and social festivity."

The garden here spoken of, was in the rear of the house, and extended northerly to the water, covering the ground now occupied by Mr. Riddle as a salesroom. Our late Brother Sampson has said to me that he was accustomed in his boyhood days, to fish for

flounders at the lower end of this garden; which, in early times, extended to what was then known as the "Mill Pond." -a large basin of salt water, cut off from Charles river by dykes, and used for mill and other purposes. It was here that in the winter-time the "North-End Boys" and the "West Enders" used to fight their mimic, and not always bloodless, sectional battles, until, after the occurrence of several serious mishaps, they were interfered with and their sports forbidden by the Selectmen of the town. It is hardly necessary to say that the area formerly occupied by this pond is now an extensive business section of the city.

There were present at the above celebration, M.W. Joseph Warren, Grand Master; R. W. Joseph Webb, D.G.M.; Paul Revere, S.G.W., pro tem.;

Thomas Crafts, J.G.W. pro tem.; Samuel Barrett, G. Treasurer; Wm. Palfrey, G. Secretary; and the Masters, Wardens, and brethren of St. Andrew's Tyrian, Massachusetts, and St. Peter's Lodges, together with a sufficient number of visitors to make a company of ninety-seven brethren, which at that early day was a very large and full attendance.

Public Masonic Processions were at this time of rare occurrence. One of the earliest of which we have any record, took place on St. John's Day, Dec. 27, 1749, and was the occasion of unusual curiosity and interest in the community. It called forth from a learned wit a short poem, in which the circumstance is treated with much satirical humour and ridicule. The author of this poem was Joseph Green, a merchant of town, and undoubtedly an Anti-Mason, though it would be difficult to tell from what motive, unless it was that he had failed to obtain admission into "the Lodge." But whatever the motive may have been, the poem is so well done and so keen in its satire, that I do not hesitate to quote a few passages for your amusement. The marching of the Procession is thus described:

"See! Buck before the apron'd throng,

Marches with sword and book along;

The stately ram, with courage bold,

So stalks before the fleecy fold,

And so the gander, on the brink

Of river, leads his geese to drink."

The keeper of the Royal Exchange Tavern, where Masonic meetings were at one time held, is taken notice of in this wise:

“Where’s honest Luke? that cook from London;
For without Luke the Lodge is undone.
‘Twas he who oft dispell’d their sadness,
And filled the Brethren’s heart with gladness
Luke in return is made a Brother,
As good and true as any other,
And still, though broke with age and wine,
Preserves the token and the sign.”

In another place Luke comes in with less credit;
“The high, the low, the great and small,
James Perkins short, and Aston tall;
Johnson as bulky as a house,
And Wethered smaller than a louse.
We all agree, both wet and dry,
From drunken Luke to sober I.”

The poet designates Lewis Turner as “Pump Turner,” probably from his occupation. Dr. Thomas Aston figures as “Aston tall.” Francis Johonnet is called “laughing Frank,” and is thus nicely introduced:

“But still I see a numerous train:
Shall they, alas! unsung remain?
Sage Hallowell, of public soul,
And laughing Frank, friend to the bowl;

Meek Rea, half smother'd in the crowd,
And Rowe, who sings at church so loud.”

Aston was an apothecary and grocer; Hallow here referred to, was probably Captain Benjamin Hallowell an active and influential Mason; John Rea was a ship-chandler, and kept in Butler's Row; John Rowe afterwards Grand Master, was a distinguished merchant and importer, and lived in Essex street, and the owner of Rowe's pasture, through which Rowe street now runs; Buck, probably means Buckley member of the First Lodge, as were also Henry Whethered and Henry Johnson.

Our brethren, in these early days of the Institution in the colonies, were more particular in the observance of the winter and summer festivals of the Order (Dec. 27th and June 24th) than their successors have been. These celebrations, however were not always public. On the contrary, I believe that of the 24th of June, 1772, was an exceptional case in the history of the Massachusetts Grand Lodge; and, consequently, in that of our own Lodge; for the two bodies, on all occasions, moved as a unit, and held their festivals together at the Green Dragon. I will not occupy your time by referring to them in the order in which they took place, but that of 1773, being the last with which General Warren's name is connected as being present, I deem it worthy of special notice in this connection; and this cannot be done more satisfactory than in the words of the record. The annual communication of the Grand Lodge was held this year, on the 3d of December, and after the ordinary business had been disposed of, the record says:

“The Most Worshipful Grand Master (Warren) then desired the opinion of the Grand Officers present, with respect to Celebrating the Feast of St. John the Evangelist, 27th Instant.

“Motioned and Seconded, The Feast be Celebrated the 27th Instant, at Masons' Hall (at the Green Dragon).

“Voted, The Stewards of the Grand Lodge of St. Andrew's, and the Massachusetts Lodges, agree for and provide the dinner, and that three Brethren be desired to joyn the Stewards.

“Voted, Brothers Bruce, Proctor [and] Love.

“Voted, The Festival be advertised in the Public Prints.”

I accordingly find in the “Boston Evening Post,” of December 20, 1773, the following advertisement:

“THE Brethren of the Honourable Society of Free and Accepted MASONS, are hereby notified, That the Most Worshipful JOSEPH WARREN, Esq., Grand Master of the

Continent of America; intends to Celebrate the Feast of St. JOHN the Evangelist, on Monday the 27th of December Inst. at Free Masons' Hall (at the Green Dragon), Boston, where the Brethren are requested to attend the Festival.

By Order of the Most Worshipful Grand Master.

Wm. Hoskiss, G. Sec'y.

“N.B. Tickets may be had of Mess. Nathaniel Coffin, junr., William Mollineaux, junr., and Mr. Daniel Bell.

“The Table will be furnished at Two o'clock.”

This “Feast” was held in the Long Room of the Green Dragon on the 27th, and the record names as being present, “M.W. Joseph Warren, Esq., Grand Master; Hon. Wm. Brattle, Esq.; Rev. Dr. Samuel Mather; Worshipful Joseph Webb, Esq.; and thirty-eight others including the Grand Officers.”

There had formerly been some degree of coldness between the two Grand Lodges in the Province; as was natural enough in view of the causes which led to the organization of the younger body. It is therefore the more gratifying to find on the record such unmistakable evidence of the fraternal feeling existing between them at this time, as the following:

“The Most Worshipful Grand Master was pleased to direct three Brethren, viz: Jona. Williams, Elisha Thatcher, and H. Hatell, to wait upon The Most Worshipful John Rowe, Esq., Gd. Master, the Grand Officers and Brethren at Their Feast, at Col. Ingersoll (Bunch of Graves Tavern), to acquaint them, the Healths would be drank at half after 4 o'clock. The committee returned for answer, that Grand Master Rowe and the Brethren concerned would return the Compliment at that period.”

I give the following summary of the “Reckoning on this occasion as a matter of curious reminiscence:

50 dinners a 3 s -----7. 10 0

13 dbtle. Bowles Punch -----1. 14 8

12 Bottles Port a 3 s -----1. 16 0

17 do. Medaira, a 4 s -----3. 8 0

Advertising----- 8 0

14. 16 8

Collected-40 Tickets a 6 s 12. 0 0

After Collection ----- 2. 16 0

14. 16 8

“Punch” was a favourite Beverage in the days which we are speaking, and very large “double Punch Bowles” were a fashionable, if not a necessary appendage to the dinner table on all public occasions; nor we they dispensed with until a much later date.

Our late Brother John J. Loring was initiated in Masonry at the Green Dragon, and used to describe with quiet humour, the appearance of Brother Eben’r Oliver, - one of the old-school North-End mechanics, and the Closet Steward of the Lodge, - while in the discharge of what the brethren then doubtless held be one of the most important of his official function. He was a large portly man, and without exaggeration, might exclaim with Falstaff,

“I am in the waist two yards about.”

He was

.....”fat,

Sleek-headed, and such as sleep

o’ nights.....

“In fair, round belly, with good capon lined.”

But withal a most excellent, amiable, and faithful brother.

The Lodge having reached a convenient resting place in its “work,” the brethren were called from labour to refreshment, - and refreshments in those days was what the word in its common acceptation implies. At this interesting period of the proceedings, Brother Oliver never failed promptly to present himself at the door, in his best, “bib and tucker,” bearing a huge Punch Bowl! - one half resting on his correspondingly huge abdominal protuberance, the other supported his brawny arms. Thus prepared for the encounter, the brethren being seated “in order,” with their glass in hand, - he, with dignified solemnity, and fully impressed with the magnitude of the business before him slowly commenced his tour of duty, - paying his respects first to the Master in the “East,” and then passing regularly around the hall, until the members were all supplied, or in the technical language of the day, “all charged,” and waiting the order of the Master. He then slowly retired, with the benedictions of his brethren, and a consciousness of having faithfully performed his share in the “work” of the evening!

Such a scene would not commend itself to favour at the present time; but it was one of a class common, only in the Lodges, but with modifications, in the social, civil, literary and religious societies of that early day, when.... The funeral baked meats did coldly furnish forth the marriage tables.”

It was in the “Long Room” of the Green Dragon that on the 28th of August, 1769, the present St. Andrew’s Chapter was organized as a Royal Arch Lodge, under the authority of the Charter of St. Andrew’s Lodge. This degree was anciently given in Masters’ Lodges; which arrangement was subsequently changed, and it was conferred in Royal Arch Lodges, attached to and working under the authority of the Charters of Craft lodges. The present Constitutions of the Grand Lodge of Ireland still retain a nearly analogous provision in the following words: “Every Warrant to hold Councils or Encampments, shall be granted to some warranted or acknowledged Lodge to which a Royal Arch Chapter is attached; and shall not only bear the same number, but shall be held in the same place in which the Lodge and Chapter usually hold their meetings.”

General Warren was a member of this Lodge, and being present in 1770, the year after its organization, the record says he “gave his opinion in favour of holding (continuing) the Royal Arch Lodge until he should receive instructions from Scotland. If then so directed, he will grant them a Charter therefor.” There is no evidence that such a charter was required or issued, and the Lodge continued to hold its meetings at the same place, and under its original authority, until the 25th of November, 1790, at which date we find in the records the following vote:

Voted, That Brother Matthew Groves be a committee to return the thanks of this Lodge to St. Andrew’s Lodge for their politeness in granting us the use of their Charter.

General Warren, as before stated, was a member of the Royal Arch Lodge, as were also Col. Joseph Webb, Col. Paul Revere, and other prominent members of St. Andrew’s Lodge. Indeed, of the twenty-one members who composed the Royal Arch Lodge in 1769, fourteen of them were members of St. Andrew’s Lodge. In 1794 this Lodge assumed the name of a “Royal Arch Chapter,” and in 1798 it united with King

Cyrus Chapter of Newburyport, and at Masons' Hall, in the "Green Dragon Tavern," organized the Grand Royal Arch Chapter of Massachusetts.

On the 17th of May, 1770, the petitioners for "the Massachusetts Lodge," which was a scion of St. Andrew's Lodge, met at "Masons' Arms," in the "Green Dragon Tavern," and organized that body. It held its second meeting at the same place on the following 4th of June, and was then removed to "Concert Hall." And on the 10th of November, 1795, Columbian Lodge also held a meeting at the "Green Dragon." These were the only occasions when the "Long Room" was ever occupied by any other private Masonic Lodge than our own. Columbian Lodge was at this date located at Concert Hall, and its occupancy of the room on the occasion referred to, was probably a matter of accommodation to the proprietors of that establishment, which was then the popular resort for dancing parties and other social purposes.

But it is perhaps to the political associations which cluster around its name, that the Green Dragon Tavern is more particularly indebted for its historic celebrity. It was here that many of the most important and eventful of the political transactions preceding the Revolution were, if not positively inaugurated, discussed, matured and put into execution. That this was so, is undoubtedly in some measure to be accounted for by the fact, that the Hall in the building was the only room in the Northern section of the town, excepting Deblois's Hall, on the corner of Queen and Hanover streets, which at that time was adapted to popular assemblies; and by the additional and perhaps more significant fact, that the principal leaders of the Revolution in Boston, were members of the Masonic Fraternity, and many of them of the Lodge which held its communications there, - a circumstance which would very naturally influence them in the selection of the place for their private consultations. It is not however, to be inferred from this, that they either met as Masons or used Masonry as a cover to their purposes; for others than Masons were associated with them. But be this as it may, it will not be irrelevant nor perhaps wholly uninteresting to the members of the lodge, to refer briefly to some of the more popular purposes to which the Hall, in the early days of its history, was appropriated.

One of the largest, and perhaps one of the most efficient of the political clubs which sprung into existence during the troublous times of 1768, and onward, was that known as "The North-End Caucus." This body was composed almost exclusively of North-End mechanics, - distinguished for their daring and activity, - and held its meetings in the Hall of the "Green Dragon Tavern." Warren who, Frothingham says, was idolized by the North-Enders," was an influential member of it, as were Revere and others of his personal friends.

The Hall was also used as a central and safe place for the meetings of private committees and rallying clubs, with which Warren, as chairman of the "Committee of Safety," was in frequent consultation, and directed their movements. Barry, in his History of Massachusetts, says: "The town (Boston) was full of clubs and caucuses, which were used with effect to secure unity of action; and the hardy mechanics who had done so much to promote the industrial prosperity of the metropolis, and who now acted as patrols, were the steady supporters of the patriot cause. In vain were the artifices of

loyalists employed to seduce them to compliance with the wishes of his excellency; and when their services were required at the barracks, 'all the carpenters of the town and country' left off work; and British gold was powerless to tempt them, though 'hundreds were ruined, and thousands were half starved,' nay, they went further, and obstructed the works of the governor. His supplies of straw were set on fire; his boats conveying bricks were sunk; and his wagons laden with timbers were overturned."

The character and services of these important Clubs are well illustrated by our Brother Paul Revere, in his narrative of the events of 1775, when he says, about thirty persons, chiefly North-End mechanics, had agreed to watch the movements of the British soldiers and the Tories, in anticipation of their descent on Concord. These patriots met at the Green Dragon Tavern. "We were so careful," he says, "that our meetings should be kept secret, that every time we met, every person swore upon the Bible that they (he) would not discover any of our transactions, but to Messrs. Hancock, Drs. Warren and Church, and one or two more leaders. They took turns to watch the soldiers, two by two, by patrolling the streets all night."

In reference to this club, Elliott, in his history of New England, has the following: "Among the most active of the Sons of Liberty was Paul Revere. In the Fall and Winter of 1774-5, some of the best Boston mechanics formed themselves into a club, to watch the doings of the British soldiers. They were 'High Sons of Liberty,' and men of action, who met at the Green Dragon Tavern; and every man swore on the Bible that nothing should be revealed except to Samuel Adams, John Hancock, Dr. Warren, and Dr. Church" (the latter a traitor). Revere was a leading man in this club, and was sent by Warren on the night of the 18th of April to notify Hancock and Adams of the movement of the British troops on Lexington and Concord, at the former of which places these two patriots were concealed.

Another of these Clubs which held their meetings at the Green Dragon Tavern, was the "Caucus-Pro Bono Publico," of which Warren was the leading spirit, and in which, says Elliott, "the plans of the Sons of Liberty were matured."

It is to be regretted that no authentic record of the names of the persons who composed the Boston Tea Party in 1774, has come down to us. "But," says Frothingham, "as Warren was presented to the Privy Council as one of the prominent actors in these proceedings, and was held up by his political opponents at home, as one of the Mohawks," and as "he was not one to shrink from any post of duty, it is not more improbable that he was one of the band who threw the tea overboard, than that his friend John Hancock (captain of the Cadets) should have been one of the guard to protect the actors."

The tradition of the Lodge is, that all the preliminary measures in this affair were matured at the Green Dragon, and that the execution of them was committed mainly to the members of the North-End Caucus, - that stalwart and fearless band of North-End mechanics, whose directing genius was Warren, - having the cooperation of the more daring of the "Sons of Liberty." That Warren was present as a leader in the affair, does

not admit of any serious doubt; nor is there any question that his personal friends Samuel Adams, John Hancock, Joseph Webb, Paul Revere, Thomas Melville, Adam Collson, Henry Purkett (who used modestly to say he was present only as a spectator, and in disobedience to the orders of his Master, who was actively present), and other patriots of the day, were cognizant of it, - and some of whom at least are known to have participated in its final consummation. It was the first act in the great drama, the conclusion of which was the independence of the country.

The "Master" referred to above, with whom our late Brother Purkett served his apprenticeship, was Samuel Peck, a cooper by trade, and one of the leading and influential members of the "North-End Caucus." He was also an active member of St. Andrew's Lodge, - a connection which strengthens the tradition of the Lodge, that the table for the famous Tea Party was first spread in its "Long Room." Among the members of the Lodge, who are known to have taken an active part in the affair, were Adam Collson, Thomas Chase, Samuel Gore, Daniel Ingollson, Samuel Peck, Edward Proctor, Henry Purkitt, and Thomas Urann.

I have looked in vain for a copy of an old revolutionary song said to have been written and sung as a "rallying song" by the "tea party" at the Green Dragon. The following fragment, though probably not in all respects an exact transcript of the original, will indicate its general character:

Rally, Mohawks! - bring out your axes!

And tell King George we'll pay no taxes

On his Foreign tea!

His threats are vain - and vain to think

To force our girls and wives to drink

His 'vile Bohea!

Then rally boys, and hasten on

To meet our Chiefs at the Green Dragon.

Our Warren's there, and bold Revere,

With hands to do and words to cheer

For Liberty and Laws!

Our country's "Braves" and firm defenders,

Shall neer be left by true North-Enders,

Fighting Freedom's cause!

Then rally boys, and hasten on

To meet our Chiefs at the Green Dragon.

I regret not being able to give the balance of this song, but perhaps some curious antiquary may hereafter discover it, if it ever appeared in print. I am inclined to think, however, that it was a doggerel made for the occasion, and passed away when it ceased to be of use, or appropriate. The two stanzas I have reproduced, are given as nearly as my memory serves, as they were often recited more than a third of a century ago, by the late Brother Benjamin Gleason, who, born near the time, was curious in gathering up interesting reminiscences of the revolutionary period of our history.

In January 1788, a meeting of the mechanics and artisans of Boston was held at the Green Dragon Tavern, and there passed a series of resolutions urging the importance of adopting the Federal Constitution, then pending before a Convention of delegates from different parts of the State. Hon. Daniel Webster, in a speech delivered by him at Andover, in the autumn of 1843, referring to this meeting and these resolutions, holds the following language: "There was a particular set of resolutions, founded on this very idea of favouring home productions, full of energy and decision, passed by the mechanics of Boston. And where did the mechanics of Boston meet to pass them? Full of the influence of these feelings, they congregated at the Head-Quarters of the Revolution. I see, waving among the banners before me, that of the old Green Dragon. It was there, in Union street, that John Gray, Paul Revere," - both members of the Lodge, - "and others of their class, met for consultation. There, with earnestness and enthusiasm, they passed their resolutions. A committee carried them to the Boston delegation in the Convention," then in session. Paul Revere, whom Mr. Webster in a previous address, delivered on another occasion, says, was, "a man of sense and character, and of high public spirit, whom the mechanics of Boston ought never to forget," was chairman of this committee. He placed them in the hands of Samuel Adams. "How many mechanics," said Mr. Adams, "Were at the Green Dragon when these resolutions were passed?" "More, sir," was the reply, "than the Green Dragon could hold." "And where were the rest, Mr. Revere?" "In the streets, sir." "And how many were in the streets?" "More, sir, than there are stars in the sky."

The late Hon. Edward Everett, in an address on the Battle of Lexington, delivered at Lexington on the 19th of April, 1835, speaking of the patriot Samuel Adams, says:

"He was among the earliest and ablest writers on the patriotic side. He caught the plain, downright style of the Commonwealth in Great Britain. More than most of his associates, he understood the efficacy of personal intercourse with the people. It was

Samuel Adams, more than any other individual, who brought the question home to their bosoms and firesides, not by profound disquisitions and elaborate reports, - though these in their place were not spared, - but in the caucuses, the club rooms, at the Green Dragon, in the ship-yards, in actual conference, man to man and heart to heart.”

The Old South Church was, in these stirring times, called by the patriots, the Sanctuary of Freedom; while, on the other hand, the Green Dragon Tavern was denounced by the Tories as a Nest of Traitors! The distinction in these appellations is more obvious than the difference! The enemies of the tyrannical and oppressive measures of the government, were all either patriots or traitors, according to the standard by which they were tried.

I give these anecdotes as striking and forcible illustrations of the popular character of the Green Dragon, and of the important part which the mechanics of the North-End played in public affairs, at that day. It is not however, to be inferred that the mechanics residing in other sections of the town were inactive. That the former appear more prominently than other of their class, is probably owing to the circumstance that the North-End was then the business part of the town, and where most of the mechanical trades were carried on.

It may I think, be safely assumed, that from the year 1767, when the Townshend Revenue Acts were passed, imposing a Tax on Tea, creating a Board of Customs, and legalizing Writs of Assistance, to the close of the War of Independence, there was not a other public house in the whole country, and assuredly not in Massachusetts, where so much of the “secret history” of the Revolutionary period was made, as at the old Green Dragon Tavern; and it is to be deeply regretted that the subject was not attended to when that history could have been intelligently and reliably written. It is now too late. The patriotic men who alone could have furnished the material have passed away, - and they have taken their “secret” with them.

When Mr. Webster, who was perhaps better read in the early local history and events of the Revolutionary period than any other public man of his time, described the Green Dragon Tavern as the “Head-Quarters of the Revolution,” he wrote the title page, and opened a volume, which, if written as he alone could have written it, would have been an addition to the early political annals of the Commonwealth of surpassing interest and importance.

GUIDELINES FOR INVESTIGATING COMMITTEES

Those who are charged with the duty of investigating the character and other qualifications of applicants for the privileges of Masonry hold positions of distinction and trust. Of all the committees appointed by the Worshipful Master, none is more important to the preservation of this great Fraternal Order Way of Life than this committee, whose duty is to determine the fitness of a candidate prior to balloting on his petition.

They are, of necessity, the inspectors to examine the material wherewith to add wisdom, strength, and beauty to the Universal Masonic Temple. Carelessness, indifference or negligence in the discharge of this responsible duty are of the nature of misdemeanors.

Every member in the Lodge is part of the Investigating Committee, especially the voucher of the petitioner. The member who vouches for a profane should be certain of his fitness for membership. Also, it is the duty of every Master Mason who is aware of something which would cause a profane to be unfit for membership, to inform a brother of that Lodge or the Investigating Committee, so these things can be Verified or clarified. For it is the responsibility of every member to exercise scrupulous care in guarding the door of Masonry from gaining access and introducing Godless ideology. It is our duty as Masons, to jealously examine a profane's fitness for membership, for on this examination rests the honor, glory, and reputation of our institution.

Every member and the Investigating Committee is urged to constantly bear in mind that membership in the craft is much too priceless to be shared without due consideration. So think and act for the good of Masonry at all times.

1. When visiting a candidate at his home, the committee should first determine the family's attitude toward his desire to join the Masonic Order. If there is serious opposition to him joining which cannot be overcome by the committee and there is every likelihood that his membership in the Lodge would cause internal family problems, the petition should be returned or rejected.
2. Ascertain whether the petitioner's home surroundings are such as to permit him financially to continue his membership without depriving his family of the essentials of life. While a man's financial circumstances or his educational background ought not bar him from participating in Masonic privileges or render him unwelcome in the Craft, his standard of living may be so different from those of the other members as to make her uncomfortable in their presence.
3. The applicant should be given the understanding that his character is subjected to the closest scrutiny, and that friendship, personal consideration, or favoritism, must not control or bias Masonic action. He is informed that he must pass the scrutiny of the investigation and the ordeal of the ballot, as all have done who has gone this way before him. If there be a doubt in regard to his fitness to become a Mason, let the

lodge have the benefit of the doubt. Remember that the dignity, honor, and reputation of the institution are in your hands.

4. The committee should determine how long the petitioner has been acquainted with his proposer. If the acquaintanceship has been but a brief one, it is all the more reason why the committee should make a thorough search of the petitioner's background. References should be carefully checked, as well as business affiliations. This of course should be handled in a discreet manner, especially if questions are directed to non-Masons who may not be favorably disposed towards the Institution.
5. Ascertain the petitioner's motive for wanting to become a Mason and what is his conception of the Fraternity. Of course, one who is new to the Order may not be expected to offer a considered opinion, but he should have at least some idea of the type organization he is expecting to join.
6. Is the petitioner charitable by nature? Does he contribute to needy causes as his finances permit? Also, is he charitable in thought and actions towards his fellowmen? Is he bigoted or prejudiced? All these questions, discreetly put, will help bring out the true character of the man.
7. Is he prompt in meeting his financial obligations and honorable in his business dealing with others? Can he afford to become a Mason? The answers to the first two questions can be obtained by investigating his references, both business and personal. As to whether he can afford to become a Mason, this can be determined by pointing out that no man should join the Masonic Order, if he must deprive his family of the necessities of life. Naturally, no Lodge wishes to cause hardship for others, nor handicap itself by adding to its rolls members who are apt to become financial liabilities.
8. Does the petitioner realize that membership in a Lodge calls for payment of dues and these are to be met promptly? Along with this question, the committee might also ascertain what, if any, provisions he has made for his family, money wise etc. should something happen to him.
9. Does his occupation permit him to attend meetings regularly?
10. Does the petitioner believe in a Supreme Being? Does he attend a church? Masonry does not require a man to adhere to any particular creed or religion, he must believe in God and in the immortality of the soul.
11. The Worshipful Master should be kept honestly and fully informed. A complete report of the investigation committee should be presented at the regular lodge meeting.
12. A fearless discharge of this duty may, for a time, subject the committee to the frowns of the rejected and his friends, but faithfulness and courage will, in the end, command the plaudits of every lover of the Fraternity.
13. Don't overlook any references, the last one may be the one needed. Reports on the petitioner should be obtained from courts, police department, credit bureaus, and other places necessary.
14. The investigation should be so conducted that, even if rejected, the applicant gains a higher respect for the Fraternity.

HAVING A SUCCESSFUL LODGE

INTRODUCTION: One of the most important factors contributing to the success of the lodges is a well-planned and organized program. Then it takes work-and more work; learning and more planning, to make for real success in a lodge. The building of a successful lodge is largely the responsibility of the Worshipful Master. He must not only be an excellent presiding officer, but he must be a spiritual guide for the brethren of his lodge, a go-between when necessary, and an instructor in the ritualistic teachings. He must ever be on the alert for ways and means of stimulating interest in the lodge's program. The master is directly responsible for the planning and presentation of activities that will inspire and inform the brethren of his lodge and thus assure its growth and development.

A. FIRST STEP IS TO KNOW YOUR BRETHREN:

1. Friendship Group
2. Morality Group
3. Brotherly Love Group
- ***Popularity Group***

B. SECOND STEP IS THE PREPARATION STAGE:

1. Ritualistic Work
2. By-Laws
3. MWPHGL Code
4. Increase your Masonic Knowledge and Skills
5. Be Faithful to the Lodge and your Brethren

C. ELECTION: THIRD STEP IS THE PLANNING STAGE:

1. Staff meeting - Secretary and Treasurer
 - (a) Bank Cards
 - (b) Bank Statements
 - (c) Check Book
 - (d) Receipt Book
 - (e) Members Ledger Book
 - (f) Grand Lodge Reports
 - (g) Financial Cards and Rituals
 - (h) Delinquent Dues
 - (i) Dropped From the Rolls
 - (j) Death Benefits & Procedures

NOTE: Emphasis is placed on the fact that the Master must "Know His Men" and must not, under any circumstances, place Brethren in positions or on Committees merely because of likes. He must put men in these places of responsibility who have the best qualifications for the position. (Not Popularity)

2. Staff Meeting - Senior and Junior Wardens
 - (a) Explain your Duty and their Duties

- (b) Develop a Communication Channel
- (c) Appointment of Officers
- (d) Establish Committees and the Chairman for each. Ask These Five Questions:
 1. Devotion: Is he devoted to his work and does he genuinely like to do this type?
 2. Dependability: All of his capabilities are no good if he cannot be trusted to carry through.
 3. Determination: Is he determined to do a good job and not easily discouraged?
 4. Diligence: Is he diligent in his performances, by taking advantage of every opportunity for improvement and pushing on?
 5. Delightfulness: This is the most important question of all; no matter how capable, efficient, or brilliant he is, if he is not a nice person to work with, he will never be a successful leader, "Delightful" has to do with disposition and personality.
- 3. Staff Meeting - All Officers and all Committees Chairman's
 - (a) Ritualistic (Opening & Closing Ceremonies)
 - (b) Duties of Appointed Officers
 - (c) Duties of Committees

1. Sick and Charity	6. Public Relation
2. Attendance	7. Youth
3. Membership and Expansion	8. Relief
4. Investigation	9. Employment
5. Masonic Education	10. Welcoming

NOTE: The Worshipful Master who is proficient, knows the duties of each officer. He is alert for any evidence of dissension, misunderstanding or lack of interest in the Lodge and he must maintain within the Lodge a spirit of harmony and cooperation, which can only be done through understanding and confidence.

D. ACTIVITIES FOR YEAR-TRESTLE BOARD:

1. Continuing projects of the Lodge
2. Previous Events (Successful or not Successful)
3. This year Pre-scheduled activities
4. Establish Goals (Membership, Scholarship, Charity Projects, Grand Lodge Program)
5. Meet and brief the Past Masters

NOTE: The Master should insist that each officer and chairman be present and if it is absolutely impossible for an officer or chairman to attend, that person should give his reason to the master before the staff meeting. Normally, if the master has told his officers of the necessity for holding staff meeting prior to the regular business meeting of the Lodge, he will encounter very little difficulty in getting them to attend.

E. ORGANIZE AN AGENDA FOR ALL MEETINGS:

1. The prerequisites for a good program are:

- (a) Planning, and lots of it, ahead of time;
 - (b) Persistency and Patience;
 - (c) Pushancy (Create an interest);
 - (d) Personal Supervision.
2. The best program uses as many members as possible.
 3. Present a program to the Lodge only, when every detail has been worked out thoroughly.

SUMMARY: The position of Worshipful Master of a Masonic Lodge is draped with honor, clothed with authority cloaked with responsibilities and adorned with obligations. It pays no wages in the coin of the realm, yet it offers to the worthy a wealth of experience. To the weak it lends strength; to the strong it teaches humility; to the vain it offers glory and to the faithful an opportunity to serve mankind.

MAY THE PRINCE OF PEACE CONTINUE TO BLESS YOU WITH WISDOM,
KNOWLEDGE AND UNDERSTANDING

HONORS FROM THE CRAFT

“Freemasonry regards no man for his worldly wealth or honors.” In her lodges all men meet on the level. That she should provide elaborate and ceremonious honors in many forms for those who love and labor for the Craft is one of the delightful inconsistencies of the Order!

These orders are of several kinds - ceremonious, as in the receptions; salutary from the brethren to the Worshipful Master and to the Grand Master; titular when the brother honored receives the permanent right to the use of a Masonic title, usually accompanied by certain rights and privileges, and symbolic, when the recipient is presented with a decoration, emblem or other device to be worn upon proper occasions.

Highest of the salutary honors are the Grand honors; usually given upon four occasions; the visit to the lodge of a Grand Master, or a Deputy Grand Master acting for him; installations of Grand Masters and Worshipful Masters, the dedication of a Masonic Hall or Temple and the constitution of a new lodge. Their manner is esoteric and therefore cannot be described here.

Any who have read a history of the manners and customs of ancient Rome will at once see a resemblance between the prescribed form of both our private and public Grand Honors, and the carefully restricted and formal methods of laudation and applause practiced in those days.

In this modern era, applause by clapping the hands is common to the theater, the concert hall and the lecture room; such applause as is given at a baseball or football game would be considered ill-bred in a theater. In ancient Rome applause was even more particularly formal. Three kinds of laudation with the hands were prescribed to express various degrees of enthusiasm. “Bombi” was given by striking the cupped hands gently and frequently, a crowd thus produced a humming sound. “Imbrices” was similar to our usual applause, hands struck smartly palm to palm; while “Testae” was produced by hitting the palm of the left hand with the fingers of the right hand grouped to a point, producing a hollow sound (when done by many) something like that made by hitting a hollow vessel. Freemasonry’s private Grand Honors given at corner-stone layings and funerals - crossing the arms on the breast, raising them over the head and dropping them to the sides - have evidently the same classical origin. The three motions are repeated three times; there is thus a succession of nine blows, as hands strike shoulders, strike each other overhead and strike thighs. This feature makes intelligible the phrase occasionally used “giving honors of three times three.” (There are different honors for this in Nevada.) It is unnecessary (and illegal) to dwell upon the familiar salutes to the Master in the lodge room, since every Mason who can enter a lodge must know their origin and allusions. Suffice it to say here that when offered to a Worshipful Master, they but emphasize the respect and veneration which the Craft pays to the Oriental Chair, looking to its occupant for wisdom, guidance and counsel. Happy the brother in the East who deserves all the respect shown his office. Conferring honorary membership in a lodge or

Grand Lodge is a method of honoring a brother the greater, as its bestowal is rare. It is more common on the continent than in England or the United States. Some lodges provide in their By-Laws for a definite number of honorary memberships, which cannot be exceeded without the trouble and inconvenience of an amendment. Other lodges refuse to consider thus honoring a brother. In a few instances honorary members pay dues. The lodge honoring them thus puts them on a parity with its own members in everything but the right to ballot on petitions and in elections, and the right to hold office. In some lodges honorary membership carries with it the privilege of the floor (under the pleasure of the Master); in others, it is a mere gesture and carries no inherent rights.

The gift of life membership by a lodge to one of its own members is an honor, indeed. By so doing the lodge says to the recipient:

“You are so beloved among us; your services to us and to the Craft have been so great that we desire to relieve you from the payment of dues for the rest of your life.” Life Memberships, as honors, are often presented in the form of a “Good Standing Card” made of gold, suitably engraved.

Inasmuch as financial experience has demonstrated that disposing of life memberships by purchase is often an unwise policy for lodges which give life memberships but rarely. When really earned by some outstanding service to a lodge, or to Masonry, life membership is among the most distinguished honor which can be conferred upon a brother.

It is the custom in most lodges to honor the retiring Worshipful Master with a jewel of the office he is then assuming, the honorable and honored station of Past Master. The jewel of the Past Master in the United States is universally the compasses (“compass” in six jurisdictions!) open sixty degrees upon an arc of the fourth part of a circle, and the legs of the compasses inclosing the sun. In England the Past Master’s jewel was formerly the square on a quadrant, but is now a square from which is suspended the 47th problem of Euclid.

Not all lodges give their Past Masters jewels as they become Past Masters. Failure to do so usually comes either from a lack of understanding that “Past Master” is something more than a mere empty title, or by finances too modest to stand the strain. “Past Master” is not only a name given to the brother who has served his lodge in the East, when he makes way for his successor in office, but is also an honorary degree which all newly elected Masters must receive before they can legally be installed. The Past Master’s degree is given in the Chapter of Capitular Masonry, or in an Emergent Lodge of Past Masters called for that purpose. This requirement is very old - certainly as old, or older than the Mother Grand Lodge - and is universal in England and the United States. Whether the degree is conferred in a Chapter or an Emergent Lodge of Past Masters, the recipient (who thus becomes a “virtual Past Master” before he is actually installed as Worshipful Master) is taught many esoteric lessons regarding his conduct while in the Oriental Chair. Past Masters are usually members of Grand Lodge, but, according to the

most eminent Masonic authorities, not by inherent right but by the local regulations of their own Grand Lodge. In some Grand Lodges Past Masters have individual votes; in others they have only a fraction of a vote; all the Past Masters from any one lodge being given one whole vote between them.

The fact that a Past Master must receive that degree before he became an Installed Master, and that he is a member of Grand Lodge is evidence that the title is not empty. As it confers privileges, it also requires the performance of duties. The honor is in the state; the jewel is but the expression of the lodge's appreciation of that honor. To most brethren their Past Masters' jewel is their "Master's Wages" to be cherished as, perhaps, the greatest honor which can ever be given them.

An additional honor usually accorded Past Masters is a special word of welcome extended by the Worshipful Master, who may, and often does, invite them to seats in the East. This is a courtesy entirely under the Worshipful master's control. It is not required that he invite his predecessors to sit with him; neither is he forbidden to invite anyone in the lodge to sit in the East. Another honor the Worshipful Master has wholly in his discretion is offering the gavel to a distinguished visitor. Usually this is reserved for the Grand Master or the Deputy Grand Master acting in his place, who are received with the lodge standing. In tendering such a distinguished visitor the Gavel the Worshipful Master says in effect: "In full knowledge of your wisdom I trust you to preside over my lodge." The recipient of such an honor usually receives the gavel, seats the lodge, and returns it immediately to the Master. What to do with the brother who has served his lodge in some one capacity for so many years that he can neither successfully carry the burden longer nor decline the honor of re-election or appointment, has troubled many a Master. Borrowing the title Emeritus from the classic custom of universities may solve the problem. Emeritus comes from the latin word "emerere," meaning "to be greatly deserving." The Secretary, Treasurer or Tiler who has served for a generation and now wishes to retire, may be appointed or elected "Treasurer Emeritus", "Secretary Emeritus", "Tiler Emeritus," etc. Such an honor says in effect: "You have served so long and so well that we cannot dispense with your services or your experience, but we wish you to enjoy them without burdening you with the cares of office. Therefore we give you the title and the honor and relieve you of the labor." If salaried officers are retired with the title Emeritus, continuing their salary for life makes the honor practical. Receptions in lodges differ in different Jurisdictions, but all such honors express respect and veneration. Thus a Grand Master may be received by the Marshall, the Deacons and the Stewards. Escorted to the East, the Worshipful Master receives him, accords him the Grand Honors (Private or Public as is the case) and tenders the gavel. Less distinguished Grand Lodge officers may be received with the Marshall and Deacons only, Marshall and Stewards only, Marshall only, or with the lodge standing, without any escort. It is wise to adhere strictly to the form of reception prescribed by local regulations and never to offer such honors to any brethren not specified by regulations as entitled to them. To use them promiscuously is to lessen their dignity and their effectiveness.

If election as Worshipful Master is the greatest honor which a lodge may confer upon a brother, election to the "foot of the line" or appointment to any office in the line under the

discretion of the Master, is less an honor by but a few degrees, since it is usual, though not invariable, that the brother who begins at the bottom ends at the top. Whatever his future career may be, at least either lodge or Master has said to the brother who thus takes service in the official family of his lodge: "We trust you; we believe in you; we expect that you will demonstrate that we are right when we say we think in time you will be worthy to be Master of this lodge." Selection for membership on either of the four most important committees a Master may appoint; upon charity or upon trials, is a great honor. For these committees the Master naturally selects only brethren of wisdom, experience, knowledge and an unselfish willingness to serve.

Masonry honors her dead. Masonic funeral services conducted over the remains of a deceased brother show his surviving relatives and friends that we are mindful of his worth. As such, the ceremonies we conduct at the grave are an honor and should be so considered. Occasionally arises the problem of the active, hard-working brother, who has done much for the lodge, but who has never held an office, or who, if a Past Master, has received his jewel. Brethren become lodge instructors; serve for years upon the finance committee, are selected Lodge Trustees or whose advise and counsel is so valued that it is frequently sought. After long service of this kind a lodge may desire to express its affection in some concrete way. The presentation Apron is one very pretty solution of this problem. Presentation Aprons may be obtained from Masonic regalia supply houses with any degree of elaboration and at any cost desired. They are particularly effective for bestowal upon brethren who have served more than one year as Master. It detracts from, not adds to, the value of a Past Master's Jewel to present any brother with two or more of them! The presentation apron with the Past Master's Emblem worked in gold embroidery upon it, is a graceful honor which can be worn in the Mother Lodge, or in lodges visited, and is cherished by all who receive it.

Every brother is familiar with the solemn words with which an Entered Apprentice receives his lambskin or white leather apron - "More Honorable Than the Star and Garter, or any other order - ." An honor, indeed, but sometimes less appreciated than it deserves because it is given to so many; given, indeed, to all who are permitted to knock upon the West Gate.

This honor differs from a Past Master's jewel, or other permanent honors which Freemasonry may bestow, in this vital particular; it is given before the performance. Others come as a recognition of labor done and a Master's Wages earned. The apron may become a great and distinguished honor, or it may be "merely a piece of white lambskin." Which it will become is wholly in the power of the recipient to say. When worthily worn, only one grant from Freemasonry may exceed it in value - the honor of being raised to the Sublime Degree of Master Mason. Here, too, the honor comes before the work. But if the work is done, if the wages are earned, if the newly made brother does indeed live according to the precepts of the Fraternity, then at long last, even if he has received the jewel of a Past Master - he will agree, and his brethren will unite in saying that there is no honor which Freemasonry can give to any man that is greater than that which lies in the simple words: "He is a true Master Mason."

IN WHOM DO YOU PUT YOUR TRUST?

By: Rev. Harold J. Schieck

Bro. and Rev. Schieck is a member of Penn-Morris Lodge #778, Morrisville, PA and is a Grand Chaplain of the Grand Lodge of Pennsylvania.

Forty-five years ago, which was my eighth year as a young minister in the Methodist Church, and in my fourth year as pastor of the Methodist Church in Frackville, PA, I knelt before the altar of Freemasonry. It was in Frackville Lodge No. 737, I was asked, In whom do you put your trust? Then, in repeating after the Worshipful Master, I took the oath and obligation of an Entered Apprentice Mason. The experiences that November evening, 45 years ago, have been indelibly etched in my mind. Many men were present in Frackville Lodge that evening, and I was amazed to have seen nearly every man who was a leader in the congregation where I was the pastor. Over the years this has been my continuing experience. In 25 years in parish ministry, and nearly 20 years in church administration, most of the leaders I worked with were Masonic men.

Membership in Masonry has always been a universally recognized badge of honor. Its stress has always been on character. The fundamental Masonic teachings are love of God, loyalty to country, a high standard of personal morality, and a belief in the universal brotherhood of man. In the life of a Mason, these fundamental teachings reach out through participation and support in church and community life. Masonic men find an inner peace and contentment when they are contributing to the well-being, growth and support of the church of their choice.

I asked myself again and again, what attracted these men to Masonry? What was its appeal? Why were so many of them ardent and active members throughout their lifetimes? Also, in my parish and church administration responsibilities, I was privileged to work with Masons of varied cultural, racial and ethnic backgrounds. I soon realized that the questions just posed also applied to me -as I am sure they must have been of concern to each of us during our early and most impressive Masonic years.

Certainly it was not due to solicitation. No man is ever asked to join. However, today, the literature and public relations of the outstanding Friend To Friend program, used in Pennsylvania, is encouraging a positive response for Masonry from men in many areas of life.

I believe the answer is found in Freemasonry's lofty idealism. Its stress has always been on character. Membership in Masonry is recognized as a standard of honor, of Brotherhood, of uprightness and decency. From the Revolutionary period through the founding of this nation, and through today, fourteen Presidents of the United States of America were Masons. Innumerable Senators and Representatives, Justices of the Supreme Court, National and International military leaders, Governors and elected officials in the many states, leaders in education, industry, medicine, science, and space

technology have also been members. Also, many of the persons who led their native lands into democratic forms of government in Europe, South and Central America were Freemasons.

We as today's Masons have been climbing on the shoulders of an endless line of splendor, of men across the centuries who believed in and acknowledged the basic teachings of Freemasonry. Today, I am convinced the teachings of Masonry have not changed. While all dimensions of life are adjusting to a new age, to a changing world, to computer technology, the basic concepts of the Fatherhood of God, of Brotherhood, of honor, of uprightness and decency will never change. We have a rich heritage in Freemasonry. It is ours to grasp and follow during our lifetimes, and is incumbent upon us to pass it on to future generations.

Let us never forget, or lose sight of the truth, that Masonry begins at the Altar in the Lodge Room. Its foundation is a belief in the existence of a Supreme Being. This is the first and fundamental principle in the life of every Mason. Hear again the question, In whom do you put your trust?

King Solomon is credited by most Biblical scholars for the words in Proverbs 3:5-6, words written a thousand years before Christ, or three thousand years ago, Trust in God with all your heart and do not rely on your own insight. In all your ways acknowledge Him, and He will direct your paths. In all aspects of life God is to be taken into account. The thought of God is not to be limited to special seasons or sacred places. God is to be acknowledged in the home, in business, at work, and at play. In other words, God is to be thought of sufficiently to influence conduct and life. To acknowledge God requires true humility. He has made us and not we ourselves are the words from Psalm 100:3. Upon God we are dependent for life and breath and everything. Acknowledging God will help a man not to think of himself more highly than he ought to.

Yet, Masonry is not a religion, nor is it a substitute for Religion. Masonry is not interested, nor is it concerned in how a man may develop his religious faith. However, it stands for, teaches and practices, tolerance toward all faiths that rest upon this first and fundamental principle, belief in the existence of a Supreme Being! Men of various religious faiths come into Masonry, here in our great nation, as well as in nations in the uttermost parts of the world. They retain the religion of their choice and are strengthened in the practice of their particular beliefs by the truths and teachings of Masonry. God is known by many names, and worshipped in many ways. There is no religious bar to anyone who would become a Mason, provided he is not an atheist. So, a Hindu, a Parsee, a Buddhist, a Moslem, a Hebrew, a Christian can all agree on the inscription on our coins, In God We Trust.

Everything in Masonry has reference to God, implies God, speaks of God, and points and leads to God. Every degree, symbol, obligation, lecture, charge, finds its meaning and derives its majesty from God, the Great Architect and Master Builder of the Universe.

While Masonry is religious, it is not, even in the remotest sense, a religion. Masonry has no creed, no confession of faith, no doctrinal statement, no theology. Masonry does not assert and does not teach that one religion is as good as another. It does not say that all religions are equal simply because men of all religions are Masons. It is precisely because we are not a religion, we can come together as men of faith. Masonry asks only if a man believes in God. If he were asked if he believed in Christ, or Buddha, or Allah, that would be a theological test involving a particular interpretation of God. Belief in God is faith. Belief about God is theology.

From its very beginning, Masonry has been consistent that religion and politics—are not suitable subjects for consideration within the Lodge Room. Masonry believes in principles rather than political programs. Principles unite men, political programs divide them. So we are taught to leave our opinions on religion—and politics outside the door of the Lodge Room.

While Masonry is not a religion, it is not anti-religious. We are a completely tolerant body. It is a Brotherhood whose trust is in God. Its stress has always been on character.

We are charged to maintain peace and harmony, and to uphold the chief Masonic virtue, charity or brotherly love. Membership in Masonry is recognized as a standard of honor, of Brotherhood, of uprightness and decency. We are sure that he who is true to the principles he learns in Freemasonry will be a better church member, a better businessman, because of it.

As Grand Chaplain, Brother Charles H. Lacquement of Pennsylvania points out, “Freemasonry gets its amazing vitality because its foundation is laid on the great truths from which come the great moral lessons it inculcates. Behind the two great truths, the Fatherhood of God and the Brotherhood of Man, is the chief Masonic virtue, Charity or Brotherly Love. Masons are taught to practice this virtue at all times and to assimilate it into their very lives. It is this virtue that leads Masons to do their duties, to stretch forth a helping hand to a fallen brother, to hold a brother’s reputation equally with his own, to whisper good counsel in his ear, and in the most friendly manner, endeavor to bring about the best person this brother can be. In so doing the Mason is strengthening his own inner self and bring-ing about the best in himself. Masonry makes in men, strength of character, of thought, and of emotional stability.”

And so, following that most impressive and unforgettable night 45 years ago, when I first knelt before the Altar of Freemasonry, and was asked the question, In whom do you put your trust?, I have traveled, as you have, across many peaceful and many troubled waters, and again and again my trust in God strengthened me. No person, more especially a Mason, can live for himself alone. We are guided by the great teachings of Masonry, the Fatherhood of God, the Brotherhood of Man, and the chief Masonic virtue, Charity or Brotherly Love.

Learn About Each Lodge Officer

EACH OFFICER: WORSHIPFUL MASTER

His Station is in the East, reached by three steps. His seat represents the place once occupied by King Solomon.

The color of his station is 'White' denoting Purity and Wisdom.

White reminds us of that Devine Wisdom which can only be obtained through searching the revealed word of Him who is without beginning of days, or ending of years.

His jewel is the Square of Virtue which teaches us morality. It is angle of 90 degrees, or the fourth part of a circle.

His tools of authority are the Charter (Warrant), Book of Constitutions, Gavel and the Hat.

His position in the Lodge is similar to the Minister in the church. He has always been charged to present religious and intellectual teachings to the craft and must do so at every *communication*. (*Wages*)

He is the overall administrator of all acts in and for the Lodge.

The Lodge at all times belongs to the Master, and is to be at his Will and Pleasure. He can not be contested or questioned; or placed on trial.

He answers only to the Grand Master/Grand Lodge, and his conscience.

Whenever the Master enters an area, he is to receive the acknowledgement of every Mason present.

It is his duty to deal fairly with every infraction of Masonic Law in hi domain. This includes visitors and unaffiliated Masons.

All who enter his domain should make their presence known, offer their services and seek their wages.

While a Masters power is extensive within his Lodge, he does not have the right or power to issue an edict. That power is reserved for the Grand Master, to invoke firm precepts applicable to every Lodge, thereby maintaining similarity throughout the jurisdiction.

He is to maintain peace and harmony in his Lodge, and be a good example to the craft.

He should establish a process of learning for his craft and demand that each member participates. He should demand that his officers become proficient, and he himself be proficient. A master who reads in the Lodge will lose a degree of the effectiveness for which his office is known.

He must be a moral and good man He must be a law-abiding man. He must not be a conspirator or enemy of the government. He must be temperate and meek he must be cautious, courteous, faithful and self-governing. He must possess a love for genuine Masonry. He must respect his Masonic superiors:

1. Deity through His Law
2. The Grand Lodge through its charter
3. His own law (while he commands, he obeys also)

He must be a zealous man.

He must be well versed in the Landmarks of Masonry.

He must be a lover of old-time things. (Written Laws of Old)

He must be zealous to honor.

He must communicate stately with the Grand Lodge.

He must recognize no clandestine rival.

He must maintain the regularity of the system.

His Duties Include (but not limited to):

- attending the communications of his Lodge regularly
- to open his Lodge at a regular time, and close at a suitable time
- to preserve order in his Lodge
- to regulate the admission of visitors
- to protect and preserve the charter / transfer it to his successor
- to perform the ritualistic work of his Lodge/drill and drama, and should early commit to memory all that is to be communicated

- to cause investigation into all un-masonic conduct
- to visit the sick and preside at funerals
- to be a good example to his brothers, maintaining peace and harmony within and without the Lodge

EACH OFFICER: SW

His station is in the West, upon a dias reached by two steps. He sets in a seat representative of one once occupied by King Hiram of Tyre.

the color of his station is 'Red', emblematical of Strength, Zeal and Love.

His jewel is the Level, emblematical of Equality. (Masons meet on the level) We should never act in the presence of a brother, at a level higher than that which he has attained.

In the presence of the Master, he is the second ranking officer or member of the craft, and must always respect the Master as goes every other member.

While the Master is about the business of the Lodge, the Sr Warden generally is authorized to superintend the behavior of the craft.

A responsible and concerned Sr Warden will attempt to involve himself in all aspects of Lodge movement, and stay abreast of lodge activities.

He, like the Secretary, should be in contact with the Master almost daily in order that he might stay informed, and the Master should welcome this type of concern and support.

Including degree work, the Sr Warden duties are minimal as compared to those of the Master. Therefore, upon taking office, he should begin serious study into the duties of the Master ; to be adequately prepared to assume the Master's seat in his absence.

In the absence of the Master, the Sr Warden is to faithfully represent the Master, and govern the Lodge as such. At the earliest time following his tour representation, he should contact and inform the Master of the proceedings during his absence.

The word Warden (extracted from France) means surveillant or overseer.

He carries the Column of Doric.

EACH OFFICER: JUNIOR WARDEN

His station is in the South, reached by one step. His seat is representative of one once occupied by The Master Builder.

A sheaf of wheat is displayed over his station.

His jewel is the Plumb, which teaches Rectitude of Conduct.

The color of his station is Blue, denoting Beauty, Fidelity, Truth, Eternity and Friendship.

He carries the column of Corinthian.

His duties are second only to the W.M. in quantity.

- manager of entertainment
- counselor and advisor
- supervisor of morals
- admonisher to erring members
- prosecutor during trials

He is to conduct personal investigation into all charges against a member. Should the charges prove factual, he is to prepare written charges for presentation to the Lodge, in a regular meeting.

Prior to presenting charges to the Lodge, the W.M. should be consulted and informed of the severity, thereby allowing time for the W.M. to give private thought and consideration. Like any other Lodge business, these charges can only be read at the Will and Pleasure of the W.M.

In the absence of the W. M. and the S.W., the Jr. Warden shall open the meeting. Unlike his two seniors, he can not open the Lodge from the East. He must do so from the South. Once the meeting is opened, it is his choice to preside, or call on a P.M. to do so. At the start of he should have begun making himself familiar with Lodge his tenure, procedure.

He is a member of the Grand Lodge.

EACH OFFICER: SENIOR DEACON

Elder members of a craft most usually recognize this officer as The second most important in the Lodge because of the requirements of the office, duties performed and relation to the W.M.

He is expected by all to be a highly knowledgeable member. Should he not be extensively knowledgeable, his best attributes in that position is a desire to study and learn his duties fully. A good memory is needed.

In regards to directions and instructions, the Treas. and Sec. are in a strictly administrative capacity. Therefore the S.D. is looked on as the fourth ranking officer in the Lodge.

His stationary position in the Lodge is in the E.N.E. area of the Lodge, just to the Front and to the right of the W.M., where he can best serve as proxy.

As the senior attendant, he is to protect and attend on the W.M.

His jewel is the S & C with the Sun which denotes his place near the East.

His every act on the floor is representative of the desires of the W.M. and must be accepted by all as such. The W.M. seldom appears on the floor

The W.M. appoints as his S.D. a Brother with whom he can work comfortably *and who* he has no doubt been closely associated in the past.

Through a W.M ongoing conversation, his S.D. should be able to read ahead and immediately move to perform proficiently when ordered.

In the opening and closing ceremonies he moves about swiftly, quietly and efficiently.

He is the drawing personality during degree work and is directly assisted by the Stewards and M. of C.

He must master certain Masonic dialogue, never being satisfied with the knowledge already digested.

During degree work or instructions, he must be certain his innovations are not such that the meaning or intent of a subject is lost.

EACH OFFICER: JUNIOR DEACON

This officers stationary position is to the right of and slightly in front of the Sr Warden. His responsibilities to that officer are to perform the duties of attendant.

The Sr. Warden, when permitted by the Master, will appoint this officer. It is generally supposed that if the Sr Warden eventually assumes the East, he will take this officer with him to serve as Sr Deacon.

The Jr. Deacon, having been appointed to a Line Officer position, would do well to actively improve his ritualistic, talents, and Masonic rhetoric.

Where possible, he should assist the Sr. Deacon during the conference of degrees.

While being the immediate proxy of the West, he is also employed in the security of the Lodge, keeping the outer room clear and keep in the Tyler informed as to activities and changes in the Lodge.

During periods of balloting he should inform the Tyler that the door of the Lodge should not be alarmed.

EACH OFFICER: STEWARDS

The position of these officers in the Lodge is at the right and left of the Jr. Warden.

Their jewel is the “Cornucopia” also known as the horn of Plenty. This jewel signifies that the wearer is a servitor of the Lodge.

They are to assist other Lodge officers in the performance of their duties in the Lodge.

Of the Jr Wardens duty to provide entertainment and refreshment, he is merely to establish and provide the means. The physical portion of that duty is to be carried out by the Stewards.

As the word Steward means servant, they are in fact servants of the Lodge. (Since the year 926, Stewards have been directed to provide refreshment and good cheer to the craft during the hours of refreshment.

They are to assist the Tyler in the preparation of the Lodge and aid in the care of all furnishings.

At social gatherings, they are to make certain that the Worshipful Master and special are adequately provided for. Also at meetings.

If there are Masters Of Ceremonies appointed in the Lodge, the Steward are considered to be the higher ranking servitor.

In many Lodges, the business of examining visitors is a duty of the Jr Warden, which he will sometimes relegate to the Stewards.

EACH OFFICER: CHAPLAIN

In Delaware Lodges, the Chaplain's place is in front of, and just to the right of the Master.

His duty is to perform those priestly duties delegated by the Master. (Through ritualistic usages of the Order, the Master possesses a.11 priestly rights necessary to be exercised in the ceremonies of our institution.

A Lodge Chaplain should memorize the following.

- Psalm
- Amos
- Ecclesiastics
- Opening and Closing prayers from the ritual

Mackey finds no mention of a Lodge Chaplain in the old usages, or any authority in the Ancient Regulations.

Preston mentions, the Grand Chaplain was instituted on May 1, 1775, at a Corner Stone Laying in London, England. Today, Grand Lodge and Lodge Chaplains are used throughout this country.

EACH OFFICER: TYLER

His place is without the door of the Lodge.

He is to permit Entry or Exit only to those whom are permitted

His jewel is the Sword,

He is the keeper of Lodge properties.

He, through acceptance of office, relinquishes participation in Lodge affairs, except he may participate in balloting, at *which time* he is relieved by the JD, since their duties are somewhat the same.

He is to place Lodge regalia before meetings, with the aid of the Stewards.

He must collect entries to the members and visitors registers.

He should maintain a comfortable outer room. There should be refreshment for all awaiting entry or exiting *the* Lodge.

He is the messenger for the Lodge, and should deliver special summonses when such an act is denied by the craft.

It is not necessary that he be an elderly brother, but he should be a knowledgeable brother and one who knows the local craft,

He is generally appointed by the Master. (in some jurisdictions he is an elected officer)

Any Brother approaching the outer limits of the Lodge, and the Tyler does not know him, must be required to furnish a current dues card. If he cannot produce such, he should be sent away immediately, unless he asks for a member inside whom he supposes vouch for him.

Before a newly appointed or acting Tyler assumes that place, he should be fully informed of his duties

When the Grand Master (GM) arrives, the Tyler should alarm the door and inform the J.D. the door is not to be closed, but is to remain open until the G. M. has entered.

The Lodge should not be alarmed during opening or closing ceremonies, nor should it be alarmed during elections.

LETTER PERFECT

by: Unknown

“We put too much emphasis on Ritual, and not enough on the higher things in Masonry!”

How often have we heard that said; how often some of us have said it!

A statement which has the ring of authority often passes for fact. So accustomed are we to the voice of the boss, the law or the minister that we get out of the habit of questioning, “Is it True?” Yet it will be of use to us here to question closely and ascertain if too much emphasis “IS” put upon ritual.

It is easy enough to state what Ritual is - certain words arranged in a certain way, which have come down to us, so we say, from time “Immemorial” and by means of which we confer degrees, and impart Masonic teachings to novices, and incidentally, to the brethren who attend lodge. But when we ask “Why is Ritual?” the answer is not so easy.

We have before us constantly the example set by school, college, tutor and student; knowledge is knowledge whether given in a set form or otherwise. “Twice two is equal to four” is no more true than is “four is the product of two multiplied by two.” We can say two time two, or twice two, two by two; and express exactly the same truth. We learn no words by rote, when we study history. The medical student learns geography of the body, but not the heart. Everywhere it is shown to us that real knowledge does not depend upon a certain form of words, and that it is the fact, not the word, which is the important thing.

Why, then. this insistence upon an exact memorization of the “Words” of the Ritual? Why do we lay so much stress upon the successful employment of a mighty memory? Why do we insist that those who confer degrees should spend painful hours in long and arduous study in order that certain sentences, often of an involved and old-fashioned construction, may be uttered in a certain way only, and only in a certain way for the instruction of candidates?

Yet there are several reason why Ritual is important.

Let us examine and see for ourselves that there really are explanations of the need for memorization.

One of the great appeals of Freemasonry, both to the profane and the initiate, is its antiquity. The Order can trace an unbroken history of more than two hundred years in its present form (the first Grand Lodge was formed in 1717), and has irrefutable documentary evidence of a much longer existence in simpler forms. There is very complete circumstantial evidence that Freemasonry is the legitimate and only heir to

guilds, societies, organizations and systems of teaching which run so far back into the past that they are lost in the mists which shroud antiquity.

Our present Rituals - the plural is used advisedly, as no two jurisdictions are exactly at one with another on what is correct in Ritual - are source books from which we prove just where we came from, and, to some extent, just when. For instance, the penalties are so obviously taken from some of the early English Laws, that no sensible student can believe that they were invented or first used, let us say, in the time of King Solomon.

If we alter our Ritual, either intentionally or by poor memorization, we gradually lose the many references concealed in our words and sentences, which tell the story of where we came and when. It is a beautiful thing to do as all have done who have gone this way before us. To say the same words, take the same obligations, repeat the same ceremonies that Washington underwent, gives us feeling of kinship with the Father of this country which no non-Mason may have, But this we must lose if we change our Ritual, little by little, altering it by poor work; forgetting or leaving words out.

Time is relative to the observer; what is very slow to the man may be very rapid to nature. Nature has all the time there is. To drop out a word here, put in a new one there, eliminate this sentence and add that one to our Ritual - a very few score of years - the old Ritual will be entirely altered and become something new.

We have a confirmation of this. Certain parts of the Ritual are printed. The expressions in these printed paragraphs are, practically and universally the same in most of our jurisdictions. Occasionally there is a variation, showing where some Committee on Work and Lectures has not been afraid to change the work of the Fathers. But, as a whole, the printed portion of our work is substantially what it was when it was first composed and phrased, probably by Preston and Dermott. But the "Secret Work," given between portions of the printed work, is very different in many of our jurisdictions. Some of these differences, of course, are accounted for by different original sources, yet even in two jurisdictions which had the same source of Freemasonry and originally had the same work, we found variations, showing that "Mouth To Ear" no matter how secret it may be, is not a wholly accurate way of transmitting words.

If then, in spite of us, alterations creep in by the slow process of time and human fallibility, how much faster will the Ritual change if we are careless, indifferent, or in open rebellion against established Masonic tradition? The further away we get from our original source, the more meticulously careful must trustworthy Masons be to pass on to posterity the work exactly as we received it.

The Mason of olden time could go to his source for re-inspiration and re-instruction - we cannot. Ritual is the thread which binds us to those who immediately preceded us, as their Ritual bound them to their fathers, our grandfathers. The Ritual we hand down to our sons, and their son's sons, will be their bond with us, and through us, with the historic dead. To alter that bond intentionally is to wrong those who come after

us, even as we have been wronged where those who preceded us were care-less or inefficient in their memorization and rendition of the Ritual.

It is not for us to say “This Form of Words is Better Because They are Plainer,” any more than it is for us to say that we can build a “Better” Temple than Solomon erected, or write a “Better” document than the Constitution of the United States.

“But we amend the Constitution!” some brother may argue. Aye, we amend it, but we do not alter it. We keep the old, just as it was written, and write our amendments separately, And we have been obliged to amend the Masonic procedure of our progenitors in many ways. Modern times require modern methods. But we can add to our procedure without changing our Ritual. Every Masonic Book on symbol-ism is an addition, but it is not a change. Every lecture delivered by a student of Masonry may open up a new vision, but it is not a change in the old. To amplify, explain, expound is but to give that “Good and Wholesome Instruction” which a Master is sworn to do, but all that may be done without in any way altering the fundamentals of our methods of teaching.

But there is a great and more important reason than any of these. Freemasonry is not a thing, but a system of thought. It is not something that may be bought or sold - it can only be won. We may not wrap up Freemasonry in a package and give to an initiate. All we can do is to lead him to the gate, beyond which lies the field which he may till, the mine in which he may dig, the treasure house from which he may help himself.

Our duty is to lead him so that the way is clear - to give him instructions in such a way that he cannot miss the path. This we do by our ceremonies, our Ritual. In our Ritual is contained the germ of all those philosophical and moral truths which Freemasonry teaches. In our Ritual is at least one explanation of our symbols. In the Ritual are the real secrets of Freemasonry made plain for those who have ears to hear.

If we memorize our Ritual badly, we put the emphasis on the way we say it, not on what we say. If we omit or interpolate, we change the instructions which generations of Masons have found to be effective. If we do not pass on to others what we have received, just as we have received it we handicap those who profess to teach, and thus can have no right to complain if they do not become good Masons, but merely lodge members.

A candidate comes among us, knowing nothing of the Fraternity beyond the fact that it is an association of men in an Order which has had the approbation of leaders of men for hundreds of years. Upon the impression we make upon him when he takes his degrees will depend not only the kind of Mason he becomes, but in some respects, the judgment the world will make of Masonry, since it can only judge of the institution from the individual.

The impression make upon him will depend very largely on the character of the work we do - the care and attention we have given to its preparation - the ease with which the dear old words come from our hearts and lips.

Any one, with time and attention, can memorize Ritual. But it is not enough merely to know it and deliver it so it sounds, as something learned by rote, parrot like, unimpressive. We may not speak as an orator speaks; we may not have his personality and the impressiveness of the actor, but we all can, if we only will, attain the perfection of letter-knowledge; we can learn our Ritual so that it becomes a part of us, and give it forth with ease and clarity, if not with fire and force. The vast majority of Ritualists are but indifferent elocutionists; Freemasonry neither expects nor extracts a very high standard of delivery from us, her servants. But to make up for that which nature has denied us, we owe to Freemasonry that willingness to study, that care in preparation, that interest in perfection which alone will enable us to pass on to these who are to be our Brothers, her teachings, her instructions, the Holy fire concealed in her old, old words.

Be not discourage then, if Ritual "Comes Hard." Fail not in the task, nor question that it is worth while, for on what we do, and on the way in which we do it depends in a large measure the Freemasonry of the future. As we do well or ill, so will those who come after us do ill or well.

MASONIC BLUE

SHORT TALK BULLETIN - Vol.XII July, 1934 No.7

by: Unknown

The inquirer who asks why the Ancient Craft Masonry is “blue” - why speak of Blue Lodge, Blue Degrees, wear aprons edged with blue, suspend jewel about the necks of officers with blue ribbons - is faced at once with two divergent schools of thought. One of these is the practical, hard-headed, founded-on-fact school of the Masonic historian and antiquary; the other is that which associates ideas with objects, colors, numbers, beasts, birds, natural phenomena, etc., as symbolism has been developed and followed throughout the history of mankind.

Historians both Masonic and secular agree that the square has been a symbol of rectitude, honesty, fair dealing, justice the world over for unknown ages. But the symbolist who reads much into the familiar square apron, with its triangular flap, is at once confronted with the undoubted fact that this form of apron is modern, not ancient. The invention of the square as a tool must have been coincident with the first appreciation of the right angle, and the advantages, in solidity and ease of construction, of the use of stones and timbers which were squared. Its Symbolism, therefore goes back to “time immemorial.” Masonic aprons used by operative masons were simple skins of any shape or no particular shape. With the change from operative to speculative, the apron became conventionaized, but only in comparatively recent times did it assume its present rectangular and triangular features. The symbolism read into its present shape will not fit, for instance, the aprons worn by George Washington, which had curved flaps and rounded corners. Blue as the color for Ancient Craft Masonry is accounted for by two schools of thought on its origin. Both can adduce considerable evidence. One believes that the symbolism of the color, like that of the square, comes to us from “time immemorial” and that the color must have been adopted because of its meanings; the other demonstrates that blue as a Masonic color is not as old as the Mother Grand Lodge, and that it was adopted for other than symbolic reasons. Blue was a sacred color to the priests of Israel. The color is mentioned first in the Old Testament in Exodus XXV:3-4, in which the Lord Commands Moses to speak to the children of Israel: “And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat’s hair.”

Throughout Exodus and Numbers are many references to the color, and several are to be found in Chronicles, Esther, Jeremiah and Ezekiel. We read of the “fine twined linens,” “Make the ephod of Gold and Blue,” “bind the breastplates with a lace of blue,” “pomegranates of blue,” “an hanging for the tabernacle of blue,” “needlework of blue,” “a cloth wholly of blue, etc.

Perhaps the most interesting allusion is in Numbers XV:37-38-39-40:

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue; And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your eyes, after which ye use to go a whoring;

That ye may remember, and do all my commandments, and be holy unto your God.”

Mackey notes that the blue of the Old Testament is a translation of the Hebrew “tekelet” which is derived from a root signifying “perfection.” He develops the idea that the blue was anciently, and universally sacred as follows:

“Among the Druids, “blue” was the symbol of “truth” and the candidate, in the initiation into the sacred rights of Druidism, was invested with a robe composed of the colors, white, “blue” and green. “The Egyptians esteemed “blue” as a sacred color, and the body of Amun, the principal God of their theogony, was painted light “blue,” to imitate. as Wilkinson remarks, ‘His peculiarly exalted and heavenly nature.’

The ancient Babylonians clothed their idols in “blue,” as we learn from the prophet Jeremiah (x, 9). The Chinese, in their mystical philosophy, represented “blue” as the symbol of the Deity, because, being, as they say, composed of black and red, this color is a fit representation of the obscure and brilliant, the male and the female, or active and passive principles.

“The Hindus assert that their God, Vishnu, was represented by a celestial or sky “blue,” thus indicating that wisdom emanating from God was to be symbolized by this color.

“Among the medieval Christians, “blue” was sometimes considered as an emblem of immortality, as red was of the Divine Love. Portal says that “blue” was the symbol of perfection, hope and constancy. “The color of the celebrated dome, ‘azure,’ was in Divine language the symbol of eternal truth; in consecrated language, of immortality; and in profane for which Masons strive.”

Our ancient brethren met on hills and in vales, over which the blue vault of heaven is a ceiling; Jacob in his wisdom saw the ladder ascending from earth to heaven; the covering of a Lodge is the clouded canopy or starry decked heaven. These allusions seem to connote that blue, the color of the sky, is that of all celestial attributes for which Masons strive.

Man’s earliest forms of worship were of the sun and fire. The sun rose, traveled and set in a realm of blue; to associate the color with Deity was inevitable. Blue also is the color of the ocean, of mountain streams, of lakes, of good drinking water - that blue should also become emblematical of purity is equally natural. In heraldry, blue or azure

signifies chasity, loyalty and fidelity. In painting, the color is frequently used in an emblematical manner, as in depicting an angel's robe and the robe of the Virgin Mary, to signify humility, fidelity and especially faith. It is the color of hope. It has been held to signify eternity and immortality; pale blue is especially associated with peace. Of forty-seven nations, twenty-seven have blue in their flags; all, doubtless with the same thought that Brother Wilbur D. Nesbit so beautifully expressed:

Your Flag and my Flag

And how it flies today

In your land and my land

And half a world away!

Rose-Red and Blood-Red

The stripes forever gleam;

Snow-white and Soul-white

The good forefathers' dream;

“Sky-blue and true-blue

With stars to gleam aright -

The glorious guidon of the day

A shelter through the night.

There seem to be many grounds on which he can firmly stand who believes that Freemasonry adopted blue as the color of the three degrees with its ancient symbolism in mind. Yet it is to be remembered that Freemasonry as we know it was not formed overnight, by any one group of men, each of whom contributed some idea to its ritual, ceremonies, ancient usages and customs. No committee sat about a table to decide the question “what color shall we adopt by which the Ancient Craft shall forever more be distinguished?” It is possible, of course, that the ancient operative masons, from whose guilds and organizations modern Freemasonry came as a result of slow evolution, may have had an especial reverence for the color blue. As has been noted, blue has been associated from early times in ecclesiastical history with the Virgin Mary. The earliest document of Freemasonry, the Regius Poem (1390) has two lines:

“Pray we now to God almyght And to hys moder, Mary brytht.” Which certainly connotes a reverence of these ancient Freemasons for Mary the Mother, and may easily be considered ground for thinking that the early builders also revered her special color.

However that may be, it is obvious that the absence of any evidence is not negative evidence; it is commonplace of human experience that in the face of any positive evidence for an idea, in the absence of any evidence against it, the fact should be admitted. All of which brings us to what we know of the earliest use of blue as a Masonic color, regardless of how much we may wish that our forefathers had adopted blue for the symbolism we are now content to read into the hue of heaven.

Two extracts from the minutes of the Grand Lodge of England (1717) are explicit upon the matter of color:

“Resolved, nem. con, that in private Lodges and Quarterly Communications and General Meetings, the Masters and Wardens do wear Jewells of Masonry hanging to a White Ribbon (vizt.) That the Master wear the square, the Senr. Warden the Levell, the Junr. Warden the Plumb-Rule.”

G.L. MINUTES, 24th JUNE, 1727.

“Dr. Desagulier taking notice of some irregularities in wearing the marks of Distinction which have been allowed by former Grand Lodges. “Proposed, that none but the Grand Master, his Deputy and Wardens shall wear their Jewels in Gold or Gilt pendant to blue ribbons about their necks and white leather Aprons lined with blue silk. “That all those who have served any of the three Grand Offices shall wear the like Aprons lined with Blue Silk in all Lodges and assemblies of Masons when they appear clothed. “That all Masters and Wardens of Lodges may wear their Aprons lined with White Silk and their respective Jewels with plain white Ribbons but of no other color whatsoever.

“The Deputy Grand Master accordingly put the question whether the above regulation should be agreed to.

“And it was carried in the affirmative. Nemine Con.”

G.L. Minutes, 17th March, 1731.

But why did the Grand Lodge adopt, or permit, “blue” in 1731, when “white” was specified just four years previously? Passing over the common but wholly coincidental “reason” - that many taverns where Masons met were distinguished by blue signs, such as the Blue Boar - the sanest theory seems to be that proposed by the noted Masonic scholar Fred J.W. Crowe. He wrote (1909-10 “Lodge of Research Transactions).

“The color of the Grand Lodge Officers clothing was adopted from the ribbon of the Most Noble Order of the Garter. The Grand Stewards from the second National Order - the Most Honourable Order of the Bath. The Scottish Grand Lodge undoubtedly copied the ribbon of the Most Ancient and Most Noble Order of the Thistle, and the Grand Lodge of Ireland anticipated the formation of the Most Illustrious Order of St. Patrick in 1788 by selecting light Blue - thus accidentally completing the series, although I would suggest that light Blue may in all probability have been chosen merely to mark a

difference from the English Grand Lodge. In like manner I believe the light blue of our own private Lodge clothing was, by a natural sequence of ideas, adopted to contrast with the deeper colour of Grand Lodge attire, and not very long after the last-named became the rule.”

Masonic Myths

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 member participated in tossing the tea into Boston Harbor.

Fact: So well has the secrecy surrounding the Boston Tea Party been kept that _ tion 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. (For further study see *Masonic Membership of the Founding Fathers*, The Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910,)

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 No. 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 No. 22 in Virginia by Grand Master Edmund Randolph when that Pennsylvania Lodge (No. 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. (For further study of George Washington and a complete account of his Masonic activities see *George Washington: Master Mason*, Macoy Publishing and Masonic Supply Co., Richmond, VA.)

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 (and I was one who did so claim in *G. Washington*).

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 (No. 4) until the day he died. Even then his wife, Martha, asked the Freemason of Alexandria, Virginia, to hold and conduct his funeral (see above). 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" antiMasonic 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, _ ars 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. (For more on George Washington, see his biography in Book 3.)

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 No. 19 and Richmond Royal Arch Chapter No. 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 No. 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.

The Northern Light is an excellent example. Members of secret

bands never advertise their affiliation; Freemasons proudly wear the Square and Compasses and other emblems. There are NO SECRETS in Freemasonry I've been saying for years. Many are ignorant. There are several excellent Masonic libraries such as the one in Lexington, but non-Masons rarely visit them. The so-called secrets in Freemasonry have been "revealed" over and over again in books that can be found in any library or large bookstore. With the coming of television these secrets, often distorted, have gone into the homes of millions of people. So let us dispel the myth that Freemasonry is a "secret Organization." It isn't. It never has been. (NOTE: Several Freemasons are so concerned with the statements made in their churches about Masonic secrecy they asked for help in answering their critics. This is an attempt to help them.)

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. CoMasonry is prevalent today in this country, but isn't recognized by regular Freemasonry. In this country and in England there 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 "Hiram 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 Hiram 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. _ned 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 to- day'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.

(NOTE: What follows has been prompted by an unsigned letter by a fellow who says he's a veteran of World War II. He is a member in a midwestern jurisdiction, and he said he has received no answer to the several letters he has written The Northern Light. Herein

we attempt to answer his basic questions.)

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 No. 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 _ reemasonry 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.

ADDENDUM. In my segment about the Chapel of the Four Chaplains I wasn't as clear as I should have been. (May I blame this on space constraints? - Nahhhh.) I wrote: "Dr. Daniel A. Poling, father of one of the chaplains, became Chaplain of the Chapel." True. But I added: "The father and son were Freemasons." A son was -- but not the chaplain who gave his life jacket to a soldier. (Later the father did say this son planned on becoming a Freemason.) I didn't mention (and should have) that George L. Fox, one of the four chaplains, was a member of Moose River Lodge No. 82, Concord, Vermont. In World War I he had earned a Purple Heart, a Silver Medal, the Croix de Guerre with palms, and the Victory Medal with six battle bars.

Myth. All Freemasons realize they should, among other important things, continue searching for truth; that exaggerations and out- right 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.

Item. Roger Sherman's Masonic apron [in] the Museum at Yale University. If one knew not[h]ing more than that Freemasons wore Masonic aprons in their service, would one need more evidence that Roger Sherman was a Mason?" A direct verbatim quote from my critic.

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 F 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 Boker,

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!

oOo

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 WatsonCassoul 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?

Let's continue our search for the truth. I suspect we'll find

it's much more interesting than the myth.

oOo

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 nonMasons 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 believe 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."

Then, too, one must consider the reasons why certain actions

were taken by the organizations involved. It's easy for those of us who enjoy religious and political freedom to condemn those who must live under political and religious dictators. And, unbelievably, we even have dictators within Freemasonry. There are those jurisdictions, and you know it, where one man can and does set the policy for all, and no one dare deviate from that policy.

We must also consider many other factors. Not the least of

these is expecting the uninitiated to know anything about Freemasonry. Even 90% or more members of the Craft don't understand what it is. That goes for the leadership as well.

Myth: This column has been successful; Masonic writers and

speakers now check the facts before taking action.

Fact: If only we could have really earned this accolade! We may

have made some inroads, but not too deeply. We got nowhere with the publisher of a high priced "educational" periodical coming out of California. He continues to tell us that Thomas Jefferson, Alexander Hamilton, and several others who never received a Masonic degree were members of the Craft. Those who dare question this publisher are, at times, presented with third or fourth-hand "proof" of the publisher/editor's "facts": i.e. "So and so said Benjamin Franklin said...." Sadly he can use as his "authority" a high-ranking Freemason who continues to claim in speeches that all signers of the Declaration of Independence and the Constitution were Masons. This "authority" so states even though he has been presented with Henry Clausen's booklet: Why Paint the Lily? and other legitimate publications.

But what can be even more damaging to Freemasonry is a play

the publisher has written entitled "Freemasonry's Contribution to the U.S. Constitution: A Two-Act Play: (A True Story)." By no stretch of the imagination should it be called "true." It is scheduled to be performed by the California Scottish Rite in September. Leaders in the educational field will be invited to see the production. Without question it will cause irreparable harm to the cause of Freemasonry. Time, space and fear of nausea won't permit a full review here. Briefly: the writer has five main characters: George Washington; Benjamin Franklin (who is called "Worshipful Ben"); Edmund (called "Ed) Randolph; James Madison (called "Jim"); and Robert "Bob" Morris. The latter, Madison and Morris, were never Freemasons. These five men supposedly conspired to make what would become the Constitution of the United States a strict Masonic document -- and the writer of this trash swore the participants to secrecy.

During the course of this piece of garbage, Madison says "Ben"

and Lafayette "converted" Jefferson to Masonry "in the Nine Muses Masonic Lodge." (Could he mean "Nine Sisters"?) Hogwash! And he has Washington say: "My generals at Valley Forge had little trouble making Lafayette a Mason." More bilge! Lafayette was a Freemason before he first came to the colonies. And it goes on and on. Should this trash become public, Freemasonry will never recover from the repercussions.

Did we do some good with the column? Thankfully, yes. We've _ this in depth in this publication) has caused more constructive meditation. Comments from readers, pro and con, in the last two issues proves we ignited some tender (tinder?) sparks. One of the readers says about this recognition: "If the current trend continues, the next thing we know we will be admitting gays, lesbians, convicts, feminists and any other group that may want to associate with our lodges." I don't believe lesbians would be interested, but if he thinks we don't have gays and convicts, he's living in a dream world. It will take time to remove old barriers and prejudices, but only good can come from this meditation.

The last issue proves we've done something. The Pusan Masonic

Club, and the work of Freemasons for thousands of children, was noted in a letter from a reader. I strongly suspect 95% of the other readers didn't know about this. Members of The Philalethes Society did. Several of its issues discussed this Brotherhood in Action by our Freemasons in the Armed Forces over there.

The comments about the item "The Pope didn't do it!" were

indeed interesting. I claimed, and still claim, the Pope didn't do it! Did it make any difference? Perhaps not, but perhaps it did. If succeeding Popes had know

who the lackies were who did the dastardly deed, would they have jumped on the bandwagon from 1751 onwards? Would they have condemned an organization that believes in the Brotherhood of Man under the Fatherhood of God, an organization that has done nothing but good throughout the ages? They knew the truth. In spite of what our respondent from the "Catholic League for Religious and Civil Rights" (I find these last two words ironic!) says, the Pope didn't do it. It's true, I didn't "define a Papal Bull." So? He also wants us to know "the title of the Pope Clement XII Bull of 1738" was "'In Eminentia' and did bear his seal and is therefore authentic." And he calls my column "mythical"!! Wow! IF there was a seal on it, who placed it there? It's interesting to note that my critic didn't endeavor to refute my main premise -- the "bull" was the work of the Inquisition - - not Pope Clement XII.

oOo

It's with mixed emotions I say "goodbye" to y'all. Dick Curtis

has been my friend for many years. His predecessor was also a good friend. But time has sneaked up on me. There are a couple of things I would like to accomplish before the Grim Reaper carries me away. Time isn't standing still. But I'll still be around for my critics to take pot shots at, and I'll continue to work for Freemasonry as I have for more than four decades.

-30-

MASONIC PHILOSOPHY

By: Joseph Fort Newton

Dr Joseph Fort Newton was a clergyman and Masonic author. He lived from 1880 until 1950. Bro. Newton was raised in Friendship Lodge #7, Dixon, Illinois later affiliating with Mt. Hermon Lodge #263, Cedar Rapids, Iowa. He is the author of one of Freemasonry's classics, *The Builders* from which this STB was taken. A list of Joseph Fort Newton's books still in print and available for purchase is on pages 7-8. This STB is dedicated to the memory of Joseph Fort Newton, one of Freemasonry's greatest philosophers.

- Editor

Because the human soul is akin to God, and is endowed with powers to which no one may set a limit, it is and of right ought to be free. Thus, by the logic of its philosophy, not less than the inspiration of its faith, Masonry has been impelled to make its historic demand for liberty of conscience, for the freedom of the intellect, and for the right of all men to stand erect, unfettered, and unafraid, equal before God and the law, each respecting the rights of his fellows. What we have to remember is, that before this truth was advocated by any order, or embodied in any political constitution, it was embedded in the will of God and the constitution of the human soul. Nor will Masonry ever swerve one jot or tittle from its ancient and eloquent demand till all men, every-where, are free in body, mind, and soul. Some day, when the cloud of prejudice has been dispelled by the searchlight of truth, the world will honor Masonry for its service to freedom of thought and the liberty of faith. No part of its history has been more noble, no principle of its teaching has been more precious than its age-long demand for the right and duty of every soul to seek that light by which no man was ever injured, and that truth which makes man free.

Down through the centuries—often in times when the highest crime was not murder, but thinking, and the human conscience was a captive dragged at the wheel of the ecclesiastical chariot—always and every-where Masonry has stood for the right of the soul to know the truth, and to look up unhindered from the lap of earth into the face of God. Not freedom from faith, but freedom of faith, has been its watchword, on the ground that as despotism is the mother of anarchy, so bigoted dogmatism is the prolific source of scepticism.

Not only does Masonry plead for that liberty of faith which permits a man to hold what seems to him true, but also, and with equal emphasis, for the liberty which faith gives to the soul, emancipating it from the despotism of doubt and the fetters of fear. Therefore, by every art of spiritual culture, it seeks to keep alive in the hearts of men a great and simple trust in the goodness of God, in the worth of life, and the divinity of the soul—a trust so apt to be crushed by the tramp of heavy years. Help a man to a firm faith in an Infinite Pity at the heart of this dark world, and from how many fears is he free!

Once a temple of terror, haunted by shadows, his heart becomes “a cathedral of serenity and gladness,” and his life is enlarged and unfolded into richness of character and ser-

vice. Nor is there any tyranny like the tyranny of time. Give a man a day to live, and he is like a bird in a cage beating against its bars. Give him a year in which to move to and fro with his thoughts and plans, his purposes and hopes, and you have liberated him from the despotism of a day. Enlarge the scope of his life to fifty years, and he has a moral dignity of attitude and a sweep of power impossible hitherto. But give him a sense of Eternity; let him know that he plans and works in an ageless time; that above his blunders and sins there hovers and waits the infinite—then he is free!

Nevertheless, if life on earth be worthless, so is immortality. The real question, after all, is not as to the quantity of life, but its quality—its depth, its purity, its fortitude, its fineness of spirit and gesture of soul. Hence the insistent emphasis of Masonry upon the building of character and the practice of righteousness; upon that moral culture without which man is rudimentary, and that spiritual vision without which intellect is the slave of greed or passion. What makes a man great and free of soul, here or anywhere, is loyalty to the laws of right, of truth, of purity, of love, and the lofty will of God. How to live is the one matter; and the oldest man in his ripe age has yet to seek a wiser way than to build, year by year, upon a foundation of faith in God, using the Square of justice, the Plumb-line of rectitude, the Compass to restrain the passions, and the Rule by which to divide our time into labor, rest, and service to our fellows. Let us begin now and seek wisdom in the beauty of virtue and live in the light of it, rejoicing; so in this world shall we have a foregleam of the world to come—bringing down to the Gate in the Mist something that ought not to die, assured that, though hearts are dust, as God lives what is excellent is enduring!

Joseph Fort Newton (1880-1950) Clergyman and Masonic author. b. July 21 1880 in Decatur, Texas. Graduate of Coe Coll. (Ia.) in 1912; Tufts Coll. in 1918; and Temple U. in 1929. Ordained to Baptist ministry in 1893. Pastor in Paris, Texas, and St Louis, Mo. Founder and pastor of People's Church, Dixon, ILL., 1901-08; pastor of Liberal Christian Church, Cedar Rapids Iowa, 1908-16; The City Temple, London England, 1916-19; Church of the Divine Paternity, N.Y.C., 1919-25; Memoria Church of St. Paul, Philadelphia, 1925-30 St. James Church, Philadelphia, 1930-35; St. Luke and Epiphany, Philadelphia from 1938 He was raised in Friendship Lodge No. 7 Dixon, Ill., May 28, 1902, and later affiliated with Mt. Hermon Lodge No. 263, Cedar Rapids, Iowa. He was grand chaplain of the Grand Lodge of Iowa from 1911-13. In 1944 he dimitted to Lodge No. 51, Philadelphia Received 32ø AASR (SJ) in Iowa Consistory, Cedar Rapids, Iowa in Oct. 1909, and 33ø, honorary, Oct. 20, 1933 Grand prelate of Grand Encampment, K.T U.S.A. in 1929. His Masonic book, *The Builders*, stands as the most notable writing of the century. He also wrote *A Story and Study of Masonry* (1914); *The Religion of Masonry* (1926); his autobiography *River of Years* (1944) contains many Masonic references. He produced a score of other non Masonic books. d. Jan. 24, 1950. (From: Denslow's 10,000 Famous Freemasons)

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MASONS AT THE BATTLE OF GETTYSBURG

Bro. Sheldon A. Munn (a member of Lafayette Lodge #194, Selins Grove, PA) is a student of the Civil War, particularly the Battle of Gettysburg. Bro Munn gives many lectures as well as writing on the Civil War and is a licensed Battlefield Guide at Gettysburg We thank him for preparing this Short Talk Bulletin.

by Sheldon A. Munn

The Battle of Gettysburg was fought in the hot, sticky days of July 1st, 2nd and 3rd, 1863. Confederate General Robert E. Lee had brought his 70,000 soldiers north-ward for food and supplies; to relieve Virginia from the ravages of war; to influence the powerful northern Peace Party to stop the war, and to gain Confederate recognition and support from Britain and France. Lee also was looking for an opportunity to defeat the Union Army away from its base in Washington, D.C.

Twenty-seven months before the Battle of Gettysburg, the first shots of the war between the states were fired between Masons. Confederate Brigadier General P.G.T. Beauregard fired on Union Major Robert Anderson, defending Fort Sumter in Charleston, South Carolina. Beauregard was a Mason and Knight Templar from New Orleans, Louisiana. Anderson was a Mason from Trenton, New Jersey.

As the war began with shots fired between Masonic brothers, so did the greatest battle of the war. It was in the morning hours of July 1, 1863, when Lieutenant Marcellus Jones fired the first shot that began the Battle of Gettysburg. Jones, a carpenter and a Mason from Wheaton, Illinois, used a Sharps 52-caliber breech-loading rifle, invented and manufactured by Christian Sharps, a Mason from Philadelphia. The shot that Jones fired was directed at Confederate troops led by Brigadier General Henry Heth, a Mason from Rocky Mountain Lodge in the Utah Territory.

In mentioning the Rocky Mountain Lodge, you will find it interesting to know that while it surrendered its charter due to the war, over two hundred Masonic Lodges were created during the war. An even more unusual circumstance unfolds when we learn that John C. Robinson, a Union Brigadier General and immediate Past Master of the Rocky Mountain Lodge, was heavily involved in the first days fighting at Gettysburg. The desperate fighting that day also involved Confederate Major General Henry Heth. Henry Heth had been John Robinson's Senior Warden in the Rocky Mountain Lodge.

Later that morning, Union Brigadier General Solomon Meredith, a Mason from Indiana, and Colonel Lucius Fairchild, a Mason from Wisconsin, met and held the Confederates on the bloodied fields and woods between Herr's Ridge and the Seminary for over 8-hours. Among those attacking Meredith's legendary Iron Brigade and Fairchild's hard-fighting 2nd Wisconsin Infantry regiment was Confederate Colonel James Connor, a Past Master of Landmark Lodge in Charleston, South Carolina. Colonel Henry Morrow of the 24th Michigan was with Meredith's Iron Brigade. During the furious fighting, Morrow was struck in the head by a Confederate bullet. Later, a Confederate surgeon, identifying himself as a Mason, decided that Morrow's scalp wound was "too serious" for him to be marched away as a prisoner-of-war. This act of Masonic compassion probably saved Morrow's life.

The very first regimental volley of the battle was fired by the men of the 56th Pennsylvania Volunteers, led by Colonel John W. Hofmann, a Mason from Norristown, Pennsylvania. Before the first day's battle ended, Hofmann's bloodied regiment would be forced from the fields north of the Chambersburg Road by a gallant charge led by Major William Cox, commander of the 2nd North Carolina Infantry. William Cox was a Mason from Raleigh, North Carolina. He was wounded eleven times during the war and would later become a Brigadier General. Cox also became a Congressman and served as the Grand Master of North Carolina for four years.

Early in the evening of the 2nd day's battle, on the ridge north of Devil's Den, Union Major General Winfield Hancock told Colonel Edward Cross, "Today you'll earn your star" meaning that Cross would win his promotion to Brigadier General for his brilliant service over the past two years. Colonel Cross, a Mason from New Hampshire, had received twelve wounds during his heroic service, however his thirteenth wound would be fatal and he was killed leading his brigade against the attacking Confederates led by Brigadier General George Thomas Anderson, a Mason from Atlanta, Georgia.

According to Lieutenant General James Longstreet, Commander of the Confederate First Corps, the most gallant charge of the entire war was led by Brigadier General William Barksdale, a Mason from Jackson, Mississippi. When Longstreet ordered him forward, Barksdale was on the front-line. It was in that position, after forcing the Union lines to collapse and retreat, that he was shot—mortally wounded—wearing a clean white linen shirt fastened with Masonic studs.

Barksdale's courageous charge was directed at the bloody Peach Orchard, defended in part by the men of the 2nd New Hampshire Regiment (Co. B) led by Captain Thomas Hubbard, a Mason from Concord, New Hampshire. Hubbard was killed on the battlefield and was buried by Confederate Masons.

Consider the significance of this act, when soldiers in the midst of a major battle, take the time and care to bury an enemy soldier! Unusual in every sense of the word, but not so unusual when you consider that it happened between Masons.

While the entire southern end of the battlefield erupted with savage fighting at the Peach Orchard, the Wheatfield, and Devil's Den, a hero was born on the rocky, wooded southern slope of Little Round Top. Colonel Joshua Lawrence Chamberlain, formerly a language professor at Bowdoin College in Maine, was in command of the 20th Maine Infantry defending the critical Union left flank. The determined Confederates launched attack after attack against Chamberlain's shattered line. The gallant defenders held their position heroically despite their fearful losses. Running out of ammunition, and without reinforcements, Chamberlain knew that the next Confederate attack would destroy his line and cause the loss of the Federal army's strong defensive position. It was then that Chamberlain, a man schooled in religion and language, ordered his men to fix bayonets and charge the attacking Confederates in a swinging barn-door like maneuver. His unorthodox attack shocked the Rebels, causing them to scatter in hurried retreat. Chamberlain was a Mason, a member of United Lodge in Brunswick, Maine. He would receive a Congressional Medal of Honor in recognition of his courage and heroism at Gettysburg.

While Chamberlain was gallantly defending the southern end of the Union's fishhook shaped line, another Mason was desperately trying to overrun the Union army on the opposite end of that line on Culp's Hill. John Brown Gordon, a successful businessman and lawyer from Georgia, had fought with brilliance throughout the two years prior to Gettysburg. Gordon had been severely wounded nine-months earlier at the Battle of Antietam (September 17, 1862). A bullet hole in his hat had saved him from drowning in his own blood as he lay unconscious on the battle field. Gordon was a man of extraordinary compassion and care—a trait taught at our fraternities' holy altars. During Gordon's attack on the first day, which resulted in the Confederates forcing the Union Army to retreat from their position in the fields north of Gettysburg, Union Brigadier General Francis Barlow was severely wounded. A Confederate bullet paralyzed his arms and legs. When Gordon, in the midst of his attack, saw Barlow, he dismounted, gave Barlow water from his canteen and saw that he was cared for. Another instance where a Mason's compassion and care for his brother transcended the hostility normally found between enemies. The Battle of Gettysburg was culminated in an attack, the likes of which the world had never seen, nor would ever see again. It was on the afternoon of July 3rd, following a two-hour cannonade of volcanic proportions, that three Confederate Generals, all Virginia Masons, led the attack that has become known as Pickett's Charge. Correctly named Longstreet's Assault, Major General George Pickett, Brigadier General James Kemper and Brigadier General Lewis Armistead led their 12,000 men across the mile-long rolling fields to crash against the center of the Union line near the clump of trees that became the "High Water Mark of the Confederacy."

As the Confederate tide swept closer to the Union line, a sergeant in the 14th Virginia Infantry came upon some Union skirmishers huddled in the tall wheat, who had been cut off from their retreat. The Virginians would have been fully justified in killing the Union soldiers. They were the enemy! But the sergeant recognized a Masonic sign—the sign of distress—thrown by one of the Yankees and ordered his men to pass them by. Wasn't it fortunate that the Virginia Sergeant, Drewry B. Easley, was a Mason—a member of South Boston Lodge, in Halifax County, Virginia.

Brigadier General Lewis Armistead was the only officer to pierce the Union line. As Armistead crossed the low stone wall that formed the front of the Union defense line, he shouted, "Give 'em the cold steel boys!" Holding his black hat on the tip of his sword to guide his men, since all his color-bearers had been killed, he led his 150 Virginians amidst the swirling tide of blue-coats. Placing his hand on a hot, smoking Union cannon barrel, he claimed it his, in the name of the Old Dominion. Instantly he was struck by two bullets and fell, giving the sign of distress, ". . . as the son of a widow." At the same time, Major General Winfield Scott Hancock, the general commanding the Union troops defending the line at the center of the Confederate attack saw his old friend and Masonic brother fall. Hancock, a member of Charity Lodge in Norristown, Pennsylvania, who was severely wounded at the same time, ordered his chief of staff, Captain Henry Harrison Bingham, a Mason from Philadelphia, to go to Armistead's aid. Bingham had Armistead taken to the 11th Corps field hospital where he received the best medical care possible. When Armistead died, Hancock saw that his personal belongings were handled according to his wishes. The Armistead-Hancock story is most unusual, especially when you consider that they were, in fact, enemies. But it is not unusual when you consider that they were Masons. Again we witness the power of brotherly-love, care and concern ... transcending the most severe hatred and hostility associated with battle.

The Battle of Gettysburg was fought between 70,000 Confederates and 93,000 Union soldiers. Over 50,000 men became casualties in those three terrible days. The Confederate Army would retreat back into Virginia and the war would continue for another eighteen months.

The war began with shots fired between Masonic brothers. The greatest battle of that war was started with shots fired between Masonic brothers. How do you suppose the war ended?

Come with me, to that chill, damp, Easter Sunday morning on April 9, 1865, in Appomattox, Virginia, when over 112,000 well-fed and well-equipped federal soldiers surrounded the 26,765 starving, ragged Confederates—all that remained of the once invincible Army of Northern Virginia. It was a time for the Yankee's to shout and cheer! It was a time to celebrate. It was the end of the war—the bloodiest, in American casualties, that the world had ever seen or would ever see again. 618,000 men became casualties. But, the killing years were finally over! No one would have disputed the Yankee's right to scream, shout and cheer. But when Confederate General John Gordon brought his battle hardened Stonewall Brigade on the field to lay down their guns and furl their tattered flags, Union General Joshua Lawrence Chamberlain ordered his men to give their former enemies a full military salute. It was an honorable and heartfelt act. It was the first act to heal the wounds of a nation and that greeting was given by a Mason! It was an act that uplifted the spirits of every man present. But then what would you have expected? Remember that both Joshua Chamberlain and John Gordon were Masons, representing a brotherhood that was never divided, now dedicated to a nation indivisible.

Let us take pride from the heritage of dedication and heroism demonstrated by our gallant brothers who advanced the principles of freedom, liberty and justice. And let

us share that pride with all Americans to the advancement of our fraternity and the good of America.

THE MILITARY AND FREEMASONRY

by

James M. Pollard, JW

Cherrydale Lodge No. 42

Freemasonry came to the new world in large part with the military Lodges attached to various British regiments. Thus, it is that almost from the very beginning to this country Freemasonry and the military have gone hand in hand through our history. Unfortunately, the written history of our Fraternity in the early years is almost non-existent.

The Warrant or Charter of the early military Lodges was usually given to the Regimental Commander and all of a Lodge's furniture, ornaments, lights, jewels, etc., as well as the Warrant itself, was usually limited in size to that which could be carried in one small military chest. Membership in these Lodges was usually limited to officers of the regiment; normally, civilians were not admitted although in some few cases this rule seems to have been overlooked.

The first Warrant for a military Lodge was issued by the Grand Lodge of Ireland in 1732 to the First British Foot Regiment. Within a few years the Grand Lodge of Scotland and both the Grand Lodge of England, Modern and Antient were issuing Warrants to military Lodges. By 1755, twenty-nine Warrants had been issued by these for Grand Lodges combined. The naval service was not very active in the formation of military Lodges, with only three such lodges known to have existed, all being warranted by the Modern Grand Lodge of England.

There were also military Lodges formed on the continent of Europe but these did not follow the form of the English Lodged. The continental Lodges were all stationary in nature rather than traveling Lodges. This, I think, was mostly due to the empire building of the British, as opposed to the continental power staying mostly land locked to Europe.

The first record of a military Lodge Warrant being issued in the new world happened during the French and Indian Wars. It was issued by the then Provincial Grand Master at Boston to the 28th British Foot in an expedition against the French at Crown Point. Several other such Lodges followed and during the American Revolution one was issued to a Lodge named the "Movable Lodge."

During the American Revolution there were 10 Lodges working in the American army. One of these Lodges was the American Union Lodge and that Lodge exists to this day under the Grand Lodge of Ohio as American Union Lodge No. 1.

There were at least two instances during the war in which some of a British Lodge's furniture, Warrant and jewels were captured by the Americans. In both known cases there is also a record of these items being restored to their owners by an honor guard under a flag of truce.

One item of interest to the Marines is that the same Tun Tavern of Marine Corps fame was also the early home of the Masons of Philadelphia.

The War of 1812 found no military Lodges being formed, I suspect in large part because most of the fighting was of a naval nature and what ground fighting there was more of the naval raid nature than that of an extended land campaign.

During the Mexican War there were at least 12 traveling military Lodges formed and at least two of them accompanied our army to Mexico, although nothing is known of their work. One of these Lodges was from Virginia, Virginia Military Lodge 1 being attached to the Virginia Regiment of Volunteers. All of these Lodges worked under dispensation and none of them were ever chartered.

During the War of Northern Aggression, or War Between The States, there were, depending on the source, between 77 and almost 200 military Lodges. Virginia is reported to have had from 7 to 28 Lodges with the southern armies. Indiana led the list with 37 Lodges in the north and Texas is estimated to have had some 50 military Lodges, although firm records do not exist to support that figure.

Several Grand Lodges issued no dispensations, feeling either that the military Lodges were making Masons who could not have gained admission back home, or that such Lodges were an infringement on the Grand Lodge where the troops were stationed.

Of local interest in this respect is the action of the Grand Lodge of the District of Columbia following the union occupation of Alexandria, Virginia early in the war. This happened in 1862 when several residents of Alexandria petitioned the Grand Lodge of D.C. for a dispensation to form a Lodge to be known as "Union Lodge." It was stated that there was no Lodge working in the city, that the Charter of Alexandria-Washington Lodge had been ransacked and forced to disband. The Grand Lodge of D.C. granted this dispensation and this act was to cause strained relations between the two Grand Lodges for some years. Not until after the war was this problem resolved by the merger of these two Lodges.

Many Grand Lodges, and also Grand Master, came to regret what later was regarded as their too liberal issue of dispensation and never again would anything like the number issued during this period of our history be repeated. This was due in part to the lack of any reports or returns to the Grand Lodges by most of the military Lodges.

The Spanish-American War found only two military Lodges, one from Kentucky and one from North Dakota, although California granted three dispensations for formation of Lodges in the Philippines, which later led to the formation of the Grand Lodge of the Philippines.

World War 1 saw only a few military Lodges granted dispensations. Only three were granted for work within the United States. Nine more were granted for work in France and Germany during the occupation. There were also four dispensations issued but never used. By this time there were only 17 Grand Lodges which favored military Lodges, Virginia being one of them, while there was an equal number which were opposed to such Lodges with 15 additional Grand Lodges whose attitude was unknown.

With the return of the Charter of Lahneck Military Lodge Number 1186 to the Grand Lodge of Texas in July of 1922, the last military Lodge in the United States ceased to

exist. Although there were several requested for dispensations during World War II, none were granted. To find military Lodges today we must look to those chartered under the Grand Lodge of England and there are still some of these in existence.

A PLAIN TALK ABOUT MASONRY

The principles of Freemasonry - what are they? - do they not teach men to do unto others as they would that others should do unto them ?

If the members of that fraternity, individually, would faithfully consider those principles, with a desire to practice accordingly, would they not exert an influence for good that would be felt sensibly by community; and if they were zealous for the greatest good of the institution, would they not do it ?

With the vows which I suppose they have taken upon themselves, and the instructions given them, should they not be faithful brethren, moral and honorable citizens, kind and sympathizing husbands, and affectionate parents?

I may not be correct in my views of Masonry, being one of those that have always been excluded from the rites and benefits of the institution, but if I am correct, how very important that every member should be a good Mason, and exert every faculty of mind and body to promote the best interests of the institution, by exerting an influence in community which could and would be felt for good to all, and the honor of the institution be thereby preserved untarnished.

A man without good principles is a detriment to any institution, and a curse to himself. He may be zealous, but not according to knowledge; a desire to increase the numbers and dimes, without any regard to moral worth, certainly must be not according to knowledge.

Of what benefit can an individual be that is void of every principle required to make a man of a man; that seeks no society but the low and vicious; that will profane sacred things; gamble, lie and cheat; that will tamper with intoxicating drinks, until he is a moral pestilence in the community - going about, not a man, but a walking brandy-cask - his disposition soured, his faculties benumbed, poisoning the air with his breath, and community with his foul acts and conversation; and destroying the happiness of all the virtuous, noble and aspiring who are compelled to associate with him? Can such expect to be of benefit in any way, or to fulfill the object of their existence?

If individuals would close their eyes to self and its gratification, and, with the light they have received, look at the subject as they should, they would see the privileges, benefits, and duties they are trampling under their feet; they would also see how far they were wandering from the ancient landmarks of the institution, and how much injury and injustice they were doing, and how they were wounding the cause they have promised to honor and maintain.

I do not expect that free and accepted Masons build temples of stone; but I do expect they should erect a spiritual building in every Lodge, and every member should feel interested and take an active part in the work, and show to the world by a moral, honest, and upright life, that they have not wasted their time and money for that which profiteth not. In short, that they live and deal on the square of equal and exact justice.

A friend, a good Mason, said in my hearing, he was really discouraged at the conduct of men. If, they seemed to heed instruction and advice, it was only to be more sly in their workings of iniquity; and if provoked to an act that in itself was good, it was only from sordid motives. But I think a person has no right to be discouraged or weary in well-doing. "In the morning sow thy seed, and in the evening withhold not thy hand."

Some probably will say I ought not to write or think on the subject of Masonry. I never saw a serpent writhe with more energy than when a foot was set upon his head. My tongue and pen may be controlled by others, but my mind never can. I shall surely think. O, that every one would think-think-think.

A DAUGHTER OF DAN.

PYTHAGOREAN TRADITION IN FREEMASONRY

by Wor.Bro. The Rev. J. R. Cleland, M.A. D.D.

Over the Gates of the ancient Temples of the Mysteries was written this injunction, “Man, Know Thyself”. It meant that each Candidate must try to contact that Inner Self which is the only Reality, - Paul Brunton calls it the Overself, - that Self which lies at the very Centre of his Being, in the Silence and Darkness of the Holy Place which, to those who have penetrated to the Sanctum Sanctorum, becomes the deafening Music of the Spheres and the blinding Light of Truth. As the DORMER is the window giving light to the Sanctum Sanctorum, it is but right that here, among your members who have chosen to work under that name, one should attempt to find some light upon the Secret of Secrets, which each must ultimately solve for himself, which “no man knoweth” save “he that overcometh”, he that has mastered it for himself. It “passeth all understanding” and is the mystery of his own being.

Freemasonry is closely allied to the ancient Mysteries and, if properly understood, and in spite of repeated revision and remolding at the hands of the ignorant and sometimes the malicious, it contains “all that is necessary to salvation”, salvation from the only “sin” that ultimately matters, that which lies at the root of all other sin and error, the sin of ignorance of the self and of its high calling.

The First T.B. opens with the statement that “the usages and customs among Freemasons have ever borne a near affinity to those of the Ancient Egyptians; The Philosophers of Egypt, unwilling to expose their mysteries to vulgar eyes, concealed their systems of learning and polity under hieroglyphically figures, which were communicated only to their chief priests and wise men, who were bound by solemn oath never to reveal them. The system of Pythagoras was founded upon similar principles and maintained under the same conditions.”

We might, therefore, reasonably expect that a study of the system originated, or adopted, by the great teacher, Pythagoras, would tend to throw some light upon this Masonic Craft of ours. There are four questions which we might put to ourselves in this connection:-

1. Who was Pythagoras?
2. What was the basis of his philosophy?
3. What are his and its connections with Freemasonry as we know it?
4. Can we from a study of these, formulate a code, and by following it, open up a path, whereby, if trodden by the individual student, he can, and should, reach that state, which, for want of a better name, we may call “Realization”, - the full knowledge of that which alone is real, - The Oneself?

I believe that all these questions can be answered and, tonight, I am going to make an attempt to condense the answers, as I see them, into one short paper. It would be impossible to go into each one fully, and, in process of condensation, the answers will

overlap; but I will try to state them as simply as possible and I hope I may succeed in making the general outline, at least, clear. It can only be an outline, for that which must ultimately be sought is beyond form, formless. It can never be filled in fully in words. The connection with Freemasonry will, I think, make itself clear, if we attempt to answer the other three questions.

First, then, just who was, or rather in, Pythagoras. As the most famous of Greek Philosophers, he was born at Samos about 586 B.C. His father was Mnesarchuss, a man of learning and of noble birth. As a boy, Pythagoras had every advantage of education and, later, seems to have traveled all over the world and to have formulated his philosophy upon basic principles culled from the various systems to which he gained access. Thus he studied Astronomy and Astrology both in Chaldea and in Egypt, and the Esoteric Sciences among the Brahmans of India. To this day his memory is preserved in India under the name of Yavanacharya, the Ionian Teacher. Returning to Europe, he settled at Crotona, in Magna Grecia, where he established a School, to which were attracted all the best intellects of the civilized world. He left no writings himself, so we have to piece together the details of his philosophy from the writings of his followers. To him we owe the word Philosopher. He was the first to teach the heliocentric system in Europe and no one of his time was so proficient in Geometry. Not only was he the greatest mathematician, geometer and astronomer of historical antiquity, but he also held highest place among scholars and metaphysicians. His fame cannot perish. He taught much of the Ancient Secret Wisdom, the truth of re-incarnation, the necessity for return to a natural system of diet, the rule of Justice in the whole Universe and the certainty of ultimate attainment of perfection by all beings. He realized that the solution of the great problem of Eternity belongs neither to religion, to superstition nor to gross materialism. The harmony and balance of the two- fold evolution - of Spirit and of Matter, - have been made clear only in the Universal Numerals of Pythagoras, who built his whole system entirely upon the so-called "Metrical Speech" of the Vedas. In both Pythagorean and Brahman Philosophy the esoteric significance is derived from numbers. One of the few commentators who have paid just tribute to the high mental development of the old Greek and Latin writers, Thomas Taylor, says "Since Pythagoras, as Iamblichus informs us, was initiated in all the Mysteries of Byblus and Tyre, in the sacred operations of the Syrians and in the Mysteries of the Phoenecians, and also that he spent two and twenty years in the adyta of the Temples in Egypt, associated with the magicians of Babylon and was instructed by them in their venerable knowledge, it is not at all wonderful that he was skilled in Magic, or theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar."

For entrance to the School of Pythagoras the qualifications were high and rigorously enforced and, once entered, the candidate came under very strict rules as regards diet, exercise and study. Besides this outer discipline there were pledged disciples who were expected to pass through three degrees, during a probation of five years. Of the outer disciples, leading an ordinary family social life, G.R.S. Mead says, "The authors of antiquity are agreed that this discipline had succeeded in producing the highest examples, not only of the purest chastity and sentiment, but also a simplicity of manners, a delicacy and a taste for serious pursuits which was unparalleled. This is admitted even by Christian writers". The three degrees of the Inner School were:

HEARERS, who studied for three years in silence.

MATHEMATICI, learning Geometry and Music, the nature of Number, Form, Colour, Sound.

PHYSICI, who learned to master Cosmogony and Metaphysics. They were then prepared for the Mysteries.

The School at Crotona was closed at the end of the sixth century B.C., being persecuted by the Civil Power; but other communities carried on the tradition. Mead says that Plato intellectualized it to protect it from profanation, which was on the increase, and the Mysteries of Elusis, although they had lost its spirit and substance, still preserved some of its rites.

The root of all such teachings seems to have lain in Central Asia, whence Initiates spread to every land, carrying the same doctrines, using the same methods, working towards the same final goal. There was a common language and symbolism which served for intercommunication. Pythagoras in India received a high Initiation and later, Appolonius of Tyana followed in his steps. Typically Indian are the dying words of Plotinus, noblest of the Neo-platonists "Now I seek to lead back the self within me to the All-self." One great teacher has said, "The end of knowledge is to know God - not only believe; to become one with God - not only to worship afar off." We gain a hint in the Kathopanishat (VI- 17) "Let a man with firmness separate it (the soul) from his own body, as a grass stalk from its sheath," to which point we will return later.

Pythagoras gave the "knowledge of things that are" to his disciples and his knowledge of Music is said to have been such that he could use it to control men's wildest passions and to illuminate their minds. Iamblichus quotes instances and advises Porphyry to remove from his thoughts the image of the thing symbolized and to reach its intellectual meaning. Of the use of symbols Proclus remarks, "The Orphic method aimed at revealing divine things by means of symbols, a method common to all writers of divine lore." Great stress was laid upon the fact that numbers should be studied for the better comprehension of life, and not or use in commerce.

I am tempted to think that Pythagoras is a title, rather than a real name and it is significant that his father Mnesarchus, the nearest translation of which is "Ruler of Memory." Pythagoras, as a title, is identical, in root meaning, with Hiram Abif and with the Egyptian Thoth-Hermes. The root Pytha is the Sanscrit Pitta and the Latin Pater and the Greek, , all meaning Father. It is again the same root as the Egyptian Phtha, one of the names of Thoth and Abif also means Father. Goras is the Sanscrit root Guru meaning Teacher, and the same root is found in Hiram or Hiram. The Egyptian root is ChR Horus. ChR-Mes or Horus-Moses means Son of Horus. We may note here that Mercury, the latin equivalent of the Greek Hermes is a corruption of the

Syrian Mar-Kurios meaning Son of the Lord.

The Pythagorean system of Cosmology is based upon the Decad, 10, or to use the name of the symbol associated with its name, the Tetractys. This Tetractys is represented in United Grand Lodge of England by a single great Hebrew Yod, or "I," placed immediately over the Grand Master's Throne, Yod being the tenth letter of the Hebrew alphabet and that also being its numerical value. The "pillar and circle," also 10, the

perfect number of the Pythagoreans became later, among the Jews, a pre-eminently Phallic number, among whom it represented Jehovah as Male-Female. This Decad, representing the Universe and its evolution out of Silence and the Unknown depths of spirit, was presented to the student in Dual Aspect. It applied first to the Macrocosm, from which it descended to the Microcosm. To-day, upon four-square bases, we have, in our Lodges, or should have, two pillars, each bearing aloft a circle in perpetuation of this symbolism.

Both the purely intellectual and metaphysical, or “inner science” and the purely materialistic or “surface science”, can be expounded by, and contained in, the Decad, study being by the deductive method of Plato or by the inductive method of Aristotle. Plato commenced with Divine Comprehension, and multiplicity proceeded step by step from Unity, the digits appearing only to be returned to the Circle of the All-pervading Absolute. Aristotle started with perception by the senses, the Decade being regarded either as the unity which multiplies or as the matter which differentiates, its study being limited to two dimensions, to the Cross, or the 7; proceeding from the 10, the perfect number, on Earth as in Heaven. The whole conception appears originally in India, but we cannot go into that now. The Western Teacher who first formulated it was Pythagoras.

Primarily numbers are symbols of the beginning and development of a universe, so the simplest way of bringing home to you their significance will be to take the first cycle of Creation, leading to full manifestation of the ultimate physical atom, and the building there from of matter, as we know it. I shall run through the stages very rapidly and leave it to you to go more fully into the subject should it appeal.

First, then, we have the Zero, the Circle appears the Point at the Centre, potentiality, showing the Circle as not barren. In Arithmetic “0” is nothing, but, added to other numbers, is all things. Without it multiplicity cannot go beyond 9. This Circle-potential is the first number of the Cosmos, symbol of the Unknown, the Illimitable, containing all numbers as possibilities, as sunlight contains all colors in whiteness.

The 0 the Circle or Ovum is Passive, and requires vivification before it can fructify and produce. The point, or centre, then becomes active and from it arises the Line, - the diameter which bisects the Circle, thereby polarizing it. This is the Monad, the First Power of the Universe creating Polarity, opposites in Unity.

Some ancient philosophers spoke indiscriminately of Monad and One, but the Platonists drew sharp distinction, speaking of the Monad as that containing distinct yet profoundly united multitude, whereas the One is the “summit of the Many” and simpler. One is the first of a series, nonexistent unless followed by other numbers, whereas the Monad includes all numbers, holds division in check. One is the apex of all numbers which spread from it to the base, 10. Pythagoras realized the fundamental basis of numbers as Rhythm. In it was based the generation of all things. Numbers, to Pythagoras, were names and descriptions of Cosmic Ideas and Happenings. One writer quotes him as saying, “There is a mysterious connection between the gods and numbers, on which the science of arithmancy is based. The soul is a world that is self moving; the soul contains in itself, and is, the quaternary, the tetractys, the perfect cube, and another says “Pythagoras is not reported as saying that the gods are numbers, or that all things are numbers, as some of his followers and critics affirm.” Everything with the Pythagoreans, ideas, injustice, separation, mixture and even man and his horse, were all numbers”

according to Aristotle. When speaking of the Monad or One, they actually referred to that which was before Creation, and, if philosophically minded, referred to it as the “Primordial Cross,” if religious, as God, both understanding the same thing. They had many names for such number. Their One corresponds to the Advaitya, the one without a second of the Hindoos, creator and cause of all numbers.

The Duad, 2, is termed the cause of dissimilitude, matter. It is considered to be feminine, as the matrix or all things, and is the symbol of growth. Two cannot be produced from One, so duality is considered as the actual beginning of manifestation;

It is the drawing apart of God as Life and God as Substance, 1×1 is 1 and nothing but 1 so 1 needs 2, as Life needs Substance for manifestation and multiplication.

1 entering into relation with 2 gives rise to 3. Life, 1, ensouling Form, 2, becomes linked to it, 3, after being polarized, 2, from itself, 1. Opposites are essential to any creative purpose. 2 is therefore called the “First Number”. Cornelius Agrippa calls it so because “it is the first magnitude and the common measure of all numbers, or, as the Pythagoreans term it, a confusion of unities. Thus, God, as One, the producer and cause of Persistence, polarizes, His Unity and draws apart from His substance, Subsistence, and, then vivifies it, producing Existence. 1 is potentially 2 for polarity is everywhere, as are pairs of opposites.

Avicenna of Cordova (1021-70) speaks of the affinity between “to be” and numbers and says 3 is the root of all things; for Spirit, 1, and Matter, 2, linked by Will, the bond between, form the Triad. He says, “All existing things are constituted after the nature of numbers.....The Highest Abstract God is the indivisible, metaphysical unity”. So 3, as relating the action of the two opposites is rightly considered the number of true beginning, without which no production is possible. One, potential, like a ring of magnetized steel, is powerless until broken, or polarized, and the opposites are themselves useless until there is a relation between them. 3 is then the number of active growth and production. There are three distinct steps to be taken by the student before he can enter the “outer court” of the Mysteries:-

1. He must collect together his forces and prepare to learn.
2. He must eliminate and subtract gross matter.
3. He must amalgamate or synthesize the result.

or in more familiar words

1. He must come of his own free will and accord.
2. He must be deprived of all metals and material valuables.
3. He must be properly prepared.

The third step of apprenticeship gains approbation from a master and leads the student to a position where he can grasp the work with his whole nature.

The number 3 is most important and, masonically, so far as the Craft is concerned, must be studied in conjunction with 5 and 7. I will return to this point.

The idea of the fundamental Trinity presupposes a condition of being before the worlds were created.

4 is significant of system and order. Plutarch states that it is because of 4 that every body has its origin. It is Foundation, and does not relate to the building of physical forms and

bodies, which is the function of 8, but to that of the Cosmic stones, the ultimate atoms out of which these forms will be built. Philo says it is the first number to show the nature of solidity. Mathematically it is Foundation, for, without it, no progression beyond 6 is possible, but with it completion in 10, that is, the complete cycle, can be reached. Three components blending equally gives 6 and no more but predomination of any one of them would lead to 7 or more, for 1 plus 2 plus 3 equals 6 and also 1 X 2 X 3 equals 6 each of which requires the addition of 4 to complete the cycle (or circle).

5 has a root meaning of “harvesting”, the arranging in sheaves of produced substance, hitherto potential, now becoming matter. Five forms are combined in the foundation of the chemical atoms. It is a matter of rebirth and actual material commencement. That matter should be ensouled is not sufficient. Both matter and life must be qualified that gradation and diversity may result. Each chapter of the first ten chapters of Genesis is said to refer to one of these numerical steps and it should be noted that chapter V contains a description of all emanated things and is devoted solely to generation. D’Olivet reads it as a story of Cosmic generation. The Pythagorean name was cardiatis or cardialts, as the heart of things manifest, change of quality, the fire which “changes all things triply extended or which have length, breadth and depth into the sameness of a sphere and producing light.” It is eminently a “circular number” and spherical, restoring itself in every multiplication. Note here the F.C’s steps. By 5 arranging matter ready for use, three fundamental qualities are produced in the prepared matter and the three aspects of Diety find reflection in them, Will or Strength to Create, Love or Wisdom to Preserve, and activity or Beauty to Transmute or to send forth Creation, producing 6, representing that period in the creative process in which Triple spirit enters into Matter, already prepared as a triplicate to receive it. The double triangle is its symbol. Defined as a static correspondence between two analogous terms and not a transitory action or passage from one state to another. It is the instrument of progression but not the progression itself.”

7 represents the progressive atomization of matter, without which building is impossible. The ancient Greeks called it Justice and represented it as a pair of scales, the bar pivoting about a point and supporting two hemispherical pans, each supported by 3 chains. 7 is to 3 as 3 is to 1. As 3 represents the development of a principle, so does 7 represent it doubly represented, that is to say not only manifested but objectively realized. Everywhere in nature we find this 7, in ourselves, in color, music, the Arts, in healing and so on, balancing three on the life side against three on the form side with one giving synthesis.

Now, I think we may stop here, for this is the point to which the Craft of Freemasonry brings us. To complete the major cycle one has to consider the Holy Royal Arch and the Installation of W.M. which leads to it.

Before passing to one last point I want to take up, let me give the parallels briefly:-

In the making of a Freemason there must first be the man himself, the Circle, No-number. Next comes that preparation in the heart which makes him the Circle-potential. The Unknown God, transcendent within-all men has become immanent in him. Then he takes his first step towards the door of the Lodge, The First step of a Series, he separates himself from the vulgar crowd and becomes a free unit, “Free and of Good Report.” He becomes polarized, realizing dimly that to is not only Body but also Spirit, he gains

forward "In Strength." The E.A. degree is founded upon the number 3, and in it, by the union of his opposites, he makes production possible, he reaches "Plenty". In the F.C. degree he is able "To Establish" himself upon a sure foundation, begins to realize his real self. He gains control of matter and of "Worldly Possessions", producing multiplication of parts. The M.M. degree is founded on the number Seven, which, so we saw represented full atomization. Here the One Rock of the Quarry has become the individualized multiplicity of prepared stones, ready for the building. Each is a complete work in itself but has to die as such in order to reach a reunion with the companions of its toil and take its place in the building of the Temple, the new cycle of 7 which it inaugurates.

Now for my last point. Several of the ancient Philosophers, including both Plato and Aristotle, hint that man is something more than the three-dimensional being that he appears to be, at first sight. We cannot go into full evidence here, but Plato's beautiful allegory of the men chained in a cave with the light behind them and seeing only their own shadows and those of the passersby, thrown upon the flat surface of the opposite wall, should be called to mind. He tries to show how difficult it would be for one who had escaped and returned to his chained companions to bring to them any realization of three dimensions. This seems to be a clear hint, and a study of Dimensional Masonry bears it out.

Before entering the Lodge for the first time, the Candidate is symbolically unaware of the existence of Spiritual Dimensions: Yes, in this three-dimensional world of ours, he has reached a stage where the unfolding of spiritual consciousness has become for him a definite aim. He has, in this sense, become one-pointed. So, when he comes to the door of the Lodge, he enters upon an undimensional Euclidean Point, having neither length, breadth nor thickness. Only at a later stage, when he has been restored to light, is it revealed to him that this point was attached to and formed part of a straight line, a one-dimensional instrument, held by a brother whose grip was separated from it by a cross-piece, which, by its very position, indicated its two-dimensionality. Thus, the candidate transcended the first dimension of space and became a two-dimensional being.

Advancing to the E. he passes through a symbolic figure of 9, 12, and 15 units, indicating the Pythagorean proportion found in Euclid, 1, 47. Thus he surpasses the second dimension of space and becomes a three-dimensional being capable of ruling and preparing a plane surface by knocking off all superfluous knobs and excrescences, roughly squaring the faces of the Ashlar in its rough form and preparing it for the hand of the more expert workman. This stone is placed upon the pedestal of the J.W. and should appear in the Ceremony in the N.E. corner of the Lodge.

Proceeding onwards he enters upon the next stage upon an instrument which, although it is used upon three-dimensional work, is itself two-dimensional and which can be used to test the rectangularity of the previous advance. He then advances in a manner typical of three-dimensional motion. Under no conceivable circumstances can this advance take place in less than three dimensions. Now he produces a smooth stone, the Perfect Ashlar, which has place on the pedestal of the S.W. and appears ceremonially in the S.E. corner of the Lodge.

Once more he passes on his way and enters upon, another stage of his quest, this time upon an instrument which is used in the depicting and measurement of the three-dimensional advance he has previously made. He now reaches the supreme test. Three stops he takes, each indicating an advance in a different direction and together showing that conquest of the three-dimensional world has been achieved. Then, boldly he marches forward, and indicates, in a very beautiful piece of symbolism, his passage into a new world, a world almost inconceivable to our untutored finite minds,

the FOURTH DIMENSION of space. The Stone he can now prepare is of a shape normally outside our consciousness.

It may be noted here that the W.T.'s in each degree of the Craft, and those of an I.M., indicate work in 1, 2, and 3 dimensions, the conquest, in each case, of the three boundaries of our three dimensional existence, length, breadth and thickness.

This third stone is one over which there has been much wrangling, discussion and wild speculation, yet its essential qualities would seem to be sufficiently obvious. Most writers tacitly accept the Perfect Ashlar as the last possible stage in the preparation of the stone, but this is true only of the three-dimensional world. If there are other dimensions, there will be further stages in the preparation, and it is significant that we find references to yet another stone, whose true place is on the Master's Pedestal, and, in its ceremonial position, "With the centre", perpendicular, perpendicular, or perpend, to three-dimensional space. This is the PERPEND ASHLAR, and the reason why it cannot be seen in its completeness in the Lodge is that, existing in the Fourth Dimension, the only part we could perceive would be a perfect cube, suspended in space, to ever point to which it would be perpendicular. Mr. C.H. Hinton (in "The Fourth Dimension" calls it the Tesseract. It is to be noted that each Regular step is rectangular, taken symbolically at right angles to the last position. We move a point to produce a line; we move a line at right angles to the previous motion to obtain a superficies. This is the First Regular Step and from it we obtain a rectangular plane figure, a square; we now move our square at right angles to both the former directions of motion and the result is a solid cube, the Second Regular Step; and now we move this cube at right angles to all three directions of motion already used, and produce; by our Third

Regular Step, a four-dimensional figure, the Tesseract. Even then the journey is incomplete, for, as an I.M., the zealous brother uses tools belonging to the three dimensions of our space to prepare himself to work freely in the four-dimensional atmosphere of the Holy Royal Arch, wherein the whole scheme of Creation of Man as a reflection or form created by God "in the image of His own Eternity" and the method of the return of that image into the substance of T.G.A.O.T.U. in unfolded in the consciousness of the Initiate.

Thus far I have tried to answer the first three questions put at the beginning of this paper. Pythagoras, is, we have seen, fundamentally involved in our symbolism. We have taken a very hurried glance at the relevant portions of his Philosophy, and

we have seen the same fundamentals running through our rituals.

Now, very briefly to answer the fourth question.

We can, I think, say definitely that there is no Royal Road to Perfection. Each must find a way for himself. But signposts are not wanting, for to those who choose to raise their eyes from the plane of Matter, they point a clear way. The first and most important comes early in our Masonic knowledge.” This can only come from the age-old three-fold method of advance being applied; CONCENTRATION, MEDITATION, CONTEMPLATION. These we must apply daily to some portion of our Ceremonies, Tools, and other Symbols, seeking ever to find their significance.

At no time in the Era of Recorded History has the application of these methods been more difficult than it is to-day in the Western world, but at no time has so much help been available to those who conscientiously attempt to apply them. In this Machine-tyrannized Age it is difficult to attain the necessary leisure, peace, quiet, stillness and silence, and the forgetfulness of the rush and hurry of the world in its search for the transient and worthless. Yet, even now, there are many signs that the world is getting tired of its own shallowness and sensationalism and is turning to things that are more worth while.

Perhaps the time is nearer than we think when men will at last seek the Middle Chamber of their own Temple, to find the wages of Truth. Tired of chasing an illusion, they may seek the reality within, the inner self, which lies sheathed, as lies a grass-stalk in its husk, within the husk of Personality, ready to be drawn out into the Light of T.G.A.O.T.U.

Peace to All Beings, Amen.

Ritual - Effective Delivery

By John P. Riddell

Freemasonry is seriously indebted to those dedicated members of our Fraternity who labor for months and years in learning the various elements of ritual. I have often observed however, that the effort and valuable time spent in memorizing and perfecting these magnificent moral lessons is not always fully exploited; surprisingly, this is not the result of faulty or halting memory, but rather ineffective delivery. How do we measure the effectiveness of delivery? Quite simply. Effective delivery is achieved whenever the candidate(audience?) has been able to hear clearly and to reasonably understand the information presented by the speaker.

There are five elements of delivery or speech (the terms are literally synonymous) - they are: knowledge of the subject, the speaker's conviction of his message, audibility, pronunciation, and articulation. This might sound like some complex literary exercise, but it really isn't. Surely, every speaker should know instinctively if he is prepared, if he has adequately memorized and perfected his presentation, and that he himself is committed to the principles of his message; he must also know if he is speaking loud enough, and pronouncing his words correctly. When then, contributes most to poor speech or delivery? It is articulation. The mechanics of articulation, except perhaps for professionals, is rarely, if ever, obvious to most casual speakers. But, lack of attention to this vital element of speech can distant the information and, at times, make it almost unintelligible.

Articulation - what is it? It is a term that refers to the movements of the lips, tongue, jaw, and soft palate to form speech sounds. Good articulation involves production of sounds that are clear and distinct, without being overly precise. Don't confuse pronunciation with articulation. Pronunciation is combining speech sounds into recognizable words. A speaker might survive pronunciation that is unacceptable to an audience; poor articulation however, makes a speaker much more difficult to understand, affecting both the attention and comprehension of his listeners. Poor articulation leaves out sounds, distorts sounds (most often by running them together), substitutes one sound for another, and occasionally adds strange sounds. Remember, in a conversation, if poor articulation makes you difficult to understand, the listener can stop you and ask, "What did you say? I didn't understand that." But, when you're delivering a lecture, charge, or verse of scripture, that isn't possible. If you aren't understood, the idea is lost because there are no instant replays for the lecturer.

One note of caution - don't make the mistake of thinking that you should precisely form every sound. Over-articulation is also poor articulation. Good speech or delivery doesn't call attention to itself. If you said "I went to the movie last night." and tried to precisely articulate every "t" in the sentence, your delivery would be unnatural, and call attention to itself. In addition, "the" should be the sound of "thu." To say "the" with the long "e" would overstress the word and would not be natural. By overstressing these

sounds, the speaker loses the natural rhythms of speech, and creates the perception of insincerity - that he might be more concerned with his image than his message.

I suppose that some ritualists privately applaud themselves at the completion of a lecture, charge, prayer or scripture; there was nothing omitted and they managed to survive the ordeal. But, were they effective? Did the candidate and others who were listening hear clearly; did they reasonably understand the message? If not, it was probably due to poor articulation - speaking too rapidly, distorting words by running sounds together, overemphasizing sounds, omitting sounds. It is difficult to understand a speaker under these conditions - especially during the period when a candidate is hoodwinked - he doesn't even have the opportunity to read the lips of the person speaking.

All of us are veteran Masons, and have been exposed to this "ritual stuff" many many times. We've sat through the ceremonies of opening and closing lodges conferring the three degrees, installations, funeral services - much of this rendered almost unintelligible by sloppy speech - poor articulation. But this doesn't bother us because we've heard it so often that we can mentally fill in the gaps left void by careless speakers. But Brethren, can't you just imagine how some of this might sound to new candidates or Masons hearing it for the first time. Remember, if you are not understood, you've wasted your time in delivering the message, you've failed to take advantage of the time and effort in learning the work, and even worse, you've left thoroughly confused listeners

SPIRIT OF MASONRY

Outside of the home and the House of God there is nothing in this world more beautiful than the Spirit of Masonry. Gentle, gracious, and wise; its mission is to form mankind into a great redemptive brotherhood, a league of noble and free men enlisted in the radiant enterprise of working out in time the love and will of the Eternal. Who is sufficient to describe a spirit so benign? With what words may one ever hope to capture and detain that which belongs of right to the genius of poetry and song, by whose magic those elusive and impalpable realities find embodiment and voice?

With picture, parable, and stately drama; Masonry appeals to lovers of beauty bringing poetry and symbol to the aid of philosophy and are to the service of character. Broad and tolerant in its teachings it appeals to men of intellect, equally by the depths of its faith and its pleas for liberty of thought - helping them to think things through to a more satisfying and hopeful vision of the meaning of life and the mystery of the world. But its profoundest appeal, more eloquent than all others, is to the deep heart of man out of which are the issues of life and destiny. When all is said, it is as a man thinketh in his heart whether life be worth while or not, and whether he is a help or a curse to his race.

Here Lies the tragedy of our race:

Not that men are poor;
All men know something of poverty.
Not that men are wicked;
Who can claim to be good?
Not that all men are ignorant;
Who can boast that he is wise?
But that men are strangers!

Masonry is Friendship - friendship, first, with the great Companion, of whom our own hearts tell us, who is always nearer to us than we are to ourselves, and whose inspiration and help is the greatest fact of human experience. To be in harmony with his purposes, to be open to His suggestions, to be conscious of fellowship with Him - this is Masonry on its God-ward side. Then, turning man-ward, friendship sums it all up. To be friends with all men, however they may differ from us in creed, color, or condition; to fill every human relation with the spirit of friendship; is there anything more or better than this that the wisest and best men can hope to do? Such is the Spirit of Masonry; such is its ideal, and if to realize it all at once is denied us, surely it means much to see it, love it, and labor to make it come true.

Nor is the spirit of friendship a mere sentiment held by a sympathetic, and therefore unstable, fraternity, which would dissolve the concrete features of humanity into a vague blur of misty emotion. No; it has its roots in a profound philosophy which sees that the universe is friendly, and that men must learn to be friends if they would live as befits the

world in which they live, as well as their own origin and destiny. For, since God is the life of all that was, is, and is to be; and since we are all born into the world by one high wisdom and one vast love, we are brothers to the last man of us, forever! For better or worse, for richer or poorer, in sickness and in health, and even after death us do part, all men are held together by ties of spiritual kinship, sons of one eternal friend. Upon this fact human fraternity rests, and it is the basis of the plea of Masonry, not only for freedom, but for friendship among men.

Thus friendship, so far from being a mush of concessions, is in fact the constructive genius of the universe. Love is ever the Builder, and those who have done most to establish the City of God on earth have been the men who loved their fellow men. Once you let this spirit prevail, the wrangling sects will be lost in the great league of those who love in the service of those who suffer. No man will then revile the faith in which his neighbor finds help for today and hope for the morrow; pity will smite him mute, and love will teach him that God is found in many ways, by those who seek him with honest hearts. Once you let this spirit rule in the realm of trade the law of the jungle will cease, and men will strive to build a social order in which all men may have the opportunity "To Live, and to Live Well," as Aristotle defined the purpose of society. Here is the basis of that magical stability aimed at by the earliest artists when they sought to build for eternity, by imitating on earth the House of God.

Our human history, saturated with blood and blistered with tears, is the story of man making friends with man. Society has evolved from a feud into a friendship by the slow growth of love and the welding of man, first to his kin, and then to his kind. The first man who walked in the red dawn of time lived every man for himself, his heart a sanctuary of suspicions, every man feeling that every other man was his foe, and therefore his prey. So there was war, strife and bloodshed. Slowly there came to the savage a gleam of the truth that it is better to help than to hurt, and he organized clans and tribes. But the tribes were divided by rivers and mountains, and the men on one side of the river felt that the men on the other side were their enemies. Again there was war, pillage, and sorrow. Great empires arose and met in the shock of conflict, leaving trails of skeletons across the earth. Then came the great roads, reaching out with their stony clutch and bringing the ends of the earth together. Men met, mingled, passed and repassed; and learned that human nature is much the same everywhere, with hopes and fears in common. Still there were many things to divide and estrange men from each other, and the earth was full of bitterness. Not satisfied with natural barriers, men erected high walls of sect and caste, to exclude their fellows, and the men of one sect were sure that the men of all other sects were wrong - and doomed to be lost. Thus, when real mountains no longer separated man from man, mountains were made out of molehills - mountains of immemorial misunderstanding not yet moved into the sea!

Barriers of race, of creed, of caste, of training and interest separate men today, as if some malign genius were bent on keeping man from his fellows; begetting suspicion, uncharitableness, and hate. Still there is war, waste, and woe! Yet all the while men have been unfriendly, and, therefore unjust and cruel, only because they are unacquainted. Amidst feud, faction, and folly; Masonry, the oldest and most widely

spread order, toils in behalf of friendship; uniting men upon the only basis upon which they can ever meet with dignity. Each lodge is an oasis of equality and goodwill in a desert of strife, working to weld mankind into a great league of sympathy and service, which, by the terms of our definition seeks to exhibit even now on a small scale. At its Altar men meet as man to man, without vanity and without pretense, without fear and without reproach; as tourists crossing the Alps tie themselves together so that if one slips, all may hold him up. No tongue can tell the meaning of such a ministry, no pen can trace the influence in melting the hardness of the world into pity and gladness.

The Spirit of Masonry! He who would describe that spirit must be a poet, a musician, and a seer - a master of melodies, echoes, and long far-sounding cadences. Now, as always, it toils to make man better, to refine his thought and purify his sympathy, to broaden his outlook, to lift his altitude, to establish in amplitude and resoluteness his life in all its relations. All its great history, its vast accumulations of tradition, its simple faith and its solemn rites, its freedom and its friendship are dedicated to the high moral ideal, seeking to tame the tiger in man, and bring his wild passions into obedience to the will of God. It has no other mission than to exalt and ennoble humanity, to bring light out of darkness, beauty out of angularity; to make every hard-won inheritance more secure, every sanctuary more sacred, every hope more radiant!

The Spirit of Masonry! Aye, when that spirit has its way upon earth, as at last it surely will, society will be a vast communion of kindness and justice, business a system of human service, law a rule of beneficence; home will be more holy, the laughter of childhood more joyous, and the temple of prayer mortised and tendoned in a simple faith. Evil, injustice, bigotry, greed, and every vile and slimy thing that defiles and defames humanity will skulk into the dark, unable to bear the light of a juste, wiser, more merciful order. Industry will be upright, education prophetic, and religion not a shadow, but a real Presence, when man has become acquainted with man and has learned to worship God by serving his fellows. When Masonry is victorious every tyranny will fall, every bastille crumble, and man will be not only unfettered in mind and hand, but free of heart to walk erect in the light and liberty of the truth.

Toward a great friendship, long foreseen by Masonic faith, the world is slowly moving, amid difficulties and delays, reactions and reconstructions. Though long deferred, of the day, which will surely arrive, when nations will be reverent in the use of freedom, just in the exercise of power, humane in the practice of wisdom; when no man will ride over the rights of his fellows; when no woman will be made forlorn, no little child wretched by bigotry or greed, Masonry has ever been a prophet. Nor will she ever be content until all the threads of human fellowship are woven into one mystic cord of friendship, encircling the earth and holding the race in unity of spirit and the bonds of peace; as in the will of God it is one in the origin and end.

Having outlived empires and philosophies, having seen generations appear and vanish, it will yet live to see the travail of its soul, and be satisfied - When the War Drum throbs no longer, And the Battle Flags are furled; In the Parliament of man, The Federation of the World.

Manifestly, since love is the law of life, if men are to be won from hate to love, if those who doubt and deny are to be wooed to faith, if the race is ever to be led and lifted into a life of service, it must be by the fine art of Friendship. Inasmuch as this is the purpose of Masonry, its mission determines the method not less than the spirit of its labor. Earnestly it endeavors to bring men - first the individual man, and then, so far as is possible, those who are united with him - to love one another, while holding aloft, in picture and dream, that Temple of character which is the noblest labor of life to build in the midst of the years, and which will outlast time and death. Thus it seeks to reach the lonely inner life of man where the real battles are fought, and where the issues of destiny are decided, now with shouts of victory, now with sobs of defeat. What a ministry to a young man who enters its Temple in the morning of life, when the dew of heaven is upon his days and the birds are singing in his heart!

From the wise lore of the East Max Muller translated a parable which tells how the Gods, having stolen from man his divinity, met in council to discuss where they should hide it. One suggested that it be carried to the other side of the earth and buried; but, it was pointed out that man is a great wanderer, and that he might find the lost treasure on the other side of the earth. Another proposed that it be dropped into the depths of the sea; but, the same fear was expressed - that man, in his insatiable curiosity, might dive deep enough to find even there. Finally, after a space of silence, the oldest and wisest of the Gods said: "Hide it in man himself, as that is the last place he will ever think to look for it." And so it was agreed, all seeing at once the subtle and wise strategy. Man did wander the earth, for ages, seeking in all places high and low, far and near, before he thought to look within himself for the divinity he sought. At last, slowly, dimly, he began to realize that what he thought was far off, hidden in the "The Pathos of Distance, is nearer than the breath he breathes, even in his own heart.

Here lies the great secret of Masonry - that it makes a man aware of that divinity within him, wherefrom his whole life takes its beauty and meaning, and inspires him to follow and obey it. Once a man learns this deep secret, life is new, and the old world is a valley all dewy to the dawn with a lark song over it. There never was a truer saying than, the religion of a man is the chief fact concerning him. By religion is meant not the creed to which a man will subscribe, or otherwise give his assent; not that necessarily; often not that at all - since we see men of all degrees of worth and worthlessness signing all kinds of creeds. No; the religion of a man is that which he practically believes, lays to heart, acts upon, and thereby knows concerning this mysterious universe and his duty and destiny in it. That is in all cases the primary thing in him, and creatively determines all the rest; that is his religion. It is, then, of vital importance what faith, what vision, what conception of life a man lays to heart, and acts upon.

At the bottom, a man is what his thinking is, thoughts being the artists who give color to our days. Optimists and pessimists live in the same world, walk under the same sky, and observe the same facts, Skeptics and believers look up at the same great stars - the stars that shone in Eden and will flash again in Paradise. Clearly the difference between them is a difference not of fact, but of faith - of insight, outlook, and point of view - a difference of inner attitude and habit of thought with regard to the worth and use of life.

By the same taken, an influence which reaches and alters that inner habit and bias of mind, and changes it from doubt to faith, from fear to courage, from despair to sunburst hope, has wrought the most benign ministry which a mortal may enjoy. Every man has a train of thought on which he rides when he is alone; and the worth of his life to himself and others, as well as its happiness, depend upon the direction in which that train is going, the baggage it carries, and the country through which it travels. If, then, Masonry can put that inner train of thought on the right track, freight it with precious treasure, and start it on the way to the City of God, what other or higher ministry can it render to a man? And that is what it does for any man who will listen to it, love it, and lay its truth to heart.

High, Fine, Ineffably rich and beautiful are the faith and vision which Masonry gives to those who foregather at its Altar, bringing to them in picture, parable, and symbol the lofty and pure truth wrought out through ages of experience, tested by time, and found to be valid for the conduct of life. By such teaching, if they have the heart to heed it, men become wise, learning how to be both brave and gentle, faithful, and free; how to renounce superstition and retain faith; how to keep a fine poise of reason between falsehood of extremes; how to accept the joys of life with glee, and endure its ills with patient valor; how to look upon the folly of man and not forget his nobility - in short, how to live cleanly, kindly, open-eyed and unafraid in a sane world, sweet of heart and full of hope. Who so lays this lucid and profound wisdom to heart, and lives by it, will have little regret, and nothing to fear, when the evening shadows fall. Happy the young man who in the morning of his years makes it his guide, philosopher, and friend.

Such is the ideal of Masonry, and fidelity to all that is holy demands that we give ourselves to it, trusting the power of truth, the reality of love, and the sovereign worth of character. For only as we incarnate that ideal in real life and activity does it become real tangible, and effective. God works for man through man and seldom, if at all, in any other way. He asks for our voices to speak His Truth, for our hands to do his work here below - sweet voices and clean hands to make liberty and love prevail over injustice and hate. Not all of us can be learned or famous, but each of us can be loyal and true of heart, undefiled by evil, undaunted by error, faithful and helpful to our fellow souls. Life is a capacity for the highest - an eager incessant quest of truth; a noble utility, a lofty honor, a wise freedom, a genuine service - that through us the Spirit of Masonry may grow and be glorified.

When is a man a Mason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage - which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself; and seeks to know, to forgive and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins - knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudg-

eries of life. When star-crowned trees, and the glint of sunlight on the flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hands seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, and how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song - glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world.

ST. JOHN DAYS

June 24- December 27

By history, custom, tradition and ritualistic requirements, the Craft holds dear the days of St. John the Baptist on June 24, and St. John the Evangelist on December 27. A lodge which forgets either forfeits a precious link with the past and loses an opportunity for the renewal of allegiance to everything in Freemasonry symbolized by these Patron Saints. No satisfactory explanation has as yet been advanced to explain why operative Masons adopted two Christian saints, when St. Thomas, the patron of architecture and building, was available.

Most Freemasons are agreed that the choice of our ancient brethren was wise. No two great teachers, preachers, wise men, saints, could have been found who better showed in their lives and works the doctrine and teachings of Freemasonry.

St. John the Evangelist apparently came into our fraternal system somewhere towards the close of the sixteenth century; at least, we find the earliest authentic lodge minute reference to St. John the evangelist in Edinborough in 1599, although earlier mentions are made in connection with that may be called relatives, if not ancestors, of our Craft. For instance "The Fraternity of St. John" existed in Cologne in 1430. "St. John's Masonry" is a distinctive term for Scotch Lodges, many of the older of which took the name of the saint. Thus, in its early records, the Lodge of Scoon and Perth is often called the Lodge of St. John, and the Lodge possesses a beautiful mural painting of the-saint, on the east wall of the lodge room.

Other Lodges denominated "St. John's Lodges" were some of those unaffiliated with either the "Moderns" or the "Ancients" in the period between establishment of the Ancients (1751) and the Reconciliation (1813).

In many old histories of the Craft is a quaint legend that St. John the Evangelist became a "Grand Master" at the age of ninety. It seems to have its origin in a book printed in 1789, in which one Richard Linnecar of Wakefield wrote certain "Strictures on Freemasonry," although his paper is really an eulogy. Whether this writer really continued a tradition, or invented the tale which was seized upon by Oliver and kept alive as a legend, impossible though it is, no man may say.

One Grand Lodge has ruled that Sts. John's Days are Landmarks! Of course any Grand Lodge may make its own laws, but it is beyond the power of any Grand Lodge either to make a Landmark by pronouncement, or to unmake a Landmark by denying it. Inasmuch as Landmarks are universally admitted to be handed down to us from "time immemorial", and Sts. John's Days as Masonic festivals, are neither extremely old nor universal among the Craft (England using Wednesday after St. George's day; Scotland St. Andrew's Day; and Ireland St. Patrick's), we must consider only that Grand Lodge's intent to honor our patron saints, and not the validity of her results.

Historians believe that only after 1717, when the Mother Grand Lodge was formed, did Freemasons generally hold festival meetings on either or both June 24 and December 27.

Here are two addresses, either of which is appropriate to either June 24 or December 27, and a Masonic story, which, if well read by some brother with some elocutionary training, is also appropriate and informative:

ST. JOHNS' DAYS

The real explanation of Freemasonry's connection with the Sts. John is not to be found in the history of the Craft, but in the history of religions. For the festival days of the two Sts. John are as old as the ancient systems of worship of fire and sun.

Travel backwards in imagination to an unknown date when the world of men was young; when knowledge did not exist and the primal urges of all humanity were divided between the satisfaction of bodily needs -hunger, thirst, warmth, light and the instincts of self-preservation, mating, and the love of children. The men of that far-off age found everything in nature a wonder. They understood not why the wind blew, what made the rain, from whence came lightning, thunder, cold and warmth; why the sun climbed the heavens in the morning and disappeared at night, or what the stars might be. All primitive people tried to explain mysteries in terms of their daily lives. When angry their emotions resulted in loud shouts and a desire to kill. What more natural than to think thunder and lightning the anger of the Unknown who held their lives and well being in His hands? Ancient man bundled the enemy he conquered out of his cave into the open, where he froze or starved or was eaten by. beasts. What more natural than to think the wind, the rain, the cold, a manifestation of an angered Unseen Presence?

The greatest manifestation of nature known to our ancient ancestors was the sun. It was always present during the day, and its near kin, fire, warmed and comforted them at night. Under its gentle rays crops grew and rivers rose. The sun kept away the wild beasts by its light. The sun made their lives possible. Sun worship and fire worship were as natural for men just struggling into understanding as the breath they drew.

Early recognized facts must have been the sun's slow travel from north to south and back again as the seasons waxed and waned. And so mid summers day, the longest, became a festival; it was the harbinger Or harvest, the birthday of new life, as the winter solstice was significant of the end of the slow decline of the sun, the beginning of a new time of warmth and crop and happiness.

Through countless years, in a thousand religious, cults, mysteries, in a hundred climes and lands, priests and people celebrated the solstices. We know it not only from history and the records of ancient peoples, often cut upon stone, but from myths and legends; the story of Ceres and her search for her daughter Proserpine the allegory of Isis, Osiris and Horus.

Ancient custom is taken from a people with difficulty. Even today we retain customs the origin of which is lost to most of us. We speak glibly of Yuletide at Christmas, without thinking of an ancient Scandinavian god, Juul. The small boy avers truth "By Golly!" not knowing that he offers his hand (gol) if he speaks not the truth. Those who think it "bad luck" to break a mirror

only continue a savage belief that a stone thrown in water which mirrors the face of an enemy will break his heart even as the reflection is broken.

If such ideas persist to this day, imagine how strenuously a people would resist giving up a holiday celebration which their fathers' and their fathers' fathers before them had kept for untold ages.

So it was when Christianity came to the world. Old feasts and festival days were not lightly to be given up, even by those who put their faith upon a Cross. Hence clever men in the early days of Christianity turned the pagan festivals to Christian usage, and the old celebrations of summer and winter solstice became the Sts. Johns' Days of the Middle Ages.

As the slow years passed, those who celebrated thought less and less of what the days really commemorated, and became more and more convinced of their new character. Today, hardly a Freemason gives a thought to the origin of St. John's Day in Winter, or knows his celebration of St. John's Day in midsummer preserves a touch with cavemen ancestors.

It was a common custom in the middle Ages for craftsmen to place themselves under the protection of some saint of the church. All the London trades appear to have ranged themselves under the banner of some saint and if possible they chose one who bore fancied relation to their trades. Thus the fishmongers adopted St. Peter; the drapers chose the Virgin Mary, mother of the 'Holy Lamb' or 'Fleece' as an emblem of that trade. The goldsmiths' patron was St. Dunstan, represented to have been a brother artisan. The merchant tailors, another branch of the draping business, marked their connection with it by selecting St. John the Baptist, who was the harbinger of the Holy Lamb' so adopted by the drapers. Eleven or more of the guilds had John the Baptist as their patron. To say with certainty why Freemasons adopted the two Sts. John, and continue to celebrate days as principal feasts which were once of a far different significance, is not in the power of any historian as yet. But the fitness of these two is obvious in our system if we consider the spiritual suggestion of their lives.

St. John the Baptist was a stern and just man; intolerant of sham, of pretense, of weakness; a man of strength and fire, uncompromising with evil or expediency, and yet withal courageous, humble, sincere, magnanimous. A character at once heroic and of rugged nobility, of him the Greatest of Teachers said: "Among them that are born of woman, there hath not arisen a greater than John the Baptist."

Of St. John the Evangelist, the disciple whom Jesus loved, a thousand books have been written, and student has vied with minister, teacher with historian, to find words fitly to describe the character of the gentle writer of the Fourth Gospel.

No attempt at rivalry will here be made; suffice it that St. John the Evangelist is recognized the world over as the apostle of love and light, the bringer of comfort to the grief-stricken, of courage to the weak, of help to the helpless, of strength to the falling.

Freemasonry is wise in a gentle wisdom which passeth that in books when she takes for her on both the saint who foretold the coming and the saint who

taught the law of the Son of Man who walked by Galilee.

The question "From whence come you?" and the answer "From the Lodge of the Holy Sts. John at Jerusalem", has puzzled many. None have phrased the simple, explanation of the inner meaning of this with more beauty and clarity than Brother Joseph Fort Newton, he of the golden pen and the voice of music: "There is no historical evidence that either of the two Saints of the church were ever members of the Craft. But they were adopted as its patron Saints, after the manner of former times a good manner it is, too- and they have remained so in Christian lands. Lodges are dedicated to them, instead of to King Solomon, as formerly.

"So, naturally, there came the idea, or ideal, of a sacred lodge in the Holy City presided over by the Saints John. No such lodge ever existed in fact, and yet it is not a fiction -it is an ideal, and without such ideals our life would be dim and drab. The thought back of the question and answer, then, is that we come from an ideal or Dream Lodge into this actual work-a-day world, where our ideals are to be tested".

We do not know just when, or just how, Freemasonry adopted the Sts. John. Their days are the Christian adaption of pagan festivals of a time when man, knowing no better, worshipped the sun as the supreme God. So when we celebrate our festival days on June 24 and December 27, we walk step by step with ancient ancestors, worshipping as they worshipped, giving thanks as they did; they to the only god they knew for the glory of summer, the beginning of the period when days lengthened- we to the G.A.O.T.U., that our gentle Craft took for its own the austere but loving characters of two among the greatest of the saintly men who have taught of the Father of all mankind.

Here is the second address:

POINT WITHIN A CIRCLE

"Lodges were anciently dedicated to King Solomon, as he is said to have been our first most Excellent Grand Master; but speculative Masons dedicate theirs to the memory of St. John the Baptist and St. John the Evangelist. Since their time, there is represented in every regular and well-governed lodge, a certain POINT WITHIN A CIRCLE, the point representing the individual brother; the circle, the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him on any occasion. This circle is bordered by two perpendicular parallel lines representing these saints, and upon the top rest the Holy Scriptures. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures, and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err."

Familiar to every Mason, this ancient symbol is too often considered merely as one of many, instead of what it really is, among the most illuminating of the Entered Apprentice's degree.

No man may say when, where, or how the symbol began. From the earliest dawn of history a simple closed figure has been man's symbol for Deity - the

circle for some peoples, the triangle for others, and a circle or a triangle with a central point, for still others. The closed figure represents the conception of Him who has neither beginning or ending; the triangle adds to this the reading of a triune nature. The Lesser Lights form a triangle placed in our lodges in that orientation which expresses Wisdom, Strength and Beauty. In some Jurisdictions a lodge closes with brethren forming a circle about the Altar, which thus becomes the point, or focus, of the Supreme Blessing upon the brethren.

A symbol may have many meanings, all of them right, so long as they are not self-contradictory. The point within a circle has had many different meanings to many Masons.

We find it connected with sun-Worship, the most ancient of religions; ruins of ancient temples devoted both to sun and to fire worship are circular in form, with a central altar, or "point" which was the Holy of Holies. The symbol is found in India, in which land of mystery and mysticism its antiquity is beyond calculation.

Another ancient meaning of the symbol is that the point represents the sun and the circle the universe. A dot in a small circle is the astronomical symbol for the sun, and the derivation of this astronomical symbol marks its Masonic connection. The Indian interpretation makes the point the male principle, the circle the female; the point became the sun and the circle the solar system which ancient peoples thought was the universe because the sun is the vivifying, the life-giving principle, for all that lives.

The two parallel lines, which modern Masonry states represent the two holy Sts. John, are as ancient as the rest of the symbol, and originally had nothing to do with the "two eminent Christian patrons of Masonry." It is a pretty conception, but without foundation. The holy Sts. John lived and taught many hundreds of years before any Masonry existed which can justly be called by that name. If this is distasteful to those brethren who believe that King Solomon was Grand Master of a Grand Lodge, devised the system and perhaps wrote the ritual, one must refute them with their own chronology, for both the Holy Sts John lived long after the wise king wrought his "famous fabric."

The two lines against the circle with the point date back before Solomon. On early Egyptian monuments may be found the Alpha and Omega, or symbol of God, in the center of circle embordered by two upright, perpendicular parallel Serpents, representing the Power and the Wisdom of the Creator. The derivation of the symbol which satisfies the mind as to logic and appropriateness, students find in the operative craft. To understand just how the point within a circle came into Speculative Masonry by way of Operative craftsmanship, it is necessary to have some mental picture of the times in which the Craftsmen of the early middle ages lived and wrought.

The vast majority had little education. They could neither read nor write-unimportant matters to most, because there were no books to read and there was nothing which they needed to write. Skilled craftsmen they were, through long apprenticeship and careful teaching in the art of cutting and setting

stone, but except for manual skill and a cunning artifice founded on generations of experience, they were without learning.

This was not true of the leaders or, as we would call them, The Masters. The great cathedrals of Europe were not planned and overseen by ignorance. There, knowledge was power and the architects, the overseers, the practical builders, those who laid out the designs and planned the cutting and the placing of the stones these were learned in all that pertained to their craft. Doubtless many of them had a knowledge of practical mathematics.

Certain parts of this knowledge became diffused from the Master Builders through the several grades of superintendents, architects, overseers, foremen in charge of any section of the work. With hundreds if not thousands of men working on a great structure, some organization must have been essential. Equally essential would be the overseeing of the tools.

The tools used by the Cathedral builders were gavel and mallet and setting maul and hammer; they had chisel and trowel and plumb and square and level and twenty-four-inch gauge to "measure and lay out their work." The square, the level and the plumb were made of wood- wood, cord and weight for plumb and level; wood alone for square.

Wood wears when used against stone. Wood warps when exposed to water or damp air. The metal used to fasten the two arms of the square together would rust and perhaps bend or break. Naturally, the squares would not indefinitely stay square. Squares had constantly to be checked up for their right-angledness. Some standard had to be adopted by which a square could be compared, so that, when Operative Masons' squares were tried by it they would not "materially err."

The importance of the perfect right angle in the square by which the stones were shaped cannot be over-estimated. Operative Masonry in the Cathedral building days was largely a matter of cut and try, of individual workmen, of careful craftsmanship. Quantity production, micrometer measurement, interchangeable parts were ideas which had not been invented. All the more necessary, then, that the foundation on which all the work was done should be as perfect as the Masters knew how to make it. Cathedral builders erected their temples for all time because they knew how to check and try their squares!

Today any school boy knows the simple "secret of the square" which was then the closely guarded wisdom of the Masters alone; today any school boy can explain the steam engine which was a wonder two hundred years ago, and make and use a wireless which was a miracle scarce twenty-five years gone by. Let us not wonder that our ancient Operative brethren thought their secret of a square so valuable!

Lay out a circle any size on a piece of paper. With a straight edge draw a line across through its center. Put a dot on the circle, anywhere. Connect that dot with the line at both points where it crosses the circle. Result, a perfect right angle.

Draw the circle of what size you will; place the dot on the circumference where you will, if the lines from the dot meet the horizontal line crossing the

circle through its center, they will form a right angle.

This was the Operative Masters great secret- knowing how to “try the square”. It was by this means that he tested the working tools of the Fellows of the Craft so it was impossible either for their tools or their work “to materially err.” From this, also, comes the ritual used in the lodges of our English brethren, where they “open on the center.” Alas, we have dropped the quaint old words they use, and American Lodges know the “center” only as the point within a circle. The original line across the center has been shifted to the side and become the “two perpendicular parallel lines” of Egypt and India and our admonitions are no longer what they must once have been....”while a Mason circumscribes his square within these point~, it is impossible that it should materially err.”

Today we only have our Speculative meaning; we circumscribe our desires and our passions within the circle and the lines touching on the Holy Scriptures. For speculative Masons who use squares only in the symbolic sense, such an admonition is of far greater use than would be the secret of the square as known to our ancient brethren.

Pass it not lightly. Regard it with the reverence it deserves, for surely it is one of the greatest teachings of Masonry, concealed within a symbol which is plain for any man to read, so be it he has Masonry in his heart.

The following short story may be read in place of an address. Select a brother with some skill at elocution, who can read it as fiction and make it sound real.

It will add materially to the effectiveness of the story if the story-teller is Provided with a small blackboard, and an assistant who draws the simple diagrams herewith Presented to demonstrate, as the story told, the simple “secret of the square” which only the King’s Master Workman knew.

THE 47th PROBLEM

by: Unknown

Containing more real food for thought, and impressing on the receptive mind a greater truth than any other of the emblems in the lecture of the Sublime Degree, the 47th problem of Euclid generally gets less attention, and certainly less than all the rest. Just why this grand exception should receive so little explanation in our lecture; just how it has happened, that, although the Fellowcraft's degree makes so much of Geometry, Geometry's right hand should be so cavalierly treated, is not for the present inquiry to settle. We all know that the single paragraph of our lecture devoted to Pythagoras and his work is passed over with no more emphasis than that given to the Bee Hive of the Book of Constitutions. More's the pity; you may ask many a Mason to explain the 47th problem, or even the meaning of the word "hecatomb," and receive only an evasive answer, or a frank "I don't know - why don't you ask the Deputy?" The Masonic legend of Euclid is very old - just how old we do not know, but it long antedates our present Master Mason's Degree. The paragraph relating to Pythagoras in our lecture we take wholly from Thomas Smith Webb, whose first Monitor appeared at the close of the eighteenth century.

It is repeated here to refresh the memory of those many brethren who usually leave before the lecture:

"The 47th problem of Euclid was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe was initiated into several orders of Priesthood, and was also Raised to the Sublime Degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry. On this subject he drew out many problems and theorems, and, among the most distinguished, he erected this, when, in the joy of his heart, he exclaimed Eureka, in the Greek Language signifying "I have found it," and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences." Some of facts here stated are historically true; those which are only fanciful at least bear out the symbolism of the conception. In the sense that Pythagoras was a learned man, a leader, a teacher, a founder of a school, a wise man who saw God in nature and in number; and he was a "friend and brother." That he was "initiated into several orders of Priesthood" is a matter of history. That he was "Raised to the Sublime Degree of Master Mason" is of course poetic license and an impossibility, as the "Sublime Degree" as we know it is only a few hundred years old - not more than three at the very outside. Pythagoras is known to have traveled, but the probabilities are that his wanderings were confined to the countries bordering the Mediterranean. He did go to Egypt, but it is at least problematical that he got much further into Asia than Asia Minor. He did indeed "enrich his mind abundantly" in many matters, and particularly in mathematics. That he was the first to "erect" the 47th problem is possible, but not proved; at least he worked with it so much that it is sometimes called "The Pythagorean problem." If he did discover it he might have exclaimed "Eureka" but

the he sacrificed a hecatomb - a hundred head of cattle - is entirely out of character, since the Pythagoreans were vegetarians and revered all animal life.

Pythagoras was probably born on the island of Samos, and from contemporary Grecian accounts was a studious lad whose manhood was spent in the emphasis of mind as opposed to the body, although he was trained as an athlete. He was antipathetic to the licentiousness of the aristocratic life of his time and he and his followers were persecuted by those who did not understand them. Aristotle wrote of him: "The Pythagoreans first applied themselves to mathematics, a science which they improved; and penetrated with it, they fancied that the principles of mathematics were the principles of all things."

It was written by Eudemus that: "Pythagoreans changed geometry into the form of a liberal science, regarding its principles in a purely abstract manner and investigated its theorems from the immaterial and intellectual point of view," a statement which rings with familiar music in the ears of Masons.

Diogenes said "It was Pythagoras who carried Geometry to perfection," also "He discovered the numerical relations of the musical scale." Proclus states: "The word Mathematics originated with the Pythagoreans!"

The sacrifice of the hecatomb apparently rests on a statement of Plutarch, who probably took it from Apollodorus, that "Pythagoras sacrificed an ox on finding a geometrical diagram." As the Pythagoreans originated the doctrine of Metempsychosis which predicates that all souls live first in animals and then in man - the same doctrine of reincarnation held so generally in the East from whence Pythagoras might have heard it - the philosopher and his followers were vegetarians and revered all animal life, so the "sacrifice" is probably mythical. Certainly there is nothing in contemporary accounts of Pythagoras to lead us to think that he was either sufficiently wealthy, or silly enough to slaughter a hundred valuable cattle to express his delight at learning to prove what was later to be the 47th problem of Euclid.

In Pythagoras' day (582 B.C.) of course the "47th problem" was not called that. It remained for Euclid, of Alexandria, several hundred years later, to write his books of Geometry, of which the 47th and 48th problems form the end of the first book. It is generally conceded either that Pythagoras did indeed discover the Pythagorean problem, or that it was known prior to his time, and used by him; and that Euclid, recording in writing the science of Geometry as it was known then, merely availed himself of the mathematical knowledge of his era.

It is probably the most extraordinary of all scientific matters that the books of Euclid, written three hundred years or more before the Christian era, should still be used in schools. While a hundred different geometries have been invented or discovered since his day, Euclid's "Elements" are still the foundation of that science which is the first step beyond the common mathematics of every day. In spite of the emphasis placed upon geometry in our Fellowcrafts degree our insistence that it is of a divine and moral nature, and that by its study we are enabled not only to prove the wonderful properties of nature

but to demonstrate the more important truths of morality, it is common knowledge that most men know nothing of the science which they studied - and most despised - in their school days. If one man in ten in any lodge can demonstrate the 47th problem of Euclid, the lodge is above the common run in educational standards!

And yet the 47th problem is at the root not only of geometry, but of most applied mathematics; certainly, of all which are essential in engineering, in astronomy, in surveying, and in that wide expanse of problems concerned with finding one unknown from two known factors. At the close of the first book Euclid states the 47th problem - and its correlative 48th - as follows:

“47th - In every right angle triangle the square of the hypotenuse is equal to the sum of the squares of the other two sides.” “48th - If the square described of one of the sides of a triangle be equal to the squares described of the other two sides, then the angle contained by these two is a right angle.”

This sounds more complicated than it is. Of all people, Masons should know what a square is! As our ritual teaches us, a square is a right angle or the fourth part of a circle, or an angle of ninety degrees. For the benefit of those who have forgotten their school days, the “hypotenuse” is the line which makes a right angle (a square) into a triangle, by connecting the ends of the two lines which form the right angle.

For illustrative purposes let us consider that the familiar Masonic square has one arm six inches long and one arm eight inches long. If a square be erected on the six inch arm, that square will contain square inches to the number of six times six, or thirty-six square inches. The square erected on the eight inch arm will contain square inches to the number of eight times eight, or sixty-four square inches.

The sum of sixty-four and thirty-six square inches is one hundred square inches.

According to the 47th problem the square which can be erected upon the hypotenuse, or line adjoining the six and eight inch arms of the square should contain one hundred square inches. The only square which can contain one hundred square inches has ten inch sides, since ten, and no other number, is the square root of one hundred. This is provable mathematically, but it is also demonstrable with an actual square. The curious only need lay off a line six inches long, at right angles to a line eight inches long; connect the free ends by a line (the Hypotenuse) and measure the length of that line to be convinced - it is, indeed, ten inches long.

This simple matter then, is the famous 47th problem. But while it is simple in conception it is complicated with innumerable ramifications in use. It is the root of all geometry. It is behind the discovery of every unknown from two known factors. It is the very cornerstone of mathematics.

- The engineer who tunnels from either side through a mountain uses it to get his two shafts to meet in the center.

- The surveyor who wants to know how high a mountain may be ascertains the answer through the 47th problem.
- The astronomer who calculates the distance of the sun, the moon, the planets and who fixes “the duration of time and seasons, years and cycles,” depends upon the 47th problem for his results.
- The navigator traveling the trackless seas uses the 47th problem in determining his latitude, his longitude and his true time. Eclipses are predicated, tides are specified as to height and time of occurrence, land is surveyed, roads run, shafts dug, and bridges built because of the 47th problem of Euclid - probably discovered by Pythagoras - shows the way.

It is difficult to show “why” it is true; easy to demonstrate that it is true. If you ask why the reason for its truth is difficult to demonstrate, let us reduce the search for “why” to a fundamental and ask “why” is two added to two always four, and never five or three?” We answer “because we call the product of two added to two by the name of four.” If we express the conception of “fourness” by some other name, then two plus two would be that other name. But the truth would be the same, regardless of the name. So it is with the 47th problem of Euclid. The sum of the squares of the sides of any right angled triangle - no matter what their dimensions - always exactly equals the square of the line connecting their ends (the hypotenuse). One line may be a few 10’s of an inch long - the other several miles long; the problem invariably works out, both by actual measurement upon the earth, and by mathematical demonstration.

It is impossible for us to conceive of a place in the universe where two added to two produces five, and not four (in our language). We cannot conceive of a world, no matter how far distant among the stars, where the 47th problem is not true. For “true” means absolute - not dependent upon time, or space, or place, or world or even universe. Truth, we are taught, is a divine attribute and as such is coincident with Divinity, omnipresent. It is in this sense that the 47th problem “teaches Masons to be general lovers of the art and sciences.” The universality of this strange and important mathematical principle must impress the thoughtful with the immutability of the laws of nature. The third of the movable jewels of the entered Apprentice Degree reminds us that “so should we, both operative and speculative, endeavor to erect our spiritual building (house) in accordance with the rules laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral and Masonic Trestleboard.”

Greatest among “the rules laid down by the Supreme Architect of the Universe,” in His great book of nature, is this of the 47th problem; this rule that, given a right angle triangle, we may find the length of any side if we know the other two; or, given the squares of all three, we may learn whether the angle is a “Right” angle, or not. With the 47th problem man reaches out into the universe and produces the science of astronomy. With it he measures the most infinite of distances. With it he describes the whole framework and handiwork of nature. With it he calculates the orbits and the positions of those “numberless worlds about us.” With it he reduces the chaos of ignorance to the law and order of intelligent appreciation of the cosmos. With it he instructs his fellow-

Masons that “God is always geometrizing” and that the “great book of Nature” is to be read through a square.

Considered thus, the “invention of our ancient friend and brother, the great Pythagoras,” becomes one of the most impressive, as it is one of the most important, of the emblems of all Freemasonry, since to the initiate it is a symbol of the power, the wisdom and the goodness of the Great Artificer of the Universe. It is the plainer for its mystery - the more mysterious because it is so easy to comprehend.

Not for nothing does the Fellowcraft’s degree beg our attention to the study of the seven liberal arts and sciences, especially the science of geometry, or Masonry. Here, in the Third Degree, is the very heart of Geometry, and a close and vital connection between it and the greatest of all Freemasonry’s teachings - the knowledge of the “All-Seeing Eye.”

He that hath ears to hear - let him hear - and he that hath eyes to see - let him look! When he has both listened and looked, and understood the truth behind the 47th problem he will see a new meaning to the reception of a Fellowcraft, understand better that a square teaches morality and comprehend why the “angle of 90 degrees, or the fourth part of a circle” is dedicated to the Master!

The Black Cube

”A WHITE ball elects, a black cube (or ball) rejects.”

STB-NO29 November 1929

This, or some similar statement, is usually made at a lodge prior to voting on the application of one who would be an initiate of Freemasonry.

In all Jurisdictions in the United States, the ballot on an applicant is taken secretly—that is, with no brother knowing how another may vote. In most Jurisdictions it is an infraction of Masonic law—in all it is a serious infraction of Masonic ethics—to endeavor to ascertain how another brother will vote, or has voted on an applicant or to disclose how he voted or will vote. The “secrecy of the ballot” and the universal (in this country) requirements that a ballot be unanimous to elect are two of the greatest bulwarks of the Fraternity. Occasionally both the secrecy and the unanimity may seem to work a hardship on a man apparently worthy of being taken by the hand as a brother; but no human institution is perfect, and no human being acts always according to the best that is in him. The occasional failure of the system to work complete justice may be laid to the individuals using it and not to the Fraternity.

“Harmony being the strength and support of all well regulated institutions, especially this of ours.” This phrase, or one similar, is familiar to all Masons. Harmony—oneness of mind, effort, ideas and ideals—is one of the foundations of Freemasonry. Anything which interferes with Harmony by so much hurts the Institution. Therefore it is essential that lodges have a harmonious membership; that no man be admitted to the Masonic home of any brother against his will. For this reason it is required that the names of applicants to a lodge be set before the entire membership, prior to a vote, that all may know that John Smith is to be balloted upon; that any who think him unfit timber for the lodge, or who have personal objections to entering into the sacred relation of brotherhood with him, may have the opportunity to say “No.”

The power thus put in the hands of the individual Master Mason is very great. No officer, not even the Grand Master, may inquire how we vote, or why we voted as we did. No Grand Master has the power to set aside the black cube we cast. If in the ballot box is a black cube, the applicant is rejected. (In many Jurisdictions a single black cube in the ballot box requires the ballot to be taken again, immediately, to avoid the possibility of a mistake. If the black cube reappears the second time, the applicant is rejected.)

This rejection of an application does more than merely prevent the applicant from being given the degrees. It creates over the petitioner a lodge jurisdiction. He may not apply to another lodge for the degrees refused him by this one, without first securing from that lodge a waiver of jurisdiction. He may not again apply even to the lodge which rejected him until after a certain statutory period—usually six months. When his application is again received and brought up for ballot, the fact that he previously applied and was rejected is stated to the lodge. In other words, the casting of a black cube not

only rejects for the degrees, but puts a certain disability upon the applicant which he is powerless to remove.

The brother who casts a ballot, then, upon an applicant, wields a tremendous power. Like most powers, it can be used well or ill. It may work harm, or good, not only upon him upon whom it is used, but to him who uses it. Unlike many great powers put into the hands of men, however, this one is not subject to review or control by any human agency. No king, prince, potentate; no law, custom or regulation; no Masonic brother or officer, can interfere with the individual's use of his power.

For no one knows who uses the black cube. No one knows why one is cast. The individual brother and his God alone know. The very absence of any responsibility to man or authority is one of the reasons why the power should be used with intelligence, and only when, after solemn self-inquiry, the reason behind its use is found to be Masonic.

Any one can think of a hundred reasons why black cubes are cast. Our neighbor applies for the degrees. Outwardly he is an honest man of good character, bearing a good reputation. However, we have heard him quarreling violently with his wife. We are morally sure that he struck her. We can't prove it; the poor woman never said anything about it; she suffered the blow in silence rather than endure the greater agony of publicity. It is not for us to have him arrested as a wife beater if his wife can stand him! But we don't want a coward, a bully in our lodge! Naturally—and most brethren will say properly—we cast the black cube.

Our office associate wants to be a Mason. He applies to our lodge. As far as the investigating committee can ascertain he is a good man, honest, pays his debts, is a church member, a hard worker. But we have heard him repeat, to us and to others, matters which we know were given to him in confidence. We have learned to distrust his discretion. We don't believe that a promise means much to him. It may be, of course, that a Masonic obligation would be kept. But we are not sure. Naturally, we vote against him. Some men otherwise "good and true" are ill-natured, violent tempered, disagreeable. To admit them to our lodge might destroy its harmony of spirit. Others are vain and boastful, self-seeking, apt to bend every agency in which they come in contact to their own ends. We do not believe such a man will be an asset to our lodge. We keep him out.

A certain man IS our personal enemy. The quarrel between us may have nothing to do with right and wrong; it may be the result merely of a life time of antagonism. He applies to our lodge. Our lodge is our Masonic home. We would not want this man in our family home; we do not think we will be happy with him in our Masonic home. It is our privilege to keep him out.

These, and a thousand other good reasons, are all proper ones for the casting of a black cube. If the lodge might suffer, if we might suffer, if we know that our absent brother would suffer from the applicant being elected, we have the best of reasons for seeing that he is rejected. Such use of our power is proper, Masonic, ethical, wise, just.

But there is another side of the shield. Unfortunately, no hard and fast rule can be laid down. There is no way to explain "this is a good reason, but that is not a good

reason” for casting a black cube. Each of us has to judge the reason for himself. Yet some suggestions may be given.

We know a man we dislike. He has different ideas from ours. He belongs to a different “set.” He is not the type we admire. Our dislike does not amount to hatred, nor is it predicated upon any evil in the man’s character. He and we are antipathetic; we rub each other the wrong way. When he applies to our lodge we must decide this question: will the unpleasantness to us, in having him as a member, be greater than the good to him which may come from his reception of the Masonic teachings? Are we sure that we cannot accept him as a brother merely because we “have never liked him?” We all know cases like this; the president of the bank turns down Johnson’s application for a second mortgage. Johnson makes the matter personal. He “has it in” for the president. The president applies for the degrees. Some one casts a black cube. It may, and may not, be Johnson. We don’t know. But perhaps, later, we hear Johnson’s boast “I got even with the son-of-a-gun who turned down my loan !” He doesn’t say how he “got even,” of course. But we are pretty sure we know.

Such a use of the black cube is, of course, utterly un-masonic. It is a misuse of a great power. As well turn down the minister of the Baptist church because he doesn’t agree with our minister, who is a Methodist! As well turn down the automobile dealer because he refused to give us a larger allowance on our old car! Turning the Masonic black cube into a secret dagger for personal revenge is indefensible.

Freemasonry works some curious miracles. A self-made man applied five times for the degrees in a certain lodge. The man was rather ignorant, yet a commercial success. He had, literally, raised himself by his bootstraps from the poverty of the streets to a business position of some prominence. Yet he was rather raw, rough add ready, even uncouth. No shadow of personal unworthiness rested upon him; he was honest, upright, a good citizen. In this lodge a certain Past Master—as was discovered in after years—voted four times against this applicant. The Past Master left the city. On the fifth application the petitioner was elected. Something in Masonry took hold of his heart; through Masonry he was led to acquire some of the education he lacked; through Masonry he was led into the church. In time he made such a reputation for himself as a Mason that he was put in line, and finally achieved the solemn distinction of being made Master of his lodge. He is still regarded as one of the best, most constructive and ablest Masters that lodge has ever had.

In the course of ten or twelve years the absent Past Master returned. In the light of history, he confessed (which strictly speaking he should not have done!) that it was he who had kept this man out for what he really believed were good reasons; he thought the “rough neck” would detract from the dignity and honor of the Fraternity. Yet this same “rough neck,” through Masonry, became educated, a good churchman, a fine Mason and an excellent officer. Had the Past Master whose black cube were cast with honest intention to benefit the Fraternity not left town, the blessings of Masonry might forever have been denied a heart ready to receive them, and society, lodge and church been prevented from having the services of a man who gave largely of himself to all three. The black cube is the great protection of the Fraternity; it permits the brother who does not desire to make public his secret knowledge to use that knowledge for the benefit of the Craft. It gives to all members the right to say who shall not become members of their

lodge family. But at the same time it puts to the test the Masonic heart, and the personal honesty of every brother who deliberates on its use. The black cube is a thorough test of our understanding of the Masonic teaching of the cardinal virtue Justice, which “enables us to render to every man his just due without distinction.” We are taught of justice that “it should be the invariable practice of every Mason, never to deviate from the minutest principles thereof.”

Justice to the lodge requires us to cast the black cube on an applicant we believe to be unfit.

Justice to ourselves requires that we cast the black cube on the application of the man we believe would destroy the harmony of our lodge.

Justice to the applicant—we are taught to render justice to every man, not merely to Masons—requires that no black cube be cast for little reasons, small reasons, mean reasons. And justice to justice requires that we think carefully, deliberate slowly, and act cautiously. No man will know what we do; no eye will see, save that All Seeing Eye which pervades the innermost recesses of our hearts, and will, so we are taught, reward us according to our merits.

Shakespeare said, “O, it is excellent to have a giant’s strength, but it is tyrannous to use it like a giant!”

The black cube is a giant’s strength to protect Freemasonry. Used thoughtlessly, carelessly, without Masonic reason, it crushes not only him at whom it is aimed but him who casts it. A well used black cube goes into the ballot.

Ill used, it drops into the heart and blackens it.

THE COMPASSES

SHORT TALK BULLETIN - Vol.II May, 1924 No.5

by: Unknown

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. Indeed, if Masonry is in any sense a religion, it is Universe Religion, in which all men can unite. Its 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. Symbolically, at least, it has no rafters but the arching heavens to which, as sparks ascending seek the sun, our life and labor tend. 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 the Compasses are nearly always together, and that is true as far back as we can go. In the sixth book of the philosophy on Mencius, in China, we find these words: "A Master Mason, in teaching Apprentices, makes use of the Compass 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 a 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 and law and love which surrounds, sustains, and explains it. In the Ritual of the Lodge we see man, hoodwinked by the senses, slowly groping his way out of darkness, seeking the light of morality and reason. But he does so by the aid of inspiration from above, else he would live untroubled by a spark. Some deep need, some

dim desire brought him to the door of the Lodge, in quest of a better life and a clearer vision. Vague gleams, impulses, intimations reached him in the night of Nature, and he set forth 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 a Master Mason - far more sublime than we yet realize - by human love, by the discipline of tragedy, and still more by the 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. If we examine with care the relative positions of the Square and Compasses as he advanced through the Degrees, we learn a parable and a prophecy of what the Compasses mean in the life of a Mason.

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 neighbor, so the Compasses teach us the obligation which we owe ourselves. What that obligation is needs to be made plain; it is the primary, imperative, everyday duty of circumscribing his passions, and keeping his desires within due bounds. As Most Excellent King Solomon said long ago: “Better is he that ruleth his spirit than he that taketh a city.;

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; and we cannot lose any one of the three and keep the other two. To know ourselves, our strength, our weakness, 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 that very fact loses, in some measure, the self-respect which is the corner stone of a 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 into the ditch.

The old Greeks put the same truth into a trinity of maximums: “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 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 a 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 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 aright, will teach him how 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 wit does not run. The laws of the land make us aware that our liberty is limited by the equal rights and liberties of others. Our neighbors, 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 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 in 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 and labor and grow, and when he reaches the outer rim of the circle he will draw another, and attain to a full-orbed life, balance, 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 the other Greek maxim: “Think as a mortal” - that is, remember the limits of human thought. An old mystic said that God is a circle whose center is everywhere, and its circumference nowhere. But such an idea is all a blur. Our minds can neither grasp nor hold it. Even in our thought about God we must draw a circle enclosing so much of His Nature as we can grasp and realize, enlarging the circle as our experience and thought and vision expand. 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 persecutor. 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 - though it be as one who sees in a glass darkly. The promise is that if we are worthy and well qualified, we shall see God face to face and know ever as we are known. But God is so great, so far beyond my mind and

yours, that if we are to know him truly, we must know Him Together, in fellowship and fraternity. And so the Poet-Mason was right when he wrote:

“He drew a circle that shut me out,

Heretic, rebel, a thing to flout;

But love and I had the wit to win,

We drew a circle that took him in.”

THE DEMOLAY RELATIONSHIP TO FREEMASONRY

by Thomas W Jackson

It was my privilege to recently address the executive officers of the Order of DeMolay on the subject “What Does Freemasonry Expect from DeMolay?” When preparing to address this subject, I found it to be an interesting and intriguing question but one without a recognized and clear-cut answer. Many times we hear expressed what DeMolay expects from Freemasonry, but I had never before considered what Freemasonry expected from DeMolay.

As a boy I did not have the opportunity to be a member of the Order of DeMolay. In fact, I never heard of DeMolay until I became a Freemason. I was, however, active in the Boy Scouts of America for a period of 27 years and found the basic principles of both organizations to be the same although the modes of operation are quite different. I would have loved, however, to have had the opportunity to work with the ritualism of DeMolay.

Freemasonry does, indeed, have a right to expect something, from not only the Order of DeMolay as a Body, but also from each individual member of that Body. Simply defined, we have the right to expect a performance from the members of DeMolay that reflects the purpose of the organization. Many of our Members, however, fail to recognize that purpose.

Brother Frank Land, when asked to define the Order of DeMolay, stated:

“Literally speaking, I would say the Order Or DeMolay is a youth organization for young men whose purpose is the building of better citizens.”

In trying to define what Freemasonry expects from DeMolay, we should look to the seven cardinal virtues and the vows of a DeMolay. They are, after all, reflective of what it takes to become a better citizen. They also represent what is required as a commitment to DeMolay.

The systematics within the Order to build that better citizen lies within the keeping of the vows and the practice of the seven cardinal virtues. Freemasonry has every right to expect that purpose to be carried out by each individual member of the Chapter, as well as the Order in general!

One of the unique facets of DeMolay which has made it so different from other youth organizations has been the emphasis on the first cardinal virtue, Filial Love. This is a quality never specifically stressed in any other organization with which I am familiar. We have the right, as a Masonic Fraternity, therefore, to expect the members of the Order

of DeMolay to display a respect for their parents and to acknowledge their parents contributions in their lives.

We have every reason to expect a member of the Order to display reverence for sacred things. A genuine belief in a Supreme Being is a fundamental philosophical principle of Freemasonry, and we can accept no less from the Order of DeMolay.

Courtesy as a virtue seems to be a lost ingredient in present day society and is an attribute which contributes to the exemplary quality of the Order. Freemasonry has every reason to expect courtesy in every way from our young men.

The ability of man to relate to man may well determine the future of the world. Indeed, I would suspect the virtue of comradeship would be one that will become more valuable in the life of a young man with each passing year. We have every right to expect the development and practice of this virtue by members of the Order.

We have every reason to expect a display of fidelity on the part of each young man who belongs to the Order. Perhaps this is one of the least emphasized virtues in society today, yet one of the most valuable.

Cleanliness in thought, word and deed becomes more unique to general society yearly! The last two decades have evidenced a remarkable change in sociological attitude toward this virtue. Indeed it seems almost nonexistent in our permissive society. What was once an accepted standard is now almost the exception. We have however every right to expect cleanliness as a virtue within the members of DeMolay.

Finally, above all, we should expect no less than an absolute dedication to the concept and display of patriotism. The Masonic Fraternity, itself, emphasizes the need for the commitment of each of us to his country, and we should never expect less from members of the Order of DeMolay.

In addition, the vows of DeMolay require each member to uphold and aid the public school system, and to honor and protect every woman. Freemasonry has a right to expect to see these vows practiced.

To see a more specific aspect of what Freemasonry expects we would have to look at the reaction of our Members to specific stimuli and the image that they expect to see in the organization they support.

It may not be fair and, indeed probably is not, to expect the members of DeMolay to respond to the image some of our Members expect. However, as an active Advisor of a Chapter, I heard, and I am certain all of you have heard, some of our Members complaining about the actions of individuals within the Order of DeMolay. These actions can be as minor as simple misconduct in a Lodge Hall to major misconduct which can reflect upon the organization as a whole.

Many of our Members who have never been exposed to the Order of DeMolay, or for that matter to the actions of current young people in general, have a much greater tendency to look with disdain upon the Order of DeMolay because the young men of the Order do not always create the image which is expected of them. Appearance and acts of individual DeMolays can and do impact the opinion of Masons about the Order.

I personally do not disagree with the right of anyone to express themselves, this is part of their inherent right as an American citizen. I do, however, as a Freemason, feel that there is an assumed obligation by a member of the Order of DeMolay to display a mode of conduct which reflects positively upon the Order. Many Masons who are in a position to greatly influence the future of DeMolay express concern with images created by individual members of the Order.

The fact remains that simple and unintentional misconduct or poor appearance by one individual member of the Order can and does create an impact on the Body as a whole.

We as Masons assumed an obligation that whatever we did would reflect positively upon the Fraternity. The members of the Order of DeMolay assumed that same obligation !

Because the majority of society accepts a certain set of values does not mean that Freemasonry or the Order of DeMolay are obligated to comply with this same set of values! What is considered wrong in accordance with Masonic Law and Masonic values does not have to fall to the level of the values of today's society. This higher value system applies also to the Order of DeMolay.

Therefore, what Freemasonry expects specifically from the young men comprising the Order of DeMolay is that they present themselves in appearance and conduct on a level higher than that expected from society in general.

Much of the "sale" of DeMolay to Freemasons is based upon their future membership in Freemasonry, and it certainly serves as a selling point for Masonic support for the Order. However, Masonic membership is not the purpose for the existence of the Order of DeMolay. Brother Land stated that its purpose was to develop better citizens. If those "better citizens" then choose to affiliate with the Masonic Fraternity, that should be regarded as a side benefit. But, it certainly should never be the expected end result to justify the support of Freemasonry!

Inasmuch as our Fraternity is devoted to developing a better world, if we can develop a better citizen, we are accomplishing that purpose whether they are a Member of the Craft or not.

There is a universal problem today in securing leadership in the form of Advisors to our Chapters. This lack of leadership is alarming to all of us. However, it would

behoove us to recognize that it is not a problem limited to the Order of DeMolay. It is a problem basic to our Lodges and to just about every other organization in existence.

When I affiliated with the Boy Scouts of America in 1948, I joined a troop which was being re-organized because they were able to secure a Scout Master. In the 27 years I was active in that organization, lack of leadership was always a problem. Whatever decisions we make today to solve this problem should be based on a thorough analysis of what the end results will be over a period of time!

We, as leaders of DeMolay, must take the initiative to expose the Order to the Masonic Fraternity. We cannot sit back and expect the Fraternity to invite us to be a participant in their activities. It is important that we educate our Masonic membership to realize that the purposes of DeMolay justify all the support we can provide, but Masons must know that purpose.

It, therefore, is extremely important not only to let the Order of DeMolay know what Freemasonry expects from it, but also to let Freemasons know what Freemasonry expects from DeMolay. We must educate our Masonic membership so that they realize that the purpose of their support for DeMolay should be to produce better citizens, through the teachings of the Order of DeMolay.

It is the responsibility of members of the Order to become better citizens. This improved citizenship should be revealed by the practice of the seven cardinal virtues and vows of the Order. Freemasonry has every right to expect to see this end achieved.

The understanding by both members of the Craft and the Order DeMolay of what is expected from DeMolay cannot help but improve the relationship between the two organizations!

This article has been developed from an address presented to the executive Councils of DeMolay of North America on March 1, 1991. It was prepared by Thomas W Jackson, Grand Secretary of The Grand Lodge of Pennsylvania.

THE LAMBSKIN APRON

SHORT TALK BULLETIN - Vol.V November, 1927 No.11

by: Unknown

In Masonic symbolism the Lambskin Apron holds precedence. It is the initial gift of Freemasonry to a candidate, and at the end of life's pilgrimage it is reverently placed on his mortal remains and buried with his body in the grave.

Above all other symbols, the Lambskin Apron is the distinguishing badge of a Mason. It is celebrated in poetry and prose and has been the subject of much fanciful speculation. Some Masonic writers have contended that initiation is analogous to birth, or our advent from prenatal darkness into the light of human fellowship, moral truth and spiritual faith. Much ancient lore has been adduced in an effort to show that the Lambskin Apron typifies regeneration, or a new life, and this thought of resurrection may be the cause of its internment with the body of a deceased brother. At least it will serve until a better reason is advanced for this peculiar custom in the Masonic burial service. The association of the lamb with redemption and being born again is expressed by John, the Apocalyptic Seer, who had a vision on the Isle of Patmos, and beheld the purified and redeemed "Of All Nations, Kindreds, People and Tongues." Of them it was said, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

By many it has been regarded as a great religious symbol. In our present conception there are three parts of man; body, soul and spirit; what the body is to the soul, the soul to the spirit; namely, a house or habitation, but in oriental thought there are seven parts of man; four earthly and three heavenly; four physical and three spiritual. The four sides of the square symbolize the four physical and the three sides of the flap, or triangle, symbolize the three spiritual parts of man. The apex of the triangle, or point of the flap, stood for the Atma, and which means the eternal spark, the Divine Flame, the indestructible spirit of the living God in every human being. In this aspect it means that:

1. God is not a looker on At the Life of anyone;
2. God is under every man, God is part of every man.

A badge is either good or bad by reason of that for which it stands. Aside from mysticism, I believe there are five distinct things of which the Lambskin Apron is a badge.

Firstly, in its use, it is a badge of service. In his recent book on "Symbolical Masonry," Brother H.L. Haywood has an interesting chapter on "The Apron wherein the Builder Builds," and says it "was so conspicuous a portion of the costume of an operative Mason that it became associated with him in the public mind and thus gradually evolved

into his badge.” By it Speculative Freemasonry seeks to distinguish the builder and place upon the brow of labor the laurel wreath of dignity and honor.

Secondly, made of lambskin, it is in its fabric a badge of sacrifice. The lamb in all ages has been not only an emblem of innocence, but also a symbol of sacrifice, and he who wears this Apron with understanding must be prepared for the time when hard things are to be done, when trials are to be endured, and fortitude glorified. Thirdly, in its color it is a badge of purity. White is the clean color that reflects most light.

In Masonry there are three great religious rites. One is discalceation, that is, entering a holy place or standing in the presence of God barefooted as a symbol of humility. It comes from a time whereof the memory of man runneth not to the contrary. When God appeared to Moses in the burning bush, he said, “Put off thy shoes from thy feet for the place whereon thou standest is holy ground.” Another is the rite of circumambulation, that is, going around an Altar from east to west by way of the south. Dr. Joseph Fort Newton said: “When man emerged from the night of barbarism his religion was a worship of light; to him light was life and love, darkness was evil and death; to him light was the mother of beauty, the unveiler of color, the radiant, illusive mystery of the world; his Temple was hung with stars, his Altar a glowing flame, his ritual a woven hymn of night and day.” To him the sun was the greatest of God’s creations, it inspired his adoration and in all his religious ceremonies he followed its apparent course through the heavens, as though he were walking in the footsteps of the Most High. Through this rite, memories of that religion of the dawn linger with us in Masonry today.

The third is the rite of investiture or purification; that is, the presentation of the Apron. In a qualified way it bears the relationship to the Lodge that baptism does to some Churches, it is the external symbol of an inner purification. The Psalmist asked:

“Who shall ascend into the Hill of The Lord?” and answering his own question said, “He that hath clean hands and a pure heart.” The Apron when correctly understood is the pledge of a clean life, the testimony that a candidate means to live pure, speak true, right wrong and reverence conscience as king.

When we turn to the Ritual for its interpretation, we find the Apron to be an inheritance from the past, it is a badge of antiquity, “more ancient than the Golden Fleece and Roman Eagle.” A ministerial Brother once said that the Masonic Ritual was couched in stilted phrases and extravagant language, and, as an illustration referred to the ritualistic speech used in the presentation of the Apron. Let us see if he was right. The most specific way of conveying thought and expressing truth is by comparison, It is difficult to comprehend an idea unless we can correlate or compare it with something already known. The Order of the Golden Fleece here referred to was founded in the year 1429, by Phillip, Duke of Burgandy; the Roman Eagle became Rome’s Ensign of Imperial Power about one century before the Christian era, while the Apron had come down to us from the very sunrise of time. “Herbrew Prophets often wore Aprons,” they were used in the ancient mysteries of India and Egypt, they were used by early Chinese secret societies, by the Jewish religious sect called Essenes, they were employed as

emblems by the Incas of Peru, the Aztecs of Mexico, and the prehistoric races of the American continent.

As a badge of antiquity, it emphasizes the value of the past. Blackstone, in his commentaries on the English Law, said that in the making of a new law three things must be considered; namely, the old law, the mischief and the remedy. No man can apply an intelligent remedy to a existing mischief without regard to the antecedent conditions out of which it grew. Present progress must be based on the accumulated experience and wisdom of the ages. Albert Pike said, "It is the dead who govern, the living only obey." "Every ship that comes to America got its chart from Columbus, every novel is debtor to Homer, every carpenter who shaves with a foreplane borrows the genius of some forgotten inventor."

As a badge of antiquity the Apron exalts the greatness and glory of the past in its present contribution to human good and happiness. In the fifth place, the Apron is a badge of honor. It is declared to be "More honorable than the Star and Garter." Here we have another comparison. The Order of the Star and Garter was created by John II of France at the beginning of his reign in the middle of the 14th century. It was a Royal plaything and at the time of its formation its founder was engaged in acts of despotism and destruction.

The Order of the Garter was formed by Edward III of England in 1349. It was composed of the King and Twenty-five knights, and originated in the false pride and fantastic pomp of medieval manners. Edward A. Freeman, an English historian says: "The spirit of knighthood is above all things a class spirit. The good knight is bound to endless courtesies toward men and women of a certain rank; and he may treat all below that rank with any degree of scorn and cruelty." "Chivalry is in morals what feudalism is in law. Each substitutes personal obligations devised in the interest of an exclusive class, for the more homey duties of an honest man and a good citizen."

Freemasonry is in striking contrast to such conceptions. It stands for the dissipation of discord and dissension, for the promotion of peace, the pursuit of knowledge and the practice of brotherhood, for untrammelled conscience, equality of opportunity and the Divine right of liberty in man, for devotion to duty, the building of character and rectitude of life and conduct. Its symbolical supports are wisdom, strength and beauty; the principal rounds of its theological ladder are faith, hope and charity. Its primary tenets are brotherly love, relief and truth; its cardinal virtues are fortitude, prudence and justice. Its Temple is erected to the Master Builder, its Great Light is the Word of Revelation and at its center is an Altar of high and Holy purpose. Like the shadow of a rock in a weary land, like a shining light in a window of a home, like a mother's kiss on a trouble brow and the breath of her prayer in the hour of despair, is the spirit of Freemasonry, calling men from the circumference of life to find God at the center of the individual soul.

When we consider the messages delivered by these Orders and the Lambskin Apron - one speaking the language of class distinction, special privilege and the Divine right of

Kings; the other telling the story of exact justice, equality of opportunity, and the brotherhood of man - it is not a stilted phrase and an exaggeration of speech, to say that the badge of a Mason is more honorable than the Star and Garter.

As a badge of honor, the Lambskin Apron spells out integrity, honesty of purpose, probity of character, and soundness of moral principle.

“SO MOTE IT BE”

THE LEVEL AND THE PLUMB

SHORT TALK BULLETIN - Vol.III June, 1925 No.6

by: Unknown

Before you could become a Fellowcraft it was demanded of you that you become proficient in the work of the First Degree; that you learn "by heart" a certain portion of the Ritual, and make yourself competent to "stand and deliver" it on occasion.

Such a memorization is the sole survival of that ancient custom of Operative Masonry of demanding from the Apprentice, who had served the legal time (usually seven years), a Master's Piece; and example of ability in Masonry by which his fellows could judge whether or no he had made good use of his time and was fit to be "passed" from the state of being but an Apprentice, to that of being a Fellow (or companion) of the Craft.

Alas, that our modern Master's Piece is so modest in its required effort! For it takes no one very long, nor does it make much of a drain upon time or patience, to "learn the words" by heart. Lucky is he whose instructor is not content with teaching him just the words and their order, but who insists upon in-structing as to their meaning and their history.

The modern Fellowcraft Degree is, as a whole, emblematical of manhood; to attain is to be grown up, Masonically speaking. As the entered Apprentice Degree speaks of birth and babyhood, of first beginnings and first principles, so does the degree of Fellowcraft speak of growth, of strength and of virility to those who have inward and spiritual ears with which to hear. No thoughtful man can avoid the impression that this degree is an attempt to emphasize the vital need of knowledge; to encourage study and research, to bring out the beauty of wisdom. It is true that the liberal education which the degree was once sup-posed to outline and encourage is no longer either liberal or educational in fact; but it is still symbolical of all that a good Mason should learn.

To understand the degree and what it attempts to do, one must have some knowledge of its history, and of William Preston, who brought the vigor of a trained mind to bear upon the often hasty and ill considered lectures with which its progenitors were given. He turned these lectures into the elaborate exposition of the five senses, the seven liberal arts and sciences which we now have. In Preston's day such an exposition of knowledge was all inclusive; it is not Preston's fault that he knew nothing of science as we know it; that he knew nothing of medicine or biology or archeology or criticism, or electricity or astronomy in the modern sense. There are those who would substitute for the Prestonian Lectures and the Prestonian-Webb form of the degree, wholly modern exposition of the obtaining of knowledge. With such as these we have nothing to do; our Fellowcraft Degree is hallowed with age, and it is a lovely thing to do as have all those good brothers and fellows who have gone this way before us. But there is nothing to

prevent us from reading the degrees symbolically. We do not have to accept it as literal, any more than we have to accept the first verse of the seventh chapter of Revelations:

“And after these things I saw four Angels standing on the four corners of the earth . . .”

as proof that the earth is square and not round. We can consider the meaning of the degree, and govern ourselves accordingly. And if we do so, we will start now, at once, to make ourselves earnest students not only of Masonic knowledge, but of knowledge in general. For of knowledge and its obtaining, this degree is most certainly a teacher; from the time of entry through the West Gate until the finish of the lecture, the entered Apprentice in the process of being “passed” is instructed, taught, given knowledge and urged that only by knowledge can he hope to obtain complete growth and the final glory of Masonry and of life, the Sublime degree of Master Mason.

The most outstanding symbol in the degree of Fellowcraft is the Flight of Winding Stairs. In the Book of Kings we find;

“They Went up With Winding Stairs into the Middle Chamber.” We go up “with winding stairs” into “The Middle Chamber of King Solomon’s Temple.” Also we travel up a winding stairs of life, and arrive, if we climb steadfastly, at the middle chamber of existence, which is removed from birth, babyhood and youth by the steps of knowledge and experience, but which is not so high above the ground that we are not as yet of the earth, earthy; not so high that we can justifiably regard it as more than a Stepping Off Place from which we may, perhaps, ascend to the Sanctum Sanctorum; that Holy of Holies, in which our troubled spirits find rest, our ignorance finds knowledge, and our eyes see God.

There is a symbolism in the fact that the stairway “Winds.” A straight stairway is not as easy to climb as a winding one, which, because of the fact that it does wind, ascends by easier stages than one which climbs as a ladder. But, also, a straight stair has the goal in sight constantly, and while it may be more difficult in the effort and strength required, it is easier because one can see where one is going. There is no faith needed in climbing a ladder; one can visualize the top and have its inspiration constantly before one as one rises rung after rung.

But the winding stairway is one which tries a man’s soul. He must “Believe,” or he cannot reach the top. Nothing is clear before him but the next step. He must take it on faith that there is a top, that if he but climb long enough he will, indeed, reach a middle chamber, a goal, a place of light. In such a way are the Winding Stairs and the Middle Chamber symbols of life and manhood. No man knows what he will become; as a boy he may have a goal, but many reach other Middle Chambers than those they visualized as they started the ascent. No man knows whether he will ever climb all the stairs; the Angel of Death may stand but around the corner on the next step. Yet, in spite of a lack of knowledge of what is at the top of the stairs, in spite of the fact that a Flaming Sword may bar his ascent, man climbs. He climbs in faith that there is a goal and that he shall reach it; and no good Mason doubts but that for those who never see the glory of the

Middle Chamber in this life, a lamp is set that they may see still farther in another, better one.

We are taught that we should use that which God gave us, the five senses, to climb the remaining seven steps of the stairway, which are the seven liberal arts and sciences. Again we must remember that William Preston, who put such a practical interpretation upon these steps, lived in an age when these did indeed represent all of knowledge. But we must not refuse to grow because the ritual has not grown with modern discovery. When we rise by Grammar and Rhetoric, we must consider that they mean not only language but all methods of communication. The step of logic means a knowledge not only of all methods of reasoning, but of all reasoning which logicians have accomplished. When we ascend by Arithmetic and Geometry, we must visualize all science; since science is but measurement, and all measurement in the true mathematical sense, it requires no great stretch of the imagination to read into these two steps all that science may teach. The step denominated Music means not only sweet and harmonious sounds, but all beauty; poetry, art, nature, loveliness of whatever kind. Not to familiarize himself with the beauty which nature provides is to be, by so much, less a man; to stunt, by so much, a striving soul. As for the seventh step of astronomy, surely it means not only the study of the solar system and the stars, as it did in William Preston; day, but also the study of all that is beyond the earth; of spirit and the world of spirit, of ethics, philosophy, the abstract . . . of deity.

Preston builded better than he knew; his seven steps are both logical in arrangement and suggestive in their order; the true Fellowcraft will see in them a guide to the making of a man rich in mind and spirit, by which, and only by which riches, can the truest brotherhood be obtained and practiced.

The Fellowcraft Degree is one of action. Recall, if you will, where you wore your Cable-Tow; but think not that it confines action; it urges it. A great authority has stated that the words come from the Hebrew, and mean, effect "his pledge." Here, then "His Pledge" is for action, for a doing, a girding up, an effort to be made. What effort? To climb, to rise! How? By the use of the five senses to take in and make Knowledge a part of the mind and heart. What Knowledge? All Knowledge!

Conceived thus, the Fellowcraft Degree, from being a mere ceremony, a stepping stone from the Apprentice Degree to that of the Master, becomes something sublime; it is emblematic of the struggle of life, not materially, but spiritually, and it is a symbol with high hope and encouragement constantly held forth. There "is" a Middle Chamber; the steps "do" lead somewhere; man "can" climb them if he will. Not for the drone, the laggard, the journeyer by the easy paths upon the level, but for the fighter, the adventurer, the man with courage. for that which is not worth working for and fighting for is not worth having. It is no easy journey that we make through life, and it is no easy journey that we make through the mazes of this degree. In its Middle Chamber lecture are profound philosophies, deep truths, great facts concealed. He who is a true Fellowcraft will study these for himself; he will not be content with the Prestonian lecture as an end; it will be to him but a means.

For thousands of years men saw the rainbow and the best they could do was call it a promise of God. So, indeed, it may be to us all, but it is also a manifestation of beauty in nature, it is caused by the operation of well-understood laws, and when artificially produced in the spectroscope, it is the key with which we unlocked the mysteries of the heavens. For as long as man has lived upon this earth the lightning has flashed and the thunder roared to no end but terror and beauty. In the last few hundred years man has read the first part of the mysterious story of electricity and taken for himself the power God put in nature. Had man been content merely with what he saw and heard he would still be as ignorant as the beasts of the field.

So should the mysteries of the Fellowcraft be to you, my brother. It is but a great symbol, given in one evening, of all that a man may make of his life. It is a lamp to guide your feet; not, as Preston would have had it, both the feet and the path. Preston and his brethren were Speculative Masons, indeed, but we are enlightened as he never was; so that if we fail to use the light he lit, or see by its radiance a greater Stairway and a higher climb than ever he visualized, the fault is within us, and not in our opportunity.

There are thousands who pass through this degree who see in it only a ceremony, just as there are thousands who see in a rainbow only the color in the sky, thousands who see a lightening flash only as a portent of danger. Be you not one of these! Do you see the Winding Star an invitation, an urge to climb, to learn, to know, to reach that Middle Chamber of your life from which you can look back on an effort well made, a life well spent, a goal well won; and then forward . . . to what awaits you in the final degree? For the Sublime Degree of Master Mason, to which you aspire and which one day may be granted you, is a symbol, too . . . perhaps the greatest symbol man has ever made for himself to point a way up a yet greater Winding Stair to a more vaulted Upmost Chamber, where the real Master Mason, raised from a Fellowcraft, may reach up as a little child, and touch the hand of God!

THE LEVEL & PLUMB

SHORT TALK BULLETIN - Vol.II June, 1924 No.6

by: Unknown

Like the Square and the Compasses, the Level and the Plumb are nearly always united in our Ritual. They really belong together, as much in moral teaching as in practical building. The one is used to lay horizontals, the other to try perpendiculars, and their use suggests their symbolism. By reason of their use, both are special working tools of the Fellowcraft, along with the Square; and they are also worn as jewels by two of the principal officers of the Lodge.

Among the Craft Masons of olden time the actual work of building was done by Fellowcrafts, using materials gathered and rough hewn by Apprentices, all working under the guidance of the Master. In our Symbolism, as the Apprentice is youth, so the Fellowcraft is manhood, the time when the actual work of life must be done on the Level, by the Plumb and Square. Next to the Square and Compasses, the Level and Plumb are among the noblest and simplest symbols of the Craft, and their meaning is so plain that it hardly needs to be pointed out. Yet they are so important, in use and meaning, that they might almost be numbered among the Lesser Lights of the Lodge.

The Level, so the newly made Mason is taught, is for the purpose of proving horizontals. An English writer finds a lesson in the structure of the Level, in the fact that we know that a surface is level when the fluid is poised and at rest. From this use of the Level he bids us seek to attain a peaceful, balanced poise of mind, undisturbed by the passions which upset and sway us one way or the other. It is a council of perfection, he admits, but he insists that one of the best services of Masonry is to keep before us high ideals and, what is more, a constantly receding ideal, otherwise we should tire of it.

Of course, the great meaning of the Level is that teaches equality, and that is a truth that needs to be carefully understood. There is no little confusion of mind about it. Our Declaration of American Independence tells us that all men are "created equal" but not many have tried to think out what the words really mean. With most of us it is a vague sentiment, a glittering generality born of the fact that all are made of the same dust, and sharers of the common human lot, moved by the same great faith and fears, hopes and loves - walking on the Level of Time until Death, by its grim democracy, erases all distinctions and reduces all to the same level. Anyone who faces the facts knows well enough that all men are not equal, either by nature or by grace. Our humanity resembles the surface of the natural world in its hills and valleys. Men are very unequal in physical power, in mental abilities, in moral quality. No two men are equal; no two are alike. One man towers above his fellows, as a mountain above the hills. Some men can do what others can never do. Some have five talents, some two, and some but one. A genius can do with effortless ease what is futile for others to attempt, and a poet may be unequal to a

hod-carrier in strength and sagacity. When there is inequality of gift it is idle to talk of equality of opportunity, no matter how fine the phrase may sound. It does not exist.

By no glib theory can humanity be reduced to a dead level.

The iron wrinkles of fact are stubborn realities. Manifestly it is better to have it so, because it would make a dull world if all men were equal in a literal sense. As it is, wherein one lacks another excels, and men are drawn together by the fact that they are unequal and unlike. The world has different tasks demanding different powers, brains to devise, seers to see, hands to execute, prophets to lead. We need poets to inspire, scientists to teach, pioneers to blaze the path to new lands. No doubt this was what Goethe meant when he said that it takes all men to make one man, and the work of each is the glory of all.

What, then, is the equality of which the Level is the Symbol? Clearly it is not identity, or even similarity of gift and endowment. No, it is something better; it is the equal right of each man to the full use and development of such power as he has, whatever it may be, unhindered by injustice or oppression. as our Declaration of Independence puts it, every man has an equal and inalienable right to "Life, Liberty and the Pursuit of Happiness," with due regard for the rights of others in the same quest. Or, as a famous slogan summed it up; "Equal Rights for all; Special Privileges to None!" That is to say, before the law every man has an equal right to equal justice, as before God, in whose presence all men are one in their littleness, each receives equally and impartially the blessing of the Eternal Love, even as the sun shines and the rain falls on all with equal benediction.

Albert Pike, and with him many others, have gone so far as to say that Masonry was the first apostle of equality in the true sense. One thing we do know; Freemasonry presided over the birth of our Republic, and by the skill of its leaders wrote its basic truth, of which the Level is the symbol, into organic law of this land, the War for Independence, and the fight for Constitutional Liberty, might have had another issue but for the fact that our leaders were held together by a mystic tie of obligation, vowed to the services of the rights of man. Even Thomas Paine, who was not a Mason, wrote an essay in honor of an order which stood for Government without tyranny and religion without superstition - two principles which belong together, like the Level and the Plumb. Thus, by all that is sacred both in our Country and our Craft, we are pledged to guard, defend and practice the truth taught by the Level.

But it is in the free and friendly air of a Lodge of Masons, about an Altar of Obligation and Prayer, that the principle of equality finds its most perfect and beautiful expression. There, upon the Level, the Symbol of Equality, rich and poor, high and low, prince and plain citizen - men of diverse creeds, parties, interests, and occupations - meet in mutual respect and real regard, forgetting all differences of rank and station, and united for the highest good of all. "We Meet Upon the Level and Part Upon the Square;" titles, ranks, riches, do not pass the Inner Guard; and the humblest Brother is held in sacred

regard, equally with the Brother who has attained the highest round of the wheel of fortune.

Every man in the Lodge is equally concerned in the building of the Temple, and each has his work to do. Because the task demands different gifts and powers, all are equally necessary to the work, the architect who draws the plans, the Apprentice who carries stones or shapes them with chisel and gavel; the Fellowcraft who polishes and deposits them in the wall, and the officers who marshal the workman, guide their labor, and pay their wages. Every one is equal to every other so long as he does good work, true work, square work. None but is necessary to the erection of the edifice; none but receives the honor of the Craft; and all together know the joy of seeing the Temple slowly rising in the midst of their labors. Thus Masonry lifts men to a high level, making each a fellow-worker in a great enterprise, and if it is the best brotherhood it is because it is a brotherhood of the best.

The Plumb is a symbol so simple that it needs no exposition. As the Level teaches unity in diversity and equality in difference, so the Plumb is a symbol of rectitude of conduct, integrity of life, and that uprightness of moral character which makes a good and just man. In the art of building accuracy is integrity, and if a wall be not exactly perpendicular, as tested by the Plumb-Line, it is weak and may fall, or else endanger the strength and stability of the whole. Just so, though we meet upon a Level, we must each build an upright character by the test of the Plumb, or we weaken the Fraternity we seek to serve and imperil its strength and standing in the community,

As a workman dare not deviate by the breadth of a hair to the right or to the left if his wall is to be strong and his arch stable, so Masons must walk erect and live upright lives. What is meant by an upright life each of us knows, but it has never been better described than in the 15th Psalm, which may be called the religion of a gentleman and the design upon the Trestleboard of every Mason:

“Lord, who shall abide in Thy Tabernacle? Who shall dwell in Thy Holy Hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a

reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

What is true of a man is equally true of a nation. The strength of a nation is its integrity, and no nation is stronger than the moral quality of the men who are its citizens. Always it comes back at last to the individual, who is a living stone in the wall of society and the State, making it strong or weak. By every act of injustice, by every lack of integrity, we weaken society and imperil the security and sanctity of the common life. By every noble act we make all sacred things more sacred and secure for ourselves and for those who come after us. The Prophet Amos has a thrilling passage in which he lets us see how God tested the people which were of old, by the Plumb-Line; and by the same test we are tried:

Thus He Showed me; and, behold, the Lord stood upon a wall made by a Plumb-Line, with a Plumb-Line in His Hand. And the Lord said unto me; ‘Amos, what seest thou?’ And I said, ‘A Plumb-Line.’ Then said the Lord, ‘Behold, I will set a Plumb-Line in the midst of my people Israel: I will not again pass them by any more.’”

THE MASTER AS MANAGER

We would like to thank Brother Donald G. Grabar, W.M. of Reedville Lodge #321, A.F. & A.M. of Reedville, VA, for this month's Short Talk Bulletin. Brother Grabar has compared the Master of a Lodge with an industrial counterpart in a most interesting and informative way. This article was prepared from a paper Brother Grabar presented to the 9th Masonic District Educational Conference in Virginia in October, 1987.

What are management tools?

They are simply techniques a person uses in dealing with people and problems when he is in charge of a group activity. Some of these techniques, or tools, are:

Money control—Salary and bonuses

- Recognition
- Delegation
- Hire, fire, promote
- Interview
- Job descriptions
- Decision participation
- Goal setting
- Scheduling

These are some common management tools. Notice that most of them are people oriented, because interaction with people is the most important aspect of any manager's job.

How can these tools be used by the Worshipful Master?

Money Control

First let's take care of the one tool in the list that he can't use, money control. This immediately suggests that the Wor. Master has a tougher job than his industrial counterpart, because money is one of the most powerful motivations in existence. Actually this is not the handicap it might appear, because the people he deals with, principally his officers, are already highly motivated or they wouldn't be there. In lieu of salary and bonuses, the Wor. Master can, and should, substitute recognition, the second tool on the list.

Recognition

This is a technique used in industry, not always of necessity, but because it is SO much cheaper. Have you ever noticed how many vice presidents there are in a bank? Or

a brokerage firm? Used in a positive manner, recognition can be one of the Master's most effective tools! For example, when someone in the Lodge helps you out, or does a good job on some project, that effort should be recognized. A minimum recognition is a sincere thank you, but a public statement of gratitude and complimenting him on his deed in open Lodge is much better. A good many of us would work just as hard without it, but it's sure nice to know that our efforts are appreciated by someone.

For outstanding performance special mention can be made at significant occasions such as an annual Ladies' Night Dinner. Also there are certificates of merit available, which put in a frame, make a very nice presentation. Some Lodges honor a "Mason of the Year" annually with such a presentation. For really outstanding contributions to a Lodge there is the tribute of making the man an honorary member.

Don't underestimate the importance of recognition as a motivating force. Management experts will tell you that there are many men for whom money alone is insufficient compensation for their work. Without recognition a company might well lose their services no matter what their salary, and so might a Lodge lose a good worker if his contributions are not recognized.

Delegation of Responsibility

Without extensive use of this tool the Wor. Master can become extremely frustrated, and find himself "doing it all"; or at the other extreme, may fail to accomplish anything. As an example of delegation, the Wor. Master can make a meeting much more enjoyable and with benefit to his Lodge, if he will delegate someone—perhaps the Senior Warden, or some other officer—the task of checking arrivals at the Lodge before the meeting. This will have the benefit of determining whether all the chairs will be filled by their regular occupants. If an officer is missing he can round up someone to "pro tem", and allow the Wor. Master to greet visitors, and take care of other pre-meeting chores. Delegation makes any manager, including the Worshipful Master, more productive, a very popular "buzz word" in industry; and rightly so, because there it means profits. In the Lodge it means a more profitable or efficient use of the Wor. Master's time and energy.

Hiring, firing, promoting

At first reading these tools might not seem to be available to the Wor. Master, but they are—although not in the same way as they are for his industrial counterparts. He hires in the sense that he has appointments to the officer line. Likewise, he can promote and fire by either appointing or not appointing officers to the next succeeding chair. It has been my observation that one of the most common problems facing our own and other lodges, is one of maintaining a strong and continuous line of succession to the East. It is also my conviction that the most important thing a Wor. Master can do to insure an unbroken line of succession to the East is to be ruthless in hiring, firing and promoting his officers. He must exercise the utmost care in selecting his appointments. Try them

out in the appointive line and if they do not perform satisfactorily there, they need not be “promoted” any further. In this way almost all “firing” can be done at a lower level.

Interview

There are also management tools available to assist with the selection process. It has been my observation that many men who accept a Chair in the lodge do not really know what they are doing! Some are only dimly aware of what is involved in meeting the responsibility of the Chair they have accepted, and even less knowledgeable as to what might lie ahead of them. This is especially true when the new candidate for office is a recently raised Mason, which is becoming more common these days than in the past. Before offering an office to a member an interview should be conducted with him. It should be explained to him exactly what the lodge will expect from him as an officer, and ask for his commitment to these obligations. If he understands from the beginning exactly what is expected of him he is much less likely to be a “dropout” from the line at a later date when dropping out creates a real problem for the lodge. Two principal points should be covered in the interview:

1. Taking his first office in the lodge is taking his first step toward becoming the Master of the lodge. Promotion to the next chair is almost automatic unless he demonstrates an inability or unwillingness to proceed. If he decides along the way to drop out he will create a significant problem for his lodge, and do a real disservice to his fellow officers. Tell him, “Don’t start unless you intend to continue!”
2. He should be made aware that he will be called upon for some additional tasks in addition to taking part in the opening and closing of the lodge.

Job Description/Distribution

One way to assign additional tasks is to get the officers involved with the operation of the lodge. Ask each officer to accept a collateral assignment, in addition to his duties as prescribed by the BY-LAWS. By giving each officer specific assignments, not really very time consuming for any one individual, you will instill the idea that the lodge has a variety of tasks which need to be done, and how they can be distributed.

Decision participation

Means consulting with your officers before making decisions. This must be done with discretion, however, because most decisions should be the Wor. Master’s, and not made by popular vote. Nevertheless, input from the officers can be valuable in arriving at a decision, and can give the officers a feeling of being part of a team.

Goal setting

Can be very productive, particularly if you can involve the officers. Most effective is for the manager—the Wor. Master—to set a broad goal or set of goals, and to ask each officer to set his own goals in support of them. It is much more effective if you can get the officers to put their goals in writing.

Scheduling

Scheduling of course is an indispensable tool, and the most important thing to be said is, “Start early!” The Wor. Master’s term is going to be much more productive if he has his entire year’s program laid out prior to the beginning of his term of office. Then, after he takes office, he need only think about executing his plans. The biggest breakdown in the analogy I’ve been creating here is that the industrial manager usually has his job for more than one year, while the Worshipful Master is usually limited to that time frame. If he doesn’t plan that year well in advance the Wor. Master has little chance of achieving any goals he might have.

In summary this has been a sampling of the tools used by a manager in industry. Like many “ideas” that come from a business administration text, many are recognizable as the common sense type of thing that you should do in managing your lodge. However, these common sense type of things often benefit from being considered in a structured manner and I hope by doing so your thinking along these lines will have been stimulated to some degree.

Finally, I would like to leave you with a bit of advice I once received from my boss, which has stayed with me for years. He told me that sometimes the best way to lead is to get behind and push! Good advice for the Wor. Master to remember!

The Moral Teachings of Freemasonry

by J.S.M. Ward

CHAPTER 1.

“A peculiar system of morality veiled in allegory and illustrated by symbols.”

The above phrase is often quoted as if it supplied a complete and adequate definition of Freemasonry, but this is a mistake. It occurs in a certain catechism addressed to an E. A. and should be regarded merely as an explanation of Freemasonry intended for the initiate.

Freemasonry is something much wider than a school of purely moral instruction, as becomes manifest when we study the second and third degrees, which to a large extent consist of mystical teaching of a more complex and spiritual nature than that usually designated by the term, “moral instruction.”

The true significance of the above quoted phrase lies in the fact that it is given to an E.A., and the first degree teaches the important lesson that spiritual progress is only possible to those who have conformed rigidly to the moral law. Indeed, it is only when the apprentice has satisfied his instructors that he has made himself acquainted with the principles of moral truth and virtue that he is permitted to extend his researches into the hidden mysteries of nature and science.

Now, “The hidden mysteries of nature and science” are clearly something quite different from the principles of moral truth and virtue. These, we are told, form a necessary qualification for advancement in the search for further knowledge, and this fact should put us on our guard against assuming that Freemasonry is a peculiar system of morality, and nothing more. Let us, however, consider the phrase in more detail, for at first sight it strikes us as unusual in form. Many students have jumped to the conclusion that it indicates that the morality of Freemasons is peculiar, but even a cursory glance through the rituals, not only of the first but also of the second and third degrees, reveals nothing at all unusual in the type of morality taught. It is, indeed, hardly distinguishable from the ordinary code of morality proclaimed by all the various Christian churches. What is peculiar, however, is that much of it is taught by allegories and symbols instead of by didactic phrases. Not that the latter are entirely lacking, but in so far as they exist they do not fall under the terms of this definition, and although well deserving of study are obviously for the most part 18th century additions.

It is this system of moral instruction which is accurately described as peculiar and it may, indeed, be regarded as almost unique or at least as characteristic of Freemasonry. It is, moreover, especially marked in the first degree, whereas in the second and third degrees, though not entirely lacking, it is clear that we are dealing with a rather different subject, including the nature of God, the initials of Whose name we are supposed to discover in the second degree. In this book we hope to set forth some of the moral

lessons of Freemasonry which are taught by her to the candidates by means of allegories and symbols, but we shall not entirely ignore some of the definite moral precepts declaimed during the ceremony itself, although, as a rule, these require much less elucidation. It may be argued, however, that it is necessary to prove that moral instruction is given, even in the first degree, by means of allegories and symbols, as distinct from obvious and perfectly intelligible admonitory phrases. This we will proceed to do. The manner in which the candidate is brought into the lodge is intended to symbolise the fact that man is by nature the child of ignorance and sin, and would ever have remained so had it not pleased the Almighty to enlighten him by the Light which is from above. We are truly taught that but for Divine inspiration and teaching we should not even be able to perceive what is right and what is wrong. This inspiration may come from our own consciences, which are sparks of the Divine Spirit within us, or from the instruction contained in the V.S.L., but without it we should ever have remained in a state of moral darkness. Thus at the very commencement of our Masonic career we are taught in a peculiar way, by means of allegory and symbol, that the moral laws are not man-made conventions but Divine commands, which man should be able to recognise as such by means of the Divine Light within him.

This is by no means an unimportant lesson to a world wherein some doubters are loudly proclaiming that there is no such thing as absolute right and wrong, and that all moral codes are but the accumulated experience of past ages as to what is expedient or convenient. To those who would argue that there is no moral turpitude in theft, since no one has any real right to possess property, and that at the most all that can be said is that it is convenient for the community to punish theft, as otherwise the victim might take the law into his own hands and create a disturbance, the Mason replies by placing his hand on the V.S.L.. Remembering the most dramatic incident in the first degree, he declares that the Divine Wisdom sets forth in that sacred book the definite command, "Thou shalt not steal," for having been taught to look to the V.S.L. as the great Light in Freemasonry, he has no alternative but to accept this as a definite and binding instruction, disobedience to which must be accounted for before the throne of God Himself.

In like manner, the first regular step inculcates the important moral lesson that we must subdue our passions and trample the flesh under our feet. In one of my other books* I have shown that this st. represents a tau cross, a symbol which stands for the phallus, and that the latter not unnaturally represents our passions, which therefore must be brought into due subjection. In the Lectures this fact is carefully stressed in unequivocal language, for to the question,-

".... what do you come here to do?"

The reply is,

"To learn to rule and subdue my passions, and make a further progress in Freemasonry."

Now it should be noted that the candidate has not had the significance of the f.r.st. explained to him in the initiation ceremony, yet, from the above answer in the Lectures, it is clear that he is supposed to have sufficient intelligence to understand the significance of this piece of symbolism and apply it to his own character.

The above two examples, out of many possible ones, are sufficient to prove that the definition, given, be it remembered, by the candidate previous to his being passed to the second degree, is a true and accurate definition of Freemasonry as revealed to an E. A.. Namely, a peculiar system of teaching morality, based on the use of allegories and symbols. It is thus that today we should no doubt word the definition, but for all that its true significance is easily discernable. Let us then try and discover similar pieces of moral, as distinct from mystical, instruction contained in our rituals.

CHAPTER II.

“That virtue which may justly be denominated the distinguishing characteristic of a Freemason’s Heart - Charity.” It is very significant that one of the first lessons taught to the initiate is charity, and when using this word we must remember that in its original sense, which was still in use in the 18th century, the word charity meant far more than the mere giving of money or relief to a person in distress. This, indeed, is but the outward expression of the true charity, which today can be best translated by the phrase, “Brotherly Love.”

Although many of my readers will instinctively turn to a certain incident towards the end of the ceremony as the occasion when they first had the importance of charity forcibly, and somewhat dramatically, impressed upon their minds, as a matter of fact the method of their preparation and the manner of their progression round the lodge were intended to impress this lesson on them at the very beginning of their advance towards the Light. It is as if they were compelled to enact the Part of one of the most pitiable spectacles in our great cities; some poor, blind, old beggar, dressed in rags, through which his naked flesh can be seen, led by someone eke through the bustling streets, weak and penniless. A figure fortunately seldom seen in all its grim penury in England today, but still common enough in Eastern countries. That it is intended to convey this lesson and so stimulate our sympathy for others is shown by this answer in the Lectures:-Ques. “Why were you led round in this conspicuous manner?” Ans. “It was figuratively to represent the seeming state of poverty and distress in which I was received into M., on the miseries of which (if realised) were I for a moment to reflect, it could not fail to make that impression on my mind, as to cause me never to shut my ears unkindly to the cries of the distressed, particularly a brother Mason, but listening with attention to their complaints, pity would flow from my breast, accompanied with that relief their necessities required and my ability could afford .” Now it is important to notice that we are definitely told that the manner of progression is intended to make us realise the meaning of poverty and distress in others, and further that we should not merely assist the unfortunate financially, but listen to their sorrows with a sympathetic ear and pour the balm of Consolation into the bosom of the afflicted.

It is often sympathy, not financial assistance, that a brother requires, a fact which was forcibly brought to my mind by an incident which occurred in a lodge I recently visited. A brother rose and said:-“Many years ago I lived in a boarding house in Bloomsbury and among the other Boarders was a Roman Catholic, who seemed to be a hard-fisted, unsympathetic sort of man, and by profession was a money-lender. One night, however, I obtained an entirely new light on his real character, which left a profound impression on my mind. At 10.30 p.m. there was a knock at the hall door. It

was a message for this man who, as soon as he received it, got up from his comfortable armchair, put on his hat, and went out in to the sleet and rain, for it was a vile night. I discovered that he did not return until breakfast time next morning and drew him into conversation that evening. It seems that he was a member of a certain Roman Catholic Society, the members of which took it in turn to visit members of their church who were sick so as to cheer them up. That night he had been summoned to the bedside of a dying man, a stranger, and had remained with him until the end. Now brethren, I thought that that was a truly Christian and brotherly act.

“On the other hand, a member of this lodge has been seriously ill for six months. I knew him long before he was a Mason and because I am an old friend I have visited him. He is now well on the road to good health, but I am sorry to say that not a single member of the lodge, other than myself, has ever been near him or shown the slightest sympathy or interest in him. I suggest that this is not right, and therefore I beg to propose that the following be entered on our minutes:-“That, in the event of the illness of any member of this lodge, the secretary shall make a point of ascertaining whether the invalid would like to receive visits from the members, and if so he shall arrange that various members from time to time shall call upon our sick brother in order to cheer him up and evince their genuine interest and sympathy’.”

To the credit of the lodge, be it said, the proposal was unanimously approved, and it was clear that the former invalid had not been neglected from mere callousness, but simply because many were not aware of his illness and it had never occurred to others that he would like visitors.

The incident shows, however, a very practical method of putting into practice our protestations of brotherly love, and one which might well be adopted in all lodges. It is useless to preach brotherly love unless we take steps to apply its precepts. In this particular case there was no real lack of sympathy but there was a defect in organisation, a defect probably existing in most lodges, namely, the lack of a link between the sufferer and his friends. The Secretary is the obvious official to supply this link, and he should make it his duty to keep in touch with the various members of the lodge. Then as soon as he learns that one is sick, or in trouble, he should communicate with the other members who, when thus informed, should feel in duty bound to visit the brother and do what they can to alleviate his distress or inspire him with hope and confidence.

It may be thought that the average secretary already has his hands full with the multitudinous duties thrust on his devoted shoulders, and there is much truth in such an objection. This difficulty could be surmounted, however, if the Secretary made it a rule that if any brother be absent from lodge without sending an explanation showing that he is in good health and happy, after the close of lodge he should pass on the name of such a brother to an old Past Master, who would make it his duty to get in touch with the absent one and ascertain whether all is well.

There are many Past Masters who would be only too pleased to have allocated to them a definite piece of work of such practical utility.

We have seen that the lesson of true charity is dramatically inculcated at the very beginning of the ceremony, and so that it shall not be obliterated from the mind of the candidate by the subsequent incidents in the ritual, it is again emphasised towards the end

of the ceremony by the test for m. s. As soon as the full significance of this has been explained to the candidate he is told to retire in order to restore himself to his per. c.. The object of this latter procedure is that there may be a distinct break in the ceremony, during which the candidate can meditate on the important lesson thus conveyed to him, before resuming his further course of instruction, while the emphasis laid on the loss of his former comfort reminds him of the feelings of the poor blind beggar whom he has thus symbolised.

In conclusion, let us not forget what the Lectures themselves say concerning charity, for therein we are taught that it is the best test and surest proof of the sincerity of our religion. Moreover, since Charity and Brotherly Love are but different words for the same all embracing sentiment, let us remember that by the exercise of Brotherly Love we are taught to regard the whole human species as one family; high and low, rich and poor; created by One Almighty Being and sent into the world for the aid, support and protection of each other. Hence, to soothe the unhappy, sympathise in their misfortunes, compassionate their miseries and restore peace to their troubled minds, is the grand aim we should have in view. These are indeed lofty aspirations, and form the very basis of Masonic morality. They are taught to the initiate by means of allegories and symbols as soon as he enters a lodge, with the definite implication that until he has comprehended them he is not properly prepared to be passed to a higher degree.

CHAPTER III.

“That excellent key, a Freemason’s tongue which should speak well of a Brother, absent or present, but when unfortunately that cannot be done with honour, and propriety, should adopt that excellent virtue of the Craft, which is Silence.”

The above paragraph constitutes the charge at the end of the first section of the First Lecture and inculcates a lesson which is particularly needed in a Society such as Freemasonry. A group of men constantly meeting together are only too prone to indulge in idle chatter and mild scandal-mongering. It is not necessary to assume that when Bro. A relates to Brother B the latest stories he has heard about Bro. C he is actuated by malice. As likely as not he is merely passing the time between lodge and refreshment, and hardly realises that he may be doing a real injury to a brother by passing on some tale which reflects no credit on the victim. It is clear that the reorganisers of Freemasonry in the 18th century realised how easy it was for petty scandals to pass from mouth to mouth, to the detriment of real brotherly affection, for there is little doubt that the moral lesson that you should speak well of a brother or else remain silent is dramatically taught on two occasions during the ceremony.

Soon after his entrance into Lodge the candidate is led to two of the chief Officers, and is only allowed to pass when each Officer in turn is satisfied that the tongue of good report has spoken in his favour. Here at once we have an important hint of this precept, for seeing that the candidate only gained admission because no one spoke unkindly of his past career, he should remember this fact and not speak unkindly of other brethren. If there were any doubt on this point, the similar testing which takes place towards the end of the ceremony would remove it. Therein the candidate is with much elaboration taught the important lesson of Caution; ostensibly it is caution with regard to

Masonic secrets, but though, no doubt, it has this object in view, there is hardly an incident in Freemasonry which does not teach more than one lesson at the same time.

Let us then consider what is meant by the secrets of Freemasonry. Obviously, they are something more important than a few test "words and signs whose chief utility, apparently, is to enable brethren to recognise each other. There would be no use in having such signs unless Freemasonry itself contained some hidden secrets which these guarded, and we do know that hidden in her symbolism, particularly in the second and third degrees, is a system of mystical teaching and possibly, even, a certain amount of occult training. But in the first degree we perceive that the main object of the ceremony is moral training, notwithstanding the fact that there are also mystical secrets hidden therein. From the standpoint of moral training, why then this emphasis on the necessity for silence and secrecy, and why should the first section of the Lectures close on this note ?

The explanation is surely that Masonry aims at developing Brotherly Love and in order that this may be achieved one of the first essentials is confidence in each other. If one brother finds that another has been passing on unkind remarks about him, the fact is sufficient to mar the harmony of the lodge and destroy mutual confidence. It is not merely that a trifling incident passed by word of mouth from man to man tends to be distorted and exaggerated, although this is a fact which cannot be denied, but even more that as brothers we ought to avoid doing anything which may harm another's reputation or hurt his feelings. At a later date the Candidate definitely promises to keep a brother's lawful secrets, but even thus early in his career the importance of caution and silence when dealing with the affairs of others is impressed upon his mind. Is it not a golden rule that when we cannot speak well of a brother we should at least remain silent ? There may be exceptions to this rule, occasions when we must protest against a certain line of conduct, but these are far fewer than at first sight one may be inclined to think. Moreover, in a higher degree the duty, if needs be, of reproving a brother is recognised, but that instruction is not given to an E.A., who is only at the beginning of his masonic career and is in the position of a junior among seniors.

It should be noted, however, that while there may be good reasons for reproving a brother to his face, there are none for telling tales about him behind his back, and the very school boy's code which lays it down that one must not sneak shows that Masonry is not unique in stressing the fact that we should speak well of a brother absent or present, but when that is unfortunately impossible should adopt that excellent virtue of the Craft, which is silence. If this were always done much bitterness and bickering which at present disfigures the social life of the world would automatically vanish.

CHAPTER IV.

"Ever remember that Nature hath implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture."

This is, perhaps, one of the most beautiful phrases in the first degree and truly depicts one of the most unselfish characteristics of the human heart. In patriotism we have a virtue wherein personal interest plays a smaller part than in almost any other

guiding principle of life; in fact, it may be considered as one of the most altruistic of all the virtues.

It is a striking example of that practical commonsense which lies behind Freemasonry that it should thus recognise the important influence that patriotism exerts in every well-balanced human being, while at the same time holding up the banner of an enlightened internationalism.

Freemasons are taught that a Mason is a brother whatever his country, colour or religion, wherein the Craft transcends all frontiers and prejudices, but in the above phrase she acknowledges the fact that every man has a particular affection for his native land. Herein she is both wiser and more human than those idealists who think that man in his present stage of evolution can cast aside affection for his Motherland and replace it by a kind of world citizenship. Indeed, many of these idealists go further and suggest that a man cannot be both a patriot and a good citizen of the world. No view could be more mistaken. If we cannot love our own fellow citizens, whose language we speak and whose ideals we can understand, how can we possibly hope to comprehend the aspirations of men of a different race or religion? To abuse our country and to decry it in the supposed interests of internationalism, merely shows ignorance of the fundamentals of human life.

There are, of course, different types of patriotism, and this virtue must not be made an excuse for narrow-minded bigotry or for an arrogant claim to over-ride the just rights of other races. Such an attitude, even if it resulted in temporary gain to our country, would be bought at a heavy price indeed, since nations, like individuals, have moral obligations and cannot ignore them without prejudice to their spiritual well-being. The true patriot will, in fact, be the better enabled to understand the attitude of a man of another nation if he realises that he, too, has an indissoluble attachment to that country whence he derived his birth and infant nurture.

Our Masonic organisation aptly illustrates the ideal at which we should aim. Every man feels a peculiar attachment to his Mother Lodge. He probably thinks it is the best lodge in the world, but this in no way prevents him from working for the general good of all branches of the Grand Lodge to which he belongs, and in like manner the true patriot, while being loyal to his Motherland, will strive to work for peace and harmony between the various nations which constitute the whole world.

We are, no doubt, far distant from the day when all the nations of the earth will be joined in one vast federation, but we can each and all of us do our best to assuage asperities of feeling between different nations. When we travel abroad and bear fraternal greetings to a lodge and another jurisdiction, even the humblest of us is an ambassador of peace and goodwill, and we may be assured that the members of that foreign lodge will think no worse of us because we show we are proud of being Englishmen, while we on our part by a tactful speech, and, above all, by the obvious sincerity of our fraternal feelings, will do much to remove misunderstandings and help to create a focal point of good fellowship for our own native land in the country we are visiting.

This, indeed, is patriotism of the highest order, as well as good masonry.

CHAPTER V

“Be careful to perform your allotted task while it is yet day.” How often in life do we meet the man who says, “I am too busy earning my living to spend time in doing good or helping those less fortunate than myself, but in a few years things will be easier and even if I don’t retire from business I shall have more time to devote to others.” The tragedy is that that time never comes, for the more a man becomes immersed in his own personal interests the less time does he find for helping others. This, indeed, has been the burden of every teacher since the dawn of man. “Do good to-day, for tomorrow may never come.”

It is so easy to put off doing the altruistic deed which our conscience tells us is required but which necessitates some self-sacrifice of time, if not of money. There is much to be said for the maxim of the boy scout, that we should not be content to lie down to rest at night unless we have at least one fresh good deed to our credit, but we should remember that not only is this a minimum qualification, but it is one intended for boys, not men. The Mason, if he is sincere, should strive to do his duty and, if that were possible, a little more than his duty, on every day which he lives.

It may be asked what is our allotted task? Until we have satisfactorily answered that question we cannot successfully perform that task. The simplest answer is to do whatever our hand findeth to do and do it with all our might, not for our own advantage, but to the glory of the G. A. O. T. U. and for the welfare of our fellow creatures. But every mason should consider that as a member of the Craft he has a special piece of work to do. He hopes to be a perfect ashlar in the Temple of the Most High, and every ashlar in a building has an allotted place and a definite function.

Therefore, as soon as he enters the Order a man should seriously ask himself what task he can perform for the good of Freemasonry. He has stated that he has entered the Order so as to make himself more generally serviceable to his fellow men, and this being so it is clearly his duty to render service in some fashion. In particular, what service will he give to the Order which has received him? He has a multitude of tasks from which he can make his choice. Will he study the significance of the ceremonies and as he grows older try to teach the younger brethren what they really mean? There is considerable need for a body of men in Masonry who would undertake this task. At present thousands enter the Order and no one gives them a hint as to the significance of the ceremonies or the valuable lessons they inculcate. In consequence many of these members either drift out of Freemasonry or merely attend it for its social side. If, however, a brother has no aptitude for this line of work but says that the Social side appeals to him, this does not preclude him from rendering valuable service.

Not merely can he be a supporter of the charities, wherein he can do most useful work, both by contributing himself and by keeping alive the active interest of the whole lodge in these charities, but he can extend the social usefulness of the Lodge itself by seeing to it that every newcomer gets to know all the members. In our modern civilisation, with its speed and turmoil, men are often extremely isolated. It is no longer as easy to make friends or to get to know each other intimately as it was in the days when people were born in small towns and lived there most of their lives. In a City like London the members of a lodge often come from far distant suburbs and meet at a

restaurant in town, perhaps six times in the year, and unless someone makes it his special task to bring the members into close touch with each other the new initiate is likely to remain a brother in name only, for the rest of his life. Numerous other tasks will occur to thoughtful readers, and the real value of them depends largely on the fact that a brother has thought them out for himself. Of this we may be sure, that if each of us earnestly desires to find some task to do we shall find it without much difficulty.

Nevertheless, we ought not to be content to restrict our service to members of our own fraternity. After all, we said that we wished to render ourselves more generally serviceable to our fellowmen, and in no way can we enhance the prestige of our beloved Order more adequately than by so acting as to lead the outside world to say "He is always willing to help because he is a mason." Here, again, a fine example has been set by the Boy Scout movement. Many of my readers must have seen a reference in the papers to the fact that some years ago an American citizen was helped by a boy scout when in difficulty. He did not even find out the name of the boy, but he discovered that the ideal of a boy scout was to do at least one good turn every day. This so impressed him that when he got back to the United States he started a boy scout movement there. Now would it not be a fine thing if we had men coming into Freemasonry because they had found masons so willing to help that they felt it to be an institution which they would like to support and spread throughout the whole globe? This, indeed, would be performing our allotted task while it is yet day, and at the end of our earthly career we should have no need to fear the night when no man can work.

CHAPTER VI.

"The Common Gavel is to knock off all superfluous knobs and excrescences, and the chisel is to further smooth and prepare the stone for the hands of the more expert craftsman." Before considering the moral significance of this sentence it is perhaps desirable to point out that the gavel is not strictly the same tool as the mallet or the setting maul. The tool with which the Master and the other Officers keep order is really a mallet. The gavel is the same as the Adze, which was the principal tool used by Asiatic workmen and by European masons up to the close of the Norman period. Norman work in stone was dressed and carved with this implement, and it was the introduction of the chisel in the 12th century which enabled the craftsmen to produce the more finished carvings and mouldings which constitute one of the characteristic features of early English architecture. The most casual glance at Norman sculpture work shows that it is comparatively rough and shallow, and entirely lacking in the polish and finish of the chisel-cut sculpture of the succeeding styles. Thus the gavel, or adze, is a different tool from the mallet, which is used with the chisel, and the general use of the term "gavel" for the Master's mallet is almost certainly erroneous. The main difference between the two tools is that while the gavel has at one end a cutting edge, the mallet should be cut off blunt at each end.

The fact that a chisel is given to an E.A. is in itself an anachronism for it is a tool used, not for the squaring of rough stones, but for the finishing of a perfect ashlar, or for the carving of a delicate piece of sculpture. This anachronism appears very markedly in the ceremony itself, for whereas the first degree deals practically entirely with the training of the moral character, we are told that the chisel points out to us the advantages

of a liberal and enlightened education. Now it is the second degree which symbolically sets before us the advantages of education, whereby we are permitted to extend our researches into the hidden mysteries of nature and science: thus the work of the gavel must precede that of the chisel.

With a few deft blows of the adze (or gavel) the skilful mason knocks off the rough knobs and excrescences and produces the rough ashlar. It might be possible to produce the same result with mallet and chisel, but it would be slow and laborious, and one would probably produce no better results than with the adze. We are told that the latter represents conscience and it is an apt simile, for conscience enables a man to roughly shape his character, in broad sweeping lines, and to tell in an instant whether a particular course of action is right or wrong. If it is wrong, he must cut it away, otherwise it will form an ugly excrescence on his character.

A very usual figure of speech is, "So and so is a rough diamond." It implies that he is a man of a fine disposition but lacking in those little refinements which go to make a polished gentleman. To acquire this polish it is necessary to apply the chisel, or, in other words, education, and a man spoken of as a rough diamond is so described because he lacks this polish.

Now it should be noted that if the conscience of a man is defective, although you may produce what appears to be a polished gentleman a closer inspection reveals the fact that there is a serious moral defect in his character. In masonic language, the rough ashlar has not been trimmed square, and although the chisel of education has been applied to the block of stone, the finished ashlar, even though the surface be smooth and polished, is not a true square and would prove useless in the building. It may be that one side is longer than the other or that one surface is convex. Whatever be the defects it is not after all a "Perfect ashlar." In other words, we must first apply the gavel of our consciences before utilising the chisel of education. We now perceive why symbolically it is wrong for the Master to use the gavel. Each man must use his own conscience, it is the very first tool he should apply, and nobody but he can use it, whereas the Master, who represents a spiritual teacher or instructor, may be fittingly described as using the mallet, that is to say, as directing the education of the junior members of the Craft, for it is with the mallet that the skilled craftsman applies the force required for the chisel and controls the direction in which it shall cut.

Although in a masonic lodge it is almost the universal rule that the E.A. should pass to a F.C., in real life it is not the case, and certainly every one is not capable of directing the education of others. This work requires a skilled teacher, one who has himself learnt thoroughly that which he has subsequently to teach, and also possesses in addition the ability to impart the knowledge he has acquired, qualities which are not by any means always found residing in the same person. On the other hand, God has given to every man a conscience, which will enable him to define the broad principles of right and wrong, and although education may do much to assist the conscience, education without a good conscience may prove a curse instead of a blessing so far as the moral development of the man is concerned.

Thus it will be seen that to call the Master's mallet a gavel and to say that it is given to him as a sign of his power and rulership is flatly to contradict the explanation of

the working tools in the first degree. Every workman must use the gavel, even if he be only an E. A., and no man hands over his conscience to the control of another, certainly not one who has had the benefit of our Masonic training. On the other hand, the Master is specifically told that it is his duty to employ and instruct the brethren, and if we choose for the moment to regard the brethren as chisels directed by the Master, we shall probably obtain a true picture of the real intentions of our Masonic system.

So far as Operative Masonry is concerned there seems no shadow of doubt that the first tools given to an E.A. were the gavel and straight edge; the latter being merely a piece of wood five feet long, whereby he could mark out a rough square on a piece of stone, which he then shaped with his adze. No craftsman would place in the hands of a beginner a delicate instrument like a chisel, a tool more quickly damaged than almost any other builder's implement. Nevertheless, although we can cavil at the presence of the chisel among the working tools of all E.A. from the Operative standpoint, there is for all that considerable justification for its presence at this point in a Speculative Lodge. It is exceedingly probable that by education our 18th century revisers were thinking more of moral instruction than of technical, literary, or social training. Although every man possess a conscience, it cannot be denied that definite moral and religious training is necessary for the boy, whereby he is helped to perceive more clearly those finer distinctions between right and wrong which, without some such training, might not be so apparent to him. In this sense the chisel may fitly be regarded as a companion tool to the gavel, for it is impossible to draw any hard and fast line between our natural conscience and our acquired instinct of what is right and wrong, since the latter begins to grow within us even before we can talk or run about.

There is one point about both the chisel and the gavel which must ever be borne in mind since it teaches an important lesson to every sincere freemason. Both necessitate friction, and we may almost say, wounding blows, on the raw material. Now this is precisely the effect alike of conscience and of any system of training. It is not always pleasant when our conscience forbids us to do something; it often means losing something we should like to have, something perhaps which seems actually a part of ourselves. Moreover, often it is through coming into contact, we may almost say friction, with other human beings, that our conscience is brought into play or we acquire education.

A solitary man on a desert island would hardly have any occasion for consulting his conscience at all, but one living in a crowded city is constantly brought into conflict with other men and his conscience alone will help him to decide whether his attitude towards them is just and unselfish. In like manner, a baby on a desert island might grow to man's estate but would acquire little real education without someone to teach him, even if he found a box of books cast up from a wreck he could not read them without being first taught by another human being.

Now one of the great advantages of a lodge is that men rub shoulders with each other and learn that each is not the sole person in the lodge, but that others have their rights and are entitled to consideration. The friendly intercourse possible therein is undoubtedly of inestimable value in helping to mould the character of every member of the lodge. We are taught to subordinate our wills to the general good and to think unselfishly and for the interest of the lodge as a whole, rather than to try each to go our

own way careless of the interests of others. In short, we not only polish our own characters but have them polished for us by the other members, while we in like manner render them a similar service. If, therefore, at any time some incident should occur which hurts our feelings or ruffles our equanimity, let us remember that this may be a well-directed blow of The Master Builder, which is intended to remove some excrescence from our character and thereby mould us hearer to the perfect ashlar.

CHAPTER VII.

“By square conduct, level steps, and upright actions we may hope to ascend to those ethereal mansions whence all goodness emanates.” All through the ages the square has been regarded as the emblem of justice. In ancient Egypt when the gods appear as judges they are depicted as seated on chairs in which a square is carefully portrayed, and even in the ordinary speech of the outside world a square deal is the generally recognised term for a fair and just transaction. It is not surprising therefore to find that this implement plays a prominent part in our Masonic symbolism, in fact it is one of the very first tools to which the attention of the apprentice is directed after he has received the light. It should be noticed, however, that the three working tools of a F.C. are also the characteristic jewels of the principal officers of the lodge, and since in every degree the candidate passes, as it were, in review before each of them, we immediately obtain a valuable symbolic lesson, namely, that we cannot make progress towards the light save by square conduct, level steps and upright actions.

There is not much difficulty in understanding the significance of the first and last phrases of the above sentences but sometimes there appears to be a little uncertainty as to the exact significance of the phrase, “level steps.” This implies that our feet are planted firmly on the ground and therefore that we feel no uncertainty as to the direction in which we are moving, neither will the winds of adversity divert us from our path. We know also that the level implies that there is a natural equality between brethren, and so in the phrase, “level steps,” we are taught that we should go forward side by side with our fellow members, not trying to push the weaker to the wall, in order to achieve our goal irrespective of the claims of others. This fact is more significant than appears at first sight. In real life some men are more spiritually evolved or more intellectual than others, but we are taught hereby that instead of selfishly hastening on, such men should stay and help the weaker brethren, lending to them something of their intellectual ability or their spiritual insight so that they may keep pace with those more richly endowed. This is peculiarly brought out in the way that Officers work in a team for the good of the whole lodge and are promoted in rotation. It is, indeed, a valuable lesson! The spirit of esprit de corps is a high virtue and one which should particularly distinguish a Masonic lodge, and the spirit which will lead a more evolved brother to pause on his journey to help a weaker one is deserving of cultivation. Moreover, it brings its own reward, for such an action is in the highest sense unselfish, and thus further increases the spiritual evolution of the man himself and brings him yet another step along the path which leads to the goal towards which we are all striving.

When we look round the outside world and see how commercial competition has produced a spirit wherein the weakest are thrust to the wall and men say, “Let the devil take the hindermost,” we see, that this little phrase conveys, perhaps, one of the most

important and salutary lessons needed by the present generation, and gives another example of the truly exalted moral teaching contained in every word and line of our craft rituals.

Indeed, this willingness to slow down one's own spiritual progress to help another is the essence of self-sacrifice, and has been the guiding principle which has inspired all the great spiritual teachers of the world in their efforts to advance the well-being of struggling humanity.

Now it is important to realise that this spirit of self-sacrifice succeeds to "square conduct." In other words, it is only when a man has learnt to be just to his fellow men that he can realise the next lesson, which is that he must be more than just, he must give up his own rights to help others. There would be nothing unjust in his outpacing his companions, but it would be selfish, or at any rate self-centred. For all that, it should be remembered that the square in some measure represents the letter G. , which stands for God, the Grand Geometrician of the Universe, the Just Judge. There are other aspects of the Deity which are perhaps more lofty, but, as the old Jewish teachers perceived, you must first make man realise that God is Just before you can convince him that He is something even greater than this, namely, a loving father. Once, however, we have realised that God is just and that we are all partakers of the same nature, all equally His children, we shall perceive that we shall hardly be acting justly to our fellow men if we leave them behind in the race, and do not help and assist them so that all humanity may achieve the same goal. The above facts also help us to understand the significance of the plumb line, itself an emblem of God's unerring justice, for they cause us to perceive that we must show forth the lessons we have learnt by upright actions. Unless we show by our actions in life that we have assimilated these important teachings, our knowledge is but vain, and herein it is interesting to note that the level and plumb rule, or, rather, the plumb line, will themselves form a square, thus showing that these three, symbols are a trinity and may refer to the triune nature of the Supreme Being. We may at any rate feel sure that the brother who acts up to the principle of the square, level and plumb rule will not have laboured in vain in the terrestrial lodge, and on quitting it may reasonably hope that he will be permitted to enter that Temple not built with hands, eternal in the skies.

CHAPTER VIII.

"For even at this trying moment our Master remained firm and unshaken."

Although it is in the first degree that the candidate is made acquainted with the principles of moral virtue, and the second and third degrees are devoted to more recondite researches, yet all three degrees have their appropriate moral teachings interwoven with other allegorical instruction. If we desired to find a word which most aptly summarises the significance of the third degree, we could not find one more suitable than the word "loyalty," although, of course, this does not preclude the fact that other moral lessons are inculcated during the ceremony. The brethren will remember the peculiar nature of the ob. in this degree, which, while containing a definite reference to the f.p.o.f., also contains a specific promise as to the loyalty we should show towards a brother, by respecting his secrets, protecting his good name and maintaining his honour, both in his

absence and presence, and in particular by never injuring him through certain of his relations.

Some masons have been inclined to criticise the last clause on the grounds that by implication it releases the Freemason from a like responsibility to the relations of those who are not masons. This, however, is a gross travesty of the truth. The obligation must be considered in its entirety, and not as if each sentence were a separate and distinct command. The promise is one of loyalty to the Brotherhood as a whole, and to every member thereof, as is shown by the great stress laid on keeping inviolate the lawful secrets of a brother. No one has ever suggested that because a Freemason thus promises to keep a brother's secrets, this implies that he is thereby exempted from a like duty in the case of non-masons. Similarly, every clause in the ob. inculcates the virtue of loyalty, a lesson which is immediately driven home by the dramatic incidents which follow, in connection with the Traditional History.

After all, what is the clearest moral teaching of the incident here related, is it not loyalty to one's duty, to the promises one has made and to Freemasonry itself? This does not mean that there are not more mystical meanings hidden within the story, there undoubtedly are, but the moral instruction is nevertheless of great importance.

Loyalty to duty. It is this which the story teaches us, and my readers may be interested to know that the same theme is taught in the Mahabarata, in the legend of the Last Journey of Yudisthira, which relates how he goes on a long journey which ultimately ends at the gates of Heaven. There he is told that he is welcome, but his dog, who has followed him, cannot enter Heaven, for Heaven is not the place for dogs. Whereupon the Indian king replies that the dog has followed him loyally throughout his lone, weary journey, and that to forsake a friend is as vile as to commit a murder. Rather than do such a foul deed he is prepared to give up all hope of Heaven. Immediately on his utterance of these words the dog changes form and stands beside him as Dharma, the god of Duty, and he enters into heaven.

Here, then, we have the same underlying lesson of loyalty to duty, and it should be remembered that the F.C.s who went in search, on a long and dreary journey, were similarly actuated by loyalty to their lost Master, and inspired by a sense of duty. It is probably no exaggeration to say that among us English people loyalty to duty is considered one of the highest virtues. The pages of our history give countless examples of this fact, and this virtue probably appeals to us more than almost any other. It is therefore fit and proper that the culminating degree of the Craft should emphasise its importance in almost every line in the ceremony.

We must be careful, however, not to give too narrow an interpretation to the word "duty." The ceremony inculcates loyalty in all its aspects; loyalty to our fellow men; loyalty to a sacred trust reposed in us; loyalty to those set in authority over us and, above all, loyalty to the Supreme Ruler of the Universe. The lesson is driven home by the manner in which the opposite vice is depicted. To all right-minded men, treachery is a peculiarly abhorrent defect. Dante places traitors in the very lowest part of Hell and lowest of all places those who have betrayed a benefactor. The three villains in our story are traitors first of all to a brother, secondly, to their Master, and lastly, to their benefactor, for, ex hypothesi, they must have received the F. C. degree from the very

man whom they subsequently treated so badly. There is one important lesson on this subject which is apt to be overlooked, namely, that the opportunity for the display of this virtue seldom occurs except in times of sorrow and defeat. It is when the foemen ring the castle round, the last food is eaten, the last water drunk and the walls are crumbling before the assaults of the attacking party, that the soldier is able to prove his loyalty. It is when false friends forsake a man, when troubles creep in on every side, that the true friend shows himself in his real colours. It is when a cause is lost, when victory rests on the banners of the enemy, when cowards fly and false friends prove traitors, that loyalty shines out as a glimmering ray amid the darkness. It is tragic, but true, to say that the real test of loyalty is usually on the brink of an open grave, and often the loyal man does not live to receive the reward of his virtue in this life, It is, therefore, in some ways one of the most unselfish of virtues, but it leaves behind it a fragrance sweeter than myrrh and a crown which is truly celestial.

CHAPTER IX

MASONIC PROVERBS, POEMS AND SAYINGS.

The foregoing chapters make no pretence at exhausting the subject. To deal fully with the moral teachings of Freemasonry would necessitate the writing of many volumes, but such is not the purpose of this book. Herein I have endeavoured to elucidate the moral teaching underlying certain well-known and significant phrases in our ritual, hoping thereby to inspire others to attempt a similar task. It is with this purpose in view that a number of the most pregnant passages have been selected for inclusion in this volume. All of them are worthy of the most careful consideration by thoughtful masons, who will find them most valuable themes for short addresses or brief speeches, wherein they can help to instruct the junior brethren, more especially those who are only just passing through their degrees. Let us not forget that a sound moral basis is the very foundation of every religious system, and Freemasonry herself declares that it is an essential qualification for the student who would endeavour to unravel her more secret teachings.

Moreover, when faced by a critic from the outside world, a brother will often find that an apt quotation will enable him to develop an argument in defence of our Order which, without disclosing Masonic secrets, will enable an honest critic to perceive that Masonry is definitely a force for good in the world.

The inclusion of a few verses of Masonic poetry needs no justification, for they enable a brother to memorise some Masonic ideal and set it ever before his eyes.

Masonic Proverbs, Poems and Sayings.

- (1) Right glad am I to find your faith so well founded.
- (2) That virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart, - CHARITY.
- (3) The practice of every moral and social virtue.
- (4) Let me recommend to your most serious contemplation the Volume of the Sacred Law.
- (5) By looking up to Him in every emergency for comfort and support.
- (6) Ever remember that Nature hath implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.

- (7) Let PRUDENCE direct you, TEMPERANCE chasten you, FORTITUDE support you, and JUSTICE be the Guide in all your actions.
- (8) Endeavour to make a daily advancement in Masonic knowledge.
- (9) Masonry is not only the most ancient, but also the most honourable Society that ever existed.
- (10) A Mason's Charity should know no bounds, save those of prudence.
- (11) Learning originated in the East.
- (12) The Universe is the Temple of the Deity we serve.
- (13) The Sun and Moon are messengers of His Will, and all His Law is concord.
- (14) To be in Charity with all men.
- (15) CHARITY comprehendeth the whole.
- (16) The distinguishing characteristics of a Good Freemason are Virtue, Honour, and Mercy, and may they ever be found in every Mason's breast.
- (17) You are expected to make the liberal arts and sciences your daily study, that you may the better discharge your duties as a Mason, and estimate the wonderful works of the Almighty.
- (18) "There's naught but what's good To be understood, By a Free and an Accepted Mason."
- (19) He who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard, for a time will come - and the wisest of us knows not how soon - when all distinctions, save those of goodness and virtue, will cease, and Death, the Grand Leveller of all human greatness, reduce us to the same state.
- (20) Steadily persevere in the practice of every virtue.
- (21) Judge with candour, admonish with friendship, and reprehend with mercy.
- (22) You are to encourage industry and reward merit; to supply the wants and relieve the necessities of brethren to the uttermost of your power.
- (23) View their interests as inseparable from your own.
- (24) To the just and virtuous man death hath no terrors equal to the stain of falsehood and dishonour.
- (25) The posture of my daily supplications shall remind me of your wants.
- (26) You are to inculcate universal benevolence and, by the regularity of your own behaviour, afford the best example for the benefit of others.
- (27) You agree to be a good man and true, and strictly to obey the moral law.
- (28) Practise out of the Lodge those duties you have been taught in it, and by virtuous, amiable, and discreet conduct prove to the world the happy and beneficial effects of our ancient institution; so that when anyone is said to be a member of it, the world may know that he is one to whom the Burdened Heart may pour forth its sorrow, to whom the Distressed may prefer their suit, whose hand is guided by Justice and whose Heart is Expanded by Benevolence.
- (29) What you observe praise-worthy in others you should carefully imitate, and what in them may appear defective you should in yourself amend.
- (30) We learn to be meek, humble, and resigned, to be faithful to our God, our Country, and our Laws, to drop a tear of sympathy over the failings of a Brother, and to pour the healing balm of Consolation into the bosom of the afflicted.
- (31) May all these principles and tenets be transmitted pure and unpolluted from generation to generation.

- (32) Q. What manner of man should a free and accepted mason be?
A. A free born man, brother to a King, fellow to a Prince or to a Beggar, if a Mason and found worthy.
- (33) Q. What do you come here to do?
A. To learn to rule and subdue my passions.
- (34) The tongue, being an index of the mind, should utter nothing but what the heart may truly dictate.
- (35) Masonry is free and requires a perfect freedom of inclination in every Candidate for its mysteries. It is founded on the purest principles of piety and virtue.
- (36) FAITH.
Is the foundation of Justice, the bond of Amity, and the chief support of Civil Society. We live and walk by FAITH.
- (37) HOPE.
Is an Anchor of the Soul, both sure and steady, and enters into that which is within the Veil.
- (38) CHARITY
Is the brightest ornament which can adorn our Masonic profession, and is the best test and surest proof of the sincerity of our religion.
- (39) To-day we may travel in PROSPERITY; to-morrow we may totter on the uneven paths of Weakness, Temptation and Adversity.
- (40) THE BIBLE
The Almighty has been pleased to reveal more of His Divine Will in that Holy Book than He has by any other means.
- (41) MERCY
Mercy, when possessed by the Monarch, adds a lustre to every gem that adorns his crown.
- (42) Our Mother Earth is continually labouring for our support; thence we came, and there we must all return.
- (43) May Virtue, Honour and Mercy continue to distinguish Free and Accepted Masons.
- (44) Contemplate the intellectual faculty and trace it from its development, through the paths of Heavenly science, even to the throne of God Himself.
- (45)
Let us toast every brother, Both ancient and young, Who governs his passions And bridles his tongue.
- (46) May the fragrance of Virtue, like the sprig of acacia, bloom over the grave of every deceased brother.
- (47) Our prayers are reciprocally required for each others' welfare.
- (48) May all Freemasons live in love and die in peace.
- (49) May every Brother have a heart to feel and a hand to give.
- (50) May we be more ready to correct our own faults than to publish an error of a Brother.
- (51) May we never condemn in a Brother what we would pardon in ourselves. (52).

To every true and faithful heart That still preserves the secret art.

(53) A MASONIC DIRGE.

There is a calm for those who weep, A rest for weary pilgrims found, They softly lie
and sweetly sleep Low in the ground! Low in the ground!

The storm, which wracks the winter sky, No more disturbs their deep repose Than
Summer evening's latest sigh That shuts the rose! That shuts the rose!

Ah, mourner! long of storms the sport, Condemned in wretchedness to roam, Hope,
thou shalt reach a sheltering port, A quiet home! A quiet home!

The sun is like a spark of fire, A transient meteor in the sky; The soul, immortal as its
Sire, Shall never die! Shall never die! (54)

So here's to the sons of the widow, Wherever soever they roam, Here's to all they
aspire, And if they desire, A speedy return to their home.

R. Kipling.

(55)

We met upon the level, And we parted on the square, And I was Junior Deacon, In my
Mother Lodge out there. R. Kipling.

(56) FROM TIME IMMEMORIAL.

From Yucatan to Java's strand We have followed thy trail o'er sea and land. When
Pharaoh lived he knew this sign, Brother of mine, Brother of mine.

Where Vishnu sits enthroned on high I noted Hanuman passing by, And as he passed he
made this sign, Brother of mine, Brother of mine. In the ocean of peace I came to a land
Where silence broods on an empty strand, Where ancient Gods of carven stone Gaze o'er
the waters, still and lone, And, search as I might, I could but find Fragments of wood,
which bring to mind Ancient writings of bygone days . . . Whilst on the hieroglyphs I
gaze I find that they also knew the sign, Brothers now dead, yet Brothers of mine! J.S.M.
Ward.

THE PLANTS AND ANIMALS OF FREEMASONRY

By Bro. Nigel D. Brown

Bro. Brown wrote a paper for Quatuor Coronati Lodge #2076 printed in Vol. 104, 1991 Transactions. This STB is extracted from the longer article. -Editor

There are many reasons why a lodge has a particular name. Many inns or taverns have borne and still bear names which are wholly or partially those of plants and animals. Three of our founding lodges in 1717 were meeting at such houses in London: the 'Goose and Gridiron', the 'Apple-Tree' and the 'Rummer and Grapes'.

It would take too much time and space to list the present-day lodges which have either inherited from such sources or have chosen for themselves a name associated with a plant or an animal. Some are: Oak, Walnut Tree, Arboretum on the one hand; Beehive, Lion, Swan on the other, these are but instances.

More Ancient than the Golden Fleece or Roman Eagle

It should not be forgotten that an eagle is mentioned in Craft ritual, albeit the 'Roman Eagle', when discussing the antiquity or a freemason's badge. This derivation comes from the emblem carried by the early kings of Rome--an ivory scepter surmounted by an eagle. This was later incorporated into the banner of the legions of the Roman Empire.

The Golden Fleece of classical mythology was the skin of a wondrous ram, guarded by a sleepless dragon. Jason and his Argonauts went after this prize. The journey was long and perilous but the dauntless heroes persevered and, after a series of adventures, eventually reached their journey's end to win the ultimate prize of their age. This timeless legend, which can be read as an allegory of life, contrasts vividly with the relatively modern Order of the Golden Fleece which was created by Philip the Good, Duke of Burgundy in 1429, at the time when he was ruling the Netherlands. In 1504 the Spanish Hapsburgs took over the country and the Order. In 1713, however it was newly instituted as an Austrian honour.

The Dove and Olive Branch

Of all fauna and flora related to a Craft lodge the dove and its olive branch are probably the most commonly seen. With few exceptions this is the emblem of the Deacons. It is when they are invested with their collars and jewels that 'the dove bearing an olive branch' has its only place in the ritual. The same emblem appears on top of a Deacon's wand.

The symbolism originates from Holy Scripture, where we read that a dove was released from the Ark by Noah, but 'found no rest for the sole of her foot and she returned; the second time she came back and, lo, in her mouth was an olive leaf pluckt off', while the third time she 'returned not again unto him.' (Genesis 8:8-12). In this way, the dove and its olive branch carry the dual symbolism of the messenger (from the dove) as well as purity, peace and innocence (from the olive branch).

The fruit of the olive tree is also connected with masonic ritual in that its oil was used to pay certain of the workmen employed in the construction of King Solomon's Temple. It is also used in the Consecration of a new lodge, as the symbol of peace and unity.

The Acacia

There is a good deal of confusion over the shrub associated with the discovery of Hiram's grave but it is most probable that it would have been cassia and not acacia. The cassia plant (one species is *Cassia acutifolia*) was introduced into Europe in the early eighteenth century at the time when the ritual was developing. Samuel Prichard's *Masonry Dissected* (1730) and Anderson's 1738 *Constitutions* both mention cassia rather than acacia in relation to the grave. On the other hand the available French sources indicate that they had already settled for 'a thorny branch called acacia'. We cannot be precise as to when the change began but at the Union of 1813 it was settled that acacia should be the word for ritual use and, eventually, cassia was seen no more.

It is worth mentioning that Acacia scyal is the Shittah (plural Shittim) of Exodus 25:10, the wood from which the Ark of the Covenant and the Tabernacle were constructed.

To some the Cassia is 'the Tree of Knowledge of Good and Evil' and 'the Tree of the Serpent'. The Egyptians revered the acacia and used it to make funeral wreaths. Legend connects it, with other plants, to the wood of the cross of Christ, his crown of thorns and the burning bush. There are many aspects to the symbolism of acacia and, with other plants, e.g., rosemary, box, myrtle and willow, it reflects a belief in resurrection. Phoenix Lodge of Honor and Prudence, in its unique ritual, refers to acacia as signifying innocence or freedom from sin. It appears to bloom and flourish in its place as if to say: 'O, Death, where is thy sting? O, Grave where is thy victory?' and it thereby symbolizes immortality.

A Necessity of Life

Corn, with wine and oil, was a weekly wage for some of the workmen at King Solomon's Temple. In the Holy Land it would have been more likely that the grain was sorghum or millet (*Sorghum vulgare* or *Panicum miliacem*) but a wide range of cereals was grown.

'An ear of corn near to a fall of water' is the interpretation of the test-word used by the troops of Jephthah to distinguish the Ephraimites after the battle on the banks of the River Jordan. The Hebrew words (Sihlet-Shabioth) used to distinguish friend from foe have two meanings: 'a flood of water' (not a 'hill') and 'an ear of corn'. Corn is used in the ceremony of consecrating a new lodge as an emblem of plenty. Under the Netherlandic Constitution a sheaf of corn stands in the lodge and seeds of the grain are cast for a different reason; as the ripe corn proves the germinal force of the sown seed so, in the same way, the life of a Master Mason should bear witness to the strength of the supreme principle which he is upholding.

Enriched with ... Lilywork and Pomegranates

Both lilywork and pomegranates are named in the Bible in descriptions of the pillars outside the Temple (I Kings: 7 and 2 Chronicles: 3). The pomegranate (*Punica granatim*) was widely grown in the Middle East in those days and it does indeed produce a large number of seeds. There are several references in the Bible and perhaps most interestingly is one in the Old Testament (Exodus 28:33). Here the robes of the ephod (of Aaron and other priests) were of blue and 'upon the hem of it thou should make pomegranates of blue, and of purple and of scarlet.

The most likely flower adopted for the lilywork is the Egyptian Lotus. This was a sacred plant among Egyptians which they used to symbolize the River Nile, the giver of life (because their livelihood depended on its annual flooding). It is a water-lily, *Nyniphaca lotus*, with pink flowers that fade to white. Pomegranates and the lotus were commonly used (together) in Egyptian architectural designs and this style spread to the surrounding nations. It has been suggested that King Solomon's Temple was based on Phoenician designs for these, in turn, had been derived from the Egyptian pattern. Hiram Abif, the

superintendent of casting, was a Phoenician through his father's marriage to an Israelite. It is therefore likely that the lilywork and pomegranates stemmed from Egypt. The white colour of the lilies, however, was probably introduced to reflect the white of religious tradition. White lily-work denoting peace seems to be a purely masonic idea.

Industry in the Lodge

The jewel of the Secretary is two pens in saltire tied by a ribbon. The pens are quills, i.e., made from the primary wing feathers of a bird. There is probably no deep meaning to be abstracted from this other than to remind us that the Secretary uses a pen for recording the work of his lodge.

In a masonic pamphlet written about 1725 and often attributed to Jonathan Swift, bees and a beehive are discussed. By the seventeenth century brethren they were considered an emblem of industry recommending the practice of that virtue to all created things from the highest seraph in Heaven to the lowest reptile in the dust.' The beehive was regularly seen as a masonic symbol from the middle of the eighteenth century onwards, on tracing boards, certificates, jewels, glass and pottery. The Lodge of Emulation (now No.21) adopted it as its emblem more than two centuries ago and still uses it. But, at the Union of 1813, it was one of several symbols (others were the hourglass, the scythe and the ark) which were abandoned. It remains, however, as an emblem in Scottish Craft Freemasonry and many American rituals preserve explanations that had at one time been current in England.

Conclusion

The genuine symbols of our masonic Craft are there for all to see. It is often a good thing for each brother to contemplate them and, having done so, to work out his own interpretations and this I have to some extent practiced for myself. We all, of course, learn much from the ritual explanations and can if we so desire turn to the writings of those who have made a particular study of symbolism. My own experience, as I have committed myself to paper, is that our symbols, in providing visual reminders of the lessons learned in lodge, enable a freemason to carry those lessons into and so enrich his daily life.

THE SQUARE

SHORT TALK BULLETIN - Vol.II April, 1924 No.4

by: Unknown

The Holy Bible lies open upon the Alter of Masonry, and upon the Bible lie the Square and Compasses. They are the three Great Lights of the Lodge, at once its Divine warrant and its chief working tools. They are 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 that shown us by the Great Lights of the Lodge.

The Square and Compasses are the oldest, the simplest and the 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 Trade-Mark, 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, 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 an 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, or sky 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.

Et 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 four equal sides and angles, deemed by the Greeks a figure of perfection. Nor is it a 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 and 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. From the beginning of the revival in 1717 this was made plain in the teaching 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 and 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 times is to separate them. The idea in vogue today is that morality is enough, and that faith in God - if there be 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 wide-spread in our time, and finding so many able and plausible advocates - strikes at the foundation, not only of Masonry, but of all ordered and advancing social life. Once men come to think that morality is a human invention, and not a part of the order of the world, and the moral law will lose both its meaning and its power.

Far wiser was the old book entitled "All in All and the Same Forever," by John Davies, and dated 1607, though written by a non-Mason, when it read 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, inevitable, 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 lack of righteousness.

History speaks plainly in this matter, and we dare not disregard it. Hence the importance attached to the Square of 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 be his home, he must adjust his structure to the laws and forces that rule in 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 a wreck. When a young man forgets the simple Law of the Square, it does not need a prophet to foresee what the result will be. It is 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, 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. As soon as he enters a Lodge, the candidate walks the square steps around the Square pavement of a rectangular Lodge. All during the ceremony his attitude keeps him in mind of the same symbol, as if to fashion his life after its form. When he 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. In the North-East Corner he is shown the perfect Ashlar, and told that it is the type of a finished Mason, who must be 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 forever 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 and 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. Long ago the question was asked and answered: "Lord, who shall abide in thy Tabernacle? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." 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. Let one of our poets sum it all up:

It matters not whate'er your lot

Or what your task may be,
One duty there remains for you
One duty stands for me.
Be you a doctor skilled and wise,
Or do your work for wage,
A laborer upon the street,
An artist on the stage;
Our glory still awaits for you,
One honor that is fair, To have men say as you pass by:
“That fellow’s on the Square.”
Ah, here’s a phrase that stands for much
‘Tis good old English too,
It means that men have confidence
In everything you do,
It means that what you have you’ve earned,
And that you’ve done your best,
And when you go to sleep at night
Untroubled you may rest.
It means that conscience is your guide,
And honor is your care;
There is no greater praise than this:
“That fellow’s on the Square.”
And when I die I would not wish

A lengthy epitaph;
I do not wish a headstone large,
Carved with fulsome chaff,
Pick out no single deed of mine,
If such a deed there be,
To 'grave upon my monument,
For those who come to see,
Just this one phrase of all I choose,
To show my life was fair:
Here sleepeth now a fellow who
Was always on the Square.”

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THE TWELVE ORIGINAL POINTS OF MASONRY

THE TWELVE POINTS WERE BASED UPON THE 12 SONS OF JACOB, AND SYMBOLIZED THE PATH OF THE CANDIDATE THROUGH HIS FIRST DEGREE.

1. OPENING OF THE LODGE:

REFERS TO THE TRIBE OF REUBEN, THE FIRST BORN OF JACOB – THE BEGINNING OF HIS STRENGTH. WITHOUT THE OPENING, THERE WOULD BE NO LODGE.

2. PREPARATION OF THE CANDIDATE:

WAS TO SYMBOLIZE THE TRIBE OF SIMEON, BECAUSE SIMEON PREPARED THE INSTRUMENTS FOR SLAUGHTER OF THE SHEMITES. IN PART, IT SYMBOLIZES THE MASONIC ABHORENCE TO CRUELTY, MANIFEST IN THAT EVENT. (BEING DIVESTED/DEVOID OF ALL METALLIC OBJECTS).

3. THE REPORT OF THE S.D.:

REFERS TO THE TRIBE OF LEVI. LEGEND HAS IT THAT LEVI SIGNALLED HIS BROTHER SIMEON IN THE EXECUTION OF THE SLAUGHTER OF THE SCHEMITES. MASONRY DENOUNCES CRUELTY TO A HELPLESS PEOPLE.

4. ENTRY OF THE CANDIDATE INTO THE LODGE:

SYMBOLIZES THE TRIBE OF JUDAH, FOR THEY WERE THE FIRST TO CROSS THE RIVER JORDAN, AND ALLUDES TO THE PASSING OF THE CANDIDATE FROM THE WILDERNESS OF DARKNESS INTO THE LAND OF LIGHT AND LIBERTY.

5. THE PRAYER:

SYMBOLIZES THE TRIBE OF ZEBULUN, BECAUSE THE PRAYERS AND BLESSING OF JACOB WERE GIVEN TO IN DEFERENCE TO HIS BROTHER ISSACHAR.

6. THE CIRCUMABULATION:

REFERS TO THE TRIBE OF ISSACHAR. BEING SOMEWHAT SHIFTLESS IN CHARACTER, THIS TRIBE NEEDED A SPECIAL LEADER TO ADVANCE THEM TO AN ELEVATION EQUAL TO THE OTHER TRIBES.

- 7. ADVANCING TO THE ALTAR OF FREEMASONRY:**
SYMBOLIZES THE TRIBE OF DAN. IT SHOWS US THAT WE SHOULD ADVANCE TO TRUTH AND HOLINESS WITH SPEED, IN CONTRAST TO THE RAPID DECLINE OF DAN INTO IDOLATRY.
- 8. THE OBLIGATION:**
REFERS TO THE TRIBE OF GAD, AND ALLUDES TO THE SOLEMN VOW MADE BY JEPHTHAH, JUDGE OF ISRAEL, AND A MEMBER OF THIS TRIBE.
- 9. THE ENTRUSTING WITH THE MYSTERIES OF THE ORDER:**
WAS SYMBOLIZED BY THE TRIBE OF ASHER, FOR THIS TRIBE WAS PRESENTED WITH THE FULL FRUITS OF MASONIC KNOWLEDGE.
- 10. THE INVESTITURE OF THE LAMBSKIN:**
REFERS TO THE TRIBE OF NAPHTALI, FOR THIS TRIBE WAS INVESTED WITH A PECULIAR FREEDOM BY MOSES IN THE PROPHECY, "O NAPHTALI, SATISFIED WITH FAVOR AND FULL WITH BLESSINGS OF THE LORD, POSSESS THOU THE WEST AND SOUTH."
- 11. CEREMONY IN THE NORTH EAST CORNER:**
REFERS TO THE TRIBE OF JOSEPH, AND HIS TWO SONS EPHRAIM AND MANASSEH, HEADS OF TWO HALF TRIBES.
- 12. CLOSING OF THE LODGE:**
REFERS TO THE TRIBE OF BENJAMIN, THE YOUNGEST SON OF JACOB, THUS CLOSING HIS STRENGTH.

THE VISITING BROTHER

by: Unknown

The Lodge of Antiquity (England) possesses an old Masonic document written during the reign of James II between 1685 and 1688; in it appears the following: “that every Mason receive and cherish strange fellows, when they come over the country, and set the mon work, if they will work, as the manner is; that is to say, if the mason have any mould stone in his place, he shall give him a mould stone, and set him on work; and if he have none, the Mason shall refresh him with money unto the next lodge.”

In the Constitution of the Grand Lodge of England it is set forth that:

“A Brother, who is not a subscribing member to some lodge, shall not be permitted to visit any lodge in the town or place in which he resides, more than once during his secession from the Craft.” (Which declares, by inference, that Masons who are “subscribing members to some lodge” may visit as often as they wish.)

Mackey’s Fourteenth Landmark reads as follows:

“The right of every Masons to visit and sit in every regular Lodge is an unquestionable Landmark of the Order. This is called the ‘right of visitation.’ This right of visitation has always been recognized as an inherent right, which inures to every Masons as he travels through the world. And this is because Lodges are just considered as only divisions for convenience of the universal Masonic Family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation, of what is in general a Masonic Right, founded on the Landmarks of the Order.”

Where two rights conflict, the lesser must give way to the greater. This is in accord with human instinct, common sense and a proper social attitude.

Thus, it is the right of every tax payer and citizen to walk freely upon the streets of his city; he has a vested interest in what is common to all, for the benefit of all, and paid for by all. But if an emergency arises the police may rope off a street and forbid, temporarily, travel upon it; the immediate right of protection to all, or of expediency for the good of all, is, for the time being greater than the individual right to use the street. In a very large degree the Master is the absolute ruler of his lodge.

He has the unquestioned power to exclude or admit at his pleasure. Visitors come into his lodge when and only when he orders them admitted; he has the power to exclude a member, or even an officer of his lodge.

But this great power is hedged about with restrictions; he is responsible to the Grand Lodge; and, “ad interim,” to the Grand Master, for all of his acts. If he rules arbitrarily, excludes a member or a visitor for an improper reason, or for no reason at all, he can and should be called to account before the supreme Masonic authority.

A Mason in good standing who desires to visit a lodge other than his own makes his wishes known to the Tiler, who communicates with the Master that a would-be visitor desires admission. The Master is not compelled to order a committee to examine the would-be visitor; but, if he does not, so it is generally held, he should have good and sufficient reasons for failure to permit the brother to exercise his right of visitation.

The usual “good and sufficient reason” for refusal to permit a would-be visitor to be examined - or, if vouched for, to enter the Tiled door - is that his presence has been objected to by some member present.

If over ruled by the Master, such an objection might easily destroy the peace and harmony of his lodge. The member who has a personal quarrel with a would-be visitor - no matter how regrettable is such a state of affairs between Masons - has the greater right in the lodge. The member has the right of membership; the right of voting on all questions; the right to take part in and be a part of the deliberations of his lodge. The visitor has only the right of visitation in the lodge; even if obtains entry he cannot vote, propose motions or speak on a question without invitation from the Master.

Having the greater rights in the premises the member of a lodge is to be considered before the would-be visitor; the peace and harmony of the lodge are of more importance than the right of visitation. In spite of the Landmark quoted, and the authority of antiquity, not all Grand Jurisdictions are at one on this subject of the right of visitation. In some Jurisdictions it is held that the lodge, being a little Masonic family of its own, has the right to say who shall and who shall not visit it for any reason or for no reason; that visitation is a courtesy accorded from a host to a guest, not a right possessed by the individual Mason as a small part of a greater whole. With this standpoint the majority of Masonic authorities do not agree but as all Grand Lodges are sovereign unto themselves, Jurisdictions which so rule are right within their own borders. The question of the regularity of the would-be visitor’s lodge is important in some Jurisdictions, in others it is considered as less vital. Where clandestine Masonry flourishes or has flourished Grand Jurisdictions usually insist on being satisfied that the applicant comes from a lodge under the obedience of a recognized Grand Lodge. Where clandestine Masonry is but a name the committee may, and often does depend upon a careful examination than a “List of Regular Lodges” to satisfy itself that the visitor is from a “just and legally constituted lodge.”

Whether a would-be visitor is in good standing is a question easily answered if he possesses a current dues or good standing card. The majority of American Grand Jurisdictions give such a card on payment of dues and demand its presentation to the committee at the time of examination; but there are exceptions.

Some Grand Lodges hold that if a would-be visitor's Tiler's oath that he has been regularly initiated, passed and raised; does not stand suspended or expelled; knows of no reason why he should not visit his brethren is to be believed, his statement under oath that he is in good standing may also be credited!

Masonic authorities are almost universally agreed that the unaffiliated Mason has no right of visitation beyond a single visit to a lodge. The unaffiliated Mason pays nothing towards the upkeep of the Fraternity from whose ministrations he would profit if he were permitted to visit as freely as the affiliated Mason. But it is recognized that many unaffiliated Masons earnestly seek a new Masonic home in the location in which they have come live; therefore, it is conceded that such demitted members of other lodges have a right to visit at least once, to learn something of the lodge to which they may make application for affiliation.

A great and important duty involves upon the examination committee to which is intrusted the task of ascertaining if a would-be visitor is a regular Mason and entitled (under the Master's pleasure) to visit with his brethren. Committee members are, for the time being, Tilers; their examination should be so conducted that in the event the would-be visitor is a cowan, nothing has been said or done which would give him any information. On the other hand brotherly courtesy dictates that it be not necessarily long. That committee of two is well advised to regard the examination as being a ceremony conducted by "Three" brethren to ascertain their mutual brotherhood, rather than an inquisition in which a man must prove himself innocent of the charge of being a cowan.

It is better that ninety-nine culprits escape punishment, than, that one innocent man be punished. Masonically it is better that ninety-nine true brethren unable to satisfy a committee and be turned away, than one cowan be admitted to the lodge. But there is a middle course between asking a Mason who is obviously well instructed and knowledgeable every possible question in all three degrees, and being "satisfied" with the "Tiler's Oath" and just one or two questions. A good committee seeks for the spirit rather than the form. There is no uniformity in ritual through this nation or the world. It is not important that the would-be visitor know the exact words of the ritual of the Jurisdiction in which he would visit; it is important that he know the substance of the work as taught in his own Jurisdiction. If this were not so, no English brother could visit in an American lodge, no American brother could work his way into a Scotch lodge. In all recognized Jurisdictions the world over the essentials are the same; only words and minor details differ. Thus, Aprons are worn "as a Master Mason" indifferent ways in several Jurisdictions in the United States, "but in all Jurisdictions a Master Mason wears an Apron!"

A visitor has the undoubted right (Mackey) to demand to see the Charter or Warrant of the lodge he desires to visit, in order to satisfy himself that it is a "regularly constituted lodge." Admittedly, such a request is a rare as for a committee to discover a cowan attempting to enter a lodge; but the right is generally conceded by Masonic authority, no matter how seldom it is exercised. The visitor to a lodge pays it the highest

compliment he can, short of seeking affiliation. Once admitted his status is that of a brother among brethren, a guest in the home of his host. Alas, too often the visitor is relegated to the benches and left severely alone. Too often a Master is “too busy” with his meeting to attend to his duty as a host and the brethren too interested in their own concerns to pay much attention to the visiting brother. Careless Masonic hospitality is only less serious than carelessness in the committee. A stranger in town visits a lodge with the hope of finding friends, companions and brethren; he desires human contacts, to refresh himself at the Altar of Brotherhood, to mingle with his fellows on a level of exact equality. If he finds them not, he has a right to judge the lodge he visits as lacking in that fine Masonic courtesy than which nothing is more heartening. Happy the lodge with ideals of welcoming the visitor. Fortunate the lodge whose Master makes it his business, either personally or through a committee, to say a brotherly word of welcome, to see that the brother is in friendly hands, and make him feel that although far from his habitat yet he is at home. The fame of such a lodge spreads far!

In many lodges the Secretary writes a letter to the lodge from which a visitor has come, advising them of his visit; a pretty custom and heartening, especially if the brother who has visited finds it in his heart to tell his own lodge of the pleasant time he had, the brotherly treatment he received, perhaps the homesickness cured by the Fraternal kindness with which he was greeted. Generally the visitor gets a greater reward for the time he has spent than the lodge he visits. Masons who visit many lodges, especially if in other than their own Jurisdiction, receive a new idea of the breadth of the Order, a new feeling for the underlying principles of the ancient Craft. If he can express his pleasure in his visit, bring a message from his home lodge to those brethren he visits, they also may gain from the occasion. In any event the lodge visited has been paid a compliment; the visitor has received trust and faith, regardless of the character of the welcome. A Mason who has the opportunity to visit in other lodges may well recall the words of the Great Light upon the Altar, no less true for him that they were said in olden time; “Let us go again and visit our Brethren in every city” (acts 15:36). Brethren of that lodge which has the privilege of acting as host to him who comes to the Tiler’s door a stranger and enters the lodge as a brother may rejoice in the words: “Let Brotherly Love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.” (Hebrews 14:1, 2.)

THE WARDENS

SHORT TALK BULLETIN - Vol.IX April, 1931 No.4

by: Unknown

The office of Warden is very old; older, probably, than any reference we will ever find in documents relating to the Craft. All through our organization the influence of the Guilds of the middle ages may be traced; occasionally with ease, more often by the methods of a "higher criticism" which reads analogies by inference and a logical interpretation of the spirit of the document. That Freemasonry derived its Wardens from the Guilds, however, needs no very critical labor to suggest.

The Guilds of the Middle Ages acted under Royal Charters or Warrants, or similar instruments given by more local authority. This legal protection enabled them to work with more freedom, for the good of all, and gave the chartering authority some semblance of control. In the "libre Albus," or White Book of the City of London 1419, we find the "Oath of the Masters and Wardens of the Mysteries," which was applicable to any Guild - weavers, metal workers, Masons or others. It Reads:

"You shall swear, that well and lawful you shall overlook the art or mystery of _____ of which you are Masters and Wardens of the Mysteries, for the year elected. And the good rules and ordinances of the same mystery. approved here by the Court, you shall keep and cause to be kept. And all the defaults that you shall find therein, done contrary there to, you shall present to the Chamberlain of the City, from time to time, sparing no one for favour, and aggrieving no one for hate. Extortion or wrong unto no one, by colour of your office, you shall do; nor unto anything that shall be against the estate and Peace of the King, or of the City, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said mystery, according to the good laws and franchises of the said City, well and lawfully you shall behave yourself. So God you help, and the Saints."

The Harleian manuscript, the probable date of which is 1660, states that:

"For the future the Sayd Society, Company and Fraternity of Free Masons shall be regulated and governed by one Master and Assembly and Wardens as the said Company shall think to choose, at every yearly General Assembly."

It seems strange to modern ears, but it is a fact that the Wardens of a lodge, prior to some date between 1723 and 1738 were always chosen from the Fellows of the Craft.

In the first edition of "Anderson's Constitution," published in 1723, under the "Manner of Constituting a New Lodge, as practiced by his Grace the Duke of Wharton, the present Right Worshipful Grand Master, according to the ancient usages of Masons," we read: "The new Master and Wardens being yet among the Fellow-Craft." After the

newly elected Master is installed he calls forth “two Fellow-Craft, presents them to the Grand Master for his approbation,” and when that is secured they are duly installed as Wardens. At that early date a Deputy Grand Master could be chosen from the ranks of the Fellows. The 17th Regulation states: “If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow-Craft he pleases to be his Deputy “pro tempore.” In 1738, when the Book of Constitutions was published, the Wardens, Tiler, Assistant Treasurer and Secretary had to be Master Masons. Perhaps no ancient usage and custom of the Fraternity is more universal than the government of lodges by a Master and two Wardens. Mackey lists this requirement as his Tenth Landmark, and whether they have adopted Mackey’s twenty-five Landmarks or not, all Grand Lodges recognize the Wardens as essential in the formation, opening and governing of a lodge.

The three principal officers of a lodge are universally recognized in the ritual as the essential elements of which a lodge must consist. Only the uninstructed Mason regards the stations of the Senior and Junior Wardens as but stepping stones to the East; necessary waiting posts to which the ambitious must stand hitched for a year before proceeding on his triumphal journey to the Oriental Chair! Not only are the wardens essential to every Entered Apprentices’, Fellow Crafts’ or Master Masons’ Lodge, but they have certain inherent powers, duties and responsibilities. Mackey sets these forth substantially as follows:

“While the Master may use others than the Wardens in conferring of the degrees, he cannot deprive the Wardens of their offices, or absolve them of the responsibilities.”

The government of a Masonic lodge is essentially tripartite, although lodges may be legally opened, set to labor and closed by the Master in the absence of the installed Wardens, the chairs being filled by temporary appointees. The Senior Warden presides in the absence of the Master, and the Junior Warden in the absence of both the Master and Senior Warden.

No other brethren in the lodge have this power, privilege or responsibility. The Warden who presides in the absence of his superior officer may, if he desires, call a Past Master to the Chair to preside for him; but, no Past Master, in the absence of the Master, may legally congregate the lodge. That must be done by the Master, the Senior Warden in the Absence of the Master, or the Junior Warden in the absence of both.

Mackey further states that while the Senior Warden takes the East by right in the absence of the Master, the Junior Warden does not take the West by right in the absence of the Senior Warden. Each officer is installed with a ceremony which gives him certain duties; a Warden in the East is still a Warden, not a Master. It is the Master’s privilege to appoint brethren to stations temporarily unfilled. The Master, whether elected and installed, or Senior Warden acting as Master in the real Master’s absence, may appoint the Junior Warden to fill an empty West. But the Junior Warden cannot assume the West without such ap-ointment. On the contrary, in the absence of the Master, the Senior Warden, when present, is the only brother who can assume the East and congregate the

lodge. Thus runs the general law, usually adhered to. As has been noted in other Bulletins, Grand Lodges may, and not infrequently do, make local regulations contrary to the Old Constitutions, the Old Charges, even the Landmarks - the fundamental laws of Masonry. If a Grand Lodge rules that in the absence of the Master and both Wardens, the oldest Past Master present may congregate, open and close the lodge; then that law is correct for that Grand Lodge only; but it not in consonance with general Masonic practice, nor with the fundamental laws of the Fraternity.

The Wardens are found in all bodies of Masonry, in all Rites and in all countries.

Both its derivations, and its translations give the meaning of the word. It comes from the Saxon "weardian," to guard, to watch. In France, the second and third officers are "Premier" and "Second Surveillant;" in Germany, "Erste" and "zweite Aufseher;" in Spain, "primer" and "segundo Vigilante;" in Italy, "primo" and "secondo Sorvegliante," all the words meaning to overlook, to see, to watch, to keep ward, to observe.

Whether the title came from the provision of the old rituals that the Wardens sit beside the two columns in the porch of the Temple to oversee or watch; the Senior Warden the Fellowcrafts and the Junior Warden the Apprentices; or whether the old rituals were developed from the custom of the middle ages Guilds having Wardens (watchers), is a moot question.

In the French Rite and the Scottish Rite both Wardens sit in the West, near the columns. In the Blue Lodge the symbolism is somewhat impaired by the Junior Warden sitting in the South, but it is strengthened by giving each Warden a replica of the column beneath the shade of which he once sat. It is interesting to note that these columns once went by another name. Oliver quotes an inventory of a Lodge at Chester, in 1761, which includes "two truncheons for the Wardens."

Truncheons or Columns, they are the Warden's emblems of authority, and their positions are of great interest. The column of the Senior Warden is erect, that of the Junior Warden on its side when the lodge is at labor. During refreshment, the Senior Warden's column is laid prostrate, while that of the Junior Warden is erected, so that the craft may know, at all times, by a glance at either the South or the West, whether the Lodge is at labor or refreshment. The government of the Craft by a Master and two Wardens cannot be too strongly emphasized to the initiate or too well observed by the Craft. It is not only the right but the duty of the Senior Warden to "assist the Worshipful Master in opening and governing his lodge." When he uses it to enforce orders, his setting mallet or gavel is to be respected; he has a "proper officer" to carry his messages to the Junior Warden or elsewhere; under the Master, he is responsible for the conduct of the Lodge while at labor.

The Junior Warden's duties are less important; he observes the time, and calls the lodge from labor to refreshment, and from refreshment back to labor in due season, at the orders of the Master. It is his duty to see that "none of the Craft convert the purposes of refreshment into intemperance and excess" which doubtless has a bibulous derivation,

coming from days when “refreshment” meant wine. If we no longer drink wine at lodge, we still have reason for this charge upon the Junior Warden, since it is his unpleasant duty, because he supervises the conduct of the Craft at refreshment, to prefer charges against those guilty of Masonic misconduct. Only Wardens may succeed to the office of Master (not so in Nevada). This requirement (which has certain exceptions, as in the formation of a new lodge) is very old.

The fourth of the Old Charges reads:

“No brother can be a Warden until he has passed the part of a Fellowcraft; nor a Master, until he has acted as Warden; nor Grand Warden, until he been Master of a Lodge, nor Grand Master, unless he has been a Fellowcraft before his election.” There is wisdom in the old law; there is wit in the modern practice of electing the Junior Warden to be Senior Warden. No man learns to be Master of a lodge by sitting upon the benches and observing. No brother’s fitness to be Master can be observed by brethren unless he is tested. Brethren learn, and are tested as to how they learn and perform, by serving as Wardens, before they aspire to the Oriental Chair.

A privilege equally high is that of the Wardens in most Jurisdictions; representing the lodge with the Master at all communications of the Grand Lodge. Certain Grand Lodges disenfranchise the Wardens, the Grand Lodge consisting only of the Master of constituent lodges and the officers and past officers of Grand Lodge.

Prior to the formation of the Mother Grand Lodge of England, in 1717, it was the prerogative of every Mason to be present at the General Assembly and to have his voice in its affairs. When the Grand Lodge was brought into being by the “four old lodges” of London, the interests of all were entrusted to the Masters and Wardens.

Preston states that “The Masters and Wardens of all regular particular lodges upon record” form the Grand Lodge. Of the action of Grand Lodges which deprive the Wardens of membership in the Grand Lodge, Mackey states:

“I cannot hesitate to say that this is not only a violation of the ancient regulations, but an infraction of the inherent rights of the Wardens and the lodges.”

This appears to many as going too far. If the brethren of the old General Assembly could give up their rights to a voice in its deliberations, and entrust their interests to Masters and Wardens in a Grand Lodge, it seems not unreasonable that these Masters and Wardens, as a Grand Lodge, have a right to deprive themselves of membership when the good of the whole requires it. The Warden’s is a high and exalted office; his duties are many, his responsibilities great; his powers are only exceeded by those of the Master. He is a good Warden who so acts in his South or West as to command for himself the respect of the brethren, rather than demanding it because of law and custom.

THE WINDING STAIRS

SHORT TALK BULLETIN - January, 1932 No.1

by: unknown

“And they went up the winding stairs into the middle chamber.” (I Kings 6:8)

Freemasonry's Middle Chamber is wholly symbolic. Solomon the Wise would not have permitted any practice do uneconomic as sending multiplied thousands of workmen up a flight of stairs to a small Middle Chamber, to receive corn, wine and oil which had to be brought up in advance, only to be carried down in small lots by each workman as he received his wages.

There actually was a winding stair in Solomon's Temple, but of the three, five and seven steps the scriptures are silent. Only in this country have the Winding Stairs but fifteen steps. In older days the stairs had but five, sometimes seven steps. Preston had thirty-six steps in his Winding Stairs; in series of one, three, five, seven, nine and eleven. The English system later eliminated the number eleven from Preston's thirty-six, making but twenty-five in all. The Stairs as a whole are a representation of life; not the physical life of eating, drinking, sleeping and working, but the mental and spiritual life, of both the lodge and the world without; of learning, studying, enlarging mental horizons and increasing the spiritual outlook.

The first three steps represent the three principal officers of a lodge, and - though not stated in the ritual - must always refer to Deity, of which “three,” the triangle, is the most ancient symbol. They assure the Fellowcraft just starting his ascent that he does not climb alone. The Worshipful Master, Senior and Junior Wardens are themselves symbolic of the lodge, and thus (as a lodge is a symbol of the world) of the Masonic World - the Fraternity. The Fellowcraft is surrounded by the Craft. The brethren are present to help him climb. In his search for truth, in quest of his wages in the Middle Chamber, the Fellowcraft receives the support and assistance of all in the Mystic Circle; surely an impressive symbol. Five is peculiarly the number of the Fellowcraft's degree; it represents the central of the three groups which form the stairs; it refers to the five orders of architecture; five are required to hold a Fellowcraft's lodge; there are five human senses; geometry is the fifth science, and so on. In the first degree the Blazing Star is Five Pointed and in the Sublime Degree are the Five Points of Fellowship.

In the Winding Stairs the number five represents the five orders of architecture. Here the neophyte is taught of architecture as a science; its beginnings are laid before him; he is shown how the Greeks commenced and Romans added to the kinds of architecture; he learns of the “beautiful, perfect and complete whole” which is a well-designed, well-constructed building. Temples are built stone by stone, a little at a time. Each stone must be hewn from the solid rock of the quarry. Then it must be laid out and chipped with the gavel until it becomes a Perfect Ashlar. Finally it must be set in place with the tempered mortar which will bind. But before any stone may be placed, a plan must come into existence; the architect must play his part. So must the Fellowcraft, studying the orders

of architecture by which he will erect his spiritual Temple, design his structure before he commences to build.

There are “five” orders of architecture; not one.

There are many plans on which a man may build his life, not one only. Freemasonry does not attempt to distinguish as between Doric, Ionic, and Corinthian as to beauty or desirability. She does suggest that the Tuscan, plainer than the Doric, and the Composite, more ornamental though not more beautiful than the Corinthian, are less revered than the ancient and original orders. Freemasonry makes no attempt to influence the Fellowcraft as to which order of life building he shall choose. He may elect the physical, the mental, the spiritual. Or he may choose the sacrificial - “plainer than Doric,” or the ornamental life, which is “not more beautiful than the Corinthian.” Freemasonry is concerned less with what order of spiritual architecture a Fellowcraft chooses by which to build, than that he does choose one; that he build not aimlessly. Architecture is the most expressive of all the arts. Painting and sculpture, noble though they are, lack the utility of architecture, and strive to interpret nature rather than to originate. Architecture is not hampered by the necessity of reproducing something already in existence. It may raise its spires untrammelled by any natural model; it may fling its arches gloriously across a nave and a transept with no similitude in nature to hamper by suggestion. The architect may - if his genius be great enough - tell in his structure truths which may not be put into words, inspire by glories not sung in the divinest harmonies. So may the builder of his own House Not Made With Hands, if he chooses aright his plan of life and hews to the line of his plan. So, indeed, have done all those great men who have led the world; the Prophets of old, Pythagoras, Confucius, Buddha, Shakespeare, Milton, Goethe, Washington, Lincoln -.

If the Fellowcraft, climbing his three, five and seven steps to the Middle Chamber of unknown proportions, containing an unknown Wage, is overweighed with the emphasis put upon the spiritual side of life, he may here be comforted.

Freemasonry is not an ascetic organization. It recognizes that the physical is as much a part of normal life as the mental and spiritual upon which so much emphasis is put.

The Fellowcraft’s degree is a glorification of education, the gaining of knowledge, the study of the Seven Liberal Arts and Sciences and all that they connote. Therefore it is wholly logical that the degree should make special references to the five means by which man has acquired all his knowledge; aye, by which he will ever acquire any knowledge.

Take away his five senses and a man is no more a man; perhaps his mind is no more a mind. With no contact whatever with the material world he can learn nothing of it. As man reaches up through the material to the spiritual, he can learn nothing of the ethical side of life without a means of contact with the physical. If there are limits beyond which human investigations and explorations into the unknown may not go, it is because of the limitations of the five senses. Not even the extension of those senses by the marvelously sensitive instruments of science may overcome, in the last analysis, the limits of the five

senses. Except for one factor! Brute beasts hear, see, feel, smell and taste, as we do. But they garner no facts of science, win no truths. formulate no laws of nature through these senses. More than the five senses are necessary to perceive the relation between thing and thing, and life and life. That factor is the perception, the mind, the soul or spirit, if you will, which differentiates man from all other living beings.

The Fellowcraft's five steps glorify the five senses of human nature because Freemasonry is a well-rounded scheme of living which recognizes the physical as well as the mental life of men, and knows that only through the physical do we perceive the spiritual. It is in this sense, not as a simple lesson in physiology, that we are to receive the teachings of the five steps by which we rise above the ground floor of the Temple to that last flight of seven steps which are typical of knowledge.

Most potent of numbers in the ancient religions, the number seven has deep significance. The Pythagoreans called it the perfect number because it is made up of three and four, the two perfect figures, triangle and square. It was the virgin number because it cannot by multiplication produce any numbers within ten, as can two and two, two and three, two and four, or three and three. Nor can it be produced by the multiplication of any whole number. Our ancient ancestors knew seven planets. seven Pleiades, seven Hyades, seven lights burned before the Altar of Mithras, the Goths had seven Deities; Sun, Moon, Tuisco, Woden, Thor, Friga and Seatur or Saturn, from which we derive the names of the seven days of our week. In the Gothic mysteries the candidate met with seven obstructions; the ancient Jews swore by seven, because seven witnesses were used to confirm, and seven sacrifices offered to attest truth. The Sabbath is the seventh day; Noah had seven day's notice of the flood; God created the heaven and earth in six days and rested on the seventh day; the walls of Jericho were encompassed seven times by seven priests bearing seven rams' horns; the Temple was seven years in building, the seven branched candlestick burned in the Tabernacle and so on through a thousand references. It is only necessary to refer to the seven required to open an Entered Apprentice lodge, the seven original officers of a lodge (some now have nine or ten, or even more) and the seven steps which complete the Winding Stairs to show that seven is an important number in the Fraternity.

The seventeenth century conception of a liberal education was compromised in the study of Grammar, Rhetoric and Logic; called the "trivium." and Arithmetic, Geometry, Music and Astronomy, called the "quadrivium. William Preston endeavored to compress into his Middle Chamber Lecture enough of these to make at least an outline available to men who might otherwise know nothing of them. In our day and times grammar and rhetoric are considered of importance, but in a secondary way; logic is more or less swallowed up as study in the reasoning appropriate to any particular subject; arithmetic, of course, continues its primary importance, but from the standpoint of science, geometry and its off-shoots are still the vital sciences of measurement. Music is no longer a necessary part of a liberal education; it is now one of the arts, not the sciences, and astronomy is so interrelated with physics that it is hard to say where one leaves off and the other begins. As for electricity, chemistry, biology, civics, government and the various physical sciences, they were barely dreamed of in Preston's day. So it is not

actually but symbolically that we are to climb the seven steps. As a Masonic author put it:

“William Preston, who put so practical an interpretation upon these steps, lived in an age when these did, indeed, represent all knowledge. But we must not refuse to grow because the ritual has not grown with modern discovery. When we rise by Grammar and Rhetoric, we must consider that they mean not only language, but all methods of communication. The step of Logic means a knowledge not only of a method of reasoning which logicians have accomplished. When we ascend by Arithmetic and Geometry we must visualize all science; since science is but measurement, in the true mathematical sense, it requires no great stretch of the imagination to read into these two steps all that science may teach. The step denominated Music means not only sweet and harmonious sounds, but all beauty, poetry, art, nature and loveliness of whatever kind. Not to be familiar with the beauty which nature provides is to be, by so much, less a man; to stunt, by so much, a striving soul. As for the seventh step of Astronomy, surely it means not only a study of the solar system and the stars as it did in William Preston’s day, but also a study of all that is beyond the earth; of spirit and the world of spirit, of ethics, philosophy, the abstract - of Deity. Preston builded better than he knew; his seven steps are both logical in arrangement and suggestive in their order. The true Fellowcraft will see in them a guide to the making of a man rich in mind and spirit, by which riches only can the truest brotherhood be practiced.” Finally, consider the implication of the “winding” stairs as opposed to those which are straight.

The one virtue which most distinguishes man is courage. It requires more courage to face the unknown than the known. A straight stair, a ladder, hides neither secret nor mystery at its top. But the stairs which wind hide each step from the climber; what is just around the corner is unknown. The Winding Stairs of life lead us to we know not what; for some of us, a Middle Chamber of fame and fortune, for others, of pain and frustration. The Angle of Death may stand with drawn sword on the very next step for any of us. Yet, man climbs!

Man has always climbed; he climbed from a cave man savagery to the dawn of civilization; Lowell’s:

*****brute despair of trampled centuries**

Leapt up with one hoarse yell and snapped its hands, Groped for its right with horny, callous hands, And stared around for God with bloodshot eyes. was a climbing from slavery to independence, from the brute to the spiritual. Through ignorance, darkness, misery, cruelty, wrong, oppression, danger and despair; man has climbed his own Winding Stairs through much the same experience as that of the race. Aye, man climbs because he has courage; because he has faith, because he is a man. So must the Freemason climb. The Winding Stairs do lead somewhere. There is a Middle Chamber. There are wages of the Fellowcraft to be earned.

So believing, so unafraid, climbing, the Fellowcraft may hope at the top of his Winding Stairs to reach a Middle Chamber, and see a new sign in the East - - .

THEY LIED ON THEIR KNEES

By William A. Carpenter
R. W. Crand Moster of Pennsylvania

This Short Talk Bulletin has been adapted from an article appearing in the August, 1984 issue of The Pennsylvania Freemason. It has been republished as a Short Talk Bulletin because of the many readers who recommended its use.

Taking an oath and an obligation is a binding and serious thing.
Accepting and fulfilling an oath and an obligation is an honorable thing.
Not adhering to an oath and an obligation is disgraceful and dishonorable.

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

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

"Nothing can be more shocking to all faithful Freemasons than to see any of their Brethren profane the sacred rules of Freemasons and such as do, they wish had never been accepted into the Fraternity."

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

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

Our "Blue Lodge," the Grand Lodge, and the Grand Master have ample authority to enforce the rules, regulations and Edicts, even as they relate to violations of civil law,

over Pennsylvania Masons wherever they may be and also over all Masons who live within our jurisdiction.

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

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

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

(1) We should make certain that every

Mason is educated Masonically so that he knows what is expected of him as a Mason.

(2) When we find a Brother forgetting his

Masonic teachings, we should whisper good counsel in his ear, gently admonishing him of his errors, and endeavor, in a friendly way, to bring about a true and lasting reformation.

(3) And, finally, we should guard our portals so that we accept only those men who will be receptive to our teachings and will not find it difficult to conduct themselves as Masons.

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

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

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

No man has any right to claim to be a Freemason unless he has endeavored to put into practice the lessons received when he was Entered, Crafted and Raised. A Mason should never entertain the thought that he must go to a Lodge Room to practice his Masonry. Masonry must be practiced in daily life where human kindness and helpfulness and

honesty are so much needed. The surest way to make Freemasonry useful, is to make use of Freemasonry. Every Mason is charged with the responsibility of keeping the reputation of the Fraternity unsullied.

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

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

Our priority emphasis will at all times cover the three types of Masonic offenses: (1) violations of moral law; (2) violations of the laws of Freemasonry; and (3) violations of the laws of the land including moral turpitude.

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

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

The fault is not with Freemasonry or with us, that we have not given, but with them that they have not perceived or received. And, in-deed, hard and unjust would it be to censure the Masonic Fraternity because, partaking of the infirmity or weakness of human wisdom and human means, it has been unable to achieve the perfection desired for all who come within its environs. The denial of a Peter, the doubting of a Thomas, or the betrayal of a Judas, should cast no reproach on so grand, so long-established and honorable a fraternity as that of Freemasonry. But misconduct and misdeeds do hurt our Craft and bring grief to all worthy Freemasons.

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

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

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

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

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

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

Oh, perhaps the galleries are full of critics relative to points covered by this article. Those who criticize plan no ball. They fight no fights. They make no mistakes because they attempt nothing. The real "doers" are down in the arena. The man who makes no mistakes lacks boldness and the spirit of adventure. He is the one who never tries anything. He is the brake on the wheel of progress. And yet, it cannot be truly said that he makes no mistakes, because the biggest mistake he makes is the very fact that he tries nothing, does nothing, has absolutely no positive input into the cause of Freemasonry and just seems to be his happy, useless self in criticizing those who are making an attempt to do certain things.

We have learned to tolerate our critics. But when you have faith in your plans, designs and convictions, you govern yourself accordingly.

Methinks it was Shakespeare who wrote:

"Sweet are the uses of adversity." It has also been proven that "Adversity causes some to break, others to break records." And, in the words of Burke: "He who wrestles with us strengthens our nerves and sharpens our skill."

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

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

So Mote It Always Be!

UNAFFILIATED

by: Unknown

The most dramatic legend in history concerns Ahasuerus, a doorkeeper in the Palace of Pontius Pilate, who offered insult to Jesus as He Struggled under the burden of His Cross on the way to Calvary. Jesus turned to him and said:

“Tarry thou Till I come!” Ever since, the Wandering Jew has tarried in the world, unable to die. All knowledge is his; all ambitions are fulfilled; all pleasures are satisfied. He has done all that may be done; seen all that may be seen; experienced all that the world has to offer, save one thing only - he cannot die! Accident, injury, disease touch him not; a frightful fate, to long for death and rest, and be compelled to live and wander!

Unaffiliates are the Wandering Jews of Masonry, that pitiful group of Master Masons who are neither the quick nor the dead. They are, yet they belong not. They know; yet they cannot use their knowledge. They are of, but not in, the Order.

Their penalty is self-inflicted; theirs is the sin of indifference; worst of all, they know not all their punishment or they would end it!

As a universal factor in Freemasonry, lodge membership dates only to 1717, when the Mother Grand Lodge was formed. There were some continuing lodges before the Grand Lodge in which brethren held membership but most were like the occasional, emergent sporadic, temporary lodges convened for any building operation. For the time being all Master Masons attended these. When the labor was over, the Master Masons went their several ways, and the lodge in which they had met, was no more.

As a consequence of the stabilization of lodges as continuing organizations, resulting from the formation of Grand Lodges, lodge membership became an important matter. It is distinct from the state of being a Master Mason. No man may belong to a lodge unless he is a Master Mason, but he may be a Master Mason without holding membership in any lodge. Indeed, it is possible that man be made a Master Mason without ever being a member of a lodge. Thus, a Grand Master may convene an Emergent Lodge to make a Master Mason “at sight.” This brother may be unable to pass the ballot for affiliation in any lodge. Such a one would be a Master Mason even though he never belonged to any regular lodge, the Emergent Lodge in which he was made going out of existence. as it came into it, at the pleasure and will of the Grand Master.

With membership as an inalienable right of the newly made Master Mason - a “right” since he becomes a member of the lodge in which he was elected to receive the degrees, and as soon as he is Raised a Master Mason - came also a duty, inevitable accompaniment of all right; that of continuing a member of a lodge. This was recognized in the formation of the Grand Lodge in 1717, if it can be believed that the Constitutions of 1723 truly represent the state of the law and the beliefs of the brethren of the Mother Grand Lodge six years before their first

publication in print. In the description of a lodge, the Constitutions say: "Every brother ought to belong to one," and later: "in ancient times no Mason or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." The modern Constitution of England provides that "a brother who is not a subscribing member of some lodge (i.e., affiliated with it) shall not be permitted to visit any one lodge in the town, or where he resides more than once during his secession from the Craft." A similar rule is found in many American Grand Jurisdictions - which have been a solid unit frowning upon the state of being unaffiliated, because if a non-affiliated could visit as often as he pleased, he might argue "why pay dues to any lodge, when I can attend when I wish without it?"

The one visit to each lodge in "the town or place where he resides" is permitted that the non-affiliate may be able to judge for himself whether any of the lodges he visits are such as he may wish to apply to for affiliation.

The unaffiliated Masons, when remaining so for any length of time (except in a very unusual case, of which more in a moment) works a real injury to the ancient Craft. Any man who receives and gives not is a liability, not an asset, to that institution from which he takes.

An unaffiliated Mason in possession of a demit or certificate of transfer, or even a mere certificate that his dues have been paid (sometimes given a brother who has been dropped N.P.D. and been refused re-affiliation, after a year, with the lodge that dropped him) is, technically "in good standing." He owes no money to any lodge. He is not under charges. He has not been censured, suspended, or expelled. He is a member of the Fraternity, although he belongs to no Masonic family.

The old saying, "Once a Mason, always a Mason" is true in the sense that no act of any man or any body of men, no Grand Master or Grand Lodge can release a brother from his Masonic obligations. Once given, there can be no going back. We may expel him for un-Masonic conduct, visit him with the greatest punishment we know - Masonic death - but we cannot release him from his pledged word. How much less, then, can it be considered that the unaffiliate (who has committed no crime, although his state is considered a Masonic offense) is not bound by his obligations.

But, if he is bound to us by so much, then are we bound to him. The unaffiliated Mason has still all the rights and privileges which inure Masons to Masons, as distinct from lodge members. Of the rights which go with lodge membership he has none. Conversely, he is bound by all his obligations to the Craft as a whole, but not by those which relate only to the lodge in particular, since he has no "lodge in particular."

No Mason would refuse a non-affiliate the right of assistance in peril. We do not ask of a drowning man, "Are you an affiliated Mason? Show me your good standing card!" But the unaffiliated Masons have no right to ask for, and no Mason is foresworn who refuses to give "help, aid or assistance" to the Mason who has voluntarily severed himself from his Fraternal relations to avoid payment of dues to his lodge. No unaffiliated Mason has the right to ask any lodge for assistance.

He has no right of visitation, except as permitted by the Grand Lodge in the Jurisdiction in which he may be. Commonly, as noted above, this is limited to one visit to the lodges in his locality, that he may determine their desirability as a permanent Masonic Home. Like the entered Apprentice and the Fellowcraft, the unaffiliated Mason has no right to a Masonic burial nor may he walk in a Masonic procession.

The unaffiliated Mason is as subject to government by the Order as his affiliated brother. If he commits a Masonic offense, he may be tried by any lodge in the Jurisdiction in which he may be at the time.

Mackey asserts that it follows that a persistently non-affiliated Mason may be tried for the offense of non-affiliation. Doubtless it is true, but it is improbable that a Grand Lodge would push the theory that far. Masonic trials are also Masonic tribulations; non-affiliation, while an offense against Masonic law, is usually held to be a matter of the head and not the heart; in other words, an offense against a regulation, not against Masonic nature. In some situations a willful non-affiliation might be applauded rather than condemned. A brother commits a crime against civil law; he regrets, makes restitution and leaves his home to rehabilitate himself. If permitted to take a demit, on the promise not to attempt affiliation until his brethren are convinced his reformation is complete, he helps his brethren avoid the self-protective measure of a trial and suspension or expulsion. In his status as unaffiliated, he cannot ask for relief from another lodge; he cannot willfully break his promise and affiliate, even with his demit, because the lodge to which he applies will, of course, request particulars as to his character from the lodge from which he demitted! But such instances are extraordinary and exceptional. It is the generality of non-affiliates who are the Wandering Jews of the Order. The vast majority are merely indifferent. Some don't care, because they have not the background, the imagination or the education to take unto themselves the reality of the principles of Masonry. Such cases are usually failures of the investigating committee. Some become indifferent because of too many other interests. They take a demit - or become suspended N.P.D. - "to save paying dues."

We are to blame for a certain proportion of such non-affiliates if we do not sufficiently educate our members as to what really happens when they allow themselves to be suspended for non-payment of dues. Many a man submits to that penalty who would be shocked if he realized that a permanent, ineradicable record becomes a part of the lodge and Grand Lodge archives. Many men look upon being "posted" in a club for "arrears in dues" as a joke. They pay up and forget it, as does the club. These may think that being dropped N.P.D. in a lodge is a similar light matter.

It is not. Down in black and white to remain as long as the records exist are the few words which say "John Smith wouldn't pay his debt to his lodge, so his lodge dropped him." No lodge drops any unfortunate brother. He needs only to ask to be carried, and the brethren do it cheerfully. None may rightfully plead poverty as an excuse for non-affiliation "Via" the disgraceful road of failure to pay dues.

Some brethren plead they could not sacrifice their pride by going to the Master or Secretary, confessing their inability to pay, and asking to be carried. But that is false modesty. The permanent record is an indelible mark against their names; confession of inability to pay and

a request to have dues remitted is usually, as it always should be, a secret between the unfortunate and his brethren. As the unaffiliated Mason, no matter what the case, injures the Fraternity, it is far better for the lodge to remit the dues of the unfortunate than to have him become a Masonic Ahaseurus. A splendid opportunity for constructive Masonic work is to be found among the unaffiliated Masons in any locality. Masons may not ask the profane to join the Fraternity. But there is no reason why we should not seek to recreate interest in the Order in hearts which once possessed it. Brethren who know of a Mason unaffiliated of his own will and not by compulsion may do "good work, true work, square work" by persuading him of the advantages of affiliation, securing his application and, eventually, making him a member of the lodge. The Chapter, Commandry, Council and Scottish Rite, not to mention such quasi-Masonic orders such as Shrine, Tall Cedars, Grotto and Eastern Star automatically drop from membership the brother not affiliated with a lodge. As many demits are taken when moving from one city to another with the intention of re-affiliating, these bodies usually wait six months before dropping the unaffiliated. After whatever time is statutory, the bodies, membership in which depends upon on membership in a Blue Lodge, strike from their rolls the unaffiliated Mason.

This fact too, may be called to the attention of the non-affiliate, who may remain in that state merely because he has never had brought home to him the fact that it is a Masonic offense, frowned upon by Grand Lodges, a loss to his brethren, and a failure of that brotherhood he has voluntarily assumed. The brother who is anxious to do something for his lodge and the great Order which may do so much for him can find no better place to begin than an interview with a non-affiliated Mason and attempt to persuade him back into the Mystic Circle.

Romances and poems have detailed most movingly the sufferings of Ahaseurus, driven continually from place to place to escape from himself, shut out from the fellowship of mankind, joined not only by their common life, but their expectancy of a common death, a united immortality.

Salathiel the Immortal must tarry, earthbound, a wanderer till Christ shall come again. But the wandering non-affiliated Mason - unless he is, indeed, of those infortunates who have so lived that no Mason wants again to take him by the hand as a brother - may apply to a lodge, again pass the ballot, and once again become of that circle the bonds of which are the stronger that they cannot be seen. Pity the Wandering Jew - and be not his Masonic prototype, not only for your own but for the sake of all who have joined hands across the Altar to tie the knot that may not be untied!

THE VALUE OF MASONIC LIBRARIES

By: Michael S. Kaulback

Bro. Kaulback is a Past Master and current Treasurer of Charles W. Moore Lodge, Fitchburg, MA. He is a graduate of Fitchburg State College and is serving the Samuel Crocker Lawrencme Library, of the Grand Lodge of Massachusetts as its Library Technician.

As you read this STB please hear in mind that as Bro. Kaulback talks about The library in Boston he is really describing all Masonic libraries.

Editor

ARE YOU A MASONIC STUDENT?

Masonic ritual teaches us to be general lovers of the arts and sciences, particularly geometry or Masonry. We know ourselves in this day and age as speculative Masons, not operative, as in the Middle Ages when the great cathedrals of the world were built by our brothers of long ago. What does the term speculative mean and how does this relate to our lives, both in and out of the lodge room, today?

The definition of speculative, is: "1. Pertaining to, the nature of, or characterized by speculation, contemplation, conjecture, or abstract reasoning. 2. Theoretical, rather than practical." Simply stated it means to think and to study. We are all under an obligation to be Masonic students; from the moment we take the Entered Apprentice Degree, we cannot advance in Freemasonry without learning and reciting the lessons taught in that degree. As we proceed through the degrees in Masonry, many lessons are put before us to be learned, and more importantly, understood, before we can advance further. It is this continual learning process and our putting the lessons we have studied to use that makes us better men and better Masons. The true precepts of Masonry are meaningful only when put into practice and used in our day to day lives.

One of the more famous names connected with modern Masonic literature is John Robinson. Mr. Robinson's book "Born in Blood" was written long before he entertained any thought of becoming a Freemason. He studied Masonry and became knowledgeable in its history and its philosophy. He became well known for his defense of Freemasonry on the radio and in print. When asked why he had not joined Freemasonry his response was "I can do a better job explaining Freemasonry without being a member and have more credibility by not joining." Mr. Robinson eventually did join the fraternity because he admired its principles after years of having actively studied them. Here was a man, not even a Mason, who took the time to look into Masonry and its principles and philosophy and was so impressed by what he found that he undertook to defend Masonry without even being a member himself.

The work of Masonry is to study! It is noble work which purifies the heart and clarifies the mind. The house of Freemasonry has many rooms; each room teaches different lessons such as brotherly love, charity for all mankind, love of deity, morality, truth, and tolerance. Freemasonry is a philosophy that teaches and brings out all that is good in man. That Masonry is a philosophy, a way of life, is the very essence of what sets us apart from other organizations. It is for this reason that all Masons should be Masonic students and we should all strive to read and study Masonry and put what we learn to use. It is the lessons of Masonry that unite us as brothers in the world wide fraternity of Masonry, for we know that we share a common philosophy.

It is an interesting feeling to be asked by a non-mason “What is Freemasonry?” It is even more interesting when you, yourself, realize that you really don’t know what it is. This can and does happen.

Do you know if your Lodge or Grand

Lodge has a library? If it has, have you visited or contacted it? Are you familiar with the latest books on Masonry and where to locate them? Do you know what the latest anti-Masonic books are and where to locate them? This last is an important question, for it is here that the study of Masonry shines through the clouds that the advocates of anti-Masonry would have us believe exist. To answer the questions and charges brought against us as Masons we must understand clearly who we are, and be able to defend what we stand for. The only way to accomplish this is to read and study not only what we are but what we were in ages past, who were the Masons of long ago and how did they meet these questions.

Our Masonic Libraries and Museums must be able to educate the public at large about our craft. They must serve as information sources to dispel the rumors and outright lies that are told to the public. Many of the people who disseminate this wrongful information do not understand Freemasonry and have themselves been given information that is skewed and twisted. We as the keepers of the Masonic Flame of truth must be the leaders in dispelling these rumors and be a source of light to the public.

In a paper entitled “Working Tools Less Used,” John Platt, Director of the Masonic Library and Museum in Philadelphia explores the trials and tribulations of Masonic libraries and librarians. Here in Boston we have what is believed to be one of the best Masonic research libraries in North America. The libraries at Philadelphia, New York, and Iowa are also top ranked, as are several others. Masonic libraries serve the fraternity and act as “keepers of the flame” of Masonic literature and philosophy. We have the history and knowledge of Freemasonry at our fingertips, yet how many in the fraternity make use of this wonderful and useful “working tool”?

The Boston Masonic Library has had a long and useful 181 years of helping to spread the light of Freemasonry in this state. In a report to the Grand Master in 1988, Bro.

Robert A. Gilbert of Bristol, England, wrote:

“Although the library of the Grand Lodge of Massachusetts is among the most important of Masonic Libraries, this fact has not generally been recognized as it is both under-utilized by Brethren, and Masonic Libraries have yet to be integrated into the accepted academic and institutional library systems.”

Our Masonic Libraries are begging for

Masons to make more use of them, but the sad truth is that the vast majority of Masons do not read or study about the Fraternity or its history. We here in Boston have a collection of over 100,000 Masonic titles and close to 50,000 non-Masonic titles in our library, also over 60 drawers of clippings, Lodge histories, biographical materials, sheet music, book plates, postcards, and philatelic material all relating to Masonry. We offer not only reading material, but also video and audio material. We have a mailing service that all masons in the state can make use of and receive books or other materials delivered to their front door by mail. We are open to the general public and have been able to help many college students who have elected to study some aspect of Freemasonry for papers they work on. Their interests are many and varied, from Masonic artifacts to the study of Masonic philosophy itself. We also have a Masonic museum that contains items from 1733 on. Our history in this state has many famous names connected to it including;

Joseph Warren, Paul Revere and other well known patriots.

We in Boston are working towards the goal of computerizing this library to make it more “user friendly” and to enable the exchange of information between libraries both Masonic and non-masonic throughout the United States. This goal is most important to the “Masonic Library and Museum Association,” an international organization of Librarians, Archivists, Curators, and Directors, under the leadership of John Platt of Pennsylvania - President, and Cynthia Alcorn of Massachusetts - Vice President. This organization represents Masonic Librarians and Curators from all over the world and is active in solving the problems that are common to Masonic Libraries .

It is exciting to see that the younger Masons that are joining are very interested in the written literature of Masonry. They seem to understand that Freemasonry is a study society and must be researched at length to be appreciated to its fullest extent. These young Masons are actively looking into the symbolism of our craft and looking for the deeper meanings of our rituals. Did you know that in some European Countries not only do the Candidates wait at least a year between degrees, but they have to write a thesis on how they spent that year as a Mason practicing the virtues of the degree they are working on? Then they have to read the paper before the lodge and have it approved before they advance to the next degree.

In conclusion, let me reaffirm the importance of being a Masonic student and making use of your local Masonic Library. We must read, study and practice the lessons we are taught in the lodge in order to be better Masons, and better human beings. Take time out of our busy life, even if it is only 10 -15 minutes a day, to study Masonry and its

philosophy, read a Masonic book, or discuss Masonry with a brother. You won't regret it! Pass this thought on to other Masonic brethren and introduce them to the "light" that we all seek as speculative Freemasons. We must remember that each and every one of us represent a link to the public and to potential members that may never have heard about Freemasonry until we talk to them about it. We must be our own publicity agents and salesmen if we expect to survive. In the past Freemasonry has always been an agency for good that was quiet, but represented a forceful presence that was well thought of. Today many people do not know of our existence, let alone the good we do in our charitable work every day. We all must read, act, and think as Masons each day to be true to our noble and gentle Craft.

Visit your local Masonic Library and take out a book or two to read, you won't regret it. You will find some very knowledgeable people in your libraries that can help you to become better and more informed Masons, so don't be afraid to ask questions and discuss the topics that interest you, that is what we are there for. We are here to help further your Masonic Education and better prepare you to tell the world at large what our Craft is all about and what we represent.

A human being cannot stand immovable and uninfluenced in the midst of life as a rock stands in the wash of the tide. His life goes on every moment influencing and being influenced. And life is full and rich, happiness comes, when we so understand ourselves, and the world, and the forces of nature that we can harmoniously adjust ourselves thereto. The report of what nature, the world, life really are, that is truth; and the items of information which we need to have in order to know the truth, that is knowledge. A wise man desires truth and seeks knowledge, not in order to pose as a scholar or a learned man, but in order that he may live happily.

H.L. Haywood

WHY I BECAME A MASON

by Stewart M. L. Pollard

Prior to his initiation, a candidate is asked pertinent questions relative to his motivation in seeking the privileges of Masonry and is asked to give assurances that his decision was not influenced by mercenary motives. However, he is not asked to be specific as to what actually influenced him to become a Mason. It is not until we listen to the ritualistic ex-change between the Worshipful Master and the Senior Warden that we hear the question “what induced you to become a Master Mason?” The ritual answer to that question is familiar to all of us.

The Master of a Virginia Lodge a few years ago received word just as he was about to Open his lodge that his guest speaker for the evening had been rushed to the hospital moments before. Undaunted, he opened the lodge, conducted the necessary business, and then announced the alternative program for the evening. “What induced YOU to become a Mason?” he asked. After allowing the brethren to think about it for a few minutes, he called upon several brethren to give their answers. It seems that each of us have vivid memories of when, where and why we made the decision to apply for membership in the world’s largest and oldest fraternal organization.

This paper was inspired by the answers given on that night. Since then, all over the country, that question has been posed to many brethren. The responses have been fascinating, inspiring and interesting. Basically, the responses fall into several general categories:

- Example set by family and friends
- Urging of wives, mothers or sweethearts
- Demolay activities
- Impressive Masonic funerals
- Masonic Charities
- Curiosity

Surprisingly, the number who indicated that they joined just so they could get into one of the appendant bodies, or who acknowledged that they were ASKED to join, were so few that it appears not to be a major factor. One Grand Master confided that when he proposed to his wife, one of the stipulations she made before she would agree to marry him was that he would have to petition a Masonic Lodge. (She was active in Job’s Daughters.)

R.W. Brother “Jack” Kelly, Past Grand Master of Texas, recalls that when he was a small boy in Indiana he was recuperating from pneumonia at the time that his grandfather died. He remembers being wide-eyed when the house seemed to be filled with men wearing funny hats with white feathers on them and carrying swords. He was told that they were Knights Templar and were there to conduct Grandpa’s funeral. He also has

fond memories of the kindnesses and concern the men had for him. When it was explained that his grandfather had been the Commander of the Knights Templar and the men were there because of their love of his grandfather it made a great and lasting impression upon him. One of his most cherished possessions is the engraved Templar sword which had been his grandfather's. He claims that that early exposure to Masonic brotherhood was a great influence on his desire to become a Mason. A surprising number of brethren informed me that they were Masons as a result of the urging of their children, who were anxious to join one of the youth groups, and many of them expressed how surprised they were when they learned that other close family members or business associates were sitting on the sidelines when they were raised. Had they known that these family members or friends were members of the fraternity they would have petitioned sooner. This points up the fact that we tend to carry Masonic "secrecy" too far when we fail to talk about our Masonic activities to our friends and family.

A young Junior Warden of a Wyoming Lodge, approached me at a Grand Lodge of Wyoming Annual Communication and announced that he was a Master Mason as a result of an M.S.A. Short Talk Bulletin. When asked to explain, he said that he had come home from work one day and his father passed him a copy of the Short Talk Bulletin, suggesting that he read it. That evening he did read the bulletin and the following morning asked his father for a petition. As a matter of curiosity, I asked him if he recalled the title of that Short Talk Bulletin. It turned out that it was a bulletin I had written several years before, entitled, "Dear Son". I hope his father knows how proud I am to have assisted in being an influence.

A District Inspector in the Grand Lodge of Maryland is quick to explain that he was influenced to become a Mason by the ex-ample set by Past Grand Master William Jacobs of the District of Columbia, who many years before had been the Dad Advisor of his DeMolay Chapter. "I wanted to be just like Dad Jacobs, who so willingly gave of himself to every boy in the Chapter. If Dad Jacobs was a Mason, then I wanted to be one! What an example he was to us!"

Ed Rose, former Director of the Veterans Administration Voluntary Services Division, tells his fascinating story related by his Grand-mother when he was growing up. It seems that she and his grandfather had gone to Arkansas from their home in Virginia for a vacation. While there, his grandfather be-came gravely ill and passed away. His grand-mother was at wits end. She wanted to take the body back to Virginia for burial in the family plot, but she had no funds until she could get back. Fortunately, the Coroner learned that her husband was a Mason, and contacted the local Arkansas lodge. Almost immediately, members of the lodge were there to comfort and console her and to offer assistance. Within a few hours, they had made arrangements for the body to be shipped to Virginia by train and she was provided with a train ticket to accompany the body. Members of that lodge also traveled with her until they were met by members of her husband's lodge. She quickly went to the bank and withdrew funds so she could repay them, but those who had accompanied her could not be located. She told that story over and over again to her grandchildren, emphasizing that that was the kind of men they

should try to be. Ed likes to tell that he made the decision to be a Mason when he was eight years old. Isn't it great to know that there are men of that stature in our government!

Ill. Bro. Joseph R. ("Jose") Gilbert, 33ø, a Pennsylvania Mason living in New Jersey gave this reply when asked what had induced him to become a Mason. "Without the 'built-in' advantage of having my Dad or brother as members of the Craft, I made my decision to petition a lodge for membership only after much thought and some years of decision. I did my best to find things I did not like about Freemasonry and found that I was wasting my time; there was no such thing! Every man I saw with that pin on, every man I called a dear friend who wore the Square and Com-passes, every man I met in business, at church, socially . . . all were of a purpose, a principle, a way of life . . . that I felt a kinship with. I felt quite sure, even before I submitted my petition, that the men I assumed to be Masons as I went through life, were an accurate representation of what I would find if I were fortunate enough to be accepted. That was over forty years ago and I have no reason to think otherwise since that night I was raised. I thank God for that!"

In the January 1989 issue of The Virginia Masonic Herald, there was an open letter from a newly raised brother (Bro. Michael Stairs of Willis V. Fentress Lodge #296 Virginia Beach, VA.) As his letter so graphically explains his motivations in joining the fraternity, generous extracts from his letter follow:

* * *

"Several years ago I met and married a young woman who would turn my life around in ways neither she nor I expected. You see she is the daughter of a Master Mason. I knew very little about Freemasonry then, but the more I became acquainted with her father the better my perception of Freemasonry became. My respect for this man has grown to immense proportions. He is a good man, an honest man, a man of virtue and integrity, a spiritual man; a man that will go out of his way to do what he feels in his heart is right; a man that can't be swayed by the evils of the world and a man of immeasurable character and pride. The more I got to know this man the more I began to think to myself that there must be something to Freemasonry.

Several years after I married, I approached my father-in-law and asked him how I could become a Mason . He said, "All you have to do is ask." I did and soon thereafter, I was initiated into the mysteries of Freemasonry. This was the first step towards what have been some of the richest, greatest, and most pro-found experiences of my life."

* * *

To avoid him any embarrassment, we won't identify the brother who confided that his original motivation to join the Craft was be-cause he thought it would be "good

for busi-ness.” He had noticed that a number of men who were in the same line of work were Masons, and that maybe he could gain some advantage if he were to become one. As he progressed through the degrees he realized how wrong he had been. One of his business competitors served as his mentor as he learned his catechisms and became one of his closest friends. On the night that he was raised he was amazed to find his father, his father-in-law and two of his uncles had flown in just to be with him on that “special milestone” in his life. It was then that he fully realized how wrong his initial motivation had been.

Think about it! What induced YOU to petition for the degrees? Think about the Masons who have influenced your life, and your way of thinking.

We thought that the poem “I See You’ve Traveled Some” (on page 8) would be a nice way to end this STB. We do not know the author but the poem is in our file here at M.S.A .

I SEE YOU’VE TRAVELED SOME

Wherever you may chance to be—

Wherever you may roam

Far away in foreign lands,

Or just at Home, Sweet Home;

It always gives you pleasure.

It makes your heart strings hum

Just to hear the words of cheer—

“I see you’ve traveled some.”

When you get the brother’s greeting,

And he takes you by the hand,

It thrills you with a feeling

That you cannot understand.

You feel that bond of brotherhood That tie that's sure to come
When you hear him say in a friendly way, "I see you've traveled some."

And if you are a stranger

In strange lands all alone,

If fate has left you stranded—

Dead broke and far from home,

It thrills you makes you dumb,

When he says, with a grip of fellowship, "I see you've traveled some."

And when your final summons comes, To take a last long trip, Adorned with Lambskin
Apron White And gems of fellowship;

The tiler at the Golden Gate,

With square and rule and plumb

Will size up your pin, and say,

"Walk in-I see you've traveled some."

WILLIAM PRESTON

by: Unknown

When we hear the name of William Preston we are at once reminded of the Preston lectures in Freemasonry, It is to Preston that we are indebted for what was the basis of our Monitors of the present day. The story of his literary labors in the interest of the Craft, and how they aided in making Freemasonry one of the leading educational influences during the closing decades of the eighteenth century, is one of absorbing interest to every member of the Fraternity.

William Preston was born in Edinburgh, Scotland, August 7th (old style calendar, July 28th), 1742. His father was a "Writer to the Signet," a law agent peculiar to Scotland and formerly eligible to the bench, therefore a man of much educational standing. He naturally desired to give his son all the advantages which the schools of that day afforded, and young Preston's education was begun at an early age. He entered high school before he was six years old.

After the death of his father Preston withdrew from college and took employment as secretary to Thomas Ruddiman, the celebrated linguist, whose failing eyesight made it necessary for Preston to do much research work required by Ruddiman in his classical and linguistic studies. At the demise of Thomas Ruddiman, Preston became a printer in the establishment of Walter Ruddiman, a brother of Thomas, to whom he had been formerly apprenticed.

Evidence of Preston's literary ability was first shown when he compiled a catalog of Thomas Ruddiman's books. After working in the printing office for about a year, a desire to follow his literary inclinations prevailed and, well supplied with letters of introduction, he set out for London in 1760. One of these letters was addressed to William Stranhan, the King's Printer, with whom Preston secured a position, remaining with Stranhan and his son for many years.

Preston possessed an unquenchable desire for knowledge. As was common to the times in which he lived, "man worketh from sun to sun." The eight-hour day, if known at all, was a rarity, and Preston supplanted his earlier education by study after his twelve-hour working day was over. The critical skill exercised in his daily vocation caused literary men of the period to call upon him for assistance and advice. His close association with the intellectual men of his time was attested by the discovery after his death of autographed presentation copies of the works of Gibbon, Hume, Robertson, Blair, and others.

The exact date of Preston's initiation is not known, but it occurred in London in 1762 or 1763. It has been satisfactorily ascertained that his Mother Lodge was the one meeting at the White Hart Tavern in the Strand. This Lodge was formed by a number of Edinburgh Masons Sojourning in London, who, after being refused an application for a Charter by the Grand Lodge of Scotland, accepted a suggestion of the Scottish Grand

Body that they apply to the ancient Grand Lodge of London. The Ancients granted a dispensation to these brethren on March 2nd, 1763, and it is claimed by one eighteenth century biographer that Preston was the second person initiated under that dispensation. The minutes of the Athol (Ancient) Grand Lodge show that Lodge No. 111 was Constituted on or about April 20th, 1763, William Leslie, Charles Halden and John Irwin being the Master and Wardens, and Preston's name was listed as the twelfth among the twenty-two on the roll of membership.

It was not uncommon in those times (and the custom still prevails in England, Canada, and other countries, and among several Grand Jurisdictions in the United States) for Masons to belong to more than one Lodge, and Preston and some other members of his Mother Lodge also became members of a Lodge Chartered by the Moderns, which met at the Talbot Tavern in the Strand. These brethren prevailed upon the membership of Lodge No. 111, which in the meantime had moved its meeting place to the Half Moon Tavern, to apply to the Modern Grand Lodge for a Charter. Lord Blayney, then Grand Master, granted a Charter to the members of Lodge No. 111, which was Constituted a second time, on November 15th, 1764, taking the name Caledonian Lodge No. 325. This Lodge is still in existence, being No. 134 on the present registry of the United Grand Lodge of England.

The constitution of the new Caledonian Lodge was a noteworthy event because of the presence of many prominent Masons of the day. The ceremonies and addresses on this occasion made a deep impression upon Preston, being among the factors which induced him to make a serious study of Freemasonry. The desire to know more of the Fraternity, its origin and its teachings, was intensified when he was elected Worshipful Master, for, as he said: "When I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the Society, that I might be able to fulfill my own duty and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered innovations; and in others who were better informed, a jealousy of preeminence, which the principles of Masonry ought to have checked."

Preston entered into an extensive correspondence with Masons at home and abroad, extending his knowledge of Craft affairs and gathering the material which later found expression in his best known book, "Illustrations of Masonry." He delved into the most out of the way places in search of Masonic lore and wisdom, by which the Craft was greatly benefitted.

Preston was a frequent visitor to other Lodges. He was asked to visit the Lodge of Antiquity No. 1, one of the four Old Lodges which formed the Grand Lodge of England in 1717. On that occasion, June 15, 1774, he was elected a member of the Lodge and also Worshipful Master at the same meeting. This unusual action is additional evidence of the regard in which he was held by the Brethren of his day. While he had been Master of several other Lodges, he gave of his best in time and energy to the Lodge of Antiquity, which thrived greatly under his leadership.

He became an active member of the Grand Lodge, serving on its Hall Committee, a committee appointed in 1773 for the purpose of superintending the erection of the Masonic Hall which had been projected, and he was later appointed Deputy Grand

Secretary under James Heseline. In this capacity he revived the foreign and country correspondence of the Grand Lodge, an easy matter for him because of his extensive personal correspondence with Brethren outside of London.

In 1777 occurred an event which was momentous in the Masonic affairs of the period. On account of the mock and satirical processions formed by rival societies the Modern Grand Lodge of England had forbidden its Lodges and Members to appear in public processions in regalia. The Lodge of Antiquity, on December 17th, 1777, resolved to attend church services in a body on St. John's Day, the following 27th, selecting St. Dinstan's Church, only a short distance across the street from where the Lodge met. Some of the members protested, saying it was contrary to Grand Lodge regulations, with the result that only ten attended, these donning gloves and aprons in the church vestry, and then entering to hear the sermon. At the conclusion of the services they returned to the Lodge without first removing their Masonic clothing. This action was cause for debate at the next meeting of the Lodge in which Preston expressed the opinion that the Lodge of Antiquity had never surrendered its privileges and prerogatives when it participated in the formation of the Grand Lodge in 1717, and held that it could parade as it did in 1694. The Grand Lodge, however, could not afford to overlook such an opinion, especially when expressed by the leading Masonic Scholar of the day, and consequently Preston was expelled.

Because of this action of the Grand Lodge of Moderns, the Lodge of Antiquity severed its connection with body, after dismissing from its membership three brethren who had made the original complaint against Preston, entered in relations with the revived Grand Lodge of All England at York, and formed what was known as the "Grand Lodge of England South of the River Trent." The controversy with the Grand Lodge of Moderns was settled in 1787, and Preston was reinstated, all his honors and dignities restored, whereupon he resumed his Masonic activities. He organized the Order of Harodim, a Society of Masonic Scholars, in which he taught his lectures and through this medium the lectures came to America and became the foundation for our Monitors.

To fully grasp the significance of Preston's labors we must understand the conditions in England at the time he lived. The seventeenth century had been one of marked differences of opinion on the subjects of government, religion and economic conditions. The eighteenth century, following the accession of Prince George of Hanover to the throne of England as King George I, witnessed an era of peace and prosperity in that country. With the exception of the wars against the French and later the Revolution in America, England met no obstacles in her conquests of trade. The strife of the opening years of the century calmed down, and the people became adjusted to their new conditions. It became a period of formalism. Literature, which thrived under the patronage of the wealthy, partook of an ancient classical nature, spirit being subordinated to form and style. Detailed perfection of form was insisted upon in every activity, and undoubtedly the insistence for a letter-perfect ritualism, still so apparent in Freemasonry, had its origin in the closing years of the eighteenth century.

While the well-to-do classes lived in comfort and ease, the laboring and farming classes had not yet entirely emerged from the adverse conditions confronting them for so many decades. True, the cessation of wars, and the development of domestic and foreign trade also had an influence in the circles not actively participating in the new

development. A spirit of freedom and independence continued to express itself. Public education as we know it today, however, did not then exist. The schools were for the children of the wealthy only, being conducted by private interests and requiring the payment of tuition beyond the purse of the common people. Yet, education was eagerly sought. Knowledge was looked upon as the key which would unlock the door to intellectual and spiritual independence.

While Preston began his schooling at an early age, even with his excellent start he extended his education only by diligent work and the burning of much midnight oil. Imbued with the spirit of the day, he was anxious to place the available knowledge of the times before his fellow men. Therefore, when he discovered a vast body of traditional and historical lore in the old documents of the Craft, he naturally seized upon the opportunity of modernizing the ritual in such a way as to make accessible a rudimentary knowledge of the arts and sciences to the members of the Fraternity.

From 1765 to 1772 Preston engaged in personal research and correspondence with Freemasons at home and abroad, endeavoring to learn all he could about Freemasonry and the arts it encouraged. These efforts bore fruit in the form of his first book, entitled: "Illustrations of Masonry," published in 1772. He had taken the old lectures and work of Freemasonry, revised them and placed them in such form as to receive the approval of the leading members of the Craft. Encouraged by their favorable reception and sanctioned by the Grand Lodge, Preston employed, at his own expense, lecturers to travel throughout the kingdom and place the lectures before the lodges. New editions of his book were demanded, and up to the present time it has gone through twenty editions in England, six in America, and several more in various European languages.

After his death, on April 1st, 1818, it was found that Preston had provided a fund of three hundred pounds sterling in British Consuls (British Government Securities, the word being abbreviated from "Consolidated Annuities"), the interest from this fund to be set aside for the delivery of the Preston lectures once each year. The appointment of a Lecturer was left to the Grand Master. These lectures were abandoned about 1860, chiefly for the reason that they had been superseded by the lectures of Hemming in the approved work of the United Grand Lodge of England, when that body was formed by the reunion of the Ancient and Moderns in 1813. The Preston work still survives, however, in the United States, although greatly modified by such American Ritualists as Webb, Cross, Barney and others.

Had Preston not attained Masonic eminence through his efforts in other fields, his work in revising the lectures alone would entitle him to the plaudits and gratitude of the Craft. Considering these old lectures in the light of our present day knowledge, and granting that they might be corrected and revised, it must be remembered that Preston's work was a tremendous step forward when we consider the spirit and conditions of his day. He was one of the first men to influence a change from the social and convivial standards which prevailed in the old lodges, and to make them centers for more practical and enduring efforts. His own progress in the Craft is an illustration of its democracy, and an illustration of the equality of opportunity existing for those who will apply themselves to the problems confronting the Fraternity in our own times. From a position as the youngest Entered Apprentice standing in the North East corner of his lodge, he

progressed step by step until he reached a place where he was recognized as the foremost Masonic Scholar of his generation. While he did not wear the purple of the Modern Grand Lodge in its highest stations, his contemporaries who had that honor have been forgotten, while the name of William Preston is still preeminent in the annals of Freemasonry.

Equality of opportunity, as Freemasonry stands for it, means equality of opportunity for service. The honors of office are not the Masonic test of service. He who contributes to the Mason's search for light, light that will enable the Craftsman to more intelligently and efficiently serve his God, his Country, his Neighbor, his Family and Himself is rendering the most enduring quality of service. This was true in Preston's time. It is equally true in ours. Fortunate is the lodge that has a modern Preston in its membership, who seeks to lead the Craft in its clearer understanding of the symbolism and teachings of Freemasonry to the end that Freemasons of today may sustain in the high standard of effective and unselfish service to mankind which has characterized and distinguished the Fraternity in the generations and ages gone.