

**BEYOND THE
NORTHEAST CORNER**

BY

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FOREWORD

Richard h. sands

This book was developed at the request of the Future Program Development Committee of the Grand Lodge F. & A. M. of Michigan in the Fall of 1998.

Its purpose is to provide “further light in Masonry” for the newly-made Master Mason and his family. The only secrets of Freemasonry are the grips, words and signs and the verbatim ritual. Everything else you are free and encouraged to talk about, just do so in your own words. It is a fact of life that in order to improve your own understanding of a subject, you need to try to explain it to others.

By sharing this book with the family, a newly-made Master Mason will discover what he does not understand, and then he will seek answers to his questions from his peers, from the Committee on Masonic Service and Education and through additional reading. (If your Lodge did not assign you an Intender, it is suggested that you obtain an Intender Handbook from the Grand Lodge Office (800-632-8764) and read that along with this book.)

We are indebted to the Grand Lodge of A. F. & A. M. of Canada in the Province of Ontario for allowing us to use much of the material contained in their own similar book entitled, “Beyond the Pillars.” The remainder of this book was written by several dedicated Masons from our own Grand Jurisdiction.

Chapter VII is the text of a talk given to the Victoria Lodge of Research and Education on May 7, 1976, by Worshipful Brother Harry Carr, then Secretary and Editor of Quatuor Coronati Lodge No. 2076, the prestigious Research Lodge in London. It is reproduced here by permission of the Victoria Lodge of Research and Education.

The book is in loose-leaf format to permit the newly-made Master Mason to add to it easily as he discovers relevant material, and to allow the Grand Lodge to expand and update it at minimal expense. Toward this latter purpose, please send suggested changes to the Grand Lodge Office, 233 E. Fulton St., Suite 20, Grand Rapids, MI 49503-3270 Attn: R. H. Sands.

The cover of this book shows the Northeast Corner of the lodge room of Alexandria – Washington Lodge in the George Washington Masonic National Memorial in Alexandria, VA, by permission of the Memorial Association.

The highest reward for a man's toil is not what he gets for it, but what he becomes by it.
- John Ruskin

..... And Then There Was Light!

CHAPTER I

Introduction

FREEMASONRY is first and foremost a fraternity. It is also “A Way of Life.” The brotherhood of man under the fatherhood of God is primary – this means that its activities should always be designed to promote friendship, morality and brotherly love.

Freemasonry is a unique institution that has been a major part of community life in America for over two hundred and fifty (250) years. It is America’s largest and oldest fraternity, and one that continues to be an important part of many men’s personal lives and growth.

Although Freemasonry is not a religion, its emphasis on the Fatherhood of God ensures that the Brotherhood of Man follows naturally. This coupled with the obligation to abide by the Golden Rule, particularly with a fellow Mason, makes for one of the strongest bonds of society. When you meet another Mason, the odds that he will treat you as you would like to be treated are very high indeed.

Who are Masons?

Freemasons come from all walks of life – from the rich and famous to the poor and obscure. Masons are men who have joined together to improve themselves. The latter is accomplished through the principles and ceremonies of the fraternity and the application of those in their homes, in their work, and in their communities. They endeavor to extend Masonic lessons into their daily lives in order to become positive influences in their homes, communities, nation, and throughout the world. They base their efforts on morality, justice, charity, truth and the laws of God. Worldwide, membership encompasses millions of men who believe and support the same fundamental principles.

What Is A Mason?

(One man answered as follows)

A Mason is a man who professes a faith in God. As a man of faith, he uses the tools of moral and ethical truths to serve mankind.

A Mason binds himself to like-minded men in a Brotherhood that transcends all religious, ethnic, social, cultural, and educational differences.

In fellowship with his Brothers, a Mason finds ways in which to serve his God, his family, his fellowman and his country.

A Mason is dedicated. He recognizes his responsibility for justice, truth, charity, enlightenment, freedom and liberty, honesty and integrity in all aspects of human endeavor.

A Mason is such a man.

What is Masonry?

A generally accepted definition is “Freemasonry is an organized society of men, symbolically applying the principles of Operative Masonry and architecture to the science and art of character building.” The working tools and methods of the ancient craftsman are used to help portray fundamental truths.

As an example, let us look at the working tools of the Entered Apprentice, the 24-inch gauge and common gavel. These were used by the operative mason to measure lengths, widths and heights and to break off the corners of rough stones, but a speculative Mason is taught to use these to manage his time and to remove the roughness from his character, thus making him a better person.

What is Freemasonry to you?

(A Minnesota Mason answered this as summarized below)

If a non-Mason were to ask you, “What is Masonry?” how would you answer? To me, Masonry is the following:

1. In the lodge room, Speculative Masonry is information and inspiration
2. In the home, Masonry is kindness and fidelity.
3. In business relationships, Masonry is honesty and veracity.
4. In my daily work, Masonry is thoroughness and dependability.
5. In social contacts, Masonry is moderation and self-control.
6. Toward the *fortunate*, Masonry is congratulations and best wishes.
7. Toward the *weak*, Masonry is compassion and assistance.
8. Toward *wickedness*, Masonry is rebuke and resistance.
9. Toward the *penitent*, Masonry is forgiveness and another chance.
10. Finally, toward *God*, Masonry is reverence, love and obedience.

The Lessons of Freemasonry

The quotation by John Ruskin at the beginning of this chapter summarizes the lesson that Freemasonry would like to give to the world. It is often said that the purpose of Freemasonry is “to take a good man and help him to become a better man.” It does so by offering a man who becomes a Mason opportunities to improve himself.

If you are to profit from Freemasonry to the fullest extent, you must work at applying the lessons in your daily life. The lessons of Freemasonry are timeless, but we learn from them *by doing*. Nothing worthwhile has ever been achieved without effort.

It takes effort to understand the teachings of Freemasonry, because they are illustrated by symbols and taught by allegory. What are the lessons taught by a “flight of winding stairs,” or the importance of “the point within a circle?” Why were you the central character in the play set around events connected with the building of King Solomon’s Temple? What do the ruffians represent and why were you blindfolded when you met them?

When you teach by symbols and by allegory, you are talking to each man as an individual, because he interprets the symbols and the allegory according to his own experiences. That is the strength of the method, and it provides ample opportunity for men to share their interpretations with each other thereby broadening the perspectives of everyone. We call our form of Freemasonry “Speculative”, because we are encouraged to ponder the meanings of the lessons taught in terms of our own experiences.

Whenever you teach by symbols or allegory, it is possible that your message may be misunderstood. There is the apocryphal story of the elementary school teacher who brought two jars of worms to school one day. In one, she poured some water and the worms continued to wriggle and squiggle like all healthy worms do. In the other, she poured some alcohol and the worms shriveled up and died. She then asked the class, “Did you all see what happened?” “Yes, teacher!” “Did you all learn from this?” “Yes, teacher!” “Well, what did you learn?” One little boy waved his hand. “Johnny, what did you learn?” “I learned that if you drink gin, you won’t get worms!” Now, that probably was not the lesson that the teacher intended with this demonstration, but such are the dangers of free interpretation. To prevent such misunderstandings, it is necessary to ask questions of those men whom you respect for their interpretations or explain yours and ask for comments. Open discussions in Lodge are necessary and a useful part of our education.

What are Lodges?

A Lodge is a constitutional number of Masons, meeting together in a specific location (sometimes also called a Lodge, but more correctly a Temple or Center) to conduct business, confer degrees, socialize and share ideas and efforts for the benefit of themselves, their fellowmen and their communities. This Lodge operates under a charter from a Grand Lodge, which teaches and enforces agreed upon rules of conduct and ritual guidelines for uniformity in the degree work.

These rules and guidelines are written down in the Book of Constitutions and a Ritual Book available to all Master Masons (ask your Secretary). The Officers of the Lodge are elected or appointed, in accord with the Lodge Bylaws, each year.

Masonic Education

Every Lodge is asked by the Grand Lodge to designate a Lodge Education Officer to put on five or ten minute programs in Lodge each time the Lodge meets on some topic of Masonic education. These can be explanations of our Bluebook law, discussions of the lessons taught by many of our symbols, excerpts from some of the many recent books on Freemasonry such as Robinson's A Pilgrims Path to Freemasonry or Knight and Lomas' The Hiram Key or perhaps a discussion of Chapter VII of this book, Six Hundred Years of Craft Ritual, or possible community projects for the Lodge. The topics are nearly infinite – all that is needed is a dedicated Mason to present them. You could be that individual, if your Lodge does not already have a Lodge Education Officer. All you have to do is volunteer and, as you teach, you will learn about Freemasonry.

If your Lodge has a Lodge Education Officer, then volunteer to be an Intender (a Master Mason who acts as a “big brother” to a new candidate and member) or to learn a lecture or to take a part in a degree team. You might even wish to be a candidate for the Officer line. In other words, learn by doing. Make your wishes known to the Master and the Senior Warden.

Lodge and Grand Lodge Libraries

Most lodges have libraries from which you can borrow books to increase your knowledge of Freemasonry. If your Lodge does not have one, or if it is sadly out-of-date, you can provide a real service by recommending a few books for immediate purchase and then one per year thereafter. For guidance in this direction, ask the Secretary for a copy of the Michigan Masonic Manual and look in the Chapter on Lodge and Grand Lodge libraries or look in Chapter XIX of this book. The Intender Handbook, located under The Lodge System of Education in the Michigan Masonic Manual also lists a good starter library.

You will find the Michigan Masonic Manual excellent reading for someone such as yourself. This will be particularly true if you have any thoughts of entering the Officer Line of your Lodge, and we hope that you do. Freemasonry needs strong leadership as do most volunteer organizations. You could provide a great service to Freemasonry by sharing your talents.

The Grand Lodge has an excellent Masonic Library located in the Grand Rapids Temple, 233 E. Fulton St., Grand Rapids, MI. Unfortunately, it is not a lending library – you must go there to use it. We suggest you call the Grand Lodge Office (800-632-8764) to ascertain the hours of operation of the library.

There is an outstanding lending library which is operated by the Grand Lodge of Iowa. To use it just write the Assistant Librarian, Grand Lodge of Iowa, P. O. Box 279, Cedar Rapids, IA 52406. He will research any topic of interest to you and send you several books on the subject. All that it costs you is return book-rate postage to return the books after 3 weeks. Please avail yourself of this service.

Masonic Correspondence Courses

Correspondence courses are designed to broaden your understanding of Freemasonry in all of its facets. You are encouraged to avail yourself of these.

The Committee on Masonic Service and Education offers one such course through the Grand Lodge Office. You may register for the course by writing to The Grand Lodge Office, 233 E. Fulton St. Suite 20, Grand Rapids, MI 49503-3270 or by calling 800-632-8764 (only good within Michigan) and paying a fee of \$20.00 (Make check or money order to "Grand Lodge F&AM of Michigan). They will send you assignments and test questions through the mail, which you are to return for grading and feedback.

Another more extensive course is offered on the internet by the Masonic Leadership Center of the George Washington Masonic National Memorial. If you have access to the internet you may wish to avail yourself of this 10-part course as well. For a fee of \$25.00, a subscriber will receive a copy of Allen Roberts' book, *Masonic Lifelines*, and a "pin" number for accessing the assignments and examinations. After downloading and working, the subscriber comes back on line and e-mails his answers to the course tutor who reviews the answers and provides a new "pin" number for part 2 of the course, *et cetera*. You may write or fax to the Masonic Leadership Center, c/o George Washington Masonic National Memorial, 101 Callahan Drive, Alexandria, VA 22301. Fax (703) 739-3295.

Community Involvement

No man feels better about himself than when he is working side-by-side with another Brother on a project designed to help others. You reap a tremendous reward when you see the tears of gratitude on the part of the recipient. And, most importantly, you grow as a result of your efforts. For this reason, every Lodge should be actively involved in its community and in charity, providing opportunities for its members to reap these rewards.

Often, these activities require only two hours a week, but the rewards are endless. As an example, consider that there are some 400,000 adults in the State of Michigan who cannot read, even at the first grade level. Every County has a Literacy Council to which adults apply for help. The Literacy Councils are in dire need of volunteer teachers and space for them to meet with their pupils, so much so that they will train the individuals. (Such training requires about 16 hours of your time). Think about how you and your Lodge could help. This could even involve the wives. If you prefer to teach children, there are *Read to Succeed* programs in most elementary schools wherein you meet with a child having reading difficulties to help them outside of school.

Character Development

A man develops his character by being tested. That testing can take many forms but, most often, it occurs when he meets a situation for the first time and has to decide what his position will be in the matter. It is said that the business of Freemasonry is character building, just as the business of the operative mason is the building of edifices. Every man needs something greater than himself to guide him. Sometimes he needs his fellowman to help him by showing the way. This is where the Brotherhood of Man under the Fatherhood of God has its greatest utility and meaning.

". . . Illustrated by Symbols"

Masonry is said to be "a beautiful system of morality, veiled in allegory and illustrated by symbols". While allegory and symbol play a prominent role in the Craft, they are by no means restricted to it. Brethren who develop a clear understanding of these roles will find a deeper understanding of how Masonry operates and what it means. The lessons learned in the Lodge must be practiced outside the lodge in order to truly understand.

A symbol is "something that stands for or suggests something else by reason of relationship, association, convention or accidental resemblance" (*Merriam-Webster Deluxe Dictionary*). Some symbols occur so frequently in daily life that we have stopped thinking of them as symbols. Most familiar are the letters of the alphabet. There is no clear reason why the shape S should stand for a hissing noise, but we all accept it as such. Other symbols in common use include the numerals, mathematical and monetary signs, musical notation and scientific formulas. Such symbols are indispensable for almost any sort of communication. Without them the marvels of modern science could never have been achieved.

Another type of symbol is found in the arts, both graphic and verbal. It represents something which is abstract, or hard to visualize, in terms of something which is material and which can be perceived by our senses, above all by sight. In this way purity is symbolized by the color white, peace by the dove and olive-branch, poison by the skull and crossbones, The United States of America by "Uncle Sam", Christianity by the cross, Judaism by the star of David. Sometimes in the world of advertising, symbols are registered as "trademarks". The ancient messenger god Mercury, speeding through the air with winged hat and winged sandals, represents "Floral Telegraph Delivery".

In literature the symbol often occurs in combination with one of the traditional "figures of speech", simile, metaphor, or metonymy. In a little poem by W.S. Landor, life is compared to and symbolized by a warm fire.

I strove with none, for none was worth my strife;
Nature I loved, and after Nature, Art.
I warmed both hands before the fire of life.
It sinks. and I am ready to depart.

the Celestial City. On another level it portrays the tribulations endured by the soul of a believer in the course of his life. Even today the use of an allegory is far from dead. The reader of the C.S. Lewis series of Narnia stories gradually comes to the realization that the compassionate, just and awesome lion Aslan is none other than God. J.R.R. Tolkien's magnificent trilogy, *The Lord of the Rings*, is in some sense a portrayal of the struggle between good and evil. Not infrequently, allegory is combined with satire. In George Orwell's *Animal Farm*, the beasts take over and proceed to behave like various recognizable breeds of politicians.

Allegory always strives to combine entertainment with instruction. As a teaching method, it is sanctioned by long usage. The older and briefer specimens are known by other names. Aesop's fables, with their moral lessons, are nothing but allegories. The greatest teacher of all time taught by allegories, but he called them parables; everyone will recall, for example, the Prodigal Son.

In Masonry, the sequence of the three degrees is itself allegorical and represents the course of human existence. In like manner, the building of the Temple prefigures the erection of our moral edifice. Of cardinal importance is the Traditional History of the Third Degree. Because it is an allegory its truth does not reside in its factual narrative. The literal minded can always find flaws in it. For example, how came "those secrets" to be lost at the death of our Grand Master? There were, after all, two other Grand Masters who presumably knew them. The truth of the story is rather to be sought in the moral lesson it intends to teach.

The words "veiled in allegory" imply that some of the truths of Masonry are concealed from the uninitiated, but that they can be discovered by one who is privileged to join. It takes practice to learn how to recognize and appreciate symbol and allegory. Only through sincere, intelligent and sustained effort, reinforced by imaginative and emotional sensitivity, can we reap the reward.

The Origin of Freemasonry

It is not yet clear at what point in time our Craft was born. This question has been investigated by hundreds of Masons, but no conclusive answer has been found, and perhaps it never will be. Our origins are lost in antiquity. We do know that the earliest written record of the term "Master Mason" appears in the Regius Manuscript, written about 1390 and which is now kept in the British Museum. Its mention of the "Master Mason" refers to the stone masons of the Middle Ages. The tools of the stone mason date back, of course, to the earliest periods of history and are lost in the mists of time. This is also true of the geometry and geometric symbols used in the craft building.

Over the ages Freemasonry, as we know it, slowly took form. (See Chapter II for a more detailed history). It has evolved into a comprehensive and effective form of fraternal teaching of basic morals, truths and personal fulfillment. It ranks the development of the individual's reasoning capabilities highly and encourages the questioning mind.

Masonry in Literature

From time to time as you browse in the classics of literature you will meet episodes and phrases which are evidently inspired by Freemasonry. Some of them are quoted below.

—From Edgar Allan Poe's story, *The Cask of Amontillado*.

I broke and reached him a flagon of De Grave. He emptied it at a breath. His eyes flashed with a fierce light. He laughed and threw the bottle upward with a gesticulation I did not understand.

I looked at him in surprise. He repeated the movement—a grotesque one.

"You do not comprehend?", he said.

"Not I," I replied.

"Then you are not of the brotherhood."

"How?"

"You are not of the Masons."

"Yes, yes," I said; "yes, yes."

"You? Impossible! A Mason?"

"A Mason," I replied.

"A sign," he said.

"It is this," I answered, producing a trowel from beneath the folds of my *roquelaire*.

—From Part 5, Chapter 3, of Tolstoy's *War and Peace*.

"Now I must reveal to you the chief aim of our order," he said, "and if that aim coincides with yours, you may with profit enter our brotherhood. The first and greatest aim and united basis of our order, on which it is established and which no human force can destroy, is the preservation and handing down to posterity of a certain important mystery . . . that has come down to us from the most ancient times, even from the first man—a mystery upon which, perhaps, the fate of the human race depends. But since this mystery is of such a kind that no one can know it and profit by it if he has not been prepared by a prolonged and diligent self-purification, not every one can hope to attain it quickly. Hence we have a second aim, which consists in preparing our members, as far as possible reforming their hearts, purifying and enlightening their intelligence by those means which have been revealed to us by tradition from men who have striven to attain this mystery,

and thereby to render them fit for the reception of it. Purifying and regenerating our members, we endeavour, thirdly, to improve the whole human race, offering it in our members an example of piety and virtue, and thereby we strive with all our strength to combat the evil that is paramount in the world. Ponder on these things, and I will come again to you," he said, and went out of the room....

Half an hour later the rhetor returned to enumerate to the seeker the seven virtues corresponding to the seven steps of the temple of Solomon, in which every Freemason must train himself. Those virtues were: (1) discretion, the keeping of the secrets of the order; (2) obedience to the higher authorities of the order; (3) morality; (4) love for mankind; (5) courage; (6) liberality; and (7) love of death.

Not surprisingly, much of the poetry by Robert Burns, the great Scottish poet and Brother Mason, contains Masonic phrases and allusions. See, for example, his "*Farewell to the Brethren of St. James Lodge*", Tarbolton.

[Leopold Bloom looks down on the face and form of Stephen, his young friend, who is asleep. I (Communes with the night.) Face reminds me of his poor mother. In the shady wood. The deep white breast. Ferguson, I think I caught. A girl. Some girl. Best thing could happen him.... (He murmurs.) ... swear that I will always hail, ever conceal, never reveal, any part or parts, art or arts . . . (He murmurs.) in the rough sands of the sea . . . a cabletow's length from the shore . . . where the tide ebbs . . . and flows.... (Silent, thoughtful, alert, he stands on guard, his fingers at his lips in the attitude of secret master....)

—From the end of Part 2 of James Joyce's *Ulysses*.

*Es siegte die Starke, und krönet zum Lohn
Die Schönheit und Weisheit mit ewiger Kron!*

(So Strength is triumphant, and wreathes in renown
Both Beauty and Wisdom with unfading crown!)

—From the Finale to Mozart's opera, *The Magic Flute*.

His [that is, Kim's father's] estate at death consisted of three papers—one he called his "*ne varietur*" because those words were written below his signature thereon, and another his "clearance-certificate". The third was Kim's birth-certificate. Those things, he was used to say, in his glorious opium hours, would yet make little Kimball a man. On no account was Kim to part with them, for they belonged to a great piece of magic—such magic as men practiced over yonder behind the Museum, in the big blue and white Jadoo-Gher—the Magic House, as we name the Masonic Lodge. It would, he said, all come right some day, and Kim's horn would be exalted between pillars—monstrous pillars—of beauty and strength.... So it came about after his death that the woman sewed parchment, paper, and birth-certificate into a leather amulet-case which she strung around Kim's neck

—From Chapter I of Kipling's *Kim*

What then is this Freemasonry, which has so kindled the imagination of these authors, and for which such lofty claims have been made? That is one of the questions which we hope to answer in the pages that follow.

Masonic History In the United States

Freemasonry followed the colonists to America and played a most important role in the establishment of the thirteen colonies and in the formation of this country. The Grand Lodge of England formally recognized Freemasonry in America for the first time with the appointment of a Provincial Grand Master for New York, New Jersey, and Pennsylvania in 1730. It was not until 1731 that the first American grand lodge was established in the Commonwealth of Pennsylvania. Prior to that time, all lodges in America were under some foreign jurisdiction.

The story of the part played by Freemasons in the formation of our country is little known outside of Masonic circles. Freemasonry and Masonic thinking played a very large part in the founding of this Republic and its laws. Many of the signers of the Declaration of Independence, as well as the drafters of the Constitution, were members of the Fraternity. George Washington was a staunch Freemason. He was the first of fourteen Masonic Presidents and the only one to serve as Worshipful Master of a Lodge and President at one and the same time. Presidents who were Freemasons after Washington were Monroe, Andrew Jackson, Polk, Buchanan, Andrew Johnson, Garfield, McKinley, Theodore Roosevelt, Franklin Delano Roosevelt, Taft, Harding, Truman, and Ford. Truman and Andrew Jackson served also as Grand Masters in their lifetimes.

Many well known patriots, such as Ethan Allen, Benjamin Franklin, Nathaniel Greene, John Hancock, John Paul Jones, Marquis de Lafayette, Israel Putnam, Paul Revere, Baron von Steuben, Joseph Warren and, of course, George Washington were members of the Craft. Freemasonry greatly influenced much of their thinking and opinions. In addition, the Fraternity provided an important avenue for Benjamin Franklin to obtain a hearing in the Courts of France at a crucial time to win the support of that Country in helping to finance the Revolution. As Americans, we also owe a great debt to the teachings of the Craft in the establishment of our Constitution and the Bill of Rights.

Privileges and Responsibilities

Mature men who have been received into the Masonic fraternity have been admitted to a privileged group. The new Mason must be aware of the responsibilities that are associated with the privilege of becoming a member of a Masonic lodge. The person seeking membership, the petitioner, probably knows that he must ask a Mason to support his application. Each petitioner has different reasons for wanting to join. His interest may be traced to some relative or friend who belongs to a lodge, or he may have followed with interest the activities of a neighbor or someone in his community whom he knows to be a Mason. Whatever the circumstances, his interest has been aroused. He wants to know more about Masonry. He wants to become a Mason.

Most people are acquainted with the emblem of the Square and Compasses but not with its significance. It may be used to mark the meeting place of men who belong to a

Masonic lodge. It may be used on jewelry to indicate that the wearer is a member of a Masonic lodge. It may be used on books and stationery. But wherever it is found over the face of the earth—and it is found in countries on each of the continents—its meaning remains the same. It indicates that in some way there is a relationship between the place, article, or person and Freemasonry. Some may think that the most significant aspect of the Square and Compasses is the element of secrecy associated with them. This is not so. To be sure, a Mason does have certain commitments that are communicated only verbally or by example. These are secrets in the sense that they are not published but are passed from individual to individual. But the basic concerns of Masonry are not secret. They are the consideration of others, the provision of assistance for them, and the exercise of a high sincerity of purpose for the betterment of mankind.

Wherever the Square and Compasses appear as the designation of the meeting place for a Masonic lodge, they tell a story. No matter whether the meeting place is located in the far north or in the tropics, those who meet there have a common purpose. Men who have been accepted into a Masonic lodge are gathered in one place to work and study together for the improvement of mankind. Their work will be centered on the teachings and principles of Masonry, which are universal in application. The men who meet there are committed to live up to its standards and ideals. The emblem of the Square and Compasses identifies Masons who have a responsibility to share the principles of Masonry with others.

The Letter “G”

Here in the United States, the emblem of the Masonic Fraternity is the Square and Compasses enclosing the letter “G”. The letter “G”, whether in the East or enclosed in the square and compasses, stands for both “God” and “Geometry.” The reason for the latter is that Geometry was once synonymous with Freemasonry because of the place that architecture has within the operative craft. Also, it is very appropriate that “God” should be at the center of the emblem because He is at the center of Freemasonry.

Rules Against Solicitation

Because a candidate for Masonry must declare that he seeks admission of his own free will and accord, it is unMasonic to urge or solicit a person not a Mason to become such; however, it is lawful to furnish a non-Mason with information about Freemasonry including the procedures to become a Mason and to offer assistance should he declare his desire to join. You may remind him *once* of your offer of assistance, but no more.

Technological Change

In a most interesting way the establishment of Masonic lodges runs parallel to the early growth and development of the Michigan Territories. The pioneer settlers took full advantage of the lakes and rivers in choosing sites on which to establish homes. So also with the lodges. The age of a Masonic lodge is indicated by its number on the Register of Grand Lodge; a low number signifies that the lodge was established very early in our

history, while a high number means that it is of later foundation. Thus the most recently constituted lodge, Britannia in Plymouth, bears the number 601. The low numbers assigned to the following lodges show the close relationship between the water-ways and the location of the earliest Masonic lodges: No. 1, Zion (Detroit); No. 2, Detroit (Detroit); No. 3, Union of S.O. (Detroit); No. 4, St. Joseph Valley (Niles); No. 5, Stony Creek (Rochester); No. 6, Mount Clemens (Mount Clemens); and No.7, Washington, B.T. (Tekonsha); and No. 8, Trenton (Trenton).

Then, as Michigan gradually was opened up, systems of transport were developed, and roads and railroads were threaded across the State. Meeting places for Masonic lodges followed the lines of communication, particularly the railroad system. A number of lodges were grouped together to form a Masonic district. The network of transportation influenced, indeed dictated, the district boundaries. As one examines these early boundaries, particularly in the rural areas, it becomes obvious that the location of the railroad was a dominant factor in grouping lodges to form a district.

Later the train declined as a means of transportation. The automobile, improved highways and air travel have changed old patterns and habits. Our Masonic districts were changed to match county lines. This evolution in transportation may serve as an example of technological change. Technology, which in simple terms is the application of discovery or invention to practical use, is continually changing our patterns of living. Technological change in communications, in industrial development, in food production systems, to name but a few examples, has altered the environment in which people live. It has not altered the responsibility of Masons. It has however presented Masons with a very real challenge, and that is to determine how they can most effectively discharge their responsibilities in a twenty-first century environment.

Technology has and is influencing Freemasonry in many ways: Initially, the lessons of Freemasonry were communicated by word of mouth and hand-drawn or woven pictures only. Now we have the printed word and video tape to aid in the dissemination. Before radio and television, it was necessary for men to gather in a central location to hear the news as well as to share their interpretations of our Masonic symbols and allegories. We used to depend on district meetings to discuss upcoming legislation. Now with e-mail and the internet, we can converse with well-informed brethren on a variety of topics including Masonic events statewide. We learn early about upcoming legislation and can ask questions of our Grand Lodge officers and share our opinions as to the desirability of the legislation. We learn quickly about the needs for local charity or disaster relief and can organize appropriate help. (See Chapter XVI for more details about the Internet and Freemasonry.)

The Selective Nature of Masonry

Candidates for Masonry are carefully investigated before they are accepted for membership. Few organizations are more selective. In the first instance, one half of the population is ineligible because it is of the female sex. Another large segment is disqualified because of age. By long-standing tradition, members of certain religious bodies do not choose to join, although the Craft makes no impediment to their actions.

Yet others are actively debarred because they have no religious convictions at all. In fact at any given time only a small proportion of the total population qualifies for membership. Clearly then those who do qualify and are accepted are a privileged few. The Mason should ask himself, "What are my responsibilities in return for the privilege that has been extended to me?" The responsibilities are great because the number accepted is small.

Because a Mason is one of those few, he must not become introverted and assume that Masonry is only for his personal use, his own self-satisfaction. This would be selfish. On the contrary it is his duty and responsibility to share the teachings and philosophy of Masonry with those whom he meets. A practicing Mason has a day-to-day duty to be an effective promoter of the Art. It would be unfortunate if he took the view that he could discharge his responsibilities simply by attending regular and emergent meetings of his lodge. This is but one type of activity expected of him. He will endeavor to make a daily advancement in his own understanding of Masonry and will apply and extend his influence for the betterment of mankind in whatever environment he finds himself.

Therefore, one of a Mason's prime responsibilities lies in helping to recommend and sponsor worthy candidates for membership. After an aspirant has stated his wish and indicated his intent, his sponsor must be certain and satisfied that, if he is admitted, he will fully meet the requirements for membership. The Committee of Investigation appointed by the Master of the lodge will seek information about the applicant, such as who he is and with whom he associates, where he lives, when he became interested in Masonry, what his reasons are for submitting an application and how he intends to serve Freemasonry.

As a Mason ponders how best to discharge his Masonic responsibilities, the following quotation might well serve as a guideline.

I shall pass through this world but once; any good thing therefore that I can do or any kindness that I can show to any human being, let me do it now, let me not defer it or neglect it, for I shall not pass this way again.

Ascribed to Etienne de Grellet 1773-1855

These lines impart a message as important and as relevant today as it was when they were penned over a century ago. Their meaning is particularly applicable to any Mason and might be paraphrased, "Use your time to good advantage; act now". Interpret the meaning of Masonry's teachings and philosophy, incorporate them into your daily activities and, by example, influence those with whom you associate.

The Predicament of Mankind

It is an understatement to say that we live in changing times. We are surrounded by and indeed are a part of ongoing change. Four scientists of the Massachusetts Institute of Technology undertook a study for the Club of Rome, on a project dealing with the

Predicament of Mankind. Their results were reported in *The Limits of Growth* by Dennis Meadows and others; this book forecasts that the world will face Doomsday in just over 100 years. With the help of a computer model of the world, and by extrapolating current growth trends, the study finds that our system on this earth planet will reach a state of collapse by A.D. 2100.

The intent of the study was to examine the complex problems troubling men of all nations: such things as poverty in the midst of plenty, degradation of the environment, loss of faith in institutions, insecurity of employment, alienation of youth, and inflation and other monetary and economic disruptions. A formidable list, isn't it? Yet the problems all have three characteristics in common: they occur to some extent in all societies; they contain technical, social, economic, and political elements; and, most important of all, they interact with each other.

A Mason must ask himself, "How am I involved in the complex problems troubling all men?" And, more important, "Can I make a contribution, however small, to a solution?" The answer to the first question must be, "I am a part of mankind", and to the second, "I must".

The problems associated with the Predicament of Mankind are aggravated by the fact that the world is changing so rapidly. People are conscious of change and of how it is affecting their way of life. They are looking to the future, hoping and trying to do something to ensure that it will not be a wasteland. People are not quite certain as to how they can make a significant contribution, either as individuals or collectively. Those who perceive the problem have a challenge to prepare for and accept change, rather than merely to wait until the results of change are forced upon them.

It would not be wise, nor indeed possible, to turn back the clock. Yet if we are to prevent the crumbling away of all that up to now has comprised the essence of social, religious, political and economic life, it is essential to hold firm to certain fundamental truths that come to us from the past. To be sure, not all men agree what the "certain fundamental truths" are; so far as some of them at least are concerned, a Mason has no doubt. At this point in time man appears to have learned how to dominate his universe. Now he must learn to control his own actions and thoughts.

What are a Mason's responsibilities as they relate to the complex problems troubling men of all nations? In the chapters that follow you will read about the lessons contained in the several degrees.

You will realize that the Masonic philosophy and teachings are designed to help alleviate the troubles of mankind. As you become more familiar with the meaning of Masonry, you will inevitably be moved to share its truths with others who do not have, and in many cases will not have, an opportunity to learn about them.

Share what? The whole domain of Masonry's teachings, its history, its ideals, its philosophy, its literature. Share where? Wherever you are in the company of other

people, not just in formal meetings with other Masons. Once you enter Masonry, you have an opportunity to practice its principles whenever you are doing anything, whatever you are doing. One of the greatest challenges of today is to change people's attitudes toward the complex problems which confront all men everywhere. Share when? Now is the time for such action.

“Does Honor Have a Future?”

William J. Bennett, former Secretary of Education under President Reagan, wrote an article for the December 1998 issue of the *Imprimus*, a publication of Hillsdale College, under this title. The following contains some excerpts of that article:

“The modern age brings to mind Christian apologist C. S. Lewis’s chilling words in *The Abolition of Man*: ‘We make men without chests and expect of them virtue and enterprise. We laugh at honour and are shocked to find traitors in our midst.’”

“America is the greatest nation in the history of the world – the richest, most powerful, most envied, most consequential. And yet America is the same nation that leads the industrialized world in rates of murder, violent crime, imprisonment, divorce, abortion, socially transmitted diseases, single-parent households, teen suicide, cocaine consumption and pornography production and consumption.”

“America is a place of heroes, honor, achievement and respect. But it is also a place where heroism is often confused with celebrity, honor with fame, true achievement with popularity, individual respect with political correctness. Our culture celebrates self-gratification, the crossing of all moral boundaries, and now even the breaking of all social taboos. And on top of it all, too often the sound heard is whining – the whining of America – which can be heard only as the enormous ingratitude of we modern men toward our unprecedented good fortune.”

“Despite our wonders and greatness, we are a nation that has experienced so much social regression, so much decadence, in so short a period of time, that we have become the kind of place to which civilized countries used to send missionaries.”

“In *One Nation After All*, Alan Wolfe writes, ‘Middle-class Americans are reluctant to pass judgement on how other people act and think.’ Of course, all of us are in favor of tolerance and forgiveness. But the moral pronouncement on fundamental matters of right and wrong – for example, that a married 50-year old commander-in-chief ought not to have sexual relations with a young intern in his office and then lie about it – it has lost its way.”

“The problem is not with those people who are withholding judgement until all of the facts are in, but with the increasing number of people who want to avoid judgement altogether. Firm moral convictions have been eroded by tentativeness, uncertainty, diffidence. ... During the last 30 years we have witnessed a relentless assault on

traditional norms and a profound shift in public attitudes. The tectonic plates have moved.”

“Why have we been drawn toward such permissiveness? ... We are hesitant to impose upon ourselves a common moral code because we want our own exemptions.”

“..... In the peaceful pursuits of business, politics, religion, culture, and education, we can strive to understand and to pass on to our children the common principles and common virtues that make us essentially American. We can also introduce the next generation to ancient concepts of honor, which have been cheapened for so long.”

“..... Does honor have a future? Like all things human, it is always open to question. After the Constitutional Convention in 1787, a lady reportedly asked Benjamin Franklin, ‘Well, Doctor, what have we got – a republic or a monarchy?’ Franklin replied, ‘A republic, if you can keep it.’”

“And so honor has a future, if we can keep it. And we can keep it only if we continue to esteem it, value those who display it and refuse to laugh at it.”

Your Responsibilities

If you are a Mason you will not find your responsibilities and privileges set forth in a list, clearly stated and numbered. They are scattered, and vary according to the individual. One responsibility is to live and act consistently with what you agreed to in your obligation. By it, you committed yourself to a rewarding expenditure of time and involvement. Your rights as a member within the lodge are specified in the Constitution and By-laws. You will be told your duties as they relate to the support and operation of your lodge.

Nor will you find in print what kind of Mason you will turn out to be. You will be advised of what is expected of you, but how expectation is translated into reality depends on you. It is exciting and satisfying to share Masonic ideals through daily activities.

Think about your responsibilities. Remember, you are not a member of a secret society. A secret society does not disclose its motives, the names of its members, or the time and place of its meetings. Masonry's "secret" inheritance from the past is ceremonial. Masonry is not a religious society, but only those who profess a belief in a Supreme Being can be members. Masonry is not a substitute for any form of religion or any religious observance. However, active Masons, those who are not actually clergymen, usually are active religious laymen. Only those who are religious can fully appreciate the full meaning of universal brotherhood under the fatherhood of God. The precise form of a man's belief is his own business.

No one is invited to become a Mason. Every man who enters the lodge does so of his own free will and accord, not at the urging of another. Every Mason has asked to be

admitted and has been accepted by the ballot of his brethren. Masonry is composed of men of good will, of good character and of good reputation, who believe in a Supreme Being and who live in the spirit of universal brotherhood. The mission of Masonry is to help build a better world through the process of building better men to live in it. Man is continually examining his goals and his values in relation to the changing world of which he is a part. The principles of Masonry are proven and tested. The Mason's task is to apply them in such a way as to assure the survival of mankind and the continued vitality of the world

Your Responsibility?

To keep the reputation of the Fraternity unsullied and to be the best man and Mason that you can possibly be!

The Origin of Freemasonry, AND THE EARLY YEARS OF THE BRITISH GRAND LODGES

CHAPTER II

Introduction

WHY DO WE call ourselves Free and Accepted Masons? Why Free? Why Accepted? Why Masons? Some Jurisdictions call themselves Ancient Free and Accepted Masons? Why Ancient? How do they differ from ourselves? From whence came we?these are just a few of the questions that come to mind when we investigate our origins.

If we consult older histories of Freemasonry, we may read that the modern Craft is like a mighty river produced by the confluence of two separate streams. The source of one is found in the Roman Colleges of Artisans (Collegia Artificum) established by Numa, King of Rome from 715 to 673 B.C. They had several grades of membership, and various officers not unlike our Master and Wardens. Besides their industrial functions, they carried out certain religious observances. As the Roman legions conquered Europe the College of Builders went with them. Then, when barbarian invasions shattered the empire in the fifth century of our era, the mystic art lingered on in the Lombard community of Como, Italy, where it was nursed through the Dark Ages by the famous Comacine masters. When order finally returned after centuries of turmoil, the masters ventured forth from Como with the Pope's blessing as "travelling masons", and proceeded to fill Europe with majestic Gothic cathedrals. They implanted Masonry in England, and engendered the craft guilds, the eventual parent of Freemasonry. At some stage in its long career, the builders' craft absorbed the tenets and methods of the ancient mystery religions. The latter, no matter where they were established, had certain moral philosophical truths, which they communicated to their initiates by means of symbols. At the center of their ritual was often a legend recounting how some hero or divinity was raised from the dead.

Such, in bare outline, is the history that has often been taught in the past. Now the truth of the matter is that there have been stonemasons all over the world from the dawn of time, even before the great pyramids of Egypt. In like manner, from an early period there have been innumerable fellowships which have inculcated lessons of morality by means of allegory. In some sense both can be called forbears of Masonry, but no conclusive link has been traced. Indeed, one could argue that both types of institution are merely recurrent responses to permanent human needs, and that their resemblances to Masonry are purely fortuitous. We can say with certainty that modern speculative lodges descend in an unbroken line from British craft masons of six hundred years ago. Earlier than that we cannot go. That unbroken line we propose to trace in the following pages.

In the course of its evolution, Masonry has passed through several stages. The sequence is clearest in the London Masons' Company, which goes back to 1376, and which gave

rise to a "lodge" including non-operatives in 1682; and in the Lodge at Edinburgh (Mary's Chapel), No. 1 in the Scottish Constitution, which has an unbroken run of minutes going back to 1599.

Masons' Guilds

In the Middle Ages, any skilled trade or craft was known as a "mystery". This is not our word "mystery", meaning "a secret that is not to be revealed", which is connected with the Greek *myo*, "to keep mum". It is an English corruption of a totally different word, the French *mestier* (modern French *me'tier*), "a trade or occupation".

The so-called craft guilds (or gilds) began in England soon after 1100. They were associations of men who worked at a common trade, and were designed to protect their interests and to administer their own affairs. They served the public by ensuring good material and adequate workmanship. They excluded competition from migratory or unskilled laborers. They set rules for apprentices, journeymen, and masters, settled disputes, and so on. In many ways the craft guilds prefigured the modern trades unions.

As time passed, their influence grew, and they were eventually recognized by the civic authorities. In London by 1319 each craft ran a "closed shop". All men of that craft within city limits were compelled to belong to the guild. They could not obtain the "freedom" of the city - the full rights of trade and industry - without being endorsed by a company of their peers.

By twenty years later, in 1376, the masons had won recognition as one of forty-seven "mysteries" in London. They were to elect four men of the trade to serve on the Common Council. This is the earliest British Masonic craft guild of which we have record. Not many others are known. In England they are mentioned at Norwich and Lincoln. In Edinburgh the masons and wrights petitioned the city jointly in 1475, and were granted self-government as an incorporation.

Masons' Lodges

The guilds and incorporations were town bodies. There were also jobs for masons outside the towns, building castles, churches, or fortifications. If the site was isolated, the builders would have to live on location, sometimes for years on end. In time the name "lodge" came to be applied to such a group of masons, probably from the lodge or hut in which the craftsmen worked, kept their tools, and rested. "Lodges" of masons are mentioned at York Minster in 1352, at Canterbury Cathedral in 1429, at the Church of St. Nicholas, Aberdeen, in 1483, and at St. Giles, Edinburgh, in 1491. When in due course the task was finished, the lodge would be disbanded, and its members would have to seek work elsewhere. One may readily imagine how they would have modes of recognition to attest their status when they came to another lodge where they were not known.

From these temporary lodges are derived the Manuscript Constitutions or Old Charges, a series of documents which contain among other things the rules of the Craft. They also

include, somewhat unexpectedly, moral regulations (see below, p. VII-5), reminders of religious duties, and instructions in good manners. The Old Charges further give a history of the Craft drawn largely from the Volume of the Sacred Law, the only book ever seen by most people in the Middle Ages.

The term "lodge", which was originally restricted to impermanent non-urban bodies of masons, ultimately was extended to include "territorial" lodges in the cities. Their earliest mention is in Edinburgh in 1598. By then the lodge had already assumed certain duties formerly assigned to the incorporation.

The Operative Mason of the Later Middle Ages

In the fourteenth and fifteenth centuries the official in charge of the technical side of a large building project was known as the Master Mason or Master of the Works. Usually he was the architect who designed the edifice. For this he had a "tracing board", which served as a drafting table. Most of his workmen were journeymen masons who had given proof of their skill and had been certified as fellows of the craft. On large jobs there would be a few apprentice masons, learning the trade by working with the fellows. Normally they were engaged by the Master or by the institution that employed him. The journeymen themselves had too little job security, and not enough money, to maintain an apprentice.

In Scotland by 1598 a new stage had come into being, probably to restrict the number of fully qualified masons on the pay roll. A journeyman who had completed his apprenticeship was to serve a further term of from two to seven years, according to location, before he was admitted a fellow of the craft. In the meantime he was called an "entered apprentice".

In most localities there would also be men who had learned to build walls or dikes without being apprenticed to the trade or being admitted to a lodge. In Scotland a "dry-diker" was known as a "cowan", which is defined as "a mason without the word". The Schaw Statutes of 1598 ordered "that no Master nor Fellow of the Craft receive any Cowans to work in his society or company, nor send none of his servants to work with cowans". In a matter of bread and butter, however, expediency could take precedence over doctrinaire principle. Cowans could be employed by Master Masons for any kind of work provided that no regular craftsman could be found within fifteen miles. Originally the word was not necessarily derogatory. Today it means an impostor or eavesdropper who has not been regularly admitted to lodge. A Masonic catechism of 1730 asks, "If a cowan (or listener) is caught, how is he to be punished?" Answer, "To be placed under the eaves of the houses (in rainy weather) till the water runs in at his shoulders and out at his shoes" (Early Masonic Catechisms, p. 163).

Many sets of regulations survive which were laid down for the governance of operative masons by craft guilds, by incorporations, and by both non-permanent and territorial lodges. Certain clauses recur repeatedly in these codes, above all those which maintained the quality of the work and protected the rights of the employer. The term

of apprenticeship was fixed, usually at seven years. The competence of apprentices or other applicants for admission was to be supervised, tested, and certified. Masters were to respect the integrity of other Masters, and not take work over their heads, nor employ nor entice their workmen. Disputes between Masters and workmen were to be settled. Some rules were appropriate only to municipalities: the provision for periodic "searches", that is, inspections of work already completed, and trade restrictions on those who were not full fellows of the craft. One rule, from the Old Charges, was applicable only to the transitory lodges: a travelling mason who arrived was either to be given work or, if that was not possible, money enough to see him to the next lodge.

As well as regulating the trade some of the Masonic bodies also filled religious functions and collected funds for pious uses and for benevolence. Throughout the whole period from 1376 to 1650 or even later, operative masons were known sometimes as freemasons. There is no clear distinction between "mason" and "freemason", and at times they clearly mean the same thing. The latter came to have certain distinct connotations. Originally it was simply an abbreviation of "freestone-mason", a mason who worked in freestone (a kind of English limestone). Later, after the name became established it was misunderstood. A freemason was thought of as "free" because he had the "freedom" (membership) of a company, guild, or lodge. Still later it was taken to mean a mason who was free by birth, that is, who was not a bondsman. Gradually the word came to be associated with non-operative masons. About 1655 it was dropped from the title of the London Company of Masons.

Decline of Operative Masonry

As we have seen, mediaeval masons' organizations exercised a restrictive trade control, partly to protect the brethren, but largely to serve the bosses. In order to enforce regulations they needed exclusive supremacy over all masons within their reach. So long as access to the area under jurisdiction of a guild could be controlled, its authority was unchallenged. Once the monopoly was cracked, it could no longer police the trade. In Scotland at least, the downfall of operative masonry came as the cities expanded and work became available outside the old city walls. Cowans or alien masons could now enter and be hired without let or hindrance.

Perhaps the last straw came with the Great Fire of London in 1666, and with a disastrous series of fires in Edinburgh culminating in 1674. A vast amount of stone rebuilding was required, too much by far for the local masons to undertake. Masons from elsewhere were encouraged to contribute their skills. In 1667 the freedom of London was granted for seven years to anyone who could hold a hammer and nail. To those who completed the seven years the grant was extent for life. These benefits had formerly been available to craftsmen only through the guilds.

The Masons' Company had lost the chief incentive it formerly offered for new members, and its domination of the trade was effectually smashed. It could no longer finance its activities by admission fees alone, and it reverted to the old custom of collecting a "quarterage", a levy of sixpence per member every three months. Quarterages were

continued by the premier Grand Lodge; hence derives our practice of submitting an annual return of members to Grand Lodge, together with a per capita appropriation.

Now that their original objectives were unattainable, the lodges had to find other ways to justify their continued existence. At first they became, to a large extent, benevolent societies. A preoccupation with the relief of distressed brethren begins to appear in masonic documents of the 1670's and 1680's. Once the aims were changed it became possible to have more than one lodge in a city, or even to hold lodge where there had not previously been a stonemasons' guild.

Acceptance of Non-Operatives

This decline of the guilds heralded another important innovation. By 1621 the London Masons' Company was using the words "making of Masons" in connection with men who had already reached the highest ranks of operative masonry. The company apparently had within it a more exclusive body which one could enter by paying a required fee and "being made a Mason". By 1631 it was "making Masons", or accepting, men who had no connection with the building trade. "Accepting" is used as a technical term, meaning "receiving non-operatives into the Craft". This particular segment of the company was at first called The Acception. By 1682 it was The Lodge. It had no function in regulating trade.

Elsewhere too, we find non-operatives being accepted or adopted as masons. Often they were members of the upper classes. For them the rule fixing the term of an E.A. was suspended, so that they could be advanced to F.C. immediately. Otherwise the nature of the lodge remained unchanged for them. The earliest certain example of a non-operative mason is on June 8, 1600, when John Boswell, Laird of Auchinleck, attended the Lodge at Edinburgh. In July, 1634, the same Lodge admitted Lord Alexander of Menstrie, Viscount Canada, and two other noblemen as F.C. In 1646 the diaries of the antiquarian Elias Ashmole record how he was made a Mason at Warrington, in Cheshire. Other names can be cited, later than these, in both England and Scotland.

The reasons that led the gentry to interest themselves in an artisans' craft are obscure. It seems likely that the lodges benefited financially. In Scotland higher fees were charged to gentlemen masons than to operatives. Men of distinction were perhaps encouraged to enter in order to promote contributions to charity. They may have consented for antiquarian reasons—curiosity about the history and mystery of cathedral building; or perhaps "the meetings of the lodge provided a convenient opportunity for that compound of refreshment, smoking and conversation, in circumstances of ease rather than elegance, and undisturbed by the society of women, in which many men can take a rational pleasure" (Knoop-Jones, *Genesis of Freemasonry*, p. 141).

In due course there came to be lodges in which the number of non-operatives outweighed the operatives. This was already the case at Ashmole's lodge at Warrington in 1646, at Chester about 1673, at Dublin in 1688, at Chichester in 1695, and at several locations in London and Yorkshire between 1693 and 1717.

The Premier Grand Lodge and its Imitators

The stage was now set. The craft lodges were in eclipse, or were eking out a precarious existence, with the support of non-operatives, as social and charitable clubs. Against this background the first Grand Lodge came into being. Whether it was a symptom of the turning tide, or whether it caused it to turn, we cannot say. All that is really known is told in the oldest version of the story. Late in 1716, "the few lodges at London, finding themselves neglected by Sir Christopher Wren, thought fit to cement together under a Grand Master, as the center of Union and Harmony, viz.: the lodges that met:

1. At the Goose and Gridiron Ale-House, in St. Paul's Churchyard. [This lodge is still working, under the name of Antiquity, No. 2, English Registry]
2. At the Crown Ale-House, in Parker's Lane, near Drury Lane. [It lapsed in 1736.]
3. At the Apple-tree Tavern, in Charles Street, Covent Garden [now Fortitude and Old Cumberland, No. 12, E R.]
4. At the Rummer and Grapes Tavern, in Channel Row, Westminster [now Royal Somerset House and Inverness, No. 4, E.R.]

They, and some older brothers, met at the Apple-tree Tavern. [This was late in 1716 or early in 1717.] And, having put into the chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge pro tempore, in due form, and forthwith revived the Quarterly Communication of the officers of Lodges (the Grand Lodge), resolved to hold the Annual Assembly and then to choose a Grand Master from among themselves, till they should have the honor of a noble brother at their head.

Accordingly, on St. John the Baptist's Day [June 24], in the year of King George I, A.D. 1717, the assembly and feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron Ale-House. Before dinner the oldest Master Mason (now the Master of the Lodge) in the chair proposed a list of proper candidates; and the brethren by a majority of hands elected Mr. Anthony Sayer [1672-1742], Gentleman, Grand Master of Masons."

This date marks the formal beginning of modern Freemasonry. From the first meeting we derive our traditions of a regular Annual Communication to choose the officers, and of the Grand Master's Banquet. At this time the most distinguished brother was the Rev. Dr. John Theophilus Desaguliers (1683-1744), a noted scientist. It has been surmised that he engineered the preliminary meeting of 1716/17. In 1719 he became the third Grand Master.

In 1721 the Order got its first noble Grand Master, John Montagu, 2nd Duke of Montagu (1690-1749). His tenure made membership in the Masons more fashionable. Ever since, the premier Grand Lodge has been headed by none but peers of the realm or princes of the blood royal. During Montagu's year in office the task of perusing, correcting, and digesting the "Old Gothic Constitutions" was assigned to a Presbyterian clergyman, the

Rev. Dr. James Anderson (1679-1739). Two years later he published his Constitutions, which contained a fanciful history of the Craft, a series of charges which are reprinted basically unaltered to this day, and thirty-nine articles to regulate lodges and Grand Lodge. Anderson is sometimes charged with wholesale innovation, but surely the members of Grand Lodge would not have consented to radical departure from existing practice, or betrayal of their collective wishes. Among the ancient customs which are endorsed is the practice of charity "for the relief of indigent and decayed brethren."

The Old Charges had enjoined staunch devotion to the established church, and even after 1717 the ritual was resolutely Trinitarian. Thus, in a Masonic exposure published in London in 1724, we read, "How many lights? Three.... What do they represent? The three persons, Father, Son, and Holy Ghost" (Early Masonic Catechisms, p.78). Here Anderson's Constitutions did break new ground in leaving Masons' particular opinions to themselves, "by whatever Denominations or Persuasions they may be distinguished". One effect of this was seen in 1732, when the Master of a London lodge was Daniel Delvalle or Dalvalle, "an eminent Jew snuff merchant."

Even though the number of lodges increased rapidly, the Grand Lodge was confined to London for several years. There were certainly old lodges meeting outside London which did not place themselves under it. As late as November, 1723, the fifty-two constituent lodges were all situated within ten miles of Charing Cross. But once expansion began it was dramatically swift; by 1725 there were lodges at Bath, Bristol, Norwich, Chichester, and Chester. At the same time English Freemasonry began to spread throughout Europe (lodges at Paris, 1725; Madrid and Gibraltar, 1728; The Hague, 1731; Bordeaux and Valenciennes, 1732; Florence and Hamburg, 1733), and even beyond (Calcutta, 1728; Boston, 1733). In 1735 the Grand Lodge first claimed jurisdiction over the whole of England.

The notion of a grand lodge seems to have been contagious, for in 1725 an old lodge in the city of York - independent of course of the London Grand Lodge - constituted itself as the "Grand Lodge of All England". (It was never a missionary lodge, and eventually withered away in 1792.) About the same year, the Grand Lodge of Ireland was instituted. And in 1736 the Scottish lodges organized the Grand Lodge of Scotland. Both bodies were active far beyond the homeland. In 1756 the Grand Lodge of Scotland founded lodges at Boston, Massachusetts, and Blandford, Virginia. In the following year Colonel John Young was named Provincial Grand Master over all the lodges in America under the Scottish Constitution. The Grand Lodge of Ireland was less prompt to institute lodges overseas. The first warrant issued for America seems to have been to a lodge at New York in 1763. Long before this, however, lodges under the Irish Constitution had been active all over the world. These were the military lodges - regiments of the British army with travelling warrants. They were a peculiarly Irish development; though the other Grand Lodges eventually followed suit, most military warrants continued to be Irish. The earliest was issued in 1732, to the First British Foot Regiment.

Back in England, in 1738 a second much expanded edition of Anderson's Constitutions was published. It is the source of the story of the formation of Grand Lodge quoted in a modernized form above.

Relationship with the Roman Catholic Church

When the Pope proclaims an official ruling which is binding on all Roman Catholics, his edict is called a Papal bull (from the Late Latin *bullā*, "a lead seal"). On the subject of Freemasonry, Pope Clement XII in 1738 issued a bull which is usually called by the title *In eminenti apostolatus specula* ("In the lofty watch-tower of apostleship"), from the Latin words which begin it. Under pain of excommunication it forbade all Catholics to join Freemasonry, or to do anything to help or encourage it. The following reasons are given. (1) In lodges, "men who are attached to any form at all of religion or sect are associated together". (2) "Whatever goes on at their meeting, they are bound by a strict oath taken on the Bible, and by the accumulation of heavy penalties, to veil in inviolable silence." (3) Because of this secrecy, "they have aroused suspicions in the minds of the faithful, . . . and won the name of wickedness and perversion; if they were not doing wrong, they would not be afraid of the light". (4) Lodges inflict very serious injuries "not only upon the tranquillity of the temporal state, but even on the spiritual health of souls.... They pervert the hearts of the simple". (5) "For other just and reasonable causes known to us."

Terms of this bull were renewed, amplified, and confirmed by a number of subsequent Popes. The fullest exposition is in the encyclical letter *Humanum Genus* ("The Human Race") of Leo XIII, in 1884. He charges that Masons "deny that anything has been taught by God"; that they accept into their ranks men who deny the very existence of God, and the immortality of the soul; that they work officially against the Catholic church; that they teach that citizens may despise the authority of their rulers; and that they favour the designs of the communists. Whatever was the target of Pope Leo's thunder-bolts, it was clearly not Freemasonry as we know it. Actually some of his accusations are deserved by "irregular" or "Latin" masonry, which is practiced in a number of grand lodges of the French, Italian, Spanish, and Portuguese tongues. The encyclical tars "regular" or "English" masonry with the same brush.

The ban is still in effect against Masons and "other associations of the same type, which plot against the church or the lawful civil power (Code of Canon Law of 1917, No. 2335). The authority of the church has naturally fostered a venomous hostility towards Freemasonry on the part of many Catholics. The lack of substance in the accusation has roused sorrow in the hearts of many Masons. No doubt some have tired of turning the other cheek, and have lashed out with equal intolerance. English Masonry's official response has always been, "Let a man's religion, or mode of worship, be what it may, he is not excluded from the Order, provided he believe in the Architect of Heaven and Earth. . . ."

Since the Second Vatican Council in 1962-65, a new spirit of ecumenism has been abroad in the Roman Catholic church. There are encouraging signs of a softening in the traditional attitude to Freemasonry. Most tangible, several books sympathetic to "regular"

Masonry, and drawing a clear distinction between it and "irregular" Masonry, have been published with the doctrinal sanction (*nihil obstat* and *imprimatur*) of the church: one by a Parisian lawyer, Alec Mellor, *Our Separated Brethren: The Freemasons* (published in French 1961 and in English 1964); and another by a Jesuit priest, a specialist in canon law, Father Jose Antonio Ferrer Benimeli, *Masonry since the Council* (in Spanish 1968).

Speculative Masonry

In the phrase, "speculative Masonry", the word "speculative" probably means "contemplative, reflective, thoughtful". Freemasons are thoughtful masons rather than operative ones. They contemplate the Working Tools rather than employing them. They apply these tools to themselves rather than to the rude mass. That is, "speculative Masonry" refers to Masonry as a "system of morality veiled in allegory and illustrated by symbols".

"Non-operative" does not automatically connote "speculative". The lodges of acceptance in the seventeenth century were non-operative, but their primary activities seem to have been convivial and charitable. In like manner, it can be established that the ritual used in 1717 was almost entirely non-speculative. The actual term "speculative Mason" is first found in 1757. It seems likely that the emphasis on the philosophical side was brought in about 1730, after the evolution of the Master Mason Degree. Naturally this aspect was much enhanced about 1770, with the work of the three great expounders of the ritual (Calcutt, Hutchinson and Preston).

The "Antients"

Between 1723 and 1730 six exposés of Masonic ceremony were published, varying in detail and accuracy. The latest of them, Samuel Prichard's *Masonry Dissected*, was very reliable. Within a year it passed through four editions, making the ritual easily accessible to anyone who was interested. Enterprising charlatans began to initiate Masons for a much smaller fee than the duly constituted lodges required. Grand Lodge felt that the situation was getting out of control. At some time between 1730 and 1739 it arbitrarily interchanged the words of the first two degrees. The thinking behind this was that news of the change would be passed on to the brethren by their lodges, whereas irregular Masons would at once betray themselves by their ignorance of the alteration.

The measure generated a good deal of bad feeling from brethren

who felt that this was an unwarranted violation of ancient tradition. To add to the problem, soon afterwards the premier Grand Lodge was subjected to a sequence of indifferent or incompetent leaders, and a good many lodges were erased. Some independent lodges were still meeting by immemorial right, and others had been established by brethren who had come over from Ireland. In 1751 six such groups formed themselves into the Grand Lodge of England According to the Old Institutions. They claimed to preserve the ancient practices pure and unsullied, whereas the premier Grand Lodge had introduced innovations. And so, by a masterful stroke of oneupmanship, they

fastened upon the appellation of the "Antients" for themselves, and succeeded in affixing to the older body the name of the "Moderns". From 1771, when the Duke of Atholl was elected Grand Master, the Antients were also known as "Atholl Masons". (Actually a Duke of Atholl headed the Antients from 1771 to 1774, from 1775 to 1781, and from 1791 to 1813.)

Among the accusations leveled at the Moderns by the Antients were the following: (1) interchanging the modes of recognition; (2) de-christianizing the ritual; (3) preparing candidates improperly; (4) abbreviating or omitting lectures and ancient charges; (5) abbreviating or omitting the ceremony of installation; (6) placing officers incorrectly, and introducing variations in opening and closing the lodge. (Masonry of today is influenced by both sides. For example, from the Moderns is derived the acceptance into lodge of men who profess religions other than Christianity. The existence of the office of Deacon, on the other hand, was a hallmark of the Antients.) The Grand Lodges of Ireland and Scotland were much more sympathetic to the Antients than to the Moderns.

The real founder of the Antients was Laurence Dermott (1720-1791), who became Grand Secretary, and later Deputy Grand Master. It was he who in 1756 produced their book of constitutions, which bore the curious name of Ahiman Rezon; or a Help to a Brother. The first part of the title is apparently intended to be Hebrew, and is supposed to mean "Brother Secretary".

The Grand Lodge of the Moderns had fallen on evil days, as we have seen, partly because of a lack of vitality. It was largely revitalized through the agency of one remarkable man, Thomas Dunckerley (1724-1795), said to have been a bastard son of King George II. He was at different times Provincial Grand Master of eight counties, and he re-established Masonry in several counties of southern England where it had died out altogether. He worked hard to recruit converts from the Antients, and to make them feel at home.

Rivalry between the two English grand lodges was fierce. Both were active in the New World. The Antients issued a warrant to the Provincial Grand Lodge of Nova Scotia in 1758; the Moderns, apparently through the mediation of Dunckerley, to that of Quebec in 1760. The situation became very difficult. Attempts were made to effect a reconciliation, but the mechanical obstacles seemed to be insuperable. In 1809 a first step was made, when the Moderns rescinded the change they had made three-quarters of a century earlier in the modes of recognition. The same year they established a Lodge of Promulgation, to study the differences between the practices followed by the two grand lodges, and to make recommendations.

Finally, in 1813 the Duke of Sussex, son of King George III, was chosen Grand Master of the Moderns. Later in the same year his older brother, the Duke of Kent, was chosen Grand Master of the Antients. The time was ripe, and the Royal brethren moved quickly to accomplish the reconciliation. On the Festival of Saint John the Evangelist, December 27, 1813, the two grand lodges amalgamated, to form "The United Grand Lodge of England"; the Duke of Sussex was elected as Grand Master on nomination of the Duke of Kent.

Conclusion

We have now traced the main developments in Freemasonry from its origin until the Union of 1813. Incidentally we have shed some light on those enigmatic words from which we set out, "Ancient Free and Accepted Masons". Of necessity our survey has been concerned chiefly with the British Isles. We have noted in passing how the four British grand lodges disseminated the Craft over the face of the whole globe. One particular region to which Freemasonry spread, North America, is of such concern to us that it merits special and more detailed treatment.

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A Brief History Of Freemasonry In Michigan - Early Michigan Masonry

CHAPTER III

FREEMASONRY in Michigan had its genesis on April 27, 1764, when a warrant was issued for the first Masonic lodge in the territory of Michigan by Provincial Grand Master George Harison of the Provincial Grand Lodge of New York (English Moderns) to a group of Military Masons of the 60th Foot Regiment headed by Lieutenant John Christie, Worshipful Master; Samuel Fleming, Senior Warden and Josias Harper, Junior Warden.

Provincial Grand Master Harison was Deputized by the Right Worshipful John Probyd, the Grand Master of England, Baron of Carysford, in the County of Wicklow, in the Kingdom of Ireland. The deputation was dated 9 June, 1753, in London, England.

The meetings of Detroit's first Lodge were held in the old blockhouse. Our pioneer Brethren improvised such crude, scanty furniture as was necessary to the proper functioning of the Lodge. The room was poorly lighted by a few small windows. There were no luxurious seats or richly carpeted floors, no mural decorations nor expensive organ.

Like so many of the world's old Lodges, the only items extant today of the existence of Lodge No. 1 are the original Warrant, a copy of a Masonic certificate and a few old letters, from which we must piece together the story of the first thirty years of Freemasonry in this vast wilderness, then known as the Michigan Territories. For example, on 18 August, 1767, a Masonic certificate attesting to the initiation, passing and raising of Brother Thomas Robinson and recommending him to "any community" was issued by Union Lodge of Detroit, No. 1, and signed by Samuel Fleming, W.M.; Richard McNeill and William Edgar, Wardens and sealed by Ben James, Secretary. (Thomas Robinson was a Captain in the British Navy and carried this certificate to his death on Mar. 27, 1806.

From this certificate we learn that the name of the first lodge in Detroit was Union Lodge and Samuel Fleming succeeded John Christie as W.M. The Irish Influence By 1772, there were at least two other lodges functioning at Detroit, both Irish Military Lodges:

No. 299 was warranted August 3, 1756, by the Grand Lodge of Ireland to Richard Withers, Lieutenant John Luke, Sergeant Robert McCutchin and six others. It was in America from 1767 to 1778 and in Detroit from 1771 to 1775.

This Lodge registered 54 new members with the Grand Lodge of Ireland up to 1803. The Warrant was cancelled in 1818. No. 378 received its Warrant from Ireland November 5, 1761, and the grantees were Thomas Grubb, John Hutton and Thomas Milligan. Twenty-seven new members were registered up to 1765. The Warrant was cancelled in 1815. As

we will see below, the first five Lodges of our Grand Lodge were given life by the Grand Lodge of New York which is of Antient origin. The drama of our Master Mason Degree definitely has an Irish flavor. The Ancients were of Irish origin and we can only conclude that this coupled with the short visitations of these Irish Military Lodges left an indelible imprint on our Masonic ceremonies.

Zion Lodge No. 10 (now No. 1)

Zion Lodge No. 10 secured its warrant from the Provincial Grand Lodge of Lower Canada (English Antients) on September 7, 1794, at which time Detroit was still an important British Military Post. It was the Masons of the 4th Battalion, Royal Artillery, who sought and received this warrant. There is no evidence of any continuity from the earlier

Lodges - these men had been residents of Detroit only a few short months and apparently there were no joining members who were ever on the roster of a former Detroit Lodge. The records of Zion Lodge begin December 19, 1794 and are virtually continuous thereafter. Zion transferred its allegiance to the independent Grand Lodge of New York (Antients origin) July 7, 1807, and became dormant during the war of 1812, and renewed its charter with New York on April 9, 1816.

Through the years, Zion Lodge mothered Lodges at River La Tranche and Amherstburgh across the Detroit River in Lower Canada and encouraged the establishment of a Royal Arch Chapter, Monroe Chapter No. 1, R.A.M. which was organized April 21, 1818.

By 1821, the influx of new settlers to the Territory of Michigan created a larger demand for Freemasonry, and Zion Lodge supported petitions from four new Lodges in rapid succession.

Detroit Lodge No. 337 (now No. 2)

On August 17, 1821, Zion Lodge supported a petition to the Grand Lodge of New York from Brothers to form a neighboring Lodge in Detroit, and on September 5, 1821, this Grand Lodge granted a warrant to the petitioners under the name of Detroit Lodge No. 337.

For the subsequent thirty years, these two Lodges shared Freemasonry in Detroit.

Oakland Lodge No. 343 (now No. 3)

On February 7, 1822, a petition was forwarded together with support from Zion Lodge from Brothers in Oakland County to receive a warrant for a Lodge in Pontiac. On March 7, 1822, a warrant was granted by the Grand Lodge of New York to form Oakland Lodge No. 343, and the Lodge was instituted on July 16, 1822.

The early days of Oakland Lodge were rather difficult ones since the county was sparsely populated and considerable poverty could be seen on all sides. On several occasions, the Grand Lodge of New York was moved by several appeals to remit the Lodge's dues, even as late as 1825.

Menomanie Lodge No. 374

First Lodge West of the Great Lakes

On the first Monday of May, 1824, Zion Lodge cordially supported a petition from several Brothers stationed with the Army in Green Bay, (now Wisconsin) for a warrant. Again, this was granted on September 1, 1824, for Menomanie Lodge No. 374 on the roll of the Grand Lodge of New York. By the close of 1825, twenty-seven new members were reported.

The Lodge was kept alive until 1830, when because of the removal of the regiment stationed at Fort Howard, whose officers were the main support of the Lodge, it was compelled to discontinue working and finally disappeared from the Masonic scene.

Monroe Lodge No. 375

On December 4, 1824, the Grand Lodge of New York issued a warrant, following receipt of a petition and letters of support from both Zion and Detroit Lodges, for Monroe Lodge No. 375 to operate in the town of Monroe.

This Lodge, which assisted in the formation of the Grand Lodge of Michigan in 1826, suspended its labors in 1829 during the anti-Masonic period and never again took up its working tools.

Formation of the First Grand Lodge

Sixty-two years were to pass from the formation of the first Lodge in Michigan before any action was taken to form a Grand Lodge in the vast Territory of Michigan. (There simply were not enough Lodges to warrant it.) It was during a meeting of Detroit Lodge No. 337, held on July 26, 1825, that a discussion was had regarding unifying the Lodges then in operation in the Territory. Zion No. 10, Detroit No. 337, Oakland No. 343, Menomanie No. 374 and Monroe No. 375 (all constituents of the Grand Lodge of New York) met on June 13, 1826, and the formation convention was held on June 24, 1826; subsequently, the following Grand Lodge Officers were elected:

Lewis Cass, M.W. Grand Master

Andrew G. Whitney, R.W. Deputy G.M.

Seneca Allen, R.W. Senior Grand Warden

Leonard Weed, R.W. Junior Grand Warden

John L. Whiting, R.W. Grand Secretary

Henry J. Hunt, R.W. Grand Treasurer

Smith Weeks, R.W. Grand Chaplain

John E. Swartz, Grand Pursivant

Samuel Sherwood, Grand Tyler

They were installed on December 27, 1826 (St. John's Day). Lewis Cass was Territorial Governor of Michigan (1813-1831) and was Grand Master of the Grand Lodge of Ohio in 1810.

The Lodges of the Northwest Territory were then renumbered as follows:

Zion No. 10 fi Zion No. 1

Detroit No. 337 fi Detroit No. 2

Oakland No. 343 fi Oakland No. 3

Menomanie No. 374 fi Menomanie No. 4

Monroe No. 375 fi Monroe No. 5

The Grand Lodge met in session in 1826, 1827 and 1829 during which times petitions for other Lodges were received and granted; specifically for Western Star Lodge No. 6 in Ann Arbor and Stoney Creek Lodge, U.D. in the village of Stoney Creek, County of Oakland. Grand Master Cass signed the dispensation authorizing Stoney Creek Lodge to meet and work on January 9, 1828. It is of interest that this is the last known record of the work of this first Michigan Grand Lodge, although it is well known that at least one more meeting was held. Thus the last recorded act of the Grand Master of this Grand Lodge was to give birth to the only Lodge that kept up its meetings during the eleven years of inactivity that followed and formed the only living link connecting Michigan Masonry of the first quarter of the nineteenth century to the Freemasonry of today. This was a providential act which preserved from extinction the Masonic institution in Michigan, as will be noted below.

Michigan at this time was having an immense immigration from the eastern states, and especially from New York. These newcomers brought with them the intense and bitter prejudice against Masonry, which was sweeping over the eastern portions of the country. The so-called "Morgan Affair" was at its height, and so bitter were the feelings that it was hardly safe for a man to be known as a Mason. It entered into all social, business,

religious and political life -families were divided, church fellowships rent in twain, and business interests sacrificed. In the midst of such times, a meeting of the Grand Lodge was held some time in 1829, the exact date unknown, and it was resolved to suspend all Masonic work until the excitement should be allayed. The Lodges were asked to suspend labor, and all promptly acceded to the request except plucky Stoney Creek Lodge, which continued its meetings.

To comprehend the events which led to the suspension of Masonic work in Michigan in 1829, and the almost absolute silence that prevailed until the Year 1840. the reader is now transported to Western New York State and given a brief history of the event which shook the Masonic institution in America to its very foundations.

The Morgan Affair

William Morgan was born in Culpepper County, Virginia on August 7, 1774, and by trade was a brick and stone mason. Subsequently, he was a trader in Richmond. He married Lucinda Pendleton, the oldest daughter of Rev. Joseph Pendleton, a Methodist minister and planter in Washington County, VA in October, 1819. Morgan moved from Virginia in 1821 and apparently became a brewer near York, Upper Canada. The brewery was destroyed by fire and Morgan moved to Rochester, N.Y., with his wife and two children, and resumed the business of stone-mason. From thence he went to Batavia, Genesee County, a town of 1,400 inhabitants and from there he disappeared.

In what Lodge, if any, William Morgan received his degrees in Masonry is not known; but he was a visitor in Wells Lodge, No. 282, in Batavia, established in 1817. He received the Royal Arch Degree at Le Roy, N.Y., May 31, 1825.

Morgan signed a petition to obtain a charter for a Royal Arch Chapter in Batavia in 1826, but unbeknownst to him one of the petitioners objected and a revised application was made without his name.

Rumor has it that when he found out about the switch that he vowed to publish the secrets of Masonry in his now famous "Illustrations." He was to be aided in this by his friend, David C. Miller, a local printer and publisher of the Republican Advocate. Rumor further had it that several Masons vowed to stop him.

On the morning of September 10, 1826, Nicholas G. Chesebro, Master of the Lodge at Canandaigua, and one of the Coroners of Ontario County, obtained a warrant for the arrest of William Morgan on a charge of stealing a shirt and cravat from innkeeper Kingsley.

The next morning, Morgan was arrested on the street and taken to the inn at Stafford, whereupon his friend, D.C. Miller offered to put up bail that he would not leave the jail limits; but Morgan apparently consented to go to Canandaigua, fifty miles from Batavia, saying that he could convince Mr. Kingsley, the prosecutor, that he did not intend to steal

the shirt and cravat. Morgan was examined by the magistrate, Loton Lawson appearing for him, and he was discharged.

Morgan was immediately rearrested on a claim against him for \$2.68, due Aaron Ackley, an innkeeper. Morgan admitted the debt, confessed judgment, and offered his coat as security. This was refused and Morgan locked up. On the following evening, September 12, 1826, Morgan was released by a person claiming to be from Pennsylvania.

It is assumed from testimony taken later before officers of the State, that Morgan was carried, willingly or otherwise, by carriage and relays of horses, through towns and villages designated Victor, Rochester, Clarkson, Gaines, Wright's Tavern, Molineux Tavern, Lewiston (a thickly populated country), a distance of over 100 miles in 24 hours, and securely lodged in the magazine of Fort Niagara, where he was still known to be on September 17, 1826.

Morgan was never to be seen again. The Masons involved, claimed that they had given Morgan money, taken him to Canada, and in exchange he agreed never to return. The anti-Masons claimed that they had exacted the so-called Masonic penalties. No body fitting Morgan's description was ever found (the body buried under the monument in his honor in Batavia is not that of William Morgan), despite a reward of two thousand dollars offered by the Governor of New York State; but sightings of Morgan were reported nearly everywhere outside of the United States for many years thereafter.

The uproar occasioned by this event spread all over the country. An anti-Masonic convention of the twelve western counties of New York was held at Le Roy on March 6 and 7, 1827, which was attended by about eighty delegates, many denunciatory speeches were made, anti-Masonic resolutions approved and a Central Committee of Correspondence and Publication appointed. This committee succeeded beyond its wildest dreams - on July 4, 1828, a mass meeting of seceding Masons and others was held and an anti-Masonic declaration was signed by one hundred and three former Masons. Such scenes as these were repeated all over the country. Anti-Masonic feelings were being whipped into a frenzy. Small wonder then that in Michigan where such a large proportion of the people were flocking from western New York, the intense bitterness and malignant opposition to Masonry should shake the pillars of the institution and cause its almost total annihilation!

Stoney Creek Lodge No. 7

Upon receiving their dispensation from M.W. Grand Master Cass, the members of Stoney Creek Lodge No. 7 repaired to the log school which had been built in 1825-26, and held a public installation of officers.

For a time the Lodge met in the home of Nathaniel Millerd, but the church of which Brother Millerd was a member, became so outspoken and bitter in its denunciation of Masonry that, for the sake of peace, he asked the Lodge to remove to the home of another member. This was done twice in order to keep the Lodge alive and active.

Brother Daniel B. Taylor, the Tiler, was the member most active and most persistent in keeping the Lodge active through those trying years. The Lodge conferred degrees in 1833 - 34 and raised at least one Master Mason in 1834. It is alleged that on Lodge nights, as soon as the stage arrived bringing the mail, Brother Taylor would get his newspaper and wend his way to the Lodge room. On arriving there, he would place a lighted candle in the window and sit down to read. If no one else came, he waited the usual time "to close the Lodge." Then he would blow out the candle, lock the door and go home. (The records of Stoney Creek Lodge have been lost or destroyed, and this story cannot be proved or disproved.) The report filed by Stony Creek Lodge in 1841 indicates that the Lodge also met in Orionville, probably at the tavern of Jesse Decker.

The Second Grand Lodge

As the Morgan incident began to die out, a meeting of Masons was held at Mt Clemens on November 13, 1840, to review the condition of the Craft in the State of Michigan. (These brethren were totally unaware of the existence of an earlier Grand Lodge.) Several more meetings were held at Detroit, finally with Stoney Creek No. 7, Oakland No. 5 and Lebanon, U.D. (Martin Davis, the J.G.W. of the original Grand Lodge had issued a dispensation to the brethren of Mt. Clemens to form Lebanon Lodge) represented, to discuss the revival of the Grand Lodge of Michigan, and Levi Cook, a Past Master of Detroit No. 2 was elected Grand Master (although Detroit Lodge No. 2 was not active at the beginning of the revival).

On June 21, 1841, the officers of the Grand Lodge were installed except for Brother Levi Cook, the Grand Master elect, who declined. Brother Leonard Weed, the Deputy Grand Master elect, served in his stead and installed the remaining officers and was also installed and served as Deputy (and Acting) Grand Master in 1842. John Mullet was elected Grand Master in 1843, 1844 and 1845.

On January 5, 1842, the Grand Lodge met in Detroit. The doings of the Acting Grand Master in appointing Benjamin C. Howard to represent this Grand Lodge in the general convention of Grand Lodges in Washington, D.C. in the coming March, were approved.

At the General Masonic Convention, Brother Howard, who had been chosen to represent Michigan, was denied such representation. The report of the Committee on credentials indicated their reasons for denial had to do with the fact that the Brothers who instituted the new Grand Lodge were not representing lawful subordinate Lodges at the time and they proceeded to issue warrants for new Lodges contrary to the fundamental Statutes and Landmarks of the Masonic Fraternity, and that the Grand Lodge so organized is an irregular body, which ought not and cannot be recognized by the Fraternity in the United States. This report seems to have been taken as a guide for the action of other Grand Lodges, because no other Grand Lodge recognized this second Grand Lodge with the single exception of the Grand Lodge of Ohio.

A Third Grand Lodge

While the Brethren of eastern Michigan were laboring to build up the recently organized Grand Lodge, those in the southwestern part were working on a different direction, for what appear to be good reasons. The Brethren near the village of Niles made application to the Grand Lodge of New York for a dispensation to meet and work, and on June 8, 1842, the exact day when the new Grand Lodge of Michigan was holding its second meeting, the dispensation was granted.

On December 10, 1843, a dispensation was requested of the Grand Lodge of Indiana by the Brethren near St. Joseph in Berrien County. The dispensation was granted on February 12, 1844, for Western Star Lodge, U.D. to be formed.

Meanwhile a committee of the new Grand Lodge of Michigan wrote a letter to the Grand Secretary of the Grand Lodge of New York requesting recognition once again. On February 15, 1844, the executive officers of the Grand Lodge of New York replied, declining the recognition and offering a suggestion as to how the Grand Lodge of Michigan could be legally constituted with their help; namely, the Grand Lodge of New York would be willing to revive the warrants of their five earlier offspring and thereby provide a nucleus of legally constituted Lodges to form a new Grand Lodge in Michigan.

Detroit Lodge No. 2 led the way, followed by Zion Lodge No. 1 and Oakland Lodge No.3 who became No. 100, 99 and 101, respectively, on the rolls of the Grand Lodge of New York.

On September 17, 1844, it was agreed to dissolve the revived Grand Lodge of Michigan and reorganize the Grand Lodge in order to be recognized by sister Grand Jurisdictions. Together with St. Joseph Lodge, these four legally constituted Lodges elected Grand Lodge officers and voted to adopt the original 1826 Constitution in forming a third Grand Lodge. Worshipful Brother John Mullet was installed as Grand Master in November (exact date unknown) by PGM Lewis Cass and Grand Master Mullet then installed the other officers.

At the first meeting on December 17, 1844, a resolution was adopted to include the remaining Michigan Lodges in order of their original Charters and in June of 1845, the Lodges were:

Zion Lodge No. 1

Detroit Lodge No. 2

Oakland Lodge No. 3

St. Joseph Lodge No. 4

Stony Creek Lodge No. 5

Lebanon Lodge No. 6

Napoleon Lodge No. 7

Jackson Lodge No. 8

Evergreen Lodge No. 9

There is a difference of opinion as to the continuity of the three Grand Lodges. You are as competent to judge as anyone - what do you think? It should be noted; however, that the present Grand Lodge of Michigan celebrated its sesquicentennial (150th year) in 1976. It clearly believes that it has been continuous since 1826, and bases that continuity on Stoney Creek Lodge despite the Grand Lodge itself being dark.

John Barney

No man has had a greater or longer lasting influence on Masonry in Michigan than has John Barney, yet today his name is rarely known within the state. Who was this man, what was his contribution and how can we rank him among such well-known Masons as Lewis Cass, Augustus Woodward, Henry Schoolcraft and Daniel B. Taylor?

Freemasonry was brought to this continent by the settlers and various soldiers, and lodges were chartered by a variety of Grand Lodges: The "Antient," "Modern" and later the "United" Grand Lodges of England, the Grand Lodge of Scotland, the Grand Lodge of Ireland and by dispensations from a multitude of individual lodges. The popularity of Masonry and these multiple and diverse origins gave rise to "degree peddling," and a great diversity of ritual.

As the various Grand Lodges formed in this country, there was a desire on their part to impart some uniformity upon the ritual within a given jurisdiction and to make that work as near the original as possible. Fortunately, there existed a group of talented ritualists such as Thomas Smith Webb, Jeremy Cross, Benjamin Gleason, John Barney, Samuel Wilson and many others who were dedicated to preserving and propagating the early craft ritual with minimal changes. These men introduced some innovations, but they were relatively few.

The original Grand Lodge of England commissioned William Preston to go into the countryside and record the work as it was being performed by the lodges in England who constituted the Grand Lodge. Preston subsequently organized and expanded these workings and published his first "Illustrations of Masonry" in 1772. A disciple of Preston's, whose name has been lost, came to the colonies in late 1799 or early 1800 to teach this ritual; and Thomas Smith Webb enthusiastically received these teachings and began to further propagate them, printing what became known as the "Preston-Webb" or subsequently the "Webb" ritual in this country, officially titled the Freemason's Monitor.

Webb formed a school to train others, and the demand upon his time became so great that he enlisted former pupils to take over the instructions, saving for himself the task of examining the "graduates" and attesting to their proficiency.

It was to this school that John Barney came in 1817 to receive instruction. He was taught by Benjamin Gleason, a former pupil of Webb himself.

Evolutions of the original Preston-Webb ritual as taught by these itinerant lecturers were subsequently adopted by every Grand Jurisdiction in these United States with the singular exception of the Grand Lodge of Pennsylvania, but this story is somewhat ahead of itself.

Michigan History

Let us return to the history of Freemasonry in Michigan. Subsequent to the warranting of our early lodges, wars and treaties alternately changed the jurisdiction over these territories so that lodges had to petition first the Grand Lodge of Canada at Quebec and then the Grand Lodge of New York for warrants. It is of interest that Zion Lodge never surrendered its original warrant (the Grand Lodge of Canada at Quebec never asked for it). When Detroit #2 petitioned the Grand Lodge of New York to renew its charter it invited John Barney, a recent Grand Lecturer of the Grand Lodge of Ohio, to install its new officers and instruct the Brethren in the ritual (the original ritual having been long forgotten).

He did just that and at the invitation of the new Grand Lodge, spent the last six months of 1844 and the first eight months of 1845 visiting the Michigan Lodges and instructing them in the "Barney work" as it was loosely known.

The Life of John Barney

He was born in October, 1780, near the town of Canaan in Litchfield County, Connecticut. His father was a tailor, and the family lived in humble circumstances. John was crippled and unable to walk without a cane, even as a youth.

Nothing is known of his education or his early life; however, he had great determination as will be evident below.

About 1802, he left Connecticut to settle in Weatherfield, Vermont. He had learned his father's trade and was so employed when he could find work, but often he had to take whatever work he could get on local farms. It was here that he met and married Lucy Ann Hubbard. Shortly after the marriage, in 1808 or 1809, they moved to Charlotte, Vermont, near Lake Champlain, where they lived in humble but honest poverty and where their first four children were born.

John petitioned Friendship Lodge #20 in Charlotte and became a member of that lodge in 1810.

We are left to guess how John Barney learn-ed that it was possible to become a qualified professional lecturer by attending the school run by Thomas Smith Webb in Boston; however, it is known that Jeremy Cross spent considerable time in the Champlain area of Vermont between 1814 and 1817. In any event, John Barney resolved to go to Boston and learn those lectures; however, he had no money for the trip nor to care for his family in his absence. His Brothers in Friendship Lodge collected funds to enable him to go. Barney arrived in Boston in August, 1817. As was indicated, Webb arranged for Benjamin Gleason, one of his earlier star pupils, to give Barney the necessary instruction.

After completing the course and recording all the details in a private key, Barney was examined by Webb, declared proficient and given a certificate of proficiency.

Upon his return to Vermont, Barney attend-ed the Grand Lodge of Vermont for the purpose of obtaining official standing as a "Lecturing Master." Barney then taught several of the Brothers of Friendship Lodge (presumably to repay them for putting up the funds to send him to school). His first official work was in Dorchester Lodge at Vergennes, where he stayed some ten days.

It was the practice of these lecturers to move on when Lodges in their local areas were satisfied. He gave lectures for a fee in Connecticut and visited Harpersfield, Ohio, in 1826; however William Fielding was then serving as the Grand Lecturer. He returned to Connecticut in 1828, but the anti-Masonic movement had seriously affected Masonry in Connecticut and Barney had to seek another avocation. He went to Washington to apply for a job as a lighthouse keeper, but was told that he had to be a resident of the area. While in Washington, he accepted lecture engagements over the next two months, but then took sick in February of 1830. After the sickness, he was in serious financial straits and decided to return to Harpersfield, Ohio, where he hoped to collect some old debts and something from the estate of his father. The anticipated estate had dwindled to nearly nothing, and his old debtors had no funds either. He obtained the rights from a patent holder to go into the patent pail business and sent for his family to join him. Before he could get started in the patent pail business, he caught an inflammation in his eyes, a disease common in the area at the time, and he was incapable of transacting any kind of business for several months and nearly lost the sight in one eye. Fever swept the land in the summer, fall and early winter of 1830-31 and many died from the plague. Six of his children suffered severely - only one little girl escaped the plague. The Barney home was a hospital. Concomitantly, their only cow became sick and died, the crops were few and the family could no longer find either potatoes or salt, the food they had been forced to depend upon to carry them over. The situation was further compounded by the anti-Masonic fervor - Barney found that he could not write to Masonic bodies for help for fear the letters would be intercepted by some anti-Masonic postmaster. He did write to individuals and one brother in Stanford, Connecticut, sent him \$10, which Barney stated saved his family from starvation.

In 1832, he assisted in establishing a Royal Arch Chapter in Cleveland and was appointed as Grand Lecturer in the Grand Chapter and Grand Council in Ohio, and one year later he was elected as Grand Lecturer of the Grand Lodge.

During the period from 1826 to 1837, the anti-Masonic movement caused many lodges and their officers to become inactive and the officers forgot their work. When the revival started about 1838, there was much work for Barney as Grand Lecturer. In 1842 he was appointed as the representative of the Grand Lodge of Ohio to the convention of Grand Lodges to be held in Baltimore in May of 1843. The main purpose of the convention was to prepare a uniform ritual to be adopted by all the Grand Lodges. Grand Masters and Grand Lecturers from all jurisdictions were urged to be present.

Barney was elected to be a member of the most important committee, "On the Works and Lectures in Conferring Degrees" and proved to be its strongest personality. He led the fight for the Webb work against the advocates of other systems, and the result was that the Webb work, which he had been teaching in Ohio, was adopted by the Convention with only minor changes.

The Michigan Ritual

As was indicated above, Barney was invited to teach this work to the Michigan lodges and by Edict #1 in January of 1845, this agreed upon work of the Baltimore convention of 1843, loosely called the "Barney work," was adopted for use in all Michigan lodges and was used virtually unchanged for the next 50 years. This is remarkable because Barney left Michigan after only 8 months in 1845 to become Grand Lecturer of the Grand Lodge of Illinois. He died two years later in 1847 in Peoria, Illinois, enroute back to Chicago from a lecture tour in Missouri. The Grand Lodge of Illinois paid his funeral expenses and later erected a monument over his grave. Unfortunately, heavy rains and flooding since destroyed the cemetery.

In 1848, the Grand Lodge of Michigan officially adopted the "Barney work." In 1864 and in 1948, the Grand Lodge of Michigan voted to continue to use the Barney work as adopted in 1848, with only minor changes.

By virtue of this outstanding record of service and achievement, the Masons of Michigan are bound closely to those of Vermont, Connecticut, Ohio, Indiana, Illinois, Missouri and New York.

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The Greatest And Best Of Men Have Been Promoters Of The Art

CHAPTER IV

. . . The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies.

— Charge to the Newly Initiated Candidate

Introduction

EVERY FREEMASON in Michigan has heard these words many times. He may well have wondered whether there was any truth in the assertions. As a matter of fact, they are completely true. Fourteen Presidents of the United States, innumerable U. S. Senators, many of our Forefathers, Generals, explorers, Famous composers, well known entertainers and Kings and Princes have been or are Master Masons. This particular claim was first made in the oldest version of the charge, published in 1735 (see below, pages VII-18,19): "The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand Masters over the Masons in their respective Territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their Brethren in MASONRY, and to act as they did". At the time these words were written they no doubt referred to tales then current about the early history of the Craft. The Old Manuscript Charges mention several patrons of Masonry in addition to Solomon, King of Israel, and Hiram, King of Tyre: Nimrod, King of Babylon, an unnamed King of Egypt, Charles Martel, "King of France", and Athelstan, King of England.

To be sure, the alleged connection of these worthies with Freemasonry will hardly bear scrutiny. But happily, since the beginning of modern Masonry in 1717, a total of twenty-three Princes of the British Royal Family have joined the Craft, and nine have actually served as Grand Masters. Five of the Kings of Great Britain have been Masons. A ruling monarch has never retained the Grand Master's chair after he has ascended to the throne. Nevertheless, a king has often taken the gavel and ruled Grand Lodge for a particular meeting or ceremony. This restriction applies only to British rulers, and does not hold for other countries. For example, at the time of writing, the Grand Master of Sweden is H.M. King Gustaf VI.

Fourteen Presidents of the United States beginning with George Washington have been Master Masons. Of these, two have been Grand Masters and George Washington was Worshipful Master of his Lodge while he was President.

Before the Accession of Queen Victoria

The interest and participation of Royal Princes in the work of Masonry in England began a mere twenty years after the establishment of the premier Grand Lodge. On November 5, 1737, Frederick Lewis, Prince of Wales, the son of King George II, was initiated. Subsequently his brother and three of his sons became members of the Craft. Indeed one of the latter, the Duke of Cumberland, served as Grand Master of the "Moderns" from 1782 to 1790.

But it was the six Masonic sons of King George III who made perhaps the greatest contribution to the history of the Grand Lodge of England. The Prince of Wales, who later became King George IV, was Grand Master of the "Moderns" from 1790 to 1813, and Grand Master of Scotland from 1805 to 1820. In 1811, because the King, his father, was ill, he became Prince Regent. Soon afterwards he resigned as Grand Master of the Moderns, but took the title Grand Patron of the Masonic Order. He was succeeded as Grand Master by his brother, the Duke of Sussex.

Not long after the Duke of Sussex had been elected Grand Master of the "Moderns" in 1813, another brother, the Duke of Kent, was elected Grand Master of the Atholl Grand Lodge (the "Antients"). These two royal brothers had often expressed the wish that a union might be brought about between the two divisions of Masonry in England.

Under their leadership the hoped for union became a reality. This marked the beginning of the United Grand Lodge of England, which still exists today. The Duke of Sussex was installed as Grand Master of the United Grand Lodge on May 2, 1814. He held this office continuously until his death in 1843.

A fourth brother, the Duke of Clarence, had been initiated into the Craft in 1786. After he ascended to the throne as King William IV in 1830, he also became Grand Patron of the Order, in 1831. When he died in 1837 his kingdom was divided. The British Isles went to his niece, Queen Victoria, daughter of that Duke of Kent who had been Grand Master of the "Antients" and had played such a large role in the Union of the two lodges. The Kingdom of Hanover, in Germany, which was not permitted to pass through the female line, went to a fifth brother, the Duke of Cumberland, who had been made a Mason in 1796. Yet another brother, the Duke of York, was also a member of the Craft.

Since Queen Victoria

Three of Queen Victoria's sons traveled to the East. Edward, Prince of Wales, was initiated into Masonry by the King of Sweden while on a visit to Sweden in 1868. He was invited to become Grand Master of the United Grand Lodge of England in 1874, when the Marquis of Ripon resigned that office. He was installed in 1875, and retained the office of Grand Master until 1901, when his mother died, and he succeeded her on the throne as King Edward VII. His brother, Prince Arthur, Duke of Connaught, also had a distinguished Masonic career. He was initiated in 1874, the same year that a third brother, Prince Leopold, entered the Craft. The Duke of Connaught succeeded his brother Edward

VII as Grand Master in 1901. After holding the office for thirty-eight years he resigned in 1939 because of advanced age and its infirmities. Thus he left the Grand Master's chair sixty-five years after he was initiated!

The eldest son of Edward VII, the Duke of Clarence, was initiated in 1885. In 1890 he was installed as the Provincial Grand Master of Berkshire. He died in 1892, without ever becoming King. His younger brother, who succeeded to the throne as George V, was not a Mason. Even so, at his accession in 1910 he became the Patron of the three Masonic Institutions, and his consort, Queen Mary, became the Grand Patroness of the Royal Masonic Institution for Girls.

Three of the princely sons of George V were prominent Masons. Edward, Prince of Wales, was initiated in 1919. He was appointed Senior Grand Warden in 1922, and was invested by his grand-uncle, the Duke of Connaught, in the Royal Albert Hall. He also was appointed Provincial Grand Master of Surrey in 1924. In June, 1936, after he had become King under the title of Edward VIII, he accepted the office of Past Grand Master of the United Grand Lodge of England.

His younger brother, the Duke of York, was initiated on December 2, 1919. He was invested as Senior Grand Warden in June, 1923, and became the Provincial Grand Master of Middlesex in 1924. In 1936 the Grand Lodge of Scotland celebrated its two hundredth anniversary. During the course of preparation for that celebration, the Prince of Wales had consented to become the Grand Master Mason of Scotland. He did not in fact do so, because in January, 1936, his father died and he became king. Accordingly he asked to be excused from becoming the Grand Master Mason.

The Scottish Masons then approached his younger brother, the heir presumptive, the Duke of York, who consented.

He was installed in Usher Hall, the largest public hall in Edinburgh, on St. Andrew's Day, November 30, 1936, by the Grand Master Mason, Sir Iain Colquhoun. Sixty-two delegations attended, more than three thousand Masons in all, representing all parts of the Masonic world. That evening in the dining hall of Edinburgh Castle a banquet was held, at which His Royal Highness presided as Grand Master Mason. One toast was received only, that to "The King".

Little did any of the guests think that in ten days' time His Royal Highness would be His Majesty King George VI!

After he became King, even though he held no active office, he continued to maintain a close contact with the Craft.

In 1937 he accepted an appointment as Past Grand Master of the United Grand Lodge of England. When his younger brother, the Duke of Kent, became Grand Master after the Duke of Connaught resigned in 1939, the King installed him in his high office. In 1943, when the Duke of Kent had been killed on active service, King George VI also installed

his brother-in-law, the Earl of Harewood, as Grand Master. After Harewood's death in 1947, His Majesty again installed the new Grand Master, the Duke of Devonshire. The Earl of Scarborough was the next Grand Master. His installation ceremony in November, 1951, was likewise to have been conducted by His Majesty. When the date came, however, another had to preside in his stead, for the King was too ill to attend. He did send a message, part of which ran as follows:

I pray to the Great Architect of the Universe that under your guidance the Craft will continue to maintain the beneficial influence which has characterized it in the past.

The world today does require spiritual and moral regeneration. I have no doubt, after many years as a member of our Order, that Freemasonry can play a most important part in this vital need.

I send my greetings to all assembled in Grand Lodge, and particularly to those from overseas, who have made long journeys to be present. May prosperity, happiness, and peace attend you and all my brethren.

King George VI died on February 6, 1952.

The Earl of Scarborough presided over Grand Lodge for sixteen years. During that time H.R.H. the Duke of Edinburgh, the husband of Queen Elizabeth, joined Masonry, in December, 1952. On December 16, 1963, H.R.H. the Duke of Kent was initiated into the Craft. On June 27, 1967, when the United Grand Lodge of England celebrated its two hundred and fiftieth anniversary, the Duke of Kent was installed as Grand Master by the Earl of Scarborough. This marks the only occasion when a Royal Prince has become the eventual successor of his father as ruler of the Craft, for the older Duke of Kent had been Grand Master at the time of his death in 1942.

As well as members of the British Royal Family other persons of royal blood have been granted the rank of Past Grand Master of the United Grand Lodge of England. In 1888 H.M. Oscar II, King of Sweden, received that rank. In 1897 H.R.H. the Crown Prince (afterwards King Frederick VII) of Denmark was so honored. In 1946 H.M. Christian X, King of Denmark, became a Past Grand Master, as did H.M. Gustaf V, King of Sweden, in 1947, and H.M. Gustaf VI Adolf, King of Sweden, in 1966.

Time alone will record the part still to be played by Princes and Kings in the Masonic life of the future. It may well be that others of the Blood Royal may in due course fill the high office now graced by H.R.H. the Duke of Kent.

Monarchs themselves have indeed been promoters of the art, and have changed the scepter for the gavel many times in the past. May they do so many times in the future.

The United States of America

Many of our forefathers who helped establish this country before and after its inception can be counted among our members: George Washington, Benjamin Franklin, Paul Revere, Marquis de LaFayette, James Otis, Joseph Warren, John Hancock, William Allen, Roger Sherman, Robert Livingston, Richard Gridley, Henry Knox and Ethan Allen are but a few of the names that come to mind – nine signers of the Declaration of Independence and thirteen signers of the Constitution were Freemasons.

The Presidents of the United States of America who were Master Masons are: George Washington, James Monroe, Andrew Jackson, Andrew Johnson, James Buchanan, James A. Garfield, James K. Polk, William McKinley, Warren G. Harding, Theodore Roosevelt, William Howard Taft, Franklin Delano Roosevelt, Harry S. Truman, and Gerald R. Ford, Jr. Lyndon B. Johnson received the Entered Apprentice Degree, but never advanced any further.

George Washington was our first President (1789) and was born February 11, 1731 (old style), owing to the reform of the calendar the date is February 22, 1732, by our modern calendar. He died December 14, 1799. He was initiated November 4, 1752, passed March 3, 1753, and raised August 4, 1753, in Fredericksburg Lodge No. 3, Fredericksburg, Virginia. He was the charter Master of Alexandria Lodge No. 22, Alexandria, Virginia, April 28, 1788, and reelected December 20, 1788. This Lodge, formerly No. 39 under the Grand Lodge of Pennsylvania, became No. 22 under the Grand Lodge of Virginia, and after the death of Washington was renamed Alexandria-Washington Lodge in 1805. Washington lived his Freemasonry and supported it throughout his life. A neighbor, Major General Lee, on December 26, 1799, said, "Washington taught an admiring world that to be truly great you must be truly good."

James Monroe was our fifth president (1817) and was born April 28, 1758. He died July 4, 1831. He was initiated in Williamsburg Lodge on November 9, 1775, at the age of seventeen, while he was a student at William and Mary College. No record exists of his passing and raising; however, it most probably occurred in a military lodge in Valley Forge. He left College in 1776 and enlisted in Washington's Army. In later years he was a member of Fredericksburg Lodge No. 4, Fredericksburg, Virginia, and regularly attended that lodge, so he must have been a Master Mason. He declared in the Monroe Doctrine in 1823 that the republics in South, Central and North America were never to be considered as subjects for future colonization by any European Power. Such acts would be considered a threat to the United States.

Andrew Jackson was our seventh president (1829) and was born on March 15, 1767. He died June 8, 1845. No record exists of his initiation, passing or raising as many of the Masonic records in Nashville were destroyed during the Civil War; however, he was present on March 24, 1800, at a meeting of Tennessee Lodge No. 2 and was credited with being a member of Harmony Lodge No. 1 of Tennessee. He was elected Grand Master of Tennessee on October 7, 1822, and reelected on October 6, 1823.

James K. Polk was our eleventh president (1845) and was born on November 2, 1795. He died June 15, 1849. He was initiated June 5, 1820, passed August 7, 1820, and raised September 4, 1820, chosen Junior Deacon October 2, 1820, and elected Junior Warden December 3, 1821, all in Columbia Lodge No. 31, Columbia, Tennessee. He was active in the Lodge until he left for Washington, D.C., as a congressman. He supported and practiced Freemasonry his entire life. He was a very effective Chief Executive.

James Buchanan was our fifteenth president (1857) and was born April 23, 1791. He died June 1, 1868. He was initiated December 11, 1816, passed and raised on January 24, 1817 (at this time he was just finishing his term in the state legislature), elected Junior Warden on December 18, 1820, and Worshipful Master on December 23, 1822, all in Lancaster Lodge No. 34, Lancaster, Pennsylvania. Following his term as WM, he was appointed District Deputy Grand Master for his District.

Andrew Johnson was our seventeenth president (1865) and was born on December 29, 1808. He died on July 31, 1875. He was initiated, passed and raised in Greeneville Lodge No. 119 (now No. 3) in Greeneville, Tennessee sometime in May, 1851. (The records of Greeneville Lodge were destroyed in the Civil War and the Grand Lodge records were partly burned up when a fire gutted the Masonic Temple in 1856.) He is a perfect example of what Freemasonry can do in the life of one individual when he takes the principles of Masonry seriously and dedicates himself to live by them. Johnson stated that he had taken two of the most important obligations that any man could take in life: the first and foremost was the obligation of a Master Mason, and the second was taken when he was inaugurated as President of the United States and swore to defend, maintain and support the Constitution of the United States.

James A. Garfield was our twentieth president (1881) and was born on November 19, 1831. He died September 19, 1881. He was initiated November 19, 1861, passed on December 3, 1861, in Magnolia Lodge No. 20 in Columbus, Ohio. He was raised in Columbus Lodge No. 30, by request of Magnolia Lodge, on November 11, 1864.

(During the Civil War, Columbus Lodge and Magnolia Lodge often exchanged courtesies in conferring the degrees on soldiers in the service, and this was done in conferring the degrees upon General Garfield.) L. Randall Rogers in his booklet entitled *Our Masonic Presidents* states, "He was remembered by his colleagues as a gifted man of tireless energy, with an innate capacity for hard work; always a preacher of righteousness; loyal to his friends and magnanimous to his enemies. In congressional debates, he never spoke ill of his opponent, but always treated him with respect and courtesy."

William McKinley was our twenty-fifth president (1897) and was born on January 29, 1843. He died on September 14, 1901, from an assassination. While he was a Major in the Northern Army, he was initiated on May 1, 1865; passed to the degree of Fellow Craft on May 2, 1865; and raised a Master Mason on May 3, 1865; all in Winchester Hiram Lodge #21, Winchester, Virginia. McKinley affiliated with Canton (Ohio) Lodge #60 on August 21, 1867, and became a charter member of Eagle Lodge #43 also of Canton. The latter lodge was subsequently named after him.

In his political life, he gained a reputation for honesty and never spoke ill of his opponents, treating everyone with dignity and courtesy. His administration was one of prosperity and material growth; he entered into a war with Spain to gain liberty for the peoples under the possessions of Spain, including Cuba, and these actions resulted in the additions of Puerto Rico, Guam and the Philippine Islands to the United States.

Theodore Roosevelt was our twenty-sixth (1901) president ascending upon the death of William McKinley. He was born on October 27, 1858. He died on January 6, 1919.

While Vice-President, he was initiated January 2, 1901, passed to the FC degree on March 27, 1901, and raised to the MM degree on April 24, 1901, in Matinecock Lodge No. 806, Oyster Bay, New York. Despite his obligations, he learned his work well and gave perfect performances at his examinations. He was an enthusiastic member of this lodge, and entered into a variety of correspondence with brethren abroad and at home as well as participating whole-heartedly in a number of public Masonic functions while president. He loved Freemasonry and spoke well of it on every possible occasion. He thoroughly enjoyed attending lodge and “meeting on the level.” As A.Wesley Johns wrote, “He put the presidency on the front page of every newspaper in America” with his boundless energy and positive leadership. He was reelected on his own in 1904 and the major events of his administration included reforms to bring honesty to both government and industry, legislation to insure pure food, conservation of our natural resources, and the initiation of the Panama Canal, arranging peace conferences to end the Russo-Japanese War in 1905 and the war between Germany and Spain over Morocco in 1906.

William Howard Taft was our twenty-seventh (1909) president. He was born September 15, 1857. He died on March 8, 1930, a month after resigning as Chief Justice of the Supreme Court of the United States of America. He was made a Mason at sight on the afternoon of February 18, 1909, by the Grand Master of the Grand Lodge of Ohio, and in the evening he witnessed the Master Mason degree by a degree team of Kilwinning Lodge #356 in the Scottish Rite Cathedral, 417 Broad Street, Cincinnati, Ohio. He was given a demit from the Grand Lodge of Ohio on February 18, 1909, and was elected a member of Kilwinning Lodge #356 on April 14, 1909. He was a model of integrity and devoted to his country; however, he was not a strong president. He was relieved when he lost reelection to Woodrow Wilson.

Warren Gamaliel Harding was our twenty-ninth (1921) president and was born on November 2, 1865, in Blooming Grove, Ohio. He died August 2, 1923. He was initiated in Marion Lodge No. 70 in Marion, Ohio, on June 28, 1901; passed on August 13, 1920; and raised on August 27, 1920. The reason for this 20-year delay was political – he was blackballed after receiving his Fellowcraft degree by the editor of the Democratic newspaper in town who allowed politics to intervene. When he was elected President, the Lodge decided that it would be in its best interest to have him as a Master Mason, so it prevailed upon his detractors to stay home while he was elected to receive the MM degree. He harbored no ill will. After receiving his MM degree he addressed the lodge saying, “ I want to thank everyone of you for accepting me into Masonry. I am grateful that you made it possible for me to realize my dream of twenty years ago. I hold no

enmity nor ill will against anyone who may have hindered my advancement over these years. I am proud to be a Master Mason.” He became a member of Royal Arch and Commandery and also Consistory as well as the Grotto. He was elected to Council and to receive the 33rd degree but death intervened.

While President,, he took advantage of every opportunity to speak for Masonry and to attend lodge when he could. He laid the cornerstone for the new Masonic Temple in Birmingham, Alabama, in August, 1921, and on that occasion he stated in his address, “There is nothing in Masonry that a free, religious and just American could not be proud to subscribe to, and be a better citizen for so doing.” In June of 1923 he made the welcoming speech to the annual Imperial Convention of the Nobles of the Mystic Shrine in Washington, D.C., and declared an open house at the White House for the Shriners – twenty thousand Nobles and their families visited it that one day. That evening, Harding, along with Theodore Roosevelt, Jr., were inducted into the Tall Cedars of Lebanon. Harding was not a good administrator, nor was he a leader. He was aware of his weaknesses and appointed a strong cabinet, giving the cabinet members free rein. A few took advantage of that power and ran their departments for their own personal gain. That led to Harding’s downfall and subsequent illness which took his life.

Franklin Delano Roosevelt was our thirty-second (1933) president and was born on January 30, 1882, in Hyde Park, New York. He died on April 12, 1945, of a cerebral hemorrhage. He was initiated October 10, 1911, passed November 14, 1911, and raised November 28, 1911, in Holland Lodge No. 8, New York, NY. He received the 32nd degree in the A. A. S. R. in Albany Consistory, February 28, 1929, made a Prophet at sight in Tri-Po-Bed Grotto, Poughkeepsie, NY, on October 30, 1931, and a member at sight of the Tall Cedars of Lebanon in Greenwood Court No. 81 in Warwick, NY, on April 25, 1930. He was elected to the State Senate in 1910 and was appointed as Assistant Secretary to the Navy in 1912. He was nominated as vice-president on the Democratic ticket in 1920 with Governor James M. Cox of Ohio as the presidential candidate. The loss in this campaign did not dim his prospects for a political career.

In August of 1921 he contracted polio and lost the use of his legs for life. When he was inaugurated president in 1932, the admission fee to the presidential balls went to the March of Dimes which he had helped to start in 1927 to raise funds for the National Foundation for Infantile Paralysis, which he had organized. Due in part to the political efforts of Eleanor, he was elected Governor of New York in 1928. This opened the door for his election as president in 1932. He was a truly great president, as rated by the historians of our country in 1962. He led the country out of the Great Depression by challenging the people with “We have nothing to fear but fear itself.” He gave the people hope and led them to believe that he sincerely cared about them. He lifted their morale, courage, faith and hope and in 1936 was re-elected by the largest plurality in history. He was the first president to be elected for a third term. As Masons we can take pride in the fact that his man, one of the greatest presidents of our country, was a Mason. We can all be inspired in our personal life by his example that difficulties and hardships can be overcome with a smile, cheerfulness and a positive attitude, based upon a firm faith in God’s providence and a conviction that life is good.

The best proof of his sincerity and dedication to Masonry is exhibited in the fact that he motivated all of his sons to follow his example and become members of the fraternity.

Harry S. Truman was our thirty-third (1945) president and was born in Lamar, Missouri, on May 8, 1884. He died December 26, 1972. He was initiated in Belton Lodge No. 450 on February 9, 1909, and was raised March 18, 1909. He was appointed Senior Deacon in 1909 and became Junior Warden in 1910. In 1911, he was the Charter Master of Grandview Lodge No. 618 and was District Deputy Grand Master of the 59th District from 1925 to 1930.

In 1925, he was elected Grand Lecturer and in 1930 was appointed to the first step in Grand Line which culminated in his election as Grand Master of Masons in Missouri in 1940 and presided over the Grand Communication in St. Louis beginning September 30, 1941, while United States Senator. He was introduced to the Grand Lodge of Texas as a visiting Grand Master on December 4, 1940, and made the following remark:

“The highest honor that has ever come to me, and that can come to me in my life, is to be Grand Master of the State of Missouri, and I feel that your Grand Master must feel the same way. We represent a fraternity which believes in justice, and truth, and honorable action in your community. It represents men who are endeavoring to be better citizens in the community, who are endeavoring to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly.

As long as there are three and one-half million and more Freemasons in the United States, this great Republic can't help but survive.”

He was elected Vice-President in 1944. On April 12, 1945, he was sworn in as President four hours after the death of Franklin Delano Roosevelt, who died in Warm Springs, Georgia. He completed the Scottish Rite in 1917 and was the first U. S. President to be coronetted 33rd Degree on October 19, 1945.

The principles of Masonry guided Truman in the performance of his duties as President. At the George Washington National Masonic Memorial in 1950 he stated:

“Now for five years I have been endeavoring to mobilize the moral forces of the world, those forces which believe in God, those forces which believe in the welfare of the individual, who believe that the government is formed for the welfare of the individual and not that the individual is formed to be a slave to the government. We need to mobilize the moral forces in this country of ours to prevent selfishness of certain groups. I like my job because I think I am doing something to help the people of this nation to live better than they otherwise would live, and also because the efforts that are now being put forth are in the hope that eventually we will have a peaceful world. I believe in the Sermon on the Mount. I think it is the fundamental basis of free government. There are no deep dark secrets of Freemasonry. It is merely a manner of living with your neighbor,

doing to him as you would have done to yourself. I like to do things that I think are right. I don't care whether anybody likes it or not. If I think it is right, I am going to do it."

Truman guided the nation to the conclusion of World War II, he made the decision to drop the atomic bomb, which shortened the war, and ushered in a new age, he wanted all citizens to enjoy prosperity, and he began the civil rights program. After the destruction of war was over, he sought to build the economy of all war-torn nations, but at the same time he followed a line in confronting Communism. There was never a hint of moral failure in either his public or private life. He stands as one of the very few presidents who managed their offices with eminent benefit to the public interest. Behind the public life of Truman was a personal life of moral integrity.

Gerald Rudolf Ford, Jr., was our thirty-eighth (1974) president and was born on July 14, 1913, in Omaha, Nebraska. He was initiated in Malta Lodge No. 465, Grand Rapids, MI, on September 30, 1949; he received his Fellowcraft and Master Mason degrees (the latter on May 18, 1951) in Columbia Lodge No. 3, Washington, D.C., as a courtesy to Malta Lodge. Ford was never active in Freemasonry – it is generally thought that he received several Masonic honors because of the position he held, rather than what he did for Freemasonry. Ford is unique among the presidents in that he has been vice-president and president without ever having been elected to either office. He was chosen Vice-President by Congress to replace Spiro T. Agnew in December 1953 after Agnew was forced out of office on a charge of bribery. Nine months later, he became president when Richard Nixon resigned to escape impeachment.

When we think of famous explorers we think of Meriwether Lewis and Richard Clark, and Admiral Richard Byrd, Composers who were Freemasons include Irving Berlin, George M. Cohan, Wolfgang Amadeus Mozart, Jean Sibelius, and John Philip Sousa.

Actors and Entertainers include Bud Abbot, Eddie Arnold, Gene Autry, Wallace Berry, Harry Blackstone, Ernest Borgnine, Eddie Cantor, Samuel Clemens (Mark Twain), Charles Coburn, Buffalo Bill Cody, Roy Clark, Royal Dano, Jimmy Davis, Glen Ford, Andy Griffith, Emmett Kelly, Stan Laurel, Tom Mix, Pat Morita, Will Rogers, Richard (Red) Skelton, Danny Thomas, Mel Tillis, and John Wayne.

Astronauts who were Freemasons include Edwin Aldrin, Gordon Cooper, Don Eisle, Virgil Grissom, Fred Haise, Edgar Mitchell, Walter Schirra, Thomas Stafford, and Paul Weitz.

Other outstanding names include John Barney, Clyde Beatty, Joseph Brant, Wilbur Brucker, DeWitt Clinton, Samuel Colt, Cecil B. DeMille, Conan Doyle, Charles Lindbergh, Robert Livingston, Jacob Morton, J. C. Penney, Oliver H. Perry, Joel Poinsett, David Sarnoff, and Darryl Zanuck.

Sports stars include George Brent, Ty Cobb, Mickey Cochrane, Jack Dempsey, Hoot Gibson, Arnold Palmer, and Cy Young.

U. S. Senators: Henry Clay, Tom Connaly of Texas, Barry Goldwater, Hubert Humphrey of Minnesota, Sam Rayburn of Texas, Burton K. Wheeler of Montana, Arthur Vandenburg of Michigan and many others too numerous to mention.

Most Generals in the Army of the Revolution were Freemasons including George Washington, Israel Putnam, Richard Montgomery, Benedict Arnold, Nathaniel Greene, Henry Knox, Benjamin Lincoln, John Muhlenberg, Arthur St. Clair, Baron Friederick W. A. von Steuben, Marquis de LaFayette, and many others. John Paul Jones was a Freemason. During the Civil War, the majority of Generals on both sides were Master Masons: Pierre Gustave Toutant Beauregard, Winfield Scott, Nathan Bedford Forrest, Henry Heth, George E. Pickett, James L. Kemper, Louis A Armstead, Albert Pike and John C. Breckenridge of the Confederates; General George B. McClellan, Joshua Chamberlain, Lew Wallace, Winfield S. Hancock, and Robert Anderson. During the two World Wars we think of Generals Henry (Hap) Arnold, Omar N. Bradley, Mark W. Clark, James Doolittle, Douglas MacArthur, George C. Marshall, George Patton, John J. Pershing, and Jonathan Wainwright among others.

Supreme Court Justices William Cushing of Massachusetts and John Blair, Jr. of Virginia were two of the original Supreme Court justices who were Freemasons. Through 1968 there were 39 of the 96 justices who were Freemasons including Henry Baldwin, Hugo L. Black, James F. Byrnes, John Catton, William O. Douglas, John Marshall, William Moody, Potter Stewart, William H. Taft, Frederick M. Vinson, Thomas Clark, Earl Warren and Thurgood Marshall, a Prince Hall Mason. After 1968, no Freemason has been appointed.

Clergymen include Rev. Frances Bellamy, Joseph Fort Newton and Dr. Norman Vincent Peale as well as several Catholic Priests.

The architect of the Statue of Liberty was a French Freemason, Frederic A. Bartholdi, a member of Lodge Alsace-Lorraine of Paris.

Famous generals from history were Frederick the Great, Napoleon Bonaparte and the Duke of Wellington.

Famous authors include Johan Wolfgang von Goethe and Rudyard Kipling.

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THE LANDMARKS

CHAPTER V

Introduction

THE FIRST TIME a Mason becomes aware of the existence of Masonic landmarks is usually when he is newly raised. The Charge to the Master Mason contains the words: "The ancient landmarks of Masonry entrusted to your care, you are carefully to preserve, and never allow them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity".

If he reads the Installation of Officers in our Michigan Masonic Monitor he will discover further that every Master before being placed in the chair shall solemnly pledge that he will not during his term of office, nor at any other time that the Lodge shall be under his direction, permit or suffer any deviation from the established usages and customs of the Fraternity and strictly to enforce them within his own lodge. This has allusion to the eleventh of the Ancient Charges to which the Master-Elect assents before he can be installed. In general, when Masonic laws conflict, their authority ranks in the following order:

1. Landmarks;
2. Constitution of Grand Lodge;
3. By-laws and Regulations of Grand Lodge;
4. Lodge By-laws;
5. The changeable part of the "unwritten laws".

By way of clarification, we read further: "The term 'unwritten' is applied to all laws known to have existed among Freemasons prior to A.D. 1717. Unwritten laws include both Changeable and Unchangeable laws. Laws which have originated either by enactment or usage since 1717 are called for convenience sake Written laws and are Changeable. Of the division into Unchangeable and Changeable, it may be enough to say that there are certain laws, viz., the Ancient Landmarks, which it is not in the power of any man or body of men to change. On the other hand, all Masonic laws, except the Landmarks, whether written or unwritten, may be changed."

What are these Landmarks which loom so large in the Masonic jurisprudence of our Grand Lodge?. On page B - 2 of our Book of Constitutions (Blue Book of Masonic Law) the Grand Lodge of Free and Accepted Masons of the State of Michigan recognizes the following as Ancient Landmarks of Masonry:

A belief in a Supreme

Being A belief in the immortality of the soul

A Volume of the Sacred Law is an indispensable part of the furniture of every Lodge.

Many other grand lodges in North America, with less reticence, have adopted specific codes of Landmarks. These are usually printed as preambles to their constitutions in the form of lists containing anywhere from five to fifty individual clauses. One may well wonder why there is such disparity in numbers and whether there are in fact any features common to all. This is a question which has generated considerable debate, often with more heat than light. One English historian, Robert Freke Gould, after searching in vain for a definitive list, concluded: "Nobody knows what they comprise or omit; they are of no earthly authority because everything is a landmark when an opponent desires to silence you, but nothing is a landmark that stands in his way". Evidently the problem merits further study.

Landmarks Before Freemasonry

Originally, in the literal sense, the landmark was a boundary mark. It was a stone, or post, or marker of some kind that indicated where one piece of property, one town, one city, one state, or one nation ended and another began. The importance of such stones in ancient times is indicated by the Biblical injunction, "Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28), and by the Mosaic denunciation, "Cursed be he that removeth his neighbor's landmark" (Deuteronomy 27:17).

The Earliest Masonic uses of the Word

The word "Land-Marks" occurs in print in its Masonic sense for the first time in Anderson's first Book of Constitutions (1723) in the General Regulations which had actually been compiled in 1720 and approved by Grand Lodge at its Assembly in June, 1721. Regulation 39 stipulated that "Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real Benefit of this ancient Fraternity:

Provided always that the old LAND-MARKS be carefully preserv'd.... " We note that the author of these words, George Payne, who was Grand Master in 1718 and again in 1720, already drew a distinction between the Regulations, which could be amended, and Land-Marks, which were unalterable.

In Anderson's New Book of Constitutions (1738) the words "Land Marks" appear twice: once when restating the "Old" Regulation 39 (quoted above), and again in the final Regulation of the code which he called the "New" Regulations. In the latter passage he summarizes the resolutions of the Grand Lodge meetings of June 24, 1723, and November 25, 1723, where Payne's statement about the Land Marks must have been reviewed. In neither of these resolutions are the words "Land Marks" actually used; the phrase "Ancient Rules of Masonry" seems to have sufficed for official needs.

We might infer that the two terms were regarded as synonymous. In the last paragraph however Anderson adds his own explanation: "Accordingly, ALL the Alterations or

NEW REGULATIONS above written are only for amending or explaining the OLD REGULATIONS for the Good of Masonry, without breaking in upon the antient Rules of the Fraternity, still preserving the Old Land Marks...." Evidently Anderson himself had no doubt about the importance of the actual term "Land Mark"

The Latter Part of the Eighteenth Century

The minutes of the premier Grand Lodge, later to be dubbed "Moderns", through the whole period 1723-1758 contain no mention of the word Landmarks. Nor is there any reference in the records of the Grand Lodge ("Ancients") other than one on the register of the Royal Arch ("Ancients"), under the heading of Resolutions passed, November 5, 1783: "Resolved, . . . In order that the Ancient Landmarks may be faithfully preserved: and handed down pure and undefiled to our posterity forever."

Fifield D'Assigny in *A Serious and Impartial Enquiry into the Cause and Present Decay of Freemasonry in the Kingdom of Ireland* (Dublin, 1744) used the word landmarks three times. Laurence Dermott, Grand Secretary of the Grand Lodge ("Ancients"), in the 1756 edition of *Ahiman Rezon*, and also in later editions, made reference to landmarks four times. Typical examples are: "No man who rightly understands the Craft can be so blind as to trammel over its ancient Landmarks"; and ". . . remove not the ancient Land Mark which thy Fathers have set...." Likewise William Preston in his *Illustrations of Freemasonry* (1772 and 1775 editions) refers to them six times, one of which is the familiar precept, "Our ancient landmarks you are carefully to preserve, and never to suffer an infringement of them."

The Period of the Union

On October 26, 1809, the Grand Master of the "Moderns" issued a warrant to form the Lodge of Promulgation "for the purpose of promulgating the ancient Land Marks of the Society and instructing the Craft in all such matters and forms as may be necessary to be known by them...." The minutes of December 29, 1810, reveal the ideas and work of the Lodge of Promulgation: "The R.W.M. then took a retrospective view of the proceedings of the Lodge in the three degrees of the Order . . . and proceeded to point out the material in and between the several degrees to which [their] attention would be requisite in preserving Ancient Land Marks of the Order, such as the form of the Lodge, the number and situation of the Officers, the different distinctions in the different Degrees, the restoration of the passwords to each Degree, and the making of pass-words between one Degree and another, instead of in the Degree".

The Lodge of Promulgation met thirty times. In its report to the Grand Master the word "Landmark" is never used. It may be assumed however that in the judgment of the Lodge the term "ancient practice" was synonymous with "Landmarks". The Lodge of Reconciliation (1813-1816) left no records, and its views on "Landmarks" are unknown. After the work of the Lodge of Promulgation and shortly before the actual union, formal expressions of approval were voted on December 1, 1813. The Duke of Sussex ("Moderns") was thanked for "firmly and with brotherly affection upholding and maintaining the ancient land marks". The Duke of Kent ("Ancients") was thanked for the "firm and brotherly determination with which he asserted, maintained and secured the

ancient landmarks". While each Grand Lodge claimed victory in the union, it appears that the two resolutions are contradictory. It is not possible that the two Grand Masters could both have succeeded in upholding the true Landmarks, since the Grand Lodges always maintained that their beliefs were in conflict. Alternatively, if both had preserved the true Landmarks, then the matters over which the Grand Lodges had differed for so long were not true Landmarks.

In the third of the Articles of Union (1813) the reason for the union is given: ". . . so that but one pure unsullied system, according to the genuine landmarks, laws and traditions of the Craft, shall be maintained, upheld and practiced, throughout the Masonic World. . . ."

Essential Features of Landmarks

The amount of ink spilled on the question of the Landmarks of Masonry is immense. From 1723 right down to the present day Masons all over the world have persisted in trying to read more into the words than was intended when they were added, almost as an afterthought, at the end of the General Regulations. Serious debate began in 1858 when Albert G. Mackey wrote an article in the second volume of the American Quarterly Review of Freemasonry. In the hundreds of discussions which have ensued since that date, two essential points recur again and again in definitions. (1) A Landmark must have existed from "time whereof the memory of man runneth not to the contrary". (2) A Landmark is an element in the form or essence of the society of such importance that Freemasonry would not be Freemasonry if it were removed. One or both of these features has been adduced by such well known and highly respected Masons as Mackey himself, probably one of the ablest authorities of American Freemasonry, Dean Roscoe Pound, the noted American jurist and Masonic scholar, and Dr. Chetwode Crawley, the eminent Irish Masonic writer. There seems to be a consensus that these are the two necessary and sufficient qualifications by which to identify a Masonic Landmark.

If they are applied strictly to test for Landmarks, it will be found that there are in fact very few items that will pass this rigid examination. Many of the so-called "Landmarks" that occur in the longer lists are actually regulations, customs, or principles which are either of recent origin or unessential to Freemasonry. Landmarks which do meet the twofold requirement are as follows: (1) that a Mason professes a belief in God; (2) that the Volume of the Sacred Law is an essential and indispensable part of the Lodge, to be open when the brethren are at labor; (3) that a Mason must be male, free-born, and of mature age; (4) that a Mason, by his tenure, owes allegiance to the Sovereign and to the Craft; (5) that a Mason believes in the immortality of the soul. The first four of these are derived directly from the earliest documents belonging to the Craft, the Old Charges which begin about 1390. The fifth is implicit in the religious beliefs of that period. This brief list is in close conformity with the code adopted by the Grand Lodge of Massachusetts, the senior grand lodge on this continent.

In the above connection, it may be of interest to note the Principles of Recognition required by our own Grand Lodge (page B –1 of our Blue Book of Compiled Laws):

“Fraternal recognition may be extended to another Grand Lodge upon recommendation of the Committee on Fraternal Relations, when it appears to the satisfaction of Grand Lodge:

1. That such Grand Lodge shall have been established lawfully by a duly recognized Grand Lodge or by three or more regularly constituted Lodges.
2. That a belief in the Grand Architect of the Universe and His revealed will shall be an essential qualification for membership.
3. That all Initiates shall take their obligation on or in full view of the Open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.
4. That the membership of the Grand Lodge and individual Lodges shall be composed exclusively of men; and that each Grand Lodge shall have no intercourse of any kind with mixed Lodges or Lodges which admit women to membership.
5. That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control, i.e., that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft, and Master Mason) within its jurisdiction; and shall not in any way be subject to or divide such authority with any other Power claiming any control or supervision over those degrees.
6. That the Great Lights of Freemasonry (namely the Volume of the Sacred Law; the Square, and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law.
7. That the discussion of religion and politics within the Lodge shall be strictly prohibited.
8. That the principles of the Ancient landmarks, customs and usages of the Craft shall be strictly observed.” Appendix: Aims and Relationships of the Craft.

In 1920 the Grand Lodge of England broke its traditional silence. It referred to the Landmarks, and itemized a number of them (possibly all of them) in a statement entitled "Aims and Relationships of the Craft". In August, 1938, the Grand Lodges of England, Ireland, and Scotland each agreed upon and issued a statement identical in terms except that the name of the issuing Grand Lodge appeared through-out. This statement was reaffirmed by the United Grand Lodge of England on September 7, 1949. It has never been adopted by the Grand Lodge of Michigan in terms that would make it expressly appropriate to this jurisdiction. However, because it is such a concise, accurate, and comprehensive statement of the aims and relationships of regular Masonry, it was reprinted in its original form and widely distributed. The statement is in the following terms:

1. From time to time the United Grand Lodge of England has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practiced under its Jurisdiction since it came into being as an organized body in 1717, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.
2. In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Order.
3. The first condition of admission into, and membership of, the Order is a belief in the supreme being. This is essential and admits of no compromise.
4. The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his obligation on that book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.
5. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.
6. While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.
7. The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.
8. The Grand Lodge is aware that there do exist Bodies, styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of England refuses absolutely to have any relations with such Bodies, or to regard them as Freemasons.
9. The Grand Lodge of England is a Sovereign and independent Body practicing Freemasonry only within the three Degrees and only within the limits defined in its Constitution as "pure Antient Masonry". It does not recognize or admit the existence of any superior Masonic authority, however styled.

10. On more than one occasion the Grand Lodge has refused, and will continue to refuse, to participate in Conferences with so called International Associations claiming to represent Freemasonry, which admit to membership Bodies failing to conform strictly to the principles upon which the Grand Lodge of England is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.

11. There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess, and practice, and can show that they have consistently professed, and practiced those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practiced wholeheartedly and in their entirety by those who desire to be recognized as Freemasons by the United Grand Lodge of England.

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Our Masonic Ritual What Are We To Believe?

CHAPTER VI

The Problem

THE SOLEMNITY of Masonic ceremonies, we are told, requires a serious deportment, and evidently a Freemason is expected to take his ritual seriously. If he does, he may get the impression that the Grand Lodge of Michigan descends in unbroken line from Biblical times, and that if he were really interested he could find portraits of all the Grand Masters from Solomon, King of Israel, down to the present day. This, alas, is not true. Between then and now there is, as we have seen, an unbridged gap of over 2000 years (see Chapter II). In these circumstances we may perhaps feel that to call the Worshipful Master's situation by the name of "the chair of King Solomon" is at best misleading. But this is by no means the only place in which the Masonic ritual does not seem reliable by objective standards. It clings to an interpretation of the ancient Egyptian writing which has been abandoned in competent circles for a century and a half (see below, page X-15). When it recounts Biblical stories, it regularly adds details which are not attested in the Volume of the Sacred Law, such as various gestures and signs, and certain architectural features associated with the Temple (see below, page XI-9). Some of the details which are thus added are not very plausible. Thus, the Temple of King Solomon no doubt had a flat roof, as buildings in that part of the world regularly have even to this day. But the ritual tells us that it had a dormer window, which implies the existence of a pitched roof.

The Masonic Work also takes minor Biblical characters and magnifies their significance out of all proportion. It turns an unimportant religious functionary into the Assistant High Priest (see below, page XI-8), and an accomplished metal founder into King Solomon's principal architect (see below, page XII-14). It willfully distorts and mistranslates Hebrew words (see for example, page XI-4). It even misquotes the Bible. Thus, while the children of Israel were escaping from their Egyptian bondage, the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire (Exodus 13:21). This was a single pillar, which at different times to different people had a different appearance (see Exodus 14:19-20). Masonic ritual makes it into two miraculous pillars, the prototypes of the two great pillars which stood at the porch West or East of King Solomon's Temple.

As a matter of fact the largest collection of such aberrations is associated with the Temple. First let us look at its general description, as contained in the Volume of the Sacred Law (I Kings 6-7; II Chronicles 3-4; Ezekiel 40-42). The religious part of the Temple was about thirty feet wide, and consisted of three main subdivisions. At the front or east was a shallow porch, vestibule, or entrance hall about fifteen feet deep. This is where the two great pillars of hollow bronze stood. Behind the porch and its pillars was the House of the Lord, a long narrow chamber divided into two unequal parts by doors of olive wood, or in later times by a veil or curtain. Towards the front was the larger room, called the "nave" or the "Holy Place". In it stood an altar where the Chief Priest burned sweet incense every morning and evening (Exodus 30:7-8). Here also was a table where

twelve fresh loaves of bread were set every Sabbath as an offering to the Lord (Exodus 25:30; Leviticus 24:5-6).

The smaller room, at the back, was called the "oracle", the "Most Holy Place", or the "Holy of Holies" (Latin, *sanctum sanctorum*). Here was the dwelling place of God; it was completely empty except for the Ark of the Covenant and the Cherubim. No one entered it except the High Priest, nor even he but once a year on the Day of Atonement, Yom Kippur (Leviticus 16:2). This much of the building was the Lord's House, the religious part of the Temple.

All the way around the building except in front ran a series of sheds called the "galleries" or the "side-chambers". They were divided into three stories or floors, which are called respectively the lowest chamber, the middle chamber, and the third chamber. We read further in the Volume of the Sacred Law, "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber and out of the middle into the third" (I Kings 6:8). Scripture does not tell us what these side-chambers were used for, but they are evidently not part of the Temple proper. There seems to have been no means of access between the galleries and the Temple proper; and the presence of the galleries would obstruct the entrance to the Temple from any direction but the front.

Most of this is familiar from Masonic ritual. But there are two particular points to ponder. In the first place, according to the Volume of the Sacred Law, the Temple had but a single entrance, at the East. In Masonic tradition we are told that at one juncture three individuals severally placed themselves at the West, North, and South Entrances of the Temple. Later in the same account we hear of fifteen trusty Fellowcrafts, who formed themselves into three Fellowcraft lodges, and departed from the entrances of the Temple.

Secondly, according to the Bible, the Winding Stairs began at a side door, not at the main entrance, and led up to the side-chambers, which were not religious in function. The Masonic work on the other hand states that after our ancient brethren had passed the two great pillars at the entrance they ascended a Winding Stair, which led up to the Middle Chamber, where their attention was particularly directed to certain Hebrew characters, of a deeply religious denotation.

Clearly the Volume of the Sacred Law and the Work are at variance. The former is more likely to reflect the historical truth; and indeed it can be shown that the ritual is not independent of the Volume of the Sacred Law, but that it is founded upon it. What are we to make of all these oddities and contradictions? If we pick up a book about The United States, and it tells us that the capital of California is San Francisco, or that that of Michigan is Detroit, we shall judge it harshly and discard it quickly. What shall we say about a society which tells us things about history that disagree with the best evidence? Were those who framed the ritual ignorant? Or incompetent? Or charlatans?

One Solution

The answer is that our ritual makes no presence of reciting history, or of communicating facts. It does claim to provide moral instruction. The ritual is largely founded upon the Holy Scriptures, but occasionally it deviates from what might be expected. Usually this is done because the symbolism is being manipulated to teach a lesson. We permit Shakespeare to tamper with history for his own artistic purposes. Shall we permit any less to Freemasonry?

Let us take an example. We are told that our lodges are situated due east and west. In some Masonic Temples however the lodge rooms are situated nearly due north and south; the direction which we call east is really north. The explanation is that the Masonic east is symbolic, not geographical (see below, pages X-10,11,&16). When we see that the W.M. is placed in the east, this is a constant reminder that he is the source of light and wisdom for his lodge.

There are many symbols in Masonry, but the two fundamental sets cluster around the Temple of Solomon and the three Degrees. It can be shown that Solomon's Temple represents not only the lodge room, and the temple not made with hands eternal in the heavens, but above all the spiritual edifice of the individual Mason. The three Degrees on the other hand represent the three stages of human existence, infancy, maturity and death; they are also closely connected with the three principal officers. From time to time these two sets of symbols come into contact. Some of the contradictions we noted above are caused by their reaction.

Firstly, in order to understand why there are three entrances consider what happens at them. The Grand Master approaches each in turn just as every Mason comes to his three Degrees, and as all men arrive at the three stages of life. Those who station themselves at the three Entrances are represented by the three Rulers of the lodge. The system of recurrent threes has intersected the Temple symbolism, and affected its details. In fact, as the allegory of this degree is now presented, it is impossible for us to visualize the Temple without three entrances.

Secondly, let us look at the Winding Stairs and the Middle Chamber. As we have seen, the religious part of the Temple is divided into three parts: the porch, the nave and the sanctum sanctorum; and the holiness increases as you proceed. So too Craft Masonry is divided into three degrees; and the insight increases as you proceed. From this point of view the nave is the equivalent of the Fellowcraft degree, the midway of Masonry, superior to an Entered Apprentice, but inferior as regards that knowledge which is later communicated. Once the nave is identified with the midway of Masonry, it is natural for it to be called the Middle Chamber, even though that name belongs properly to the side galleries. When the Middle Chamber is transferred by this means into the sacred part of the Temple, it brings its Winding Stairs with it around to the front. Since we are not teaching history, no harm is done. From a symbolic viewpoint, the change is a distinct asset. The explanation of the Winding Stairs emphasizes the notion of progress and ascent from the Entered Apprentice Degree to the Fellowcraft Degree, underlines the more intellectual bias of the Second, and prepares the way for the more esoteric nature of the Master Mason Degree. This then is one way in which to approach those parts of the Work which seem illogical or incorrect. Much of the symbolical part of our ritual is two hundred years old. The men who composed it were not infallible, but they were good men, wise men, and learned men, and above all they understood the method of teaching

by symbol. They bequeathed to us the high tenets and principles of Masonry. As a vehicle for expressing these ideals they left us a rich treasure of symbol and allegory in the Masonic Work. If they diverged from their sources, they did so with a purpose. If we can see what they were trying to do in any given passage, we can usually discover the reason for their divergence.

SIX HUNDRED YEARS OF CRAFT RITUAL

by W.Bro. Harry Carr, P.J.G.D. (E.C.)

CHAPTER VII

THE BEGINNING MAY NOT BE WHAT YOU THINK

Brethren, I travel enormous distances in the course of my lecture duties and the further I go the more astonished I am to see how many brethren believe, quite genuinely, that our masonic ritual came down straight from heaven, directly into the hands of King Solomon. They are all quite certain that it was in English, of course, because that is the only language they speak up there. They are equally certain that it was all engraved on two tablets of stone, so that, heaven forbid, not one single word should ever be altered; and most of them are quite certain that King Solomon, in his own lodge, practiced the same ritual, as they do in theirs.

But, it was not like that at all, and tonight I am going to try to sketch for you the history of our ritual from its very beginnings up to the point when it was virtually standardized, in 1813; but you must remember, while I am talking about English ritual I am also giving you the history of your own ritual as well. One thing is going to be unusual about tonight's talk. Tonight you are not going to get any fairy tales at all. Every word I utter will be based on documents which can be proved, and on the few rare occasions when, in spite of having the documents, we still have not got complete and perfect proof, I shall say loud and clear "We think ..." or "We believe ...", Then you will know that we are, so-to-speak on uncertain ground; but I will give you the best that we know. And since a talk of this kind must have a proper starting point, let me begin by saying that the story did not begin in Egypt, or Palestine, or Greece; or Rome.

THE FIRST MASON TRADE ORGANIZATION IN LONDON

It all started in London, England, in the year 1356, a very important date, and it started as the result, of a good old-fashioned demarcation dispute. Now, you all know what a demarcation dispute is, When the boys in a trade union cannot make up their minds who is going to knock the nails and who is going to screw the screws that is a demarcation dispute. And that is how it started, in 1356, when there was a great row going on in London between the mason hewers; the men who cut the stone, and the mason layers and setters, the men who actually built the walls. The exact details of the quarrel are not known, but, as a result of this row, twelve skilled master masons, with some famous men among them, came before the mayor and aldermen at Guildhall in London, and, with official permission, drew up a simple code of trade regulations.

The opening words of that document, which still survives, say that they had come together because their trade had never been regulated in such form as other trades were. So here, in this document, we have an official guarantee that this was the very first attempt at masonic trade organization and, as we go through the document, the very first rule that they drew up gives a clue to the demarcation dispute that I was talking about. They ruled, "That every man of the trade may work at any work touching the trade if he be perfectly skilled and knowing in the same." Brethren, this was the wisdom of Solomon! If you knew the job, you could do the job, and nobody could stop you! If we only had that much common sense nowadays in England, how much better off we should be.

The organization that was set up at that time became, within twenty years, the London Masons Company, the first trade guild of the masons and one of the direct ancestors of our freemasonry of today. This was the real beginning. Now the London Masons Company was not a lodge; it was a trade guild and I ought to spend about three weeks, if you would only stay with me that long, trying to explain how lodges began. The guilds were town organizations. In those days - I am speaking of the 1390's and 1400's - the guilds were favored by the towns because it was customary for each of the trades to elect two representatives who became members of the Common Council, all together forming the city government. But the mason trade did not lend itself to town organization at all. Most of their main work was outside the towns - the castles, the abbeys, the monasteries, the defense works, the really big jobs of masonry were always far from the towns. And we believe that it was in those places, where there was no other kind of trade organization, that the masons, who were engaged on those jobs for years on end, formed themselves into lodges, in imitation of the guilds, so that they had some form of self-government on the job while they were far away from all other forms of trade control.

THE FIRST LODGES

The first actual information about lodges comes to us from a collection of documents which we know as the "Old Charges" or the "Manuscript Constitutions" of masonry, a marvellous collection. They begin with the Regius Manuscript c. 1390; the next, the Cooke Manuscript is dated c. 1410 and we have 130 versions of these documents running right through to the 18th century.

The oldest version, the Regius Manuscript, is in rhyming verse and differs, in several respects, from the other texts, but, in their general shape and contents they are all very much alike. They begin with an Opening Prayer, Christian and Trinitarian, and then they go on with a history of the craft, starting in bible times and in bible lands, and tracing the rise of the craft and its spread right across Europe until it reached France and was then brought across the channel and finally established in England, shocking bad history; any professor of history would drop dead if he were challenged to prove it; but the masons believed it. This was their guarantee of antiquity and respectability.

Then, after the history we find the regulations, the actual Charges, for masters, fellows and apprentices, including several rules of a purely moral character, and that is all.

Occasionally, the name of one of the characters changes, or the wording of a regulation will be altered slightly, but all follow the same general pattern.

THE FIRST INITIATIONS

Apart from these three main sections, prayer, history and Charges, in most of them we find a few words which indicate the beginnings of masonic ceremony. I must add that we cannot find all the information in one single document; but when we study them as a collection, it is possible to reconstruct the outline of the admission ceremony of those days, the earliest ceremony of admission into the craft.

We know, brethren, that the ceremony, such as it was, began with an opening prayer and then there was a 'reading' of the history. (Many later documents refer to this 'reading'.) In those days, brethren, 99 masons in 100 could not read, and we believe, therefore, that they selected particular sections of the history which they memorized and recited from memory. To read the whole text, even if they could read, would have taken much too long. So the second part of the ceremony was the 'reading'.

Then, we find an instruction, which appears regularly in practically every document, usually in English, but very often in Latin, and it says: "Then one of the elders holds out a book" (sometimes "the book", sometimes the "Bible", sometimes the "Holy Bible") "and he who is to be admitted, places his hand thereon". In that position the regulations were read out to him and after the regulations had been read, he took the oath, a simple oath of fidelity to the king, to the master and to the craft, that he would obey the regulations and never bring the craft to shame. This was a direct lift from the guild oath, which was probably the only form that they knew, no frills, no penalties, a simple oath of fidelity to the king, the employer (the master) and to the trade.

From this point onwards, the oath becomes the heart and marrow, the crucial center of every masonic ceremony. The Regius, which is the first of the versions to survive, emphasizes this in a particular way and it is worth quoting here. After the reading of the Charges in the Regius Manuscript, we get these words:

"And all the points hereinbefore
To all of them he must be sworn,
And all shall swear the same oath
Of the masons, be they willing, be they loth"

Whether they liked it or not, if they wanted to get into the craft, there was only one key that would open the door, and that was the mason's oath. The importance, which the Regius attaches to it, we find repeated, over and over again, not in the same words, but the emphasis is still there. The oath or obligation is the key to the admission ceremony.

So there I have described for you the earliest ceremony and now I can justify the title of my paper, "Six Hundred Years of Craft Ritual". We have 1356 as the date of the beginnings of mason trade organization, and around 1390 the earliest evidence which

indicates a ceremony of admission. Split the difference. Somewhere between those two dates is when it all started. That is almost exactly 600 years of provable history and we can prove every stage of our development from then onwards.

Masonry, the art of building, began many thousands of years before this, but, for the antecedents of our own Freemasonry, we can only go back to the direct line of history that can be proved, and that is 1356, when it really began in Britain.

And now there is one other point that must be mentioned before I go any further. I have been speaking of a time when there was only one degree. The documents do not say that there is only one degree, they simply indicate only one ceremony, never more than one. But it cannot have been for the apprentice, or entered apprentice; it must have been for the fellow of craft, the man who was fully trained. The Old Charges do not say this, but there is ample outside evidence from which we draw this conclusion. We have many law suits and legal decisions that show that in the 1400s an apprentice was the chattel of his master. An apprentice was a thing, a piece of equipment, that belonged to his master. He could be bought and sold in the same way that the master would buy and sell a horse or a cow and, under such conditions, it is impossible that an apprentice had any status in the lodge. That came much later. So, if we can think ourselves back into the time when there was only one degree it must have been for the fully-trained mason, the fellow of craft.

THE FIRST HINT OF TWO DEGREES

Almost 150 years were to pass before the authorities and parliament began to realize that maybe an apprentice was actually a human being as well. In 1530 we have in England a whole collection of labour statutes, labour laws, which began to recognize the status of an apprentice and around that time, as we might expect, we begin to find evidence of more than one degree. By the end of the 1500's we have actual minutes for two degrees; from 1598 onwards we have minutes of two Scottish Lodges that were practicing two degrees. I will come to that later. Between those two dates, c. 1530 and 1598, we have very little evidence, except in one English document, the Harleian Manuscript, No. 2054, dated about 1650, but we know that it is a copy of a text of about 1550, which is now lost. The Harleian Manuscript, is a perfectly normal version of the Old Charges, but tacked on to the end of it is a version of the mason's oath which is of particular importance and I am going to recite it to you, but please remember this is an ordinary version of the Old Charges, at a time when the ritual was beginning to grow, and the oath has changed slightly from what it was before. Here it is:

(There is seurall words & signes of a free Mason to be revailed to yw wech as yw will answ: before God at the Great & terrible day of Judgmt yw keep secret & not to revaille the same in the heares of any pson but to the Mrs & fellows of the said Society of free Masons so helpe me God xt:)

Brethren, I know that I recited it too fast, but now I am going to read the first line again:

”There is several words and signs of a free mason to be revealed to you ...” “Several words and signs ...” plural, more than one degree. And here in a document, that should have been dated 1550, we have the first hint of the expansion of the ceremonies into more than one degree. A few years later we have actual minutes that prove two degrees in practice. But notice, brethren, that the ceremonies must also have been taking something of their modern shape.

They probably began with a prayer, followed by an obligation and then the entrusting with secret words and signs, whatever they were. We do not know what they were, but we know that in both degrees the ceremonies were beginning to take the shape of our modern ceremonies. We have to wait quite a long while before we find the contents, the actual details, of those ceremonies, but we do find them at the end of the 1600’s and that is my next theme. Remember, brethren, we are still with only two degrees and I am going to deal now with the documents which actually describe those two ceremonies, as they first appeared on paper.

The earliest evidence we have, is a document dated 1696, beautifully hand-written, and known as the Edinburgh Register House Manuscript, because it was found in the Public Record Office of Edinburgh. I deal first with that part of the text which describes the actual ceremonies. It is headed “THE FORME OF GIVEING THE MASON WORD” which is one way of saying it is the manner of initiating a mason. It begins with the ceremony for the entered apprentice, followed by the ceremony for the admission of the ‘master mason or fellow craft’, the title of the second degree. The details are fascinating, but I can only describe them very briefly, and wherever I can, I will use the original words, so that you can get the feel of the thing.

We are told that the candidate “was put to his knees” and “after a great many ceremonies to frighten him” (rough stuff, horse-play if you like; apparently they tried to scare the wits out of him) “after a great many ceremonies to frighten him,” he was made to take up the book and in that position he took the oath, and here is the earliest version of the mason’s oath described as part of a whole ceremony.

“By god himself and you shall answer to god when you shall stand nakd before him, at the great day, you shall not reveal any pairt of what you shall hear or see at this time whither by word nor write nor put it in wryte at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered mason, so help you god.”

Brethren, if you were listening very carefully, you have just heard the earliest version of the words “Indite, carve, mark, engrave or otherwise them delineate.” The very first version is the one I have just read, “not write nor put it in write, nor draw it with a point of a sword or any other instrument upon the sand.” Notice, brethren, there was no penalty in the obligation, just a plain obligation of secrecy.

After he had finished the obligation the youngster was taken out of the lodge by the last previous candidate, the last person who had been initiated before him. Outside the door of

the lodge he was taught the sign, postures and words of entry (we do not know what they are until he comes back) . lie came back, took off his hat and made 'a ridiculous bow' and then he gave the words of entry, which included a greeting to the master and the brethren. It finished up with the words "under no less pain than cutting of my throat' and there is a sort of footnote which says "for you must make that sign when you say that". This is the earliest appearance in any document of the entered apprentice's sign.

Now brethren, forget all about your beautifully furnished lodges; I am speaking of operative masonry, when the lodge was either a little room at the back of a pub, or above a pub, or else a shed attached to a big building job; and if there were a dozen masons there, that would have been a good attendance. So, after the boy had given the sign, he was brought up to the Master for the 'entrusting'. Here is the Master, here, nearby, is the candidate, here is the 'instructor', and he, the instructor', whispers the word into the ear of his neighbour, who whispers the word to the next man and so on, all round the lodge, until it comes to the Master and the Master gives the word to the candidate. In this case, there is a kind of biblical footnote, which shows, beyond all doubt, that the word was not one word but two, B and J, two pillar names, for the entered apprentice. This is very important later, when we begin to study the evolution of three degrees. In the two-degree system there were two pillars for the entered apprentice.

That was really the whole of the floorwork, but it was followed by a set of simple questions and answers. The section is headed "SOME QUESTIONES THAT MASONS USE TO PUT TO THOSE WHO HAVE YE WORD BEFORE THEY WILL ACKNOWLEDGE THEM". It included a few questions for testing a stranger outside the lodge, and this text gives us the first and oldest version of the masonic catechism. Here are some of the fifteen questions. "Are you a mason? How shall I know it? Where were you entered? What makes a true and perfect lodge? Where was the first lodge? Are there any lights in your lodge? Are there any jewels in your lodge?"¹¹ the first faint beginnings of masonic symbolism. It is amazing how little there was at the beginning. There, brethren, fifteen questions and answers, which must have been answered for the candidate; he had not had time to learn the answers. And that was the whole of the entered apprentice ceremony.

Now remember, brethren, we are speaking about operative masonry, in the days when masons earned their living with hammer and chisel. Under those conditions the second degree was taken about seven years after the date of initiation when the candidate came back to be made "fellow craft or master". Inside the lodge those two grades were equal, both fully trained masons. Outside the lodge, one was an employer, the other an employee. If he was the son of a Freeman Burgess of the city, he could take his Freedom and set up as a master immediately. Otherwise, he had to pay for the privilege, and until then, the fellow craft remained an employee. But inside the lodge they both had the same second degree.

So, after the end of his indentures of apprenticeship, and serving another year or two for 'meat and fee' (i.e. board plus a wage) he came along then for the second degree. He was "put to his knees and took the oath anew." It was the same oath that he had taken as an

apprentice, omitting only three words. Then he was taken out of the lodge by the youngest master, and there he was taught the signs, posture and words of entry (we still do not know what they were). He came back and he gave what is called the “master sign”, but it is not described, so I cannot tell you about it. Then he was brought up for the entrusting. And now, the youngest master, the chap who had taken him outside, whispered the word to his neighbour, each in turn passing it all round the lodge, until it came to the Master, and the Master, on the five points of fellowship - second degree, brethren - the five points of fellowship almost word for word as we have than today, gave the word to the candidate. The five points in those days - foot to foot, knee to knee, heart to heart, hand to hand, ear to ear - that is near enough to yours and mine, but that is how it was at its first appearance. No Hiram legend and no frills? only the F.P.O.F. and a word. But in this document the word is not mentioned. It appears very soon afterwards and I will deal with that later.

There were only two test questions for a fellowcraft degree, and that was the lot. Two degrees, beautifully described, not only in this document but in two other sister texts, the “Chetwode Crawley Manuscript”, dated about 1700 and the “Kevan Manuscript”, quite recently discovered, dated about 1714. Three marvellous documents, all from the south of Scotland, all telling exactly the same story - wonderful materials, if we dare to trust them. But, I am sorry to tell you brethren that we, as scientists in masonry, dare not trust them, because they were written in violation of an oath. To put it at its simplest, the more they tell us the less they are to be trusted, unless, by some fluke or by some miracle, we can prove, as we must do, that these documents were actually used in a lodge; otherwise they are worthless. In this, case, by a very happy fluke, we have got the proof and it makes a lovely story. That is what you are going to get now.

Remember, brethren, our three documents are from 1696 to 1714. Right in the middle of this period, in the year 1702, a little group of Scottish gentlemen decided that they wanted to have a lodge in their own backyard, so to speak. These were gentlemen who lived in the south of Scotland around Galashiels, some 30 miles S.E. of Edinburgh. They were all notable landowners in that area - Sir John Pringle of Hoppringle, Sir James Pringle, his brother. Sir James Scott of Gala, Galashiels, their brother-in-law, plus another five neighbours came together and decided to form their own Lodge, in the village of Haughfoot near Galashiels. They chose a man who had a marvellous handwriting to be their scribe, and asked him to buy a minute book. He did, a lovely little leather-bound book, (octavo size) and he paid “ffourteen shillings” Scots for it. I will not go into the difficulties of coinage now but today it would be about the equivalent of twenty-five cents in 1702. Being a Scotsman, he took a very careful note of the amount and entered it in his minute book, to be repaid out of the first money due to the society. Then, in readiness for the first meeting of the lodge, he started off at what would have been page one with some notes, we do not know the details, and he went on and copied out the whole of one of these Scottish rituals, complete from beginning to end.

When he finished, he had filled ten pages, and his last twenty-nine words of ritual were the first five lines at the top of page eleven- Now, this was a Scotsman, and I told you he had paid “ffourteen shillings” for that book and the idea of leaving three-quarters of a

page empty offended against his native Scottish thrift. So, to save wasting it, underneath the 29 words, he put in a heading "The Same Day" and went straight on with the minutes of the first meeting of the lodge. I hope you can imagine all this, brethren, because I wrote the history of "The Lodge of Haughfoot," the first wholly non-operative Lodge in Scotland, 34 years older than the Grand Lodge of Scotland. The minutes were beautifully kept for sixty-one years and eventually, in 1763, the Lodge was swallowed up by some of the larger surrounding lodges. The minute book went to the great Lodge of Selkirk and it came down from Selkirk to London for me to write the history.

We do not know when it happened but, sometime during those sixty-one years, somebody, perhaps one of the later secretaries of the lodge, must have opened that minute book and caught sight of the opening pages and he must have had a fit; Ritual in a minute book; Out! And the first ten pages have disappeared; they are completely lost. This butcher would have taken page eleven as well but even he did not have the heart to destroy the minutes of the very first meeting of this wonderful lodge. So it was the minutes of the first meeting that saved those twenty-nine golden words at the top of page eleven, and the twenty-nine words are virtually identical with the corresponding portions of the Edinburgh Register House Manuscript and its two sister texts. Those 29 words are a guarantee that the other documents are to be trusted, and this gives us a marvellous starting point for the study of the ritual. Not only do we have the documents which describe the ceremonies; we also have a kind of yardstick, by which we can judge the quality of each new document as it arrives, and at this point they do begin to arrive.

Now brethren, let me warn you that up to now we have been speaking of Scottish documents. Heaven bless the Scots; They took care of every scrap of paper, and if it were not for them we would have practically no history. Our earliest and finest material is nearly all Scottish. But, when the English documents begin to appear, they seem to fit. They not only harmonize, they often fill in the gaps in the Scottish texts. So I am not only discussing Scottish ritual and, when it is necessary, especially for the early texts, I shall say whether they are English or Scottish.

Within the next few years, we find a number of valuable ritual documents, including some of the highest importance. The first of these is the "Sloane Manuscript", dated c. 1700, an English text, in the British Museum today. It gives various "gripes" which had not appeared in any document before. It gives a new form of the mason's oath which contains the words "without Equivocation or mentall Resarvation." That appears for the very first time in the Sloane Manuscript, and brethren, from this point onwards, every ritual detail I give you, will be a first timer. I shall not repeat the individual details as they reappear in the later texts, nor can I say precisely when a particular practice actually began. I shall simply say that this or that item appears for the first time, giving you the name and date of the document by which it can be proved.

If you are with me on this, you will realize and I beg you to think of it in this way - that you are watching a little plant, a seedling of freemasonry, and every word I utter will be a new shoot, a new leaf, a new flower, a new branch. You will be watching the ritual grow/

and if you see it that way, brethren, I shall know I am not wasting my time, because that is the only way to see it.

Now, back to the Sloane Manuscript which also contains the points of fellowship, but the Sloane also gives the missing word that went with the five points, and I am going to ask one of your Past Grand Masters to help me, while I demonstrate it. So, hand to hand and the rest of it, as it was in those days, c. 1700, - foot to foot, knee to knee, heart to heart, ear to ear and the word was “Maha-Byn”, half in one ear and half in the other. Watch me brethren (Demonstrate) and that, brethren, is how it was used at its very first appearance. You would say “Maha”, if you were testing somebody, and the other boy would have to say “Byn”, and if he did not say “Byn” you did not do business with him.

I shall talk about several other versions as they crop up later on, but I must emphasize that here is an English document filling the gap in the three Scottish texts, and this sort of thing happens over and over again.

Now we have another Scottish document, the “Dumfries Manuscript”, dated c. 1710. It contains a mass of new material, but I can only mention a few of the items. One of its questions runs: “How were you brought in?” “Shamefully, with a rope about my neck.” This is the earliest cable-tow; and a later answer says the rope “is to hang me if I should betray ny trust”. Dumfries also mentions that the candidate receives the “Royal Secret” kneeling “upon my left knee”.

Among many interesting Questions and Answers, it lists some of the unusual penalties of those days. “My heart taken out alive, my head cut off, my body buried within ye sea-mark.” “Within ye sea-mark” is the earliest version of the “cabled length from the shore.” Brethren, there is so much more, even at this early date, but I have to be brief and I shall give you all the important items as we move forward into the next stage.

Meanwhile this was the situation at the time when the first Grand Lodge was founded in 1717. We only had two degrees in England, one for the entered apprentice and the second was for the ‘master or fellow craft’. Dr. Andersen, who compiled the first English Book of Constitutions in 1723., actually described the English second degree as “master or fellow of craft.” The Scottish term had already invaded England.

THE EVOLUTION OF THE THIRD DEGREE

The next big stage in the history of the ritual, is the evolution of the third degree. Actually, we know a great deal about the third degree, but there are some dreadful gaps. We do not know when it started; we do not know why it started, and we cannot be sure who started it! In the light, of a lifetime of study, I am going to tell you what we do know, and we will try to fill the gaps.

It would have been lovely, of course, if one could stretch out a hand in a very good library and pull out a large minute book and say “Well, there is the earliest third degree

that ever happened;” but it does not work out that way. The minute books come much later.

The earliest hints of the third degree appear in documents like those that I have been talking about - mainly documents that have been written out as aide-memoires for the men who owned them. But we have to use exposures as well, exposures printed for profit, or spite and we get some marvellous hints of the third degree long before it actually appears in practice. And so, we start with one of the best, a lovely little text, a single sheet of paper known as the Trinity College, Dublin, Manuscript, dated 1711, found among the papers of a famous Irish doctor and scientist. Sir Thomas Molyneux. This document is headed with a kind of Triple Tau, and underneath it the words “Under no less a penalty”. This is followed by a set of eleven questions and we know straight away that something is wrong! We already have three perfect sets of fifteen questions, so eleven questions must be either bad memory or bad copying - something is wrong! The questions are perfectly normal, only not enough of them. Then after the eleven questions we would expect the writer to give a description of the whole or part of the ceremony but, instead of that, he gives a kind of catalogue of the freemason’s words and signs.

He gives this sign (E.A. demonstrated) for the E.A. with the word B.... He gives this sign (S. of F. demonstrated) for the fellowcraftsman, with the word Jacquin. (Spell it) This (S. of F. repeated) not this (Hailing sign - demonstrated): that came fifty years later- And for the master (M.M.) he gives the world’s worst description of the five points of fellowship, I am going to demonstrate it, with the help of my good friend on the front row there, and I am going to give you the exact words.

Brethren, the words are amusing, although there is no doubt about what they mean. Here, as I demonstrate, are the exact words, no more and no less than what I say: “Squeeze ye master in ye backbone” (Notice brethren, a proper hug!) “Put your knees between his and say ‘Matchpin”. That, brethren, is our second version of the word of the third degree. We started with “Mahabyn”, and now “Matchpin”, a word horribly debased. Let me say now, loud and clear, nobody knows what the correct word is. It was probably Hebrew originally, but all the early versions are debased. We might work backwards, translating from the English, but we cannot be certain that our English words are correct. So, here in the Trinity College, Dublin, Manuscript, we have, for the very first time, a document which has separate secrets for three separate degrees; the Enterprentice, the fellowcraftsman and the master. It is not proof of three degrees in practice, but it does show that somebody was playing with this idea in 1711.

The next piece of evidence on this theme comes from the first printed exposure, printed and published for entertainment or for spite, in a London newspaper, “The Flying Post”. The text is known as a “Mason’s Examination”. By this time, 1723, the questions had multiplied enormously. It was quite a long catechism and it contained several pieces of rhyme, all interesting, but only one of particular importance to my present purpose and here it is:

"An enter'd Mason I have been,
 Boaz and Jachin I have seen;
 A Fellow I was sworn most rare,
 And know the Astler, Diamond, and Square:
 I know the Master's Part full well,
 As honest Maughbin will you tell".

Notice, brethren, there are still two pillars for the EA, and once again somebody is dividing the masonic secrets into three parts for three different categories of masons. The idea of three degrees is in the air. We are still looking for minutes but they have not come yet.

Next, we have another priceless document, dated 1726, the Graham Manuscript. In the course of one lengthy answer, the candidate refers to "those that have obtained a tribble Voice by being entered, passed, raised and Conformed".... (Nobody knows what Conformed means in this context) "Entered, passed, raised and conformed - by three severall lodges." "Entered, passed and raised" is clear enough. "Three several lodges" means three separate degrees, three separate ceremonies. There is no doubt at all that this is a reference to three degrees being practised. But we still want minutes and we have not got them. And I am very sorry to tell you, that the earliest minutes we have recording a third degree, fascinating and interesting as they are, refer to a ceremony that never happened in a lodge at all; it took place in the confines of a London Musical Society. It is a lovely story and that is what you are going to get now.

THE EARLIEST KNOWN THIRD DEGREE

In December 1724 there was a nice little lodge meeting at the Queen's Head Tavern, in Hollis Street, in the Strand, about three hundred yards from our present Freemasons' Hall. Nice people; the best of London's musical, architectural and cultural society were members of this lodge. On the particular night in which I am interested. His Grace, the Duke of Richmond was Master of the lodge. I should add that His Grace, the Duke of Richmond was also Grand Master at that time, and you might call him "nice people." It is true that he was the descendant of a royal illegitimate, but nowadays even royal illegitimates are counted as nice people. A couple of months later, seven of the members of this lodge and one brother they had borrowed from another lodge decided that they wanted to found a musical and architectural society.

They gave themselves a Latin title a mile long - "Philo Musicae et Architecturae Societas Apollini" - which I translate, "The Apollonian Society for the Lovers of Music and Architecture" and they drew up a rule book which is beautiful beyond words. Every word of it written by hand. It looks as though the most magnificent printer had printed and decorated it.

Now these people were very keen on their Masonry and for their musical society they drew up an unusual code of rules. For example, one rule was that every one of the founders was to have his own coat-of-arms emblazoned in full colour in the opening

pages of the minute book. How many lodges do you know, where every founder has his own coat-of-arms? This gives you an idea of the kind of boys they were. They loved their Masonry and they made another rule, that anybody could come along to their architectural lectures or to their musical evenings - the finest conductors were members of the society - anybody could come, but if he was not a Mason, he had to be made a Mason before they would let him in; and because they were so keen about the Masonic status of their members, they kept Masonic biographical notes of each member as he joined. It is from these notes that we are able to see what actually happened. I could talk about, them all night, but for our present purposes, we need only follow the career of one of their members, Charles Cotton.

In the records of the musical society we read that on December 22, 1724 "Mr. Charles Cotton, Esq." (I am quoting word for word from the records) "was made a Mason by the said Grand Master," i.e. His Grace, the Duke of Richmond, "in the Lodge at the Queen's Head." It could not be more regular than that. Then, on February 1725 "... before we founded this Society, a Lodge was held ... in Order to Pass Charles Cotton Esq.", and because it was on the day this society was founded, the Musical Society, that is, we cannot be entirely sure whether he was passed fellowcraft in the lodge, or in the Musical Society. We go on for another three months and "On May 12, 1725, Bro. Charles Cotton Esq . and Bro. Papillon Ball were regularly passed Masters." Those are the exact words. Now we have the date of Cotton's initiation, his passing and his raising? there is no doubt that he received three degrees. But "regularly passed Masters", No! It could not have been more irregular! This was a Musical Society - not a lodge! But I told you they were nice people, and they had some very distinguished visitors. First, the Senior Grand Warden came to see them. Then the Junior Grand Warden. And then, they got a nasty letter from the Grand Secretary and, in 1727, the society disappeared. Nothing now remains except their minute book in the British Museum. If you ever go to London and go to Freemasons' Hall you will see a marvellous facsimile of that book. It is worth the journey to London just to see it. And that is the record of the earliest third degree. I wish we could produce a more respectable first-timer, but that was the earliest.

I must tell you, brethren, that Gould, the great Masonic historian believed, all his life, that this was the earliest third degree of which there was any record at all. But just before he died he wrote a brilliant article in the Transactions of the Quatuor Coronati Lodge, and he changed his mind. He said, "No, the minutes are open to wide interpretation, and we ought not to accept this as a record of the third degree." Frankly, I do not believe that he proved his case, and on this one point I dare to quarrel with Gould. Watch me carefully, brethren, because I stand a chance of being struck down at this moment. Nobody argues with Gould; But I dispute this because, within ten months of this date, we have incontrovertible evidence of the third degree in practice. As you might expect, bless them, it comes from Scotland.

THIRD DEGREE IN SCOTLAND

Lodge Dumbarton Kilwinning, now No. 18 on the register of the Grand Lodge of Scotland, was founded in January 1726. At the foundation meeting there was the Master,

with seven master masons, six fellowcrafts and three entered apprentices; some of them were operative masons, some non-operative. Two months later, in March, 1726, we have this minute;

”Gabrael Porterfield who appeared in the January meeting as a Fellow Craft was unanimously admitted and received a Master of the Fraternity and renewed his oath and gave in his entry money”.

Now, notice brethren, here was a Scotsman, v/ho started in January as a fellowcraft, a founding fellowcraft of a new Lodge. Then he came along in March, and he renewed his oath, which means he took another ceremony. And he gave in his entry money, which means he paid for it. And brethren, if a Scotsman paid for it you bet your life he got it! There is no doubt about that. And there is the earliest 100% gilt-edged record of a third degree.

Two years later, in December 1728, another new Lodge, Greenock Kilwinning, at its very first meeting, prescribed separate fees for entering, passing, and raising.

PRICHARD'S MASONRY DISSECTED

From then on we have ample evidence of the three degrees in practice and then in 1730 we have the earliest printed exposure which claimed to describe all three degrees, “Masonry Dissected”, published by Samuel Prichard in 1730. It was the most valuable ritual work that had appeared until that time, all in the form of question and answer (apart from a brief introduction) and it had enormous influence in the stabilization of our English ritual.

Its “Enter’d Prentice’s Degree” - by this time ninety-two questions - gave two pillar words to the EA, and the first of them was ‘lettered’. Prichard managed to squeeze a lot of floor-work into his questions and answers. Here is one question for the candidate: “How did he make you a mason?” Listen to this answer:

“With my bare-bended Knee and Body within the Square, the Compass extended to my naked Left Breast, my naked Right Hand on the Holy Bible: there I took the Obligation (or Oath) of a Mason.”

All that information in one answer! And the next question was, “Can you repeat that obligation?” with the answer, “I’ll do my endeavour.” and Prichard followed this with a magnificent obligation which contained three sets of penalties, (throat cut, heart torn out, body severed and ashes burned and scattered to the winds of heaven.) This was their first appearance all together and they were not separated in English documents until 1760.

Prichard’s ‘Fellow-Craft’s Degree’ was very short, only 33 questions and answers, and it gave J... alone to the F.C., (not lettered) but now the second degree had a lot of new material relating to the pillars, the middle chamber, the winding stairs, and a long

recitation on the letter G, which began with the meaning 'Geometry' and ended denoting "The Grand Architect and Contriver of the Universe".

Prichard's 'Master's Degree or Master's Part' was made up of thirty questions with some very long answers, containing the earliest version of the Hiram legend, literally the whole story as it ran in those days, including the murder, the discovery, 'the Slip', the raising on the F.P.O.F., and a new word, "M..."

Before I go any further, I must go back to the Graham Manuscript, 1726, which I mentioned earlier. At the end of its catechism, instead of describing a ceremony, the writer gives a collection of legends about Biblical characters, each story with a kind of Masonic twist in its tail. One of them is about three sons who went to their father's grave 'to find ... the vertuable secret which this famieous preacher had'. They opened up the grave, and found the body 'almost consumed away'. Eventually, they raised it on the five points of fellowship and one of the sons said 'There is yet marrow in this bone.'

This story, in 1726, is the earliest raising within a Masonic context, but my reason for repeating the story, here, is that the gentleman in the grave was not Hiram, it was old father Noah. This story was written full 4 years before the Hiram legend made its appearance and it shows that our Hiram legend did not come into the ritual all ready-made; it was the result of at least 2 or 3 separate streams of legend.

But the third degree was not a new invention. It arose from a division of the original first degree into two parts, so that the original second degree with its F.P.O.F. and a word moved up into third place, both the second and third acquiring additional materials during the period of change. That was sometime between 1711 and 1725, but whether it started in England, Scotland, or Ireland is a mystery; we simply do not know.

Back now to Samuel Pritchard and his *Masonry Dissected*. The book created a sensation; it sold three editions and one pirated edition in eleven days. It swept all other exposures off the market. For the next thirty years Prichard was being reprinted over and over again and nothing else could stand a chance; there was nothing fit to touch it. We lose something by this, because we have no records of any ritual developments in England during the next 30 years - a great 30-year gap. Only one new item appeared in all that time, the "Charge to the Initiate" a miniature of our modern version, in beautiful 18th century English. It was published in 1735, but we do not know who wrote it. For fresh information on the growth of the ritual, we have to go across the Channel, into France.

EARLY FRENCH EXPOSURES AND HISTORY

The English planted freemasonry in France in 1725, and it became an elegant pastime for the nobility and gentry. The Duke of so-and-so would hold a lodge in his house, where he was Master for ever and ever, and any time he invited a few friends round, they would open a lodge, and he would make a few more masons. That was how it began, and it took about ten or twelve years before Masonry began to seep down, through to the lower levels. By the time lodges were beginning to meet in restaurants and taverns, around

1736, things were becoming difficult in France and it was feared that the lodges were being used for plots and conspiracies against government.

At Paris, in particular, precautions were taken. An edict was issued by Rene Herault, Lieutenant-General of Police, that tavern-keepers and restaurant-keepers were not to give accommodation to Masonic lodges at all, under penalty of being closed up for six months and a fine of 3000 livres. We have two records, both in 1736-37, of well-known restaurants that were closed down, for that reason, by the Police. It did not work, and the reason was very simple. Masonry had started in private houses. The moment that the officials put the screw on the meetings in taverns and restaurants, it went back into private houses again; it went underground so-to-speak, and the Police were left helpless.

Eventually, Herault decided that he could do much more damage to the craft if he could make it a laughing-stock. If he could make it look ridiculous, he was sure he could put them out of business for all time, and he decided to try. He got in touch with one of his girl-friends, a certain Madame Carton. Now, brethren, I know what I am going to tell you sounds like our English "News of the World," but I am giving you recorded history, and quite important history at that. So, laugh with me, because it is a good story! He got in touch with Madame Carton, who is always described as a dancer at the Paris opera. The plain fact is that she followed a much older profession. The best description that gives an idea of her status and her qualities, is that she slept in the best beds in Europe. She had a very special clientele. Now this was no youngster; she was fifty-five years old at that time and she had a daughter who was also in the same interesting line of business. And I have to be very careful what I say, because it was believed that one of our own Grand Masters was entangled with either or both of them. All this was in the newspapers of those days.

Anyway, Herault got in touch with Madame Carton and asked her to obtain a copy of the Masonic ritual from one of her clients. He intended to publish it, and by making the Masons look ridiculous he was going to put them out of business. Well! She did, and he did. In other words, she got her copy of the ritual and passed it on to him and he immediately published it in a salacious French newspaper. Within a month, it was translated in three London newspapers. But, if the publication had any effect at all, it was purely momentary. The title of this pamphlet was "Reception d'un Frey-Macon" (The Reception of a Freemason) and its contents are extremely interesting.

It was written in narrative form, including many items that had not appeared in our English texts. It described the blindfolded candidate, locked up for an hour in total darkness, to put him in the right frame of mind for the ceremony. It describes the knocks on the door, the perambulations round the lodge and the resin flares. It was customary in the French lodges in those days to have a pan of live coals just inside the door of the lodge and at the moment the candidate was brought in, they would sprinkle powdered resin on the live coal, to make an enormous flare, which would frighten the wits out of the candidate, even if he was blindfolded. (In many cases they did not blindfold them until they came to the obligation.) Then we get the posture for the obligation with three lots of penalties, and details of Aprons and Gloves. This is followed by the signs, tokens and words relating to two pillar names, all told as part of a single ceremony. All this is

badly mixed-up, and as we read it, we suddenly realize that the gentleman who was dictating it, had his mind on much more worldly matters. So brethren, this was the earliest exposure from France, not very good, but it was the first of a really wonderful stream of documents. As before, I shall only discuss the important ones.

My next, is “Le Secret des Francs-Maçons”, (The Secret of a Freemason) 1742, published by the Abbe Perau, who was Prior at the Sorbonne, the University of Paris. A beautiful first degree, all in narrative form, and every word in favour of the Craft. His words for the EA and FC were in reverse order (and this became common practice in Europe) but he said practically nothing about the second degree. He describes the Masonic drinking and toasting at great length, with a marvellous description of ‘Masonic Fire’. He mentioned that the Master’s degree was “a great ceremonial lamentation over the death of Hiram”, but he knew nothing about the third degree and said that master masons get only a new sign and that was all.

Our next work is ‘Le Catechisme des Francs-Maçons’ (The Freemasons’ Catechism) published in 1744, by Louis Travenol, a famous French journalist. He dedicates his book ‘To the Fair Sex’, which he adores, saying that he is deliberately publishing this exposure for their benefit, because the Masons have excluded them, and his tone is mildly anti-Masonic. He continues with a note ‘To the Reader’, criticizing several items in Perau’s work, but agreeing that ‘Le Secret’ is generally correct. For that reason (and Perau was hopelessly ignorant of the third degree) he confines his exposure to the M.M. degree. But that is followed by a catechism which is a composite for all three degrees, undivided, though it is easy to see which questions belong to the Master Mason.

Le Catechisme also contains two excellent engravings of the Tracing Boards, or Floor-drawings, one called ‘Plan of the Lodge for the Apprentice-Fellow’ combined’ and the other for ‘The Master’s Lodge’.

Travenol begins his third degree with ‘The History of Adoniram, Architect of the Temple of Solomon’. The French texts usually say Adoniram instead of Hiram, and the story is a splendid version of the Hiram legend. In the best French versions, the Master’s word (Jehova) was not lost; the nine Masters who were sent by Solomon to search for him, decided to adopt a substitute word (M....) out of fear that the three assassins had compelled Adoniram to divulge it.

This is followed by a separate chapter which begins with the layout of a Master’s Lodge, a description of the ‘Floor-drawing’, and the ceremony of opening a Master’s Lodge, which includes a curious ‘Master’s sign’ that begins with a hand at the side of the forehead (demonstrate) and ends with the thumb in the pit of the stomach. And now, brethren, we get a magnificent description of the floorwork of the third degree, the whole ceremony, so beautifully described and in such fine detail, that any Preceptor could reconstruct it from beginning to end - and every word of this whole chapter is new material that had never appeared before.

Of course there are a number of items that differ from the practices we know, but now you can see why I am excited about these French documents. They give marvellous detail, at a time when we have no corresponding material in England. But before I leave *Le Catechisme*, I must say a few words about its picture of the third degree Tracing Board or Floor-drawing which contains, as its central theme, a coffin design, surrounded by tear drops, the tears which our ancient brethren shed over the death of our Master Adoniram.

On the coffin is a sprig of acacia and the word 'JEHOVA', "ancien mot du Maitre", (the former word of a master), but in the French degree it was not lost. It was the 'Ineffable Name', the unpronounceable Name, and in this version, the very first at that time, it gives the word 'Jehova' on the coffin. The diagram, in dots, shows how three zig-zag steps are to be made by the candidate in advancing from West to East, and many other interesting details too numerous to mention.

The catechism, which is the last main item in the book, is based (like all the French catechisms) directly on Prichard's "Masonry Dissected", but it contains a number of symbolic expansions and explanations, the result of speculative influence.

And so we come to the last of the French exposures that I must deal with today "L'Ordre des Francs-Macons Trahi" (The Order of Freemasons Betrayed) published in 1745 by an anonymous writer, a thief! There was no law of copyright in those days and this man knew a good thing when he saw it. He took the best material he could find, collected it into one book, and added a few notes of his own. So, he stole Perau's book, 102 pages, the lot, and printed it as his own first degree. He said very little about the second degree (the second degree was always a bit of an orphan). He stole Travenol's lovely third degree and added a few notes to that/but nothing important. But in the Catechism, the questions and answers, he did add a few important questions; I shall deal with those in a moment.

Of his own material, there is not very much; chapters on the Masonic Cipher, on the Signs, Grips and Words, and on Masonic customs. He also included two improved designs of the Floor-drawings and two charming engravings illustrating the first and third degrees in progress. His catechism followed Travenol's version very closely; he did add four questions and answers (seemingly a minor contribution) but they are of high importance in our study of the ritual:

Q. When a Mason finds himself in danger, what must he say and do to call the brethren to his aid?

A. He must put his joined hands to his forehead, the fingers interlaced, and say 'Help, ye Children (or Sons) of the Widow.'

Brethren, I do not know if the 'interlaced fingers' are used in the U.S.A. or Canada; I will only say that they are well known in several European jurisdictions, and the 'Sons of the Widow' appear in most versions of the Hiram legend.

Q. What is the Password of an Apprentice? . . . Ans: T...

Q. That of a Fellow? Ans: S...

Q. And that of a Master? Ans: G...

This was the first appearance of Passwords in print but the author added an explanatory note?

These three Passwords are scarcely used except in France and at Frankfurt on Main. They are in the nature of Watch words, introduced as a surer safeguard (when dealing) with brethren whom they do not know.

Passwords had never been heard of before this date, 1745, and they appear for the first time, in France. You will have noticed, Brethren, that two of them appear to be in the wrong order, and, because of the 30-year gap, we do not know whether they were being used in England at that time or if they were a French invention. On this puzzle we have a curious piece of indirect evidence, and I must digress for a moment.

In the year 1730, the Grand Lodge of England was greatly troubled by the exposures that were being published, especially Prichard's *Masonry Dissected*, which was officially condemned in Grand Lodge, and, as a precautionary measure. Grand Lodge reversed the words of the first two degrees around that time. The reversal led to a great deal of trouble later on, but they remained in reverse order until 1809. You will have noticed, brethren, that each of the French exposures I have quoted hitherto, gave the words of those two degrees in reverse order and now, when the passwords first make their appearance, in France, they also appear in reverse order. Knowing how regularly France had adopted - and improved - on English ritual practices, there seems to be a strong probability that the Passwords were already in use in England (perhaps in reverse order), but we have not got a single English document to support that theory.

So brethren, in 1745, we have the ritual fully developed. All the principal elements are there, and when the English exposures began to appear again from 1760 onwards, the best of the French material had already been embodied in our English practice. But it was still very crude and a great deal of polishing needed to be done.

POLISHING THE RITUAL

The polishing began in 1769 by three writers, Wellins Calcutt and William Hutchinson, in 1769, and William Preston in 1772, but Preston towered over the others. He was the great expounder of Freemasonry and its symbolism, a born teacher, constantly writing and improving on his work. Around 1800, the ritual and the Lectures (which were the original catechisms, now expanded and explained in beautiful detail) were all at their shining best. And then with typical English carelessness, we spoilt it.

You may know, brethren that from 1751 up to 1813, we had two rival Grand Lodges in England (the original founded in 1717, and the rival Grand Lodge, known as the 'Antients', founded in 1751) and they hated each other with truly Masonic zeal. Their differences were mainly in minor matters of ritual and in their views on Installation and the Royal Arch.. The bitterness continued until 1809 when the first steps were taken towards a reconciliation and a much desired union of the rivals.

In 1809, the. original Grand Lodge, the 'Moderns,' restored the reversed words to their original places, and the Lodge of Promulgation was formed to vet the ritual and bring it to a form that would be satisfactory to both sides. That had to be done, or we would still have had two Grand Lodges to this day! They did an excellent job, but a great deal of material was discarded and it is fair to say that they threw away the baby with the bath-water. The Beehive, the Hour-glass, The Scythe, the Pot of Incense etc, which were in our Tracing Boards in the early 19th century have disappeared. We have to be thankful indeed for the splendid material they left behind.

“A NOTE FOR BRETHREN IN THE USA”

I must add a note here for Brethren in the U.S.A. You will realize, that until the changes which I have just described, I have been talking about your ritual as well as ours in England, After the War of Independence the States rapidly began to set up their own Grand Lodges, but your ritual, mainly of English origin - whether Antients or Moderns - was still basically English. Your big changes began in and around 1796, when Thomas Smith Webb, of Albany, New York, teamed up with an English Mason, John Hanmer, who was well versed in Preston's Lecture system.

In 1797 Webb published his "Freemason's Monitor or Illustrations of Masonry", largely based on Preston's "Illustrations". Webb's "Monitor" adapted from our ritual when, as I said, it was at it's shining best, became so popular, that the American Grand Lodges, mainly in the eastern states at that time, did everything they could to preserve it in its original form; eventually by the appointment of Grand Lecturers, whose duty it was (and is) to ensure that the officially adopted forms remain unchanged.

I cannot go into details now, but from the Rituals and Monitors I have studied and the Ceremonies and Demonstrations I have seen, there is no doubt that your ritual is much fuller than ours, giving the candidate much more explanation, interpretation, and symbolism, than we normally give in England.

In effect, because of the changes we made in our work between 1809 and 1813, it is fair to say that in many respects your ritual is older than ours and better than ours.

On Symbols and Allegory

CHAPTER VIII

“The Time has come,” the Walrus said, “to talk of many things, of shoes and ships and sealing wax, of cabbages and Kings.”

As we learned in Chapter I, symbolism and allegory pervade all of society. Freemasonry makes abundant use of symbols and allegory to teach its lessons, because in this way it speaks to each person according to his own individual experience. For this reason, the interpretations given to some of the symbols and allegories discussed here represent the author’s opinions – they may not agree with yours in every case, although for the purpose of this book they have been chosen to represent a common view held by the majority of Brothers. If this statement appears strange to you, let us remind you that the origins of Freemasonry are lost in antiquity, and we do not have a book that tells us “this symbol means this, and that allegorical story means that.” We are left to speculate about their meanings and to share our ideas with others of our Brothers.

One of the greatest books on Masonic Symbolism is that by Oliver Day Street entitled *Symbolism of the Three Degrees*, George H. Doran Company, New York 1924. It is long out of print; however, it can be found in many Masonic libraries including that of the Grand Lodge of Michigan in Grand Rapids. On p. 17 of that book, Brother Street states:

“Approaching that branch of symbolism which at present concerns us, Masonic Symbolism, it may be asserted in the broadest terms that the Mason who knows nothing of our symbolism knows little of Freemasonry. He may be able to repeat every line of the Ritual without an error, and yet, if he does not understand the meaning of the ceremonies, the signs, the words, the emblems and the figures, he is an ignoramus Masonically. It is distressing to witness how much time and labor is spent in memorizing “the work”; and how little in ascertaining what it all means.”

The great Mason and Scholar, Brother Albert Pike, said:

“The symbolism of Masonry is the soul of Masonry. Every symbol of a lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meanings that the preeminence of Freemasonry over all other orders consists. In other respects, some of them may compete with it, rival it, perhaps even excel it; but by its symbols it will reign without a peer when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare truth.”

In the pages that follow we will take three symbols, one from each of the three degrees, and explore its meaning in the hopes that this study will induce you to delve more deeply into other symbols and their meanings.

The Point Within the Circle

From the first degree comes one of the most complex and meaningful of all of the Masonic symbols, that of the point within the circle. This is presented in the Entered Apprentice lecture as follows:

“In ancient times Lodges were dedicated to King Solomon, because it is said that he was our first Most Excellent Grand Master or he was the founder of our present system, but in modern times they are dedicated to Saint John the Baptist and Saint John the Evangelist, who were eminent patrons of Masonry, and since their time there is represented in every regular and well governed Lodge a certain point within a circle. The point representing an individual brother, the circle representing the boundary line of his duty 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 embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, who were perfect parallels in Christianity as well as Masonry, and upon the vertex rests the Book of Holy Scriptures, which points out the whole duty of man. 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.”

Let us begin our discussion of this symbol with a discussion of the two Saints John. Why were they singled out for this honor above all of the other great men, such as Kings and Presidents, who were members of our Craft? We do not even know if they were members of our Fraternity – most assuredly they were not! Why then were they chosen as Patrons of Freemasonry? Because Freemasonry recognizes the internal and not the external qualifications of a man!

“No worldly honors are recognized within our Lodge rooms. The King of England, the President of the United States, when he enters a lodge is simply “Brother.” He is there accorded no mark of distinction to which every other Master Mason is not entitled. Who enters a Masonic lodge leaves his titles, his wealth, his worldly honors, at the door.”

“How else can we explain how a man who wore a raiment of camel’s hair and whose food was locusts and wild honey, and this man who was noted for his excessive modesty and avoidance of all display, these men who never engaged in any of the pomp and glory of the world, have been honored by Masons above all others?”

The Saints John possessed few of the external qualifications which attract the thoughtless crowd. They possessed all those internal elements that make for the true man. Beyond all others, the principles of our Fraternity shone forth in their characters and daily lives, and for it Masonry has honored them above all others.

In discussing the point within the circle, let us begin by pointing out its importance to the operative mason. He needs the point which is the very center of the circle in order to test his square. He does this by first drawing a diameter of the circle and then connecting the ends of that diameter to any point on the circumference as shown below:

In this manner, the angle between these last two lines is a perfect right angle from which he can test his square. One cannot imagine a more important element for an operative mason than the ability to test his square. For that he needed the point in the center of the circle in order to draw a diameter, so we see the importance of one point within the circle. We know from our ritual that the compasses as a symbol reminds us that there are certain bounds in our relationships with our fellowman that we should not cross – you are the point within the circle, and the circle represents those bounds. When those bounds are

determined by the characteristics of the two parallels in Freemasonry and the guidance received from the Holy Scriptures, they will be particularly appropriate.

It is interesting to trace the historical evolution of this figure. The point within the circle is found in the early exposures of Masonry, but it is not until late in the eighteenth century that the full symbol is found. The two parallel lines represented the times before the Union, the two Great Parallels of Masonry, the two Saints John, the Baptist and the Evangelist. These were the Patron Saints or protectors of Masons and the half-yearly festivals were held on their two commemoration days, 24 June and 27 December, conveniently six months apart and at which period the installation meetings were traditionally held. William Preston picks up this point in his lectures and says:

“These two parallels in modern time were applied to exemplify the two St. Johns as Patrons of the Order, whose festivities are celebrated near the solstices or the time when the sun in its zodiacal career touches these two parallels.”

This is further amplified in one of the syllabus books of William Preston’s lectures belonging to Rev. L.D.H. Cockburne who was Grand Chaplain in 1817 to 1826 and a member of the Lodge of Antiquity, Preston’s Lodge from 1819 to 1822. Inscribed in the book is a short draft of a section of a lecture dealing with the dedication of the Temple, and part of it reads:

“How is this designated in Lodges?

By a point within a circle with two parallel pillars described as tangents to that circle.”

“Why?

As representing the Centre of the Universe, the Divine Architect, whose goodness we represent in the sun and for the benefits we derive from this great luminary.”

“What does the circle represent?

The Zodiac is here represented as the prescribed motion of the Sun’s system to mark the limited nature of the most wonderful creatures we behold.”

“What do the parallels represent?

The tropics, to remind us of the Superior being who has set bounds to all creatures and prescribed the limits of planetary systems.”

Webb, the American who introduced many of Preston’s ideas to Masons in the 1790s and after, saw the point as an individual brother and the circle as representing the boundary line of his duty to God and man. John Fellows, who quotes Webb in his *The Mysteries of Freemasonry* (1871), speaking for himself says:

“The point in the centre represents the Supreme Being; the circle indicates the annual circuit of the sun; and the parallel lines mark out the solstices within which that circuit is limited. The mason, by subjecting himself to due bounds, in imitation of that glorious luminary, will not wander from the path of duty.”

Notice that all seem to agree on the important lesson of constraint which is found in this symbol; however, they differ in the detailed interpretations. It is useful to go to John Browne’s *Master Key* of 1802, because in 1816 when Freemasonry was made non-denominational, the Grand Master of the day, the Duke of Sussex, decreed that the lectures should be based upon the old lecture system such as that found in Browne’s *Master Key*. In this *Key* there is a series of questions and answers leading up to the point within a circle:

“Our Lodge being ornamented, furnished and jeweled, to whom do we generally dedicate it?”

To King Solomon.”

“Why to King Solomon?”

Because he was the first Grand Master who brought Masonry into due form and under whose royal patronage many of our mysteries received their first sanction.”

“As King Solomon was a Hebrew long before the Christian era, to whom do we now dedicate our Lodge?”

To Saint John the Baptist.”

“Why to Saint John the Baptist?”

He was the harbinger or forerunner of our Savior, who preached repentance in the wilderness and drew the first line of the Gospel through Christ.”

“Had he any equal?”

He had; Saint John the Evangelist.”

“Wherein was he his equal?”

He, coming after the former, finished by his zeal what the other began by his learning and drew a line parallel.”

“What is the first point in Masonry?”

Left knee bare and bent.”

“Wherein is that the first point?”

In a kneeling posture I was first taught to adore my Creator and on my left knee bare and bent I was initiated into Masonry.”

“There is a chief point.

To make each other happy and to communicate that happiness to others.”

“There is a principal point.

A point within a circle, in going round which it is said the Master and Brethren cannot materially err.

“Explain that point within a circle.

In all regular, well-formed Free-masons’ Lodges, there is a point within a circle, in going round which, it is said the Master and Brethren cannot materially err. The circle is bounded on the North and South by two perpendicular parallel lines, that on the North is said to represent Saint John the Baptist, and that on the South, Saint John the Evangelist. On the upper points of these lines and on the periphery of the circle, rests the Holy Bible, supporting Jacob’s Ladder, which it is said reaches to the watery clouds of Heaven. It also contains the dictates of an Unerring, Omnipotent and All-wise Being, so that while we are as conversant therein, and obedient thereto, as either of the Saint Johns were, it will bring us to Him that will neither deceive nor be deceived by us. Therefore by keeping ourselves so circumscribed, it is impossible we can materially err.”

This latter work presumably is a fair statement of much on which our masonry was founded many years ago. Arising as it did in a Christian country, its religious basis, which come through so strongly in this extract, was in the Christian faith. When, about 1816, Freemasonry was made non-denominational, an attempt was made to alter all the specifically Christian references and this particular passage was considerably altered. The two Grand Parallels became Moses and King Solomon and the whole passage was shortened as a result. If you journey to Canada or Great Britain, you will hear that their Lodges are dedicated to Moses and King Solomon. This is just one example of how their ritual was changed from the original. When our Lodges go to Canada or England to portray our ritual, the Lodge members are delighted because they then see their ritual as it was in the beginning before the changes.

Corn, Wine and Oil

From the lecture in the Fellowcraft degree we find the following:

“You have now arrived at a place representing the Middle Chamber where you are received and recorded as a Fellowcraft and are now entitled to your wages as such, which are the corn of nourishment, the wine of refreshment and the oil of joy, which denote plenty, happiness and peace.”

The wages of a Fellowcraft were Corn, Wine and Oil. This is literally true for our ancient operative brethren, as our old documents abundantly prove. This is not surprising when you stop to think that these items could be kept for long periods of time without deterioration, and if you had them, you and your family would not starve and could even barter these for other needs. It is interesting to note that corn, wine and oil were sent by King Solomon to Hiram, King of Tyre, in payment for the supplies sent for the building of the Temple at Jerusalem. (See II Chronicles, Chapter 2).

Corn was used to mean any of the grains including salt. (That is how “corned beef” got its name – it is cured in salt). From the Bible we learn that the term “ears of corn” in the Book of Ruth refers to barley; when Ruth gleaned “ears of Corn”(Ruth 2:2) and the result of her day’s gleaning was about an ephah (eight gallons) of barley (Ruth 2:17); again in

John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Thus corn was used to refer to wheat. In Genesis 27:28 we read, "Therefore God give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine." Deuteronomy 12:17 "...The tithe of thy corn, of thy wine and of thine oil." II Chronicles 32:28 "...Storehouses for corn, wine, and oil."

In ancient times, the juice of the grape was placed in jars and left to ferment, in the process of which the sediment sank to the bottom. If this sediment were left in the wine its gases, liberated in the process of decay, would rise through the wine and spoil its flavor. Therefore, it was necessary to pour the wine into another vessel to separate it from the sediment. This process was repeated from time to time until the wine was pure and had no more sediment to be precipitated. The process, however, was a delicate one, requiring great skill to prevent stirring up the sediment and sending its foul gases into the wine. Therefore, professional pourers used to go from house to house to do this work. If the wine was not poured off it was said "to settle on its lees." The wine that was poured off and made thus pure, kept for a long time.

With this as an explanation we can understand the symbolism spoken by the prophet Jeremiah in Jeremiah 48:11-13: "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed. Therefore, behold, the days come, saith Jehovah, that I will send unto him them that pour off and they shall pour him off and they shall empty his vessels and break their bottles in pieces. And Moab shall be ashamed of Chemosh as the house of Israel was ashamed of Bethel, their confidence."

To understand the latter figure of speech we must remember that Bethel was the place where Jacob had his vision of a ladder ascending from earth to heaven. It was in this place that he had his first personal contact with Jehovah and accepted him as his own God. But it was a poor acceptance and he had as yet received very little spiritual light; however, as time went on, more light and even further light were in store for Jacob until his name was changed from Jacob, the supplanter, to Israel, the one who had strength with God. He became ashamed of the poor religious faith of Bethel as he passed on to richer experiences.

Let us now return to the words of the prophet. The same spiritual germ was in both Moab and Israel, but while the religious life of Israel had developed from Bethel to Mount Zion, Moab had never outgrown the form of worship which Chemosh inspired. It had in fact become more debased. Moab was far behind Israel in character development and in spiritual life. Thus in the development of character, men who did not cast off their evil tendencies were said to have "settled on their lees."

Wine came to symbolize not only refreshment, but also restoration of spiritual vigor and liveliness.

Finally, oil was refined in much the same way as wine – often in the same vats. It was pressed from the olives, and poured off from the sediments. Oil was used for many purposes; for example, as a cosmetic, a medicine, a light-giver, a food, etc. All of these uses have a general significance which may be summarized as pleasure, joy and gladness.

The Bible again gives us the symbolism of oil as a symbol of joy; for example, Psalms 23:5, “Thou anointest my head with oil; my cup runneth over.” Or Psalms 45:7, “Thou lovest righteousness and hateth wickedness, therefore God, thy God, hath anointed thee with the oil of joy above thy fellows.”

Primitive people made a fine distinction in comparing the symbolism of corn and wine with that of oil. In eating the corn and drinking the wine they were apt to confound the symbol with the essence and think they had partaken of the very body and blood of their God; but oil was usually applied externally and was considered as the vehicle used by the divine spirit or as the bridge over which he passed into the person or thing anointed.

From the remotest of time when the memory of man runneth not to the contrary, the spica, or ear of corn, has symbolized plenty; wine has symbolized health; and oil has symbolized peace.

The faithful Fellowcraft was then and is now, therefore, assured that his wages, his reward, shall be plenty, not mere sufficiency but plentitude to supply all his physical, moral and spiritual wants; health of body, mind and soul; peace in this life, in the hour of death and in the life to come.

The 47th Problem of Euclid

From the lecture in our third degree we find the following:

“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 raised to the sublime degree of a Master Mason.’

“This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or Masonry. On this subject he drew out many problems and theorems, and among the most distinguished he erected this, which in the joy of his heart he called Eureka, signifying in the Greek language, I have found it, and upon the discovery of which he is said to have sacrificed a hecatomb, which was a hundred head of oxen. It teaches Masons to be general lovers of the arts and sciences.”

There are many legendary accounts of Pythagoras, but little is positively known. Most of the accounts we have were written centuries after his death and are not to be relied upon as historically accurate. He is said to have traveled extensively through Asia, Africa and Europe. He was a Greek, born in Samos about 575 B.C. and removed his residence to Crotona in southern Italy about 529 B.C., where there were several Greek colonies. He is said to have left home because of his opposition to the political party in power there at the time, of which the leader was the tyrant Polycrates. At his new residence he founded a

school of philosophy in which he taught the principles of politics, religion, and ethics. His main purpose was to teach the principles of the ideal state, and he therefore emphasized the political virtues. He told his followers that they should always act for the good of the state, and that their own interests should be sacrificed for the good of the whole community. To accomplish this purpose they must learn to subdue their passions and improve themselves in the moral virtues. (Sound familiar?) The harmony of mathematics was to him a symbol of the harmony of the soul which they were to strive to attain. He taught respect for the authority of the state and his brotherhood was a training school for citizenship. His ideals were put to the test of practical living, for no theory was of value unless it bore fruit in action and enabled its adherents to become better men and citizens. His followers were to strive to build themselves into a perfect character and as a means to that end, they were to cultivate the virtues of friendship, morality and brotherly love. Thus we see from the close similarity between his society and Freemasonry why he is called “our ancient friend and brother.”

His followers formed themselves into a community in which they lived together as one family, eating at a common table and wearing the same kind of clothes. They studied the seven liberal arts and sciences, particularly mathematics, and applied themselves to the craft trades. The study of geometry led them to ponder upon the uniformity and regularity of the universe, which in turn led to the conception of a Great First Cause. Members of this society had to pass through a ceremony of initiation in which they were taught “first to hear, then to know.” It was probably a form of the great popular religious revival which took place in Greece at this time.

Pythagoras himself left no writings, and we know of his teachings only through the writings of his followers. The statement that he was the inventor of the 47th problem of Euclid has been denied by many students of the subject. It has been claimed that this proposition was known to the Egyptians long before the time of Pythagoras, and that he learned it from them and carried it to Europe and Asia. We have no proof either way. Vitruvius, a celebrated Roman architect of the time of Augustus Caesar, attributes the discovery of this proposition to Pythagoras. Plutarch quotes Apollodorus, a Greek painter of the fifth century B.C. as authority for the statement that Pythagorus sacrificed an ox on the discovery of this demonstration, but asserts that his proof was different from that given by Euclid. In fact, so many writers, both ancient and modern, have attributed this proposition to Pythagoras that it is commonly called by his name: “The Theorem of Pythagoras.

”On the other hand, the properties of the triangle whose sides are respectively 3, 4 and 5 were certainly known to the Egyptians and were made the basis of all their measurement standards. We find evidence for this in their important buildings, many erected before the time of Pythagoras. In an old Egyptian manuscript, recently discovered at Kahun and supposed to belong to the time of the Twelfth Dynasty, we find the following equations:

$$1^2 + (3/4)^2 = (1 \ 1/4)^2 ; \quad 8^2 + 6^2 = 10^2 ; \quad 2^2 + (1 \ 1/2)^2 = (2 \ 1/2)^2 ;$$

$16^2 + 12^2 = 20^2$; all of which are forms of the 3-4-5 triangle. The ancient Babylonians and Chinese also knew the properties of this triangle. It is quite possible that this accounts for the discrepancy in the statement of Plutarch that Pythagoras discovered the demonstration of the general proposition, but that the particular case in which the lengths of the sides are 3,4 and 5 was known earlier to the Egyptians. Plutarch also thought that the case in which the base and perpendicular are equal (as in the sides of a square) was likewise known to the Egyptians. If both of these cases were known to the Egyptians, it would be natural for one to believe that the general case was known, but that is apparently not the case.

Pythagoras set himself the task of finding a general proof for all cases. We are told that he succeeded, but his method is not known to us. It is known that he understood the principle of proportional sides in similar triangles, and many students of the subject think he used this principle in his demonstration. If this was the case, it was applicable only to commensurate quantities since the validity of the proportional method as applied to incommensurable lines was not proven until long after his time.

It is of interest to note that Euclid could not use the method of proportional lines, because he needed to use the proposition before he developed the theory of proportion. Therefore, he invented the geometrical proof often shown in our slides and lectures:

The author of these pages will leave the geometrical proof to the reader to ponder (to see if you remember your high school geometry) and will now proceed to discuss what was probably Pythagoras' proof based upon proportional triangles. If true, Pythagoras used only the lines AC, CB, AB, and CL, but Euclid used the entire figure, and proved that the square on AC equals the rectangle AK and that the square on BC equals the rectangle BK. Then in as much as the sum of the two rectangles equals the square on AB, he obtained the same result as Pythagoras.

Let us now look only at the triangle ACB above, wherein Pythagoras presumably drew the line CL, perpendicular to the hypotenuse AB:

The proportional method of Pythagorus suggests the steps that he used in his proof:

Triangles ACL, CLB and ACB are similar triangles as can be seen by redrawing the picture with the triangles superimposed as below:

Using the concept of proportions we can write (referring to the original triangle) that the ratios of the lengths $AL/AC = CL/CB$, $AL/AC = CB/AB$ and $CL/CB=AC/AB$. Using these proportions, we can write

$$(AC)^2 = AC \times AC = (AL \times CB/CL) \times AC = AL \times (CB/CL) \times AC = AL \times (AB/AC) \times AC = AL \times AB.$$

Likewise, using the ratios $BL/BC = CL/AC = CB/AB$, we can write

$$(CB)^2 = CB \times CB = BL \times AB = LB \times AB.$$

Combining these two equations,

$$(AC)^2 + (CB)^2 = AL \times AB + LB \times AB = (AL + LB) \times AB = AB \times AB = (AB)^2$$

which proves the proposition.

While it is undoubtedly not true that Pythagoras was raised to the sublime degree of a Master Mason as stated in our Monitors, yet there is so much resemblance between his teachings and that of Freemasonry that we can understand how the error might have occurred.

The Monitor also states that Pythagoras celebrated his triumph in the discovery of this proposition by sacrificing a hecatomb (one hundred oxen). We can see how this may have been an outgrowth of the statement attributed to Apollodorus above. Ovid denies it and Hegel laughs at it, saying "It was a feast of spiritual cognition, at the expense of the oxen." The strongest argument against it, however, is the fact that Pythagoras taught the doctrine of the transmigration of souls and forbade animal slaughter. However, when we consider that among many of the ancients the sacrifice of a number of oxen was their method of expressing their gratitude for a great triumph, we can understand how the tradition arose, and accept the fact of joy without caring for the truth of the sacrifice.

The importance of this proposition is that on this theorem almost all geometrical measurements depend, which cannot be directly obtained, including many in modern astronomy.

Allegory

Allegory was defined on page I-9 in Chapter I and two examples given, one of which was Masonic. The latter will be expanded upon further in Chapters IX, X, XI, and XII. Let us here then choose just one more example from our Masonic Lectures.

To a thinking mind nearly everything in the Masonic Lectures invites an allegorical extension. This is one reason why the Brothers can watch and hear the lectures a multitude of times without being bored.

The Flight of Winding Stairs

As an example of the above, let us consider the Flight of Winding Stairs in the Fellowcraft Lecture. Each of us interprets the symbols of Freemasonry in terms of our own experiences. When I see the Flight of Winding Stairs I think back to my youth when as a boy of eighteen, I was touring Washington, D. C. with my brother and his family. We came to the Washington Monument and the waiting line to ascend by the elevators was three blocks long and not obviously moving. Being an impatient and impulsive young man, I shouldered my four-year old niece and decided to take the stairs. - a flight of winding stairs - to the observation deck. The first few stories were easy but, as we

climbed higher and higher, walking became harder and harder. Gritting my teeth and forging upward, I wondered how many more stories I had to climb. “What was around the corner, another flight of stairs or the observation deck?” I didn’t know!

I was impressed by the comparison to life – we never know “what is around the corner.” And the “Flight of Winding Stairs” became an allegory of life as we experience it. I can never see these in the Fellowcraft Lecture without my mind wandering to this experience and the allegorical comparison to life. I suspect that many of you have had similar thoughts.

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THE THREE DEGREES: A PROGRESSIVE SCIENCE

CHAPTER IX

Introduction

MASONRY IS A PROGRESSIVE SCIENCE in several senses. In the first place, it comprises a series of degrees, admission to each being dependent not only on approval of the brethren, but also on having received certain previous degrees; one progresses from one degree to the next. Secondly, there is a continuing flow and expansion of central ideas and ideals as one moves from degree to degree; each degree reveals progressively more of the overall Masonic idea and tradition. Thirdly, within the Floor cloth ca. 1764 interior structure common to our degrees, progressive changes occur which are significant in teaching the brethren (not just the candidate) the ideas being presented.

The degrees of Masonry represent a man's journey through life (e.g., youth, manhood and age). The Entered Apprentice Degree represents the physical side of man ... yet to be tempered by enhancing his mind in the Fellowcraft Degree and finally, spiritually, in the Master Mason Degree. In a way, the Masonic ritual represents the rebirth of man. He begins in a state of darkness, and only through the aid of another can he begin to progress. He follows the route of the sun (from East to West) and, through preparation, begins to educate himself for the work God and man have laid out for him.

The idea of progressive grades, or degrees, within a restricted or private society is at least as old as organized religion. Passing through the grades established rank, privilege, and prestige. The underlying objective was, however, control of knowledge. In the open society today there is increasing pressure against secrecy or control of knowledge in any form. Let us admit that, in the past, there has been some over-emphasis on the secrecy of Masonry. Nevertheless, in the human situation, some restriction of knowledge is a necessity for man's own good. The confidential relation between doctor and patient is morally inviolable. There must be some secrecy in government for the peace, good order, and well-being of society; e.g., to protect the state, to guard against crime, to prevent exposure of plans for contingency and disaster which every good government must make, to negotiate sensitive issues, and, at times when decisions are being made, to avoid over-reaction on the part of the public to partially formulated plans which may never mature.

The progression of Masonic degrees is a much simpler matter. In the operative Masons' Guilds of the middle ages, there were apprentices and established members or fellows. As accepted Masonry was being born there was almost certainly only one degree. It probably contained reference to the two great pillars of King Solomon's Temple. From this, the Entered Apprentice degree was divided out. The third degree, introduced later, also borrowed slightly from the earlier ceremony, although it contains much that is new. If this reconstruction is correct, our second degree has evidently lost much of its original substance. But a progression of degrees was established and was later extended throughout the entire present Masonic system.

The central theme of our Craft degrees is nothing less than the whole of human life and existence. In the first degree we receive a remarkable introduction to Masonry and to Masonic knowledge. We are confronted with our common humanity, with our

humanness, with both the limitations of and the essential need for material things, with the necessity for a moral society under the Grand Architect of the Universe, and so we move from darkness towards the light. In the second degree, we recognize that we are in a world of nature and science. That some of the presentation is rudimentary or antiquated by present standards is understandable when the date of its formulation is considered. The necessity is that of moving individually with continuing perseverance from ignorance toward knowledge. In the third degree, we become acutely aware of our personal limits in the flow of time. We recognize that the most important of all human studies is a knowledge, in the fullest sense, of oneself, and we look with hope through death toward immortality.

These three progressions are reflected in many of the features common to our degrees, and appear in the details of our ceremonies in a manner which is highly instructive.

Before Entering the Lodge for the Degree

Examination. There are four examinations. The first is unrehearsed and occurs before initiation. For the candidate, it verifies that he comes of his own free-will and accord, that he comes with a favorable opinion of the order, that he has a desire for knowledge and a wish to be of service to his fellowman and that he will cheerfully conform to all the ancient established usages and customs of the fraternity. Finally, that he places his trust in God. Each Mason has answered the first question in the affirmative. The other questions are usually answered similarly, but it is an excellent sign when the candidate goes beyond this, or probes for what is meant before answering. A thoughtful answer is always best.

By contrast, the remaining examinations have been rehearsed. If (unfortunately, only if) the candidate has thought about, or questioned the reason for the answers, he has recognized an important method of Masonic instruction, and has come to understand some part of what the previous degree was all about. It is in this sense that they are progressive.

These examinations are also a means by which Masonic status may be established when visiting a strange lodge. Some jurisdictions have a much more detailed and expanded examination than our jurisdiction requires. If you visit a lodge elsewhere you may be asked a question which is new to you. The situation is easily met by explaining what was done in your own lodge.

Preparation. The preparation for the degrees is also progressive. A partial explanation of your preparation for initiation was given to you in the first part of the lecture. You demonstrated symbolically that you were unarmed and unguarded, that you had complete confidence in your brethren-to-be, and, to quote words used in another jurisdiction, "that you were no impostor". Your preparation let you demonstrate humility; at the same time the ancient custom of slipping off the shoe in a holy place was observed. You recognized and realized that wealth was not a proper criterion for Masonic admission or advancement and that secrecy was respected until Masonic ties were established.

The preparation for the second degree is "in a manner somewhat similar" to that of the previous one. This is a natural result of their origin as a single degree. Preparation for the

third degree is a combination, not a variation. Perhaps the meaning is that, as we contemplate futurity, we need everything that we have learned before.

From Admission Until the Approach to the Altar

Admission and Reception. Your admission in each degree was by permission of the Worshipful Master, after he was assured that you met the required conditions. At your first admission these included the formal requirements of application, ballot, and preparation but, no less, the assurance that you came freely and voluntarily, that you were of mature age, and that there were witnesses to your good character. These conditions remained inferred in subsequent admissions, and to them was added your personal hope and desire for advancement in Masonic knowledge.

Your reception was always instructive of the degree to be conferred. First, Masonic secrecy is to be protected but is essentially a thing of conscience. Secondly, self-controlled virtue is of great importance throughout the whole human situation, and not least so among Masons. Thirdly, whenever we act as Masons, it is essential that morality and brotherly love co-exist with virtue.

Invocation. Read the three invocations which are printed in your Ritual. Consider the meaning for yourself. You will note that these prayers and the charges given at the end of each of our degrees are printed and given to all Masons. Obviously they are in no sense Masonic secrets. Notice the progression in the charges.

Circumambulation. Your travel around the lodge symbolizes that just as life is a journey so is its counterpart, Masonry, a journey. We progress through life's happenings, through differing situations, to new places, finding out things we did not know before, pressing forward with many questions as yet unanswered, with many problems as yet unresolved. We need to be reminded of Aldous Huxley's definition of experience. "Now experience is not a matter of having actually swum the Hellespont, or danced with the dervishes, or slept in a doss-house. It is a matter of sensibility and intuition, of seeing and hearing the significant things, of paying attention at the right moments, of understanding and coordinating. Experience is not what happens to a man; it is what a man does with what happens to him." That is why our symbol is a moving symbol. Life and Masonry are moving and each of us moves in life and in Masonry also.

In each degree we first repeat and then extend our symbolic journey. In each successive degree we review some previous happenings and symbolically prepare for what is at the time just over the horizon. Thus we progress and thus we establish a basis for future action.

Approach to the Altar. The progress and development of our central theme is very strongly symbolized in our approach to the Masonic obligation. In the first degree, we take a single step on our weaker side. Our steps, while still in darkness, are uneven and few. Yet they convey a message, perhaps intuitive, but anticipated from Light itself, that the Supreme Being embraces something of an undivided threefold action. This fact has been recognized outside the context of the Christian teaching. Within the Divine Unity

there is Will or Power which creates. Love which with Wisdom directs Power to the Good, and Intelligent Activity by which created things become vibrant and alive. Again, within the progressive flow of time, the Unity functions by the activities of Creation or Formation, of Dissolution or Destruction of the obsolete, of Renewal or Regeneration to start afresh at a higher level. We use differing terms for the Supreme Being in our degrees. Each of us must, individually, seek the Light. Each of us must, individually, formulate answers for himself. There is nothing dogmatic in any of this. The symbol is there for our consideration, reflection, and guidance.

In the Second Degree our two steps are regular because order is essential to any knowledge of nature and science. The universe is of a stuff we call "cosmos" (the Greek word for "order"), never a purposeless, incomprehensible chaos.

In the Third Degree we add one more step and carefully distinguish between those which recognize our life-span and those, going directly forward, which symbolize our fondest hope of that which is beyond the limits of our own body. Our steps also comprise a "perfect" number, as is proper if we would approach the Most High.

At the Altar

The Obligation. The position of the candidate at the altar reflects the character of each degree. Review your own experience and recognize how some of our signs are derived from what occurred at the altar. Consider the limitations of what you were able to see as you sought (without fully recognizing it at the time) first light, second knowledge, and third hope.

Each Obligation involves a promise of secrecy, an undertaking of new duties, a reference to a penalty, and a solemn act of Obligation. The objective of secrecy has been dealt with above. New duties and responsibilities are a proper result of accomplishment. The best reward for success is increased opportunity for service. The best consequence from Masonic attainment is an increased recognition of our responsibilities to our brethren and to mankind.

The traditional penalties are part of our Masonic secrets. It must be remembered that they come from a bygone age when treatment of malefactors was very different from that of today. In the early years of the premier Grand Lodge physical characteristics of three penalties not unlike those used today were included, in various combinations, and sometimes likewise united with other penalties, in the Obligations used in Masonic ceremony. This fact is amply documented in British and French monitors and exposures of the period 1725-1750 (see Knoop-Jones-Hamer, *Early Masonic Catechisms*, pages 100, 126, 156, 178, 198; Carr, *Early French Exposures*, pages 20-21, 69, 111, 213, 268-269, 300, 432). It provides additional proof that our present system evolved from a single original degree. The detail of the traditional penalties must not be thought of as a hodge-podge designed to frighten the candidate. The particulars have their origin in ancient methods of punishing traitors and other criminals so vile as to have no survival value in human society, nor even in human memory.

The act of solemn Obligation was taken on the Volume of the Sacred Law, that is to say, on sacred writings which the candidate himself believes to contain expressions of the will of his Supreme Being. For the Christian this will be the Bible; for the Jew, the Torah; for the Moslem, the Koran. By this means, the candidate binds himself in the most solemn manner possible. In our jurisdiction the Book is open at a text appropriate to the degree. The presence of the Supreme Being is recognized under differing appellations, successively, the Grand Architect of the Universe, emphasizing the cosmic source of awareness, comprehension, and light and finally, Oh Lord My God, indicating the cosmic omnipotence, at once everlasting, transcendent, yet imminent, by Whom and in Whom we live and move and have our being.

The Great Lights. In our lodges the great lights are always present, always together on our altar in the center. They are there whether the candidate sees them or not. They are a continuing witness to the spiritual content of Masonry. They are symbols of the common problems of mankind, of the scope of the universe, and of a Divine message. All the brethren know that they are always there.

The Volume of the Sacred Law must be open so long as the lodge is at work. In some English lodges it is opened at random. In the present-day English Emulation Ritual the same passage is exposed to view for all degrees: 2 Chronicles 6, Solomon's prayer at the consecration of the Temple. At various times and in sundry workings of the three degrees, certain other specific passages have been designated for this purpose. They include Genesis 4:22 (the first metal worker); Judges 12:6 (the slaughter of the Ephraimites); Ruth 2:19 (the great grandfather of David); Ruth 4:7 (on plucking off the shoe); 1 Kings 7:21 (the two great pillars); Psalm 133 ("Behold, how good . . . it is for brethren to dwell together in unity!"); Ecclesiastes 12 ("Remember now thy Creator in the days of thy youth"); Amos 7:7 ("Behold, the Lord stood upon a wall . . . with a plumbline in his hand"); John 1:1 ("In the beginning was the Word"); and 2 Peter 1:5-7 ("Add to your faith virtue, . . . knowledge, . . . brotherly kindness, . . . charity").

In the Grand Lodge of Michigan, the Volume of the Sacred Law is opened at a different passage for each degree—one which has reference to the ceremony of the degree. By this we are reminded that the Book is applicable to many differing situations in life. The position of the lesser lights also remains the same for the instruction of the candidate.

After Leaving the Altar

The Secrets. Review for yourself the sequence of steps and grips as they were explained to you in successive degrees.

The Apron and the Apron Charge. The presentation of an apron at an appropriate part of the ceremony, to serve as a distinguishing mark of a Mason, is universal. The method of wearing the apron, and the modifications in the apron from degree to degree, are not uniform between jurisdictions. You will see several variations when visitors enter your lodge, and when you visit lodges other than your own. In each case a progressive sequence is involved. You may find an opportunity to enquire courteously about the details of and reasons for a system other than your own.

The investiture with the apron is by authority of the Worshipful Master, delegated to the Senior Warden after the former has presented the candidate with it. We emphasize the presentation in the first degree. Some jurisdictions develop the presentation in the third degree more fully. There is, as expected, a progressive sequence, each presentation adding to the preceding. We stress, first, the antiquity and honor of the apron, the necessity for harmony within the lodge, and the constant admonition it carries to those who wear it. Subsequent presentations recognize the wider and widening horizon of knowledge to which we are directed, and our duty to assist and instruct our brethren according to our knowledge and ability.

The Working Tools. In a sense the Working Tools too are progressive, though the progressive nature of their sequence is not immediately obvious. We are accepted and not operative Masons. Nevertheless ideas must mature into action before they become complete. The working tools with which we are presented apply not only to our morals, but to our action, our living, as well.

Initially we are given novice's tools, for preparation of the work. A gauge for measurement reminds us that work has size and dimensions, that it fits into the order of things. A striking instrument follows by which we wield force with our hands.

On a second occasion, we are given journeyman's tools, for inspection or testing while the work is in progress. First, we must test the form. Does it belong in its surroundings? Then we must check its suitability. Does it level with its objectives? Finally, we must make sure of its uprightness. Does it avoid the extremes and excesses which are so effectively explained during the presentation?

On still another occasion we are presented with all of the tools of Masonry but especially the Trowel. The third and last is to encompass the whole—a reminder that, by recognizing the limits as well as the possibilities of our work, we may unite art, skill, and labor to erect a structure worthy of the builder.

May we, indeed, so unite and build.

The Trestle or Tracing Boards

From an early period it was the custom at each meeting of Freemasons to draw diagrams on the floor, including an outline of the holy part of the lodge, certain lines to guide the candidate, and some symbols. Naturally these also differed from degree to degree. In those days the task of preparing, or "forming", the lodge required considerable time and skill. When the brethren were called from labor to refreshment the drawings would be rubbed or scrubbed out. As late as 1811 in England the tyler's equipment sometimes included a mop and pail for this purpose.

The drawings were done with chalk, charcoal, and clay, which therefore were part of the regular equipment of the lodge. A hidden significance was seen in them, and they were said to symbolize the qualifications of the Entered Apprentice's servitude to the Master, namely Freedom, Fervency, and Zeal. The symbolism is still retained in our jurisdiction,

where the following explanation is given: "...there was nothing more free than chalk, which upon the slightest touch leaves a trace behind, nothing more fervent than charcoal to which when well lighted most obdurate metals will yield, nothing more zealous than clay or our mother earth, which is constantly employed for man's use and is continually reminding us that as from it we came, so to it we must as surely return."

As early as 1726 these floor drawings were supplemented by colored tapes nailed to the floor. Even so, the process of preparing the lodge must have been slow and inconvenient; we know that sometimes the work of the meeting had to be deferred, because the lodge had been formed in the wrong degree, and there was not time to redo it properly. We can also readily imagine how the innkeeper in whose establishment meetings were held would not be enthusiastic about the writing, washing, and hammering on his floors.

From 1733 on we find mentions of a substitute, in the form of ready-made floor-cloths, one for each degree, on which designs were permanently painted. (See, for example, the picture at the beginning of this chapter.) At first this innovation was greeted with hostility, on the grounds that it increased the risk of disclosure. Even after the practice came to be accepted there were still drawbacks. The floor-cloths were hardly durable enough to serve as satisfactory carpets, and it soon became normal to rescue them from the floor and to display them on the wall or on a table.

They are still found in lodges, although they have been reduced drastically in size, and their original function as a floor covering is no longer remembered. In our and some other parts of the world they are called trestle-boards, apparently from the trestle tables on which they were formerly set. In other jurisdictions they are known as tracing boards - the same name as the first of the immovable jewels - to remind us that they are descended from the drawings made under the direction of the Worshipful Master before the work of the lodge began.

The custom of having a permanent diagram for each degree on a tracing board was well established in England by 1800. There is no such thing as an authorized design, and various artists prepared their own individual renderings, which achieved a greater or lesser degree of currency. Those which are most commonly used in the Province of Ontario are copies of a set made originally by the English miniaturist and draftsman John Harris (about 1791-1873). His designs came to be associated with the Emulation Lodge of Improvement, which is used in the Grand Lodge of Canada in the Province of Ontario, for example. That work still includes explanations of two of the tracing boards, given in the Entered Apprentice degree, and in the Fellow Craft degree.

There is as well a trestle board for the Master Mason Degree, which hangs on the wall of many lodges; in fact a form of it, known as the Master's Carpet, is still used as a floor-cloth in part of the ceremony. The lecture on it includes the Three Steps, the Pot of Incense, the Beehive, the Book of Constitutions, the Sword, the All-seeing Eye, the Anchor and the Ark, the 47th Problem of Euclid, the Hour-glass, the Scythe and the Setting Maul, Spade and Coffin.

Other symbols often appearing on the chart are the mason's square, the Working Tools of the degree, the Tools with which Hiram Abiff was slain, and the entrance to the Sanctum Sanctorum of the Temple with its veil drawn aside. In the Province of Ontario the figures 5-5-5 at the East, South, and North allude to the three Fellow Craft lodges. On the name plate just above the center of the chart are written certain characters in an unfamiliar alphabet, often wrongly described as "Hebrew". In reality they belong to the so-called "Harris code", named after the artist who is mentioned above.

In any event, if you are ever in Ontario for a degree, you can ask the Officers.

Prospect

After this preliminary survey of those features which are common to all three Masonic degrees, we are the better enabled to distinguish and appreciate the connection of our whole system, and the relative dependence of its several parts. Let us now proceed to look at each degree more closely, repeating certain details, enlarging on others, and in general explaining what may be obscure. By this means we may hope to discover the particular lesson of each degree.

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The Entered Apprentice Degree

CHAPTER X

Introduction

IN THE DAYS when Masons were actual workers in stone, the Entered Apprentice was a young man who was just starting his career. For a period of seven years he apprenticed himself to a Master Mason, who taught him the rudiments of the trade. In return, the young man did much of the manual labor and learned the basic skills of masonry. At the end of that period the young Mason became a Fellow of the Craft, or Fellowcraft, and was then able to work for wages.

As an Entered Apprentice in Speculative Freemasonry, you did much the same. At that point in your Masonic career everything was new and unfamiliar. For this reason, the Entered Apprentice represents Youth, who is untried and unproven.

The Petition

A man is first prepared to be made a Mason in his heart. Thereafter, before he can be further prepared, he has to cross a number of hurdles which are duly specified in the Book of Constitutions. He must present an application, supported by the recommendation of two sponsors. His petition must be read to the Lodge and formally received by it. He must be investigated by a special committee named by the Worshipful Master. If it should report favorably, he must be balloted for by the lodge. If the ballot is favorable, then at last the candidate is eligible to be admitted into Freemasonry.

Until he enters the lodge for his initiation, he has no direct knowledge of Masonry. His entry is therefore like the entrance into a new world: he is "born into" the Craft. The First Degree is thus symbolic of birth and childhood. He enters the lodge helpless, indigent, unaware of his surroundings, uncertain what to expect, completely untrained in the use and meaning of the working tools.

Not only is he at the threshold of a new life; he is also setting about acquiring a new set of skills, just as if he were a youth newly apprenticed to the trade.

The work of the degree has two main functions. In the first place it must show the newcomer as quickly as possible the method of Masonic instruction. The lesson is hammered home, and he is told again and again that something is emblematic of, or figuratively represents, something else. Secondly, it must acquaint him with, or more correctly remind him of, the principles of moral truth and virtue. The new brother is a child in Masonry. "Train up a child in the way he should go; and when he is old he will not depart from it" (Proverbs 22:6). In life, as in Masonry, the most important lessons of childhood are those which shape our moral outlook.

Preparation in the Anteroom

The preparation of the candidate should be mental as well as physical. The tone is set when the Secretary asks the three questions, for they show that the atmosphere of the lodge at work is solemn and thoughtful.

Physically, every candidate for initiation into Masonry undergoes the same preparation. Masonry is no respecter of rank. The internal, and not the external, qualifications of a man are what it regards. The candidate is to divest himself of his rich apparel, his jeweled rings, his outward trappings of wealth and position, and assume the very same costume as the most destitute initiate. He is deprived of all metal, because he is to divorce himself from the material world, it likewise reflects the fact that the sound of metal was not heard at the building of Solomon's Temple (I Kings 5:7). He wears a hoodwink as an emblem of blindness; the lights of Masonry have not yet opened his eyes. It further serves as a safeguard, should there be any interruption before the obligation, he may be removed without having seen anything. Although the candidate is new born, he is not naked. Although he is full grown, he is not fully clothed. His garb partakes of both states, and is to remind him that he belongs to both worlds. His right arm is made bare as a vestige of the ancient custom, to show that he comes in friendship, with no concealed weapons. His left breast is made bare so that the Senior Deacon may apply a sharp instrument near the heart; it also demonstrates that he is a man. His left knee is made bare in anticipation of his posture when he takes the Obligation. His right foot is slip-shod in reference to the ancient Hebrew method of confirming an agreement (see Ruth 4:7). It is also a gesture of reverence, compare Exodus 4:5: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". The Cable Tow around his neck will render any attempt to retreat fatal by strangulation. It further symbolizes the dangers about us, and suggests that we should submit to guidance by those who are more enlightened. Perhaps as well, since this is a birth, the cord is the symbolic attachment of the candidate to his mother lodge.

Rite of Disalceation

Certain details of this preparation are strikingly similar to the old Jewish rules laid down for the guidance of those who planned to visit the Temple, and preserved for us in the Talmud. "A man should not enter the Temple mount either with his staff in his hand or his shoe on his foot, or with his money tied up in his cloth, or with his money bag slung over his shoulder" (Tractate Berakoth 62b).

Taking off one's shoes symbolizes humility and sincerity and that we are about to walk on clean or holy ground. We know this from the Bible (Exodus 3:5), God said to Moses, "put off thy shoes from thy feet, for the place whereon thou standest is holy ground." And in the Book of Ruth, "...man plucked off his shoe and gave it to his neighbor and this was a testimony in Israel."

Duly and Truly Prepared

Your conductor was asked if you were duly and truly prepared, referring to the manner in which you were clothed and otherwise vested. This was in order to demonstrate that our concern is with a man's internal qualities rather than his worldly wealth and honors. Furthermore, by wearing these humble garments, the candidate is signifying the sincerity of his intentions.

Ask and You Shall Receive

You asked for membership because Masonry requires that you come of your own free will and accord.

You sought admission to the Lodge.

You knocked and all that Freemasonry has to offer was opened to you.

This was in accord with the spiritual promise – “Ask and you shall receive; Seek and you shall find; Knock and it shall be opened unto you.”

The Hoodwink

You were required to wear a hoodwink for a variety of reasons: 1) you were thereby forced to put your trust in your conductor to see that you came to no harm, 2) being unable to see heightened your sensitivity to sound, so that you listened more intently to what was being said, 3) this symbolized the darkness in which an uninitiated man stands as regards Masonry and 4) had you refused to participate in the ceremonies of the degree you may have been led out of the Lodge without having beheld the interior thereof.

Its removal came at a time when you could behold first the Three Great Lights in Freemasonry, thereby impressing them upon your memory.

The Cable-Tow

The external restraints that are placed upon man are symbolized by the Cable-tow. Masonically, it is purely symbolic, and its length differs for various brethren, which is considered to be the scope of a brother's ability.

Its use in the degrees is again symbolic – the implication being that the candidate may be physically removed if he refuses to proceed with the degree. Its removal after the obligation indicates that this restraint is no longer needed since the candidate has assumed the irrevocable obligation of the degree.

Reception

After he has been prepared, the candidate stands outside the inner door of the lodge in a state of darkness, completely dependent on his guide. His admittance is not immediate; he has to be patient while a report is made to the Worshipful Master. Even after permission is granted, he is prevented from hasty entrance and is reminded of the consequences that result from rashness or ill-considered action. So cautiously ought one to approach every new experience in life. As soon as we enter the world, a sharp point (representing the Sword of Justice) is pointed at the heart, and serves as a reminder to our conscience of our obligation to preserve the secrets of Masonry.

Questions at the Door

The questions asked of the candidate and his conductor while he stands at the door are very important. They should be asked in such a manner that he will catch their full significance.

The questions are basic to the principles of Masonry. Its doors are open to any man who truly believes in the existence of a Supreme Being and who humbly knocks to seek admission, but he must come of his own free will and accord.

The insistence that he offer himself freely and voluntarily is not due to an inflated notion of the worth of the Craft. The candidate is about to assume certain sacred obligations which will bind him for life. The moral responsibility for this action must be entirely his. He must not be able to shirk his duties on the grounds that he was enticed or led on to enter Masonry by the improper solicitation of friends, or by false hopes of material advantages that would accrue to him.

The Holy Saints John

John, the Baptist, and John, the Evangelist, were chosen early on as the Patron Saints of Freemasonry. The implication was that their patron saints belonged to a Lodge, and this Lodge must have been in the city of Jerusalem. It follows that all Lodges symbolically come from the one at Jerusalem and therefore, every Mason hails from such a Lodge. By claiming to come from this mystical lodge he indicates that he hails from a “just and lawfully constituted Lodge.”

John, the Baptist, is an example of unshakeable firmness to the principles of right and an inflexible fidelity to God. On the other hand, John, the Evangelist, steadily urged the cultivation of brotherly love. Both were Godly and virtuous, and one was zealous and the other educated. These characteristics made them a natural choice as Patron Saints of Freemasonry.

The Prayer

After the candidate's reception, the ceremony of initiation begins with a prayer, impressing upon him once again that his new experience is one of reverence, and his

answer to the question, “In Whom do you put your trust?” demonstrates that belief and trust in God are of prime importance. This is accomplished by a prayer.

Freemasonry teaches us that no man should ever enter upon any great or important undertaking without first invoking the blessing of Deity. This means that prayer is an essential part of Freemasonry: Lodges are always opened and closed with a prayer and prayer is often used in our ceremonies. Because we have members from many different religions, we offer our supplications to the “Grand Architect of the Universe” or “The Supreme Grand Master” and we close them with “In Thy Holy Name we pray” or just “Amen.”

The Rite of Circumambulation

The meaning of “Circumambulation” is to walk around some central point or object. In the Lodgeroom, it is patterned most often after the movement of the sun as it is seen from the earth in the Northern Hemisphere, moving from East to West by way of the South.

The circumambulation of the lodge takes place with slow dignity, preferably to the accompaniment of suitable music. It is important that the Senior Deacon (the conductor) always be next to the altar so that the candidate’s journey around the altar enables the Brethren to observe that he is properly prepared, and also that he may be on the side furthest from the Volume of the Sacred Law, emblematically showing that he has not yet been accepted to search out Masonic truths on his own. He is stopped in three locations, (a reference to the three gates of King Solomon’s Temple), to be examined as to his intentions and fitness to continue.

The movement is a progressive journey, from station to station, in search of attainment, and symbolizes that we as Masons should continually search for more light. It also reinforces the idea of dependence: We are taught from the first step to the last, that we live and walk not by sight, but by faith.

The Rite of Salutation

The act in which the candidate gives the signs at each station is called the Rite of Salutation. It is symbolic of his respect for and obedience to all just and duly constituted authorities as well as being a test of his ability to give the proper tokens and words.

At The Altar

The East is considered historically to be the source of light: that station in the heavens where the sun appears to dispel the darkness. Masons are sons of light and truth; therefore, as we approach the Altar, we face the East.

The Altar is the central piece of furniture in the Lodge. Upon it rest the Holy Bible, square and compasses, the Three Great Lights in Masonry. Life in our Masonic Lodges is focussed on the Altar. The principles for which the Three Great Lights stand should serve

to guide all of our thoughts and actions both in the Lodge and abroad in the world. The altar supporting the Three Great Lights should remind a Brother who stands before it that our lives are supported by faith.

The location of the Altar in the center of the Lodge symbolizes the place which God has in Masonry and which He should have in every person's life. The candidate approaches the altar in search of light and assumes his obligations there. In the presence of God and his Brother Masons, he offers himself to the service of the Great Architect of the Universe and to mankind in general.

At the proper time and in the proper manner the candidate is asked to advance to the altar by one upright step. Your feet forming an angle of an oblong square.

At the altar he is asked the final qualifying question for his acceptance into the Order—whether he will bind himself with a vow of fidelity. If he consents, then before God and the lodge he promises on the Volume of the Sacred Law, and swears by the Volume of the Sacred Law, to keep inviolate the mysteries of the Order.

Why should the candidate be expected to promise solemnly to conform to Masonic usages and customs? His ignorance of what is involved is almost total. To give his assent in advance is almost like writing a blank check. It demonstrates that he has complete trust in the integrity of the questioner, of the lodge, and of the whole institution.

The Obligation

At the heart of each degree is the Obligation. When the candidate repeats the obligation and seals it, he has solemnly bound himself to Freemasonry and assumed certain duties which are his for the rest of his life even if he should someday leave the fraternity.

The most visible and audible evidence of the candidate's sincerity is the Obligation. It binds the candidate to Freemasonry, and it also protects the Fraternity against someone revealing secrets that deal with modes of recognition and symbolic instruction. It is important that the candidate understand that the great truths that Masonry teaches are not secret, but the signs and words Freemasons use to identify brethren of the craft are considered secret and need to be treated accordingly. Similarly with the verbatim ritual; when you discuss Freemasonry with a non-Mason, just use your own words.

You might be tempted to think, since the obligation is a part of the ritual, and since much of the ritual is symbolic, that the obligation is also symbolic and not to be taken literally. This is not true. With the exception of the ancient penalties (explained to you later), which are, of course, symbolic, the whole of the obligation, both the positive and negative points, is to be taken literally.

You need to remember that you took this obligation of your own free will. You were of sound and adult mind and were competent to accept full responsibility for your action; you were free to withdraw before taking it. If afterwards you should be charged with

violating any of the points you cannot seek to evade the consequences by pleading ignorance or inability at the time you gave the pledge. This is in keeping with Freemasonry's attitude toward the candidate throughout.

In short, at every step it is determined that you are competent and responsible for every promise you make and every pledge you give. This is important because there is in Masonry a set of rules that regulate the individual's conduct as a Mason. These lay down what is expected of you in conduct, define Masonic offenses, and affix certain penalties. The foundation of our disciplinary law is the obligation taken in the three degrees.

Furthermore, you took these obligations as binding without limit of time; that is, you accept them for the remainder of your natural life. You may possibly, in the future, withdraw yourself from the Fraternity, or be suspended or expelled, but that will not ease you of your promise, because you made that pledge, not as a Lodge member, but as a man.

The Obligation includes a number of words which sound like synonyms. They serve to intensify the majesty and grandeur of the language, just as do similar repetitions in church liturgy. Nor are they mere airy verbiage, for each word has its distinct significance. Masons are "Free", and "Accepted" for reasons we have already discussed (see Chapter II above, page II-5). A lodge is "worthy" because it has worth or value. It is "worshipful", that is, "honorable"; in earlier times "to worship" meant simply "to honor". It is "warranted", that is, empowered to act in Masonic matters because it has its Warrant of Constitution from Grand Lodge. It is "just" because it has on its altar the unerring standard of justice, the open Volume of the Sacred Law. It is "regular" when it is duly entered on the Register of Grand Lodge, or of another grand lodge with whom we are in fraternal correspondence. One other word which requires explanation is "hele" (pronounced "hail"). This is an old word, no longer current in English except when we speak of "fueling in plants". It means "to hide" or "cover up", and contains the same root as "Hell" (the hidden place), "helmet" (a covering for the head), and probably "hole" (originally a cave, or covered place).

Does the writing of a book such as this violate the obligation of secrecy? No. Freemasonry is not a secret society; it is a society with secrets. The secrets which a Mason pledges himself never to write or to see written consist of certain of the ceremonies and the modes of recognition. They do not include Masonic truths, which are accessible to all. They may be found in the Volume of the Sacred Law, but their discovery and their interpretation are left to each man. The prime object of Masonry is to assist our brethren in discovering these tenets and principles.

When a child is born, he requires some time before his eyes become adjusted to his surroundings. So the initiate, even when surrounded by Masonic symbols and by brethren who are ready to assist him in interpreting them, remains in darkness until he has proved that he is properly prepared to comprehend the teachings of Masonry. Naturally, as soon as he reaches this point he wishes to be restored to the blessings of light. At the moment this desire is granted, he at once beholds the three great lights of Masonry, the symbols of

truth and confidence, and of guidance into a more satisfactory and meaningful life. The Volume of the Sacred Law will provide him with the moral and spiritual lessons of life; the square will remind him to regulate his actions wisely, and the compasses will outline the proper paths of conduct. This is the beginning of his Masonic education. He is already a brother among brethren.

Penalties for Violation of the Obligation

We again reiterate that the ancient physical penalties incurred for willful violation of the Masonic Obligation are purely symbolic.

The Mason who violates his Obligation will subject himself to Masonic discipline that would include loss of membership in the Lodge and Fraternity, either by suspension or expulsion. He will also lose the respect of other Masons.

The above mentioned penalties often are retained in our ritual to impress upon the mind of each Brother how seriously a violation is regarded by the members of the Fraternity. The Obligations are voluntarily assumed, and every means possible is used to impress the new Mason with the solemnity and the necessity for faithful performance of them.

The Three Great Lights in Masonry

Freemasonry opens the Great Light upon her altar, not as one book of one faith, but as the Book of the Will of the Grand Architect. Our mysteries are not just for any one Lodge, nation, or religion but they are to bind men together throughout the world.

The Square is a symbol of morality, truthfulness, and honesty. To “act on the square” is to act honestly.

The Compasses are a symbol of personal restraint, of skill, and of knowledge.

The Square and the Compasses are seen and recognized by the general public as the symbols of Freemasonry.

The Volume of the Sacred Law or Holy Bible is one of the Three Great Lights in Freemasonry and is an indispensable part of the furniture of the lodge. If the candidate is of a religion not represented by the Holy Bible, for example, Hinduism, he may take his obligation upon the writings sacred to his religion. This is to ensure that his obligation will be binding upon his conscience.

No lodge in this country may stand officially open unless the Holy Bible is opened upon its altar with the square and compasses displayed thereon, indicating the Degree in which the Lodge is working.

Because it is the rule and guide for our faith, the open Bible signifies that we should regulate our conduct according to its teachings.

The Lesser Lights

The lesser lights are situated about the altar; they are not those at the stations of the principal officers. They are called lesser lights because by them we are enabled to see the great lights which lie on the altar whenever the lodge is open. They are also symbols of authority. The sun, the source of material light, opens and closes the day with regularity and provides light and heat for the earth. It may be termed the ruler of the day. Since it reaches its maximum strength at midday, when it is high in the southern sky, it is represented by the lesser light at the south side of the altar. Similarly, the moon provides light during the night, after the sun has gone down in the west. It is represented by the lesser light toward the west, at the north-west corner of the altar. Just as these two heavenly bodies provide light and energy for the physical world, so in the lodge room the Worshipful Master provides nourishment for our spiritual natures. As the sun rises in the east, and as learning originated in the east, so is the Worshipful Master placed in the east to enlighten and instruct the brethren in the moral truths revealed by the great lights at the altar. Thus the third of the lesser lights, which is placed toward the east, at the north-east corner of the altar, represents the Worshipful Master of the lodge. There is no light in the north because in the northern hemisphere the sun never enters the northern half of the sky.

With these matters in mind, we urge you to ponder the teachings of the Craft as you progress from degree to degree. In them is a ceaseless inspiration and an inexhaustible appeal. They are tenets of Freemasonry because always and everywhere they have been tenets of successful human life.

The Rite of Destitution

The Rite of Destitution, in which the candidate discovers he has nothing of value about his person, reminds a Mason of how he feels in this situation – embarrassed, poor and penniless. When a Brother comes to his aid, he is reminded also of the obligation of every Mason to alleviate, as far as his resources permit, the distress of his fellow men, particularly his Masonic brothers.

This is a lesson that no Freemason will ever forget. It may be that for the first time in your life you were truly destitute – maybe bewildered, maybe embarrassed. It also symbolizes that those who seek your aid should willingly find it, if you have the power to give it. It is not necessarily money. It may be a kind word, a pat on the back or a smile when it is needed. The Rite of Destitution teaches compassion.

The Rite of Investiture

After receiving knowledge and instruction in symbolic form, the new brother is at last given a tangible symbol of Masonry to wear as his own and eventually to carry away, in the form of the apron. This is a very ancient form of garment, and according to Holy Writ was the earliest clothing that our first parents made for themselves (Genesis 3:7). At any rate, inasmuch as stone-workers are as old as civilization itself, the humble apron of the

operative mason can claim a greater antiquity than the heraldic symbols of riches and power, the Golden Fleece and the Roman Eagle.

An early Greek legend recounts how Jason and the Argonauts sailed off in search of the Golden Fleece; the ancient tradition put the date of this expedition at about 1200 B.C. The name became symbolic of treasure, and was given to a new order of knighthood (L'Ordre de la Toison d'or) founded in 1429 by Philip the Good, Duke of Burgundy. His descendants intermarried with other royal families, and in due course the Golden Fleece came to be the highest order of chivalry in both Spain and Austria. It continued as such down into the present century. The eagle, on the other hand, was in ancient times sacred to Jupiter, King of the Gods. At an early date it was adopted as one of the five totems or emblems of the divisions of the Roman army. In 104 B.C. the others were discarded, and the eagle became the badge borne on the standard of every Roman legion, or regiment. As a result it came to stand for the Roman Empire, and was taken over in time by various emperors who liked to think of themselves as successors of the Romans: the German Kaisers, the Russian Czars, and Napoleon Bonaparte.

But not only is the Mason's apron ancient. It also bestows as much honor as do the trappings of the highest distinctions conferred by kings and princes. Perhaps the oldest, and even today the most coveted, of these knighthood ranks is the Most Noble Order of the Garter, instituted about 1348 by King Edward III of England. Its insignia include an eight-pointed silver star and a garter of dark blue velvet. Another title of equivalent rank and date is the Order of the Star (L'Ordre de l'Étoile), which was founded by King John II of France in 1351. It fell into abeyance however, and has long been extinct.

The Apron also signifies that Freemasons are workers rather than drones, builders rather than obstructive. Both the symbolic lambskin material and the white color of the Apron make it an emblem of innocence and purity. The Apron is a badge of distinction.

The Mason's apron is worn only in a context of love and harmony. Private piques and quarrels have no place within the tyled recesses of the lodge. As a symbol, it admonishes us to protect our spiritual persons from the taint of sin or the stain of vice. To the newly initiated brother it serves as a constant reminder not only that he now has certain duties to his brethren, but also that they have now accepted him as a brother Mason.

The Working Tools

The working tools presented to the candidate are two of those used by the ancient operative craftsman in the construction of buildings. In speculative Masonry, the twenty-four inch gauge and the common gavel are symbolic of those moral and spiritual values, habits and forces by means of which man is enabled to reshape the crude and often stubborn material of his character, to adjust himself to the needs and requirements of human society. The tools by their very presence declare that there is work to be done, and by their very nature indicate the direction this work is to take. The 24-inch gauge teaches us to properly divide our time, while the gavel teaches us to reshape our character. If we do not take the Twenty-four Inch Gauge into the profane world and by its division number the hours for the working of a constructive purpose, we miss the practical application of Masonic Labor and Masonic Charity.

Just as a stone needs to be measured or shaped or carved to fit into a place or function, so also does a man's mind and his character. Each man has his own proper place in society – as a leader, as a worker, as a citizen, as head of a family, as a neighbor, as a Lodge member. Will he fit into his proper place or will he be a misfit? The answer will be decided by how thoroughly and intelligently he uses on himself the methods and influences that are necessary to give correct shape to his life.

How happy are those brethren who happen to be also operative masons! All day long as they work they have before them the tangible emblems of the Masonic virtues. The Freemason too is a workman, engaged in building the internal temple dedicated to the glory of God and the welfare of mankind. The Entered Apprentice is not yet fully qualified, and he is given only those tools which serve to shape the stones. From the twenty-four-inch gauge he learns to compute the time and labor that will be required for completing the work. If he wishes to live respected and die regretted, he must be ready to spend many hours strengthening his temple, adorning it, and protecting its foundations. The building blocks as they come from the quarries may be rough, ill-formed, and ugly. The rough stone and the perfect stone serve to remind him that the rough spots must be made smooth with the aid of the common gavel, so that the beauty and usefulness of his temple may be enhanced. In time, by dint of hard work and determination, it will receive a fine finish, and will stand as a memorial to a life well spent.

The North-East Corner

In operative Masonry, the north-east corner is the traditional location of the cornerstone or foundation stone of a building. Both the stone and its location signify a beginning. In speculative Masonry, the Entered Apprentice is placed at this point to signify that he has begun his Masonic life. The symbolism of the North-east corner is further expanded by its location midway between the darkness of the North and the light of the East. The Brother has left the darkness of the North which symbolizes lack of knowledge of the Masonic life, and is moving toward the light of knowledge which comes from the East. Thus the Entered Apprentice has laid the foundation stone of his Masonic life and must now build his character from the light of the teachings that abound in the East.

The Entered Apprentice Lecture

Part I of the lecture of the Entered Apprentice Degree is often given as the lecturer conducts the newly-made Brother around the lodge room and can be extremely effective. As the Brother is conducted around the lodge room, he is reminded of what happened to him and the reasons are then explained.

The lecture begins by reminding the Brother that he was divested of all metals for two reasons: first that he should carry nothing offensive or defensive into the Lodge and second that at the building of King Solomon's Temple there was not heard the sound of any tool of iron.

King Solomon's Temple

The frequent references to King Solomon's Temple in this and other Degrees are allegorical. The Temple is a symbol of perfection and a representation of the idea that man is actually a temple of God. To our knowledge, an organized craft of Operative masons did not come into existence until many centuries after the reign of Solomon. Our ritual is based upon Masonic legends connected with both Solomon and the Temple at Jerusalem which have helped enrich the symbolism.

This symbolism is further enhanced by the fact that the Sanctum Sanctorum or Holy of Holies of King Solomon's Temple, where the Ark of the Covenant sat, was the residing place of God. Hence, the destruction of the Temple and the loss of man's inherent oneness with God is the start of a search for Divine Truth.

The candidate has entered a new phase of life and is about to construct a temple of character and conduct which no one but he can build. Since he is still an Entered Apprentice, he requires instruction in the proper formulation of the plans and the process of construction. He is therefore placed in the north-east corner of the lodge, the symbolic meeting place of darkness and light. On this new dawn he is ready to start work in a new and challenging endeavor. All buildings, physical or moral, require a foundation stone. For the Mason's temple it is Charity.

Here the candidate, who himself represents the cornerstone, declares publicly his attitude toward charity. He is invited to make a charitable donation. Naturally he is still influenced by the values of the material world, and since he has been divested of all money and metallic substances he has nothing material to offer. Even so, though he may not yet realize it, he does have much to give in the name of true charity. He has himself to offer, and his God-given talents, for the good of his fellow men. In Masonry charity has the rich connotation of love, of kindly good will and regard for others. The true Mason will be slow to anger and ready to forgive. He will support a falling brother and warn him of approaching danger. He will not open his ear to slander and will close his lips to unkindly reproach. Nor will he limit such benevolent sentiments to those who are bound to him by ties of kindred or social association. His love will extend to any brother, no matter where he may be found beneath the canopy of Heaven. A worthy Mason who is destitute will find in every clime a brother and in every land a home.

Part II of the Entered Apprentice lecture is primarily concerned with the lodge. It shows how the newly initiated brother may see moral lessons no matter where he looks in the lodge room. This method of teaching by symbolism is of course very old (see above, pages I-7-9). Before the Egyptian hieroglyphic writing was first deciphered, about 1815, Europeans used to believe that these carefully carved inscriptions, with their representations of men, animals, tools, buildings, and other things, were symbolic, and that the figure of a lion, for instance, meant "war". Now that these texts can be read, we know that this interpretation was erroneous. Even so, in older writings, the Egyptian signs are still sometimes cited as an early example of symbolic teaching. Other men who actually did express abstract notions by visible symbols were the Pythagoreans, a

religious fraternity founded by the Greek thinker Pythagoras of Samos. About 530 B.C. he settled in Croton, in southern Italy, and his followers congregated in the vicinity. They devoted themselves particularly to the study of mathematics, and they came to feel that, in some sense, everything in the world was a number, or could be represented by a number. Thus we are told that in their system "justice" was the numeral four. We know that they venerated the number ten, and swore by it, because it contains "the fount and root of eternal nature".

The Lodge

The beginning of the second part of the Entered Apprentice lecture defines a Lodge as being a constitutional number of Masons, duly assembled with the Holy Bible, square and compasses and a charter or warrant empowering them to work.

The Charter or Warrant

The charter from the Grand Lodge is an essential part of every lodge. It originated from the need for legality and uniformity in the actual workings of Masonry. Thus the charter gives credibility to the lodge and establishes its legality. When visiting a strange Lodge it will be your duty to examine their charter to ascertain that they are duly constituted. If they do not have one, you must withdraw.

High Hill or Low Vale

The ancient meeting places of lodges, and for that matter certain religious observances, were secret and considered to be on holy ground. The high hill or low vale was easier to guard against the approach of cowans and eavesdroppers. (A cowan is an imposter posing as a Mason, while an eavesdropper wishes to learn our secrets.)

The Form of a Lodge

The form and extent of a Lodge is an oblong square extending from East to West between North and South, from the earth to the Heavens and from the surface to the center because in Masonic ritual it is symbolic of the world. The particular form harkens back to early times when men believed that the earth was square and the sky a solid dome. Some legal codes state that he who holds a plot of land also has rights to the earth beneath and to the air above. In this sense, a lodge room extends from the center of the world to the heavens.

The lodge is symbolic of the individual Mason. The altar at the center of the lodge, with the Volume of the Sacred Law resting on it, symbolizes the presence of God in the center of our spiritual temple. Our lodges stand on holy ground, that is, they are dedicated to God. Inevitably they remind us of three other offerings which met with God's approval, three offerings which by a curious coincidence were all made at the same place, Mount Moriah in Jerusalem; for Abraham, see Genesis 22:2; for David, see I Chronicles 21 :18-26; for Solomon, see II Chronicles 3:1. Our lodges are situated due east and west, in a

symbolic, not a geographical sense. Since the lodge room represents the temple of Solomon as well as the individual Mason, it may be said to reproduce its orientation (see below, page XI-5). The Tabernacle of Moses was similarly oriented (Exodus 26:22). Again, there are two good symbolic reasons for setting the Worshipful Master in the east (see above, page X-11).

This vast fabric is supported by three Grand Pillars called Wisdom, Strength and Beauty. The three pillars which are often depicted about the altar are replicas of the three different types of column used by ancient Greek architects. That to the east is Ionic, which exhibits a chaste moderation between severity and elaboration. It represents wisdom, and Solomon King of Israel, who was noted for his wisdom, and likewise the Worshipful Master, the humble representative of King Solomon. To the west is the Doric pillar, austere and massive, which in the same way represents strength, Hiram King of Tyre, and the Senior Warden. At the south is the slender Corinthian pillar, with its flamboyant decoration of acanthus leaves. It stands for beauty, for the craftsman Hiram Abif, and for the Junior Warden. Once again we are reminded that the altar, the very throne of God, is in the center, surrounded by these three divine attributes. Since the lodge room extends as high as the heavens, the ceiling is in fact a celestial canopy, the starry sky, an ethereal mansion from which all goodness emanates. Nor are the earthly lodges of our pilgrimage forever sundered from the Grand Lodge above. They are joined by a line of union, which was seen by Jacob in his dream at Bethel (Genesis 28:12), "a ladder set up on the earth, and the top of it reached to heaven". For Masons, the way up begins at the Volume of the Sacred Law, and successive stages in the ascent are marked by the three theological virtues. Once again charity is preeminent.

Jacob's Ladder

The covering of a Lodge is a clouded canopy or a starry-decked heaven where all good Masons hope to arrive by the aid of that theological ladder which Jacob in his vision saw ascending from earth to heaven, the three principal rungs of which are denominated Faith, Hope and Charity. The ladder admonishes us to have faith in God, hope in immortality and charity for all mankind.

The Furniture of the Lodge

The Furniture of a Lodge is the three Great Lights in Masonry: the Holy Bible, the Square and the Compasses. The Bible is dedicated to God, the square to the Master and the compasses to the Craft.

The Ornaments of a Lodge

Having dealt with the siting and structure of the lodge, the lecturer now turns to its interior. He begins with the ornaments. The Ornaments of the Lodge are the Mosaic Pavement, the Indented Tessel and the Blazing Star. The mosaic pavement (used in lodges that have tile floors)—the name has nothing to do with Moses or the Mosaic Law—is inlaid with pebbles or tiles of different colors. It is emblematic of human life,

checkered with good and evil. It serves to remind us that life is not of one unvaried hue, but that in it the dark alternates with the light. The original which we copy is Solomon's Temple, which according to Masonic tradition was ornamented with a mosaic floor. Just as the star gleams in the center of the pavement, so the radiance of the Grand Architect of the Universe illuminates the checkered pattern of our lives. Just as the pavement is enclosed within an indented skirting, so our lives, even in their most somber cast, are encompassed by the blessings and comforts of heaven.

The Lesser Lights

All lodges have three lights situated east, west and south. None in the North. None in the North because of the situation of King Solomon's Temple, it being situated so far north of the ecliptic that the sun or moon at meridian height could dart no rays in at the northern part of it, so we Masonically term the North a place of darkness.

The Jewels of the Lodge

All Lodges have six jewels: three movable and three immovable. The square, level and plumb are considered to be immovable because the three principal officers of the lodge wear them and are always in the East, West and South. The movable jewels are the rough ashlar, the perfect ashlar and the trestleboard. The rough ashlar is a stone as taken from the quarry in its rude and natural state. The perfect ashlar is a stone made ready by the workman to be adjusted by the tools of the Fellowcraft. Of the three movable jewels, the Trestle Board is associated with the Worshipful Master, the Rough Ashlar with the newly initiated candidate and the Perfect Ashlar with the brother who has undergone further training, and has learned the lessons of life as a true Mason. In another sense, the Trestle Board represents the floor of the lodge, that is, the foundation of our lives. On it the Master indicates the plan of the temple beautiful, not explicit in every detail, but merely indicating the guide lines which the workman must follow if he is to be a successful builder. The Rough Ashlar represents the life of the candidate in its original natural state, as well as the workshop where he may fashion his life in accordance with his own inclinations, but also, if he is wise, in accordance with the divine plan. The Perfect Ashlar represents a flawless edifice planned and reared by the Grand Architect of the Universe as a model for the brethren to follow. It portrays a state of moral perfection, inspiring and all but unattainable, unless it be by a virtuous education, one's own endeavors, and the blessing of God. The name jewel is above all appropriate for it, because it stands for something precious—a continual moral and spiritual guide for the brother Mason.

The Point Within the Circle

The most complex and meaningful of all Masonic symbols is probably the Point Within the Circle, which not only sets the Volume of the Sacred Law or Holy Bible as our rule for living, but also sets the limits upon our individual actions. It may also have reference to God, the individual person. The parallel lines represent the two Saints John, who were perfect parallels in Christianity as well as Masonry, and upon the vertex rests the Book of

Holy Scriptures, which points out the whole duty of man. While a man keeps himself so circumscribed, it is impossible that he should materially err.

The Three Principal Tenets of Freemasonry

The Principal Tenets of Freemasonry are Brotherly Love, Relief and Truth. These three are given the greatest emphasis, though others must not be overlooked.

It is not uncommon for men to consider Brotherly Love, while highly desirable, as not practicable, and therefore but a vision to be dreamed about but never possessed. It is challenging for Freemasonry to call these “tenets”, thus stating that they are both obviously and necessarily true. Unless you grasp this and see that the principles of Freemasonry are self-evident realities, not visionary ideals, you will never understand Masonic teachings. For Masonry does not tell us that the principles of Brotherly Love, Relief and Truth ought to be true, that it would be better for us all if they were true. It tells us that they are true.

What then is Brotherly Love? Manifestly, it means that we place on another man the highest possible valuation as a friend, a companion, an associate, a neighbor. Our relationship with a brother is its own justification, its own reward. Brotherly Love is one of the supreme values without which life is lonely, unhappy, ugly: This is not a hope or dream, but a fact. Freemasonry builds on that fact, provides opportunities for us to have such fellowship, encourages us to understand and to practice it, and to make it one of the laws of our existence; one of our Principal Tenets.

Relief is one of the forms of charity. We sometimes think of charity as relief from poverty. It is more than that. Our conception of Relief is broader and deeper. There sometimes enters the problem of readjustment, rehabilitation, keeping the family together, ‘childrens’ education, and various other matters vital to the welfare of those concerned; through the whole process there is need for spiritual comfort, for the assurance of a sincere and continuing interest and friendship, which is the real translation of our first Principal Tenet, Brotherly Love.

Masonic Relief takes it for granted that any man, no matter how industrious and frugal he may be, through sudden misfortune or other conditions over which he has no control, may be in temporary need of a helping hand. To extend it is not what is generally described as charity, but is one of the natural and inevitable acts of brotherhood. Any conception of brotherhood must include this willingness to give necessary aid. Therefore, Relief, Masonically understood, is a tenet.

By truth, the last of the Principal Tenets, is meant something more than the search for truths in the intellectual sense, though that is included. Truth is a divine attribute and the foundation of virtue. To be good and true is the first lesson we are taught in Masonry. In any permanent brotherhood, members must be truthful in character and habits, dependable, men of honor, on whom we can rely to be faithful fellows and loyal friends.

Truth is a vital requirement if a brotherhood is to endure, and we therefore accept it as such.

The Four Points of Entrance

The guttural, pectoral, manual and pedal are the four points of entrance of a Mason into Lodge. They are illustrated by the Four Cardinal Virtues of Temperance, Fortitude, Prudence and Justice.

These Four Cardinal Virtues provide the Mason with a code of conduct, including a temperate life, avoiding excess in all things, bravery in the face of strife and conflict, careful thought before acting and even-handedness in dealing with others.

Often at the four corners of the lodge are emblems of the four cardinal virtues, temperance (or self-control), fortitude (or bravery), prudence (or wisdom), and justice. They are called "cardinal" virtues from the Latin word *cardo*, meaning "a hinge"; they are the virtues on which all others hinge or depend. Their importance has been recognized since ancient times. They were discussed as a group by the Greek philosopher Plato (who lived about 429-347 B.C.), in his Republic.

Chalk, Charcoal and Clay

These are symbolic of freedom, fervency and zeal, which is how we as Entered Apprentices should serve our masters; there is nothing freer than chalk, nothing more fervent than charcoal and nothing more zealous than clay or our mother earth, which is continually employed for man's use and constantly reminding us of the return of our bodies to the embrace of the earth, from whence they came.

The Charge to the Newly Initiated Candidate

In its essentials this Charge is one of the oldest pieces of Masonic ritual which has come down to us intact. It has been used in much its present form since 1735 (see above, page VII-18,19). If it is delivered with deliberation, sincerity, and eloquence, it can be one of the more impressive features of the ceremony. It should never be omitted simply to save time, since it is an integral part of the degree. It teaches the candidate how he can practice Masonry beyond the limits of the lodge room.

At the outset he is reminded that he has been elevated to membership in an ancient and honorable society, which has numbered the great as well as the good in its ranks (see above, Chapter IV). He is reminded of the three great duties, to God, his neighbor and himself. He is to revere God at all times, to seek His aid through prayer, and to respect Him as a source of help in time of trouble. He is taught that no man is an island unto himself. Man is a social creature, and needs the companionship and co-operation of other men. The Mason will practice the Golden Rule, temper justice with mercy, and offer relief, both physical and spiritual, to his brethren. He is to regulate his own life so as to

operate at peak efficiency and attain the limits of his potential (i.e., by avoiding all irregularity and intemperance).

As a citizen, a Mason is to be a peaceful subject, loyal to his government and his country. In summary, he is to practice the four cardinal virtues publicly and privately; and he is called upon to exercise that virtue which may justly be called the distinguishing characteristic of a Mason's heart. He is to recognize the importance of secrecy, fidelity, and obedience, not only as a Mason, but as a man among men. Finally he is enjoined to be particularly careful not to recommend a man for membership in the Craft unless convinced that he will conform to our tenets and rules.

The Language of Freemasonry

Freemasons take great pride in preserving the ancient ritual with minimal changes. The Ritual of Freemasonry is a product of the early decades of the eighteenth century. It contains much of the language of that century and other words and phrases from the medieval English that have been incorporated into the Ritual. This is why the ritual language of Freemasonry is written and spoken as it is.

Behavior in Lodge

The gavel in the hands of the Master of the Lodge is one of the symbols of authority by which he governs. When the gavel is sounded in the East, at the beginning of Lodge, the Brethren must come to order. Two raps call the Officers to their feet, and three raps mean that all Brethren must stand. One rap seats anyone in the Lodge who is standing and is also used to call up a single individual.

If the Master addresses you by name, arise, face the East, give the sign (in other Jurisdictions often the due guard and sign) of the appropriate degree, and listen to his instruction. If you wish to speak, arise, face the East and wait until the Master recognizes you; give the (due guard and) sign of the appropriate degree, then address your remarks to him.

When entering or retiring from an open Lodge, you must always approach the altar, salute the flag and the Master (vice versa on retiring) and then go about your business. As you approach the altar, glance at the positions of the points of the compasses and that will tell you on which degree the Lodge is open.

When prayers are given, all Masons stand and bow their heads. No Lodge can be opened, stay open, or be closed, without prayer which is offered by the Master or Chaplain. The prayer should avoid offense or sectarianism in the Lodge; in Michigan, the opening and closing prayers are printed as part of the ritual. At the end of the prayer, each member responds with the words "So Mote It Be," which means "So May It Ever Be."

The Rights of an Entered Apprentice Mason

An Entered Apprentice may visit or sit in a Lodge only if it is open on the First Degree and then only when accompanied by a Brother Master Mason who can attest to the fact that he is an Entered Apprentice, since he does not carry a dues card. An Entered Apprentice cannot vote or hold office. In most jurisdictions, he is not entitled to walk in public Masonic processions. The public assumes that every man therein is a full-fledged Mason, and judges each one and the Craft accordingly.

As a Mason, he possesses certain important rights and privileges: 1) the right to be instructed in his work and in matters pertaining to his degree, 2) the right to attend other Entered Apprentice degrees in his own lodge, 3) the right to attend Entered Apprentice degrees in other lodges if he has a Master mason to attest to his being an Entered Apprentice, 4) with the approval of the Master, the right to present any portion of the Entered Apprentice degree to others, 5) the right to apply for advancement to a higher degree, 6) the right to make himself known to other Masons as an Entered Apprentice via the modes of recognition, and 7) the right to be buried with Masonic honors.

It is the duty of the Entered Apprentice to learn the Masonic teachings contained in this degree. Unless a man can prove he is a Mason, he cannot visit a Lodge where he is not known. Furthermore, other Masons may have to prove themselves to him just as he may have to prove himself to them. If he does not know the work, he cannot receive proof any more than he can give it. For this reason he should learn the proficiency in all three degrees as he completes the work.

Complete faithfulness to his obligation, and implicit obedience to the charge is among his important and lasting responsibilities. An Entered Apprentice is still on probation, a Mason in the making, passing through a period of trial and testing, his relationship to the Craft being like that of a student to the graduate. The clue to his position is furnished by the word "Apprentice", which means learner, and his chief task is, therefore, to learn.

The Responsibilities of an Entered Apprentice

The responsibilities of an Entered Apprentice are relatively few: He must 1) conduct himself with proper decorum, 2) try to learn as much about Freemasonry as possible, 3) keep inviolably secret verbatim rituals entrusted to him and 4) pass the proficiency test.

He may, if he chooses, attend other Entered Apprentice lodges where he is known or with another Masonic Brother who can vouch for him, read and report on a Masonic book or publication and help where needed around the Lodge.

The Numeral Three

From time immemorial the numeral three has signified completeness, or even divinity. There are three dimensions, three Fates, three Graces, three Gorgons, thrice three Muses, three wise men, and three persons of the Christian Trinity. In Freemasonry there are three

degrees, three principal officers, three assistant officers, and many more "threes". Perhaps in no degree is the number so frequent as in the First. Consider the following examples.

Before you were admitted to the lodge room you were interviewed by a committee of three, who asked you three questions, each one relating to that great landmark, your belief in God. When you were led to the door of the lodge room three raps were given, which were answered by three from the inside. The Senior Deacon addressed the Junior Deacon three times. As you were admitted the Junior Deacon spoke three times. While you were in a kneeling posture the Worshipful Master spoke three times. In the perambulation the Junior Warden addressed you three times, and the Senior Warden also addressed you three times. The Worshipful Master then asked you three questions in the West. You were conducted to the altar by three steps; although your attention was drawn only to the last when you were asked to step off with your left foot to indicate which part of Masonry you were entering upon.

In the Obligation there are three epithets of the Lodge, Worshipful, erected to God, and dedicated to the Holy Saints John. In assuring you of the regularity of the meeting, three references are made as to how you came, and in whose presence you are. In the oath of secrecy there are three parts, "always ----, ever ----, never -----." The secrecy relates to three periods of communication, past, present, and future. Only under one of three conditions may those secrets be communicated outside a lodge, and in the body of a lodge only after you have used one of three means (Strict Trial, Due Examination or Legal Information) to ascertain that the Brother was entitled to the same. All the points you promise to observe without three elements, hesitation, mental reservation, or secret evasion of mind. The penalty is of a threefold character.

After the Obligation and before being brought to light the Worshipful Master spoke three times. Your attention was directed to the three great lights, also to the three lesser lights. Three true and proper signs were explained to you by which you were to know a Mason. After taking a Solemn Promise, etc., you were told that there were two signs and a token of this Degree. There were three reasons given for the request by the Secretary for you to make a deposit. You were taught that one of the Working Tools was divided into three equal parts emblematic with how we were to divide our time.

In the Entered Apprentice lecture your attention was directed to the three dimensions of a Lodge. The fact that our Lodges stand on holy ground brings to our mind three grand offerings. Our Lodges are situated due East and West for three reasons. They are supported by three pillars. These are emblems of three divine attributes and further represent three ancient Grand Masters, and are referred to the three noble orders of architecture. There are three principal rounds in the ladder. The interior of a lodge is composed of three sets of articles. There are three ornaments, three items of furniture, three movable jewels, and three immovable jewels. There are three distinguishing characteristics of every Free and Accepted Mason, and three tenets or fundamental principles.

We thus see that at every turn in our ceremony we are confronted by the number three; just as, in the Lodge, no matter where we sit, we are confronted by the letter G. The frequent recurrence of this, the number of divinity, serves to remind us that, wherever we are and whatever we do, His all-seeing eye beholds us, and that we should always discharge our duty towards Him with fervency and zeal.

Retrospect

The candidate's admission among Masons in a state of helpless indigence is an emblematic representation of the entrance of all men upon this their mortal existence. It inculcates a useful lesson of natural equality and mutual dependence. It instructs him in the proper exercise of universal beneficence, to seek the solace of his own distress by extending relief and consolation to his fellow-creatures in the hour of their affliction. It enables him to free the soul from the dominion of pride and prejudice, to look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam a brother of the dust. But above all it teaches him to bend with humility and resignation to the will of the Grand Architect of the Universe, and to dedicate his heart, thus purified from every baneful and malignant passion, and fitted only for the reception of truth and wisdom, as well to His glory as to the welfare of his fellow-creatures.

Test Questions Entered Apprentice Degree

(Some Possible Answers can be found in Appendix B)

1. What stage of life does the Entered Apprentice represent?
2. What stages of human life are symbolically represented by the degrees of Masonry?
3. Of what is the Entered Apprentice degree symbolic?
4. What are symbols and why are they important in Masonry?
5. Who are the Patron Saints of Masonry?
6. Where is a man first made a Mason? Why is this important?
7. When you knocked at the door, what spiritual promise became a reality?
8. What do we mean when we say a man is “Duly and truly prepared”?
9. What does the Hoodwink symbolize?
10. What does the Cable-Tow represent and what is its length?
11. What is the Rite of Discalceation?

12. What does your entrance into the Lodge represent?
13. How were you received upon your entrance into the Lodge?
14. What does the Masonic Lodge room represent?
15. What is the form of a Lodge?
16. Why is the presence of the Masonic Charter or Warrant significant?
17. Define the Rite of Salutation and state its significance.
18. Define the Rite of Circumambulation and state its significance.
19. What is the one essential piece of furniture in the Lodge?
20. What is the symbolism of its location?
21. Name the Three Great Lights in Masonry.
22. What do they represent?
23. What evidence of a candidate's sincerity is the most visible and heard by all the Brethren?
24. What parts of the Obligation are literal and what parts are symbolic?
25. For how long is your obligation to Freemasonry binding upon you?
26. If you violate your obligation, what are the actual penalties?
27. Define the Rite of Investiture and its significance?
28. Name the Working Tools of the Entered Apprentice degree.
29. What do they represent?
30. Define the Rite of Destitution and its significance.
31. What does it symbolize?
32. How is the North-east corner significant in Masonry?
33. In King Solomon's Temple, where was the Ark of the Covenant kept?
34. Name the immovable jewels of the Lodge and what they represent.

35. Name the movable jewels of a Lodge and what they represent.
36. Name the Ornaments of a Lodge and what they represent.
37. What does Jacob's ladder represent?
38. List the three principal tenets of Masonry.
39. Name the four points of entrance.
40. List the four cardinal virtues and what they represent.
41. What is the point within a circle and why is it important in Masonry?
42. What do Chalk, Charcoal and Clay represent?
43. What are cowans and eavesdroppers?
44. Summarize at least three important messages in the charge.
45. How is the gavel used to signal members in the Lodge room?
46. When the Master calls upon you in Lodge, what should you do?
47. When prayer is given in Lodge, how do we act?
48. What words are spoken by the Brethren after prayer, and what do they mean?
49. What are the rights of an Entered Apprentice?
50. Name some responsibilities of an Entered Apprentice Mason.
51. List the secrets of the Entered Apprentice degree.

PASSING TO THE SECOND, OR FELLOWCRAFT DEGREE

CHAPTER XI

Introduction

MIDWAY IN MASONRY is the Fellowcraft Degree. It is midway since it marks the coming of maturity. Following the period of youth, with its problems of setting out into the future, comes the stage of maturity, when the lessons which have been learned are put into practice. The mind ranges over widening areas to discover new knowledge. So too the moral lessons of the First Degree, which underlie a strong and satisfying life, are followed in the Second Degree by the presentation of cultural and intellectual objectives. This sense of growth gives the degree a meaning and importance which enable it to stand on its own merits with the other two. It is the logical, possibly the inevitable, expression of the process by which the well-grounded life becomes a well-rounded life.

In this degree, a Mason is encouraged to advance his efforts toward his own education, particularly in the fields of history, science and the liberal arts, to prepare him to take his highest possible place in human society.

This factor of "progression" is at the center of Masonry, and is fundamental to the Fellowcraft Degree. It is evident in the term used to describe what is taking place. The Stewards announce that the Brother "wishes to receive more light in Masonry by being passed to the degree of Fellowcraft." Again and again this term "Passed" is used, by the Worshipful Master, the Senior Deacon, and other officers. It has no reference to the candidate's success in passing his examination. Needless to say, the examination should reveal a thorough comprehension of the First Degree. No inadequate work or forgotten item is allowed in building the foundation of any structure, especially in laying the foundation of a life. "Passed" is used in the same sense as when we speak of a person passing from youth to maturity. It expresses an active progression from one stage of life into the next. It is no sudden act, like passing through a door, but a process of development, like that of the cocoon becoming a butterfly. Life is never static, at rest. There is always more to come. One stage of living gradually merges into the next. Each man will develop differently, will understand each stage differently, will go at a different rate; but yet he goes. That is life, and the Second Degree is an expression of life.

Meaning of the term "Fellowcraft"

The name of the Degree, "Fellowcraft", is used in its finer meaning, as in fellow-man and fellow-citizen; that is, one who belongs within a certain group or fellowship. We also find it used to indicate the reaching of a high level of efficiency or knowledge, as with the status of Fellow of the American Physical Society, a highly-prized achievement in the

field of Physics. As used in Masonry, "Fellow" includes both meanings. It signifies one who is within the brotherhood and who has also reached a worthy place within it.

The final part of the name of the degree, "craft", is simply an abbreviation for "craftsman". It means a skilled workman, one who is beyond his apprenticeship. Having learned the early lessons well, he can now take his place with the other craftsmen and, as an equal, build with them the structure upon which they are all working. A "fellow" among "craftsmen", he is not a "loner", as we might say to-day, not one who attempts to build by himself, but one of a group of brethren working and building together, striving to complete the temple of their own lives. He has become a "Fellowcraft".

The Allegory of the Fellowcraft Degree

The Entered Apprentice Mason represents youth in the dawning of life. The Fellowcraft Mason represents man in his adulthood, in the prime of life, experienced, resourceful, and able to bear the burdens of life. An adult carries the responsibilities of life, the support of his family, the trials of business and even the destinies of our state or nation.

In the Fellowcraft degree you represented a man approaching King Solomon's Temple – you passed between the pillars, climbed a flight of winding stairs and entered a place representing the Middle Chamber, where you received your wages of corn, wine and oil. How do we interpret this allegory?

The staircase lecture is symbolic and represents what a man learns through seeing, touching, tasting, hearing and smelling; in summary, what he gains from his experiences during the course of time. Furthermore, one man's experiences are necessarily limited and he needs to learn from the experiences of others through education, so the importance of education is stressed in this degree and symbolized by the study of the liberal arts and sciences. The emphasis on Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy was symbolic of all that is meant by education. Furthermore, man needs that quality of judgement that enables him to adapt the knowledge to practical solutions of the problems of life; namely, wisdom. It is this advancement to wisdom that is symbolized by the arrival at the Middle Chamber via a flight of Winding Stairs (experience and education).

Preparation

Note the change from the left or weaker side in the Entered Apprentice degree to the right or stronger side in the Fellowcraft degree.

Cabletow

The cabletow is again symbolic. The length of the cable tow is symbolic of one Mason's ties to another. In early times, a Cabletow was considered to be the distance one could travel in an hour which was assumed to be about 3 miles. Today, the tie is assumed to be as long and as strong as a Mason's ability permits.

Admission and Reception

Admitted into open Lodge in proper form, the candidate is immediately introduced to the changed emphasis in his Masonic outlook. He is permitted to enter "in the name of the Lord" The change in the Divine title expresses the idea of law and order within the universe, which possesses a basic harmony in all its parts and relationships.

The Angle of a Square is pressed to the candidate's Naked Right Breast. In the First Degree a Sharp Instrument was pressed to his Left Breast, that being nearest the heart, the symbol of the source of life and the seat of moral insight. The Right Breast is nearest the right hand, the hand necessary to the craftsman for all his work of building. This is the area of life now to be opened before him, and the words of warning given in the former degree are now changed to words of instruction, the first lesson needed for this new area of living.

All through this degree there is repeated reference to the square. The life that is actively reaching out in the quest for new knowledge and deeper understanding of the universe is not to do so haphazardly or aimlessly. The Mason is to keep within due bounds with all mankind. He is to order all his activities and searching in accordance with a definite standard that is outside and greater than himself, so that he always acts "on the square".

The square of virtue should be the rule and guide of your conduct in all your future transactions with mankind.

The Obligation

At the heart of the Fellowcraft degree is an obligation to abide by "the Golden Rule" in your relationship to your fellowman and particularly another Mason. The obligation is a life-long pledge by each Mason to all others, binding them by what the Scottish poet, Robert Burns, called "the Mystic Tie." Taken on the Volume of the Sacred Law, it develops lasting friendships which are far beyond those in ordinary life.

Emphasis on the Volume of the Sacred Law

A reference to Old Testament history is found in the story of Jephtha. In him we see a somewhat glorified picture of a man who evidently possessed qualities of leadership, for even in exile he successfully organized a band of raiders. When his father's people, the Gileadites, found themselves in danger from the Ammonites to the south, they sought his aid. Jephtha accepted the leadership and won a decisive victory over the Ammonites. The Ephraimites, disgruntled because they had not been invited to share in the campaign, and in the resulting spoils, made war against Jephtha and were defeated. A test was used to determine which men were Ephraimites. It was not a countersign or password, but simply a word containing a sound which was alien to some dialects of Hebrew. Just as Canadians cannot pronounce "ou" but say "hoose" instead of "house" (or at least so Americans allege), just as French speakers cannot pronounce "th", but will say, "I stink dat dose udder tree are coming wit' Pierre", in the same way an Ephraimite could not frame his

mouth to pronounce the sound "sh", but would say "s". Those who failed the test were immediately slain; the Ephraimite army was completely destroyed. Scripture informs us that on this day there fell "forty and two thousand" of the Ephraimites. By a normal Hebrew turn of phrase, this means forty-two thousand (see Judges 12:1-6 for the story). Again we find that the Masonic ritual goes beyond Scripture and makes this word into a test adopted by King Solomon to prevent any unqualified person from reaching the Middle Chamber of the Temple. The word is said to denote "plenty". Its basic meaning is "stream in flood", and where there is water in Palestine there is a plentiful harvest. Its symbolic representation as "an ear of corn (barley or other grain) near a stream of water" is by association a natural one.

Besides emphasizing the importance of the Volume of the Sacred Law, it has to do with a leader who advances the cause of God's chosen people, Israel. The leader is portrayed as a man who looks to God for aid in a task to which he has been called, and God gives them success. Even Jephtha's test-word is a recognition that all the blessings of life come from God. The Fellowcraft, through this reference and story, is given a lesson on the recognition of God and on dependence upon Him for success in all those endeavors which a Mason should properly undertake.

The Situation of King Solomon's Temple

The many references in this degree to the Temple of Solomon underline its central importance. It was built on holy ground, on a place already dedicated to God, just as a Mason begins the building of his Masonic life on the basis of a personal commitment to God that has already been made. The temple site was the summit of Mount Moriah, an outcropping of colorful rock that reaches far back in tradition and history. Here, it is said, Melchizedek, the priest-king of Salem (later Jerusalem) gave ceremonial bread and wine to Abram (Genesis 14: 18-20). Here Abraham, directed by God "to go to the land of Moriah" (Genesis 22:2), prepared to offer his son Isaac as a sacrifice; but God, who does not desire human sacrifice, intervened and provided an animal as a substitute. Years later, King David purchased this spot from Araunah (2 Samuel 24:18) or Ornan the Jebusite (2 Chronicles 3:1), and built an altar to mark the end of the plague that came as a result of his taking a census of Israel. King Solomon's Temple was built here, as were the later temples in Jerusalem. Today the spot is covered by the beautiful Mohammedan mosque, "The Dome of the Rock", 150 feet in diameter, built in three concentric circles surmounted by a great gold-covered dome.

The work began with the Temple placed to face the east, toward the rising sun (Ezekiel 8:16). The foundation stone was laid at the northeast angle, with the whole structure to be erected in relation to this beginning. The foundation stone of Masonry is of course Charity. On it the Mason builds the whole structure of his Masonic life.

Workmen and Wages

King Solomon employed some 153,600 workmen for the task of building. They were divided into groups: 70,000 burden bearers, 80,000 hewers of stone, and 3,600

overseeing the work of others (2 Chronicles 2:17-18; cf. I Kings 5:15-16, which gives 300 fewer overseers). They were apparently classified according to their abilities in craftsmanship: those who were beginning, those who had progressed to larger opportunity and achievement, and those who had become master craftsmen.

The remuneration was fittingly of a different nature for each group.

Those setting out on self-development received their wages in corn, wine, and oil. Corn, that is, any kind of grain which is commonly produced and used, is the basic food and the sustainer of life. Wine is to refresh and uplift the spirit. Oil occupied a special place in Israelite living. It was used with food, for lamps to give light, as a cosmetic, as an early medium of exchange, to consecrate the king, and in the sanctuary to consecrate all the utensils and the priests (Exodus 30:22-33). This extensive use gave oil an almost sacramental meaning. Corn, wine, and oil thus covered the whole range of man's needs (see Psalm 104:15), as the man who enters the Masonic life brings all phases of his activity into the task of building and is rewarded in all aspects of his being.

In ancient craft Masonry the Fellowcrafts were paid in kind but in later years in the more substantial material of coin. Having advanced in wisdom and learning, the Mason's reward is in a more valuable form, one which may be used in a wider range of interests. Inasmuch as he has made such progress in the art of building, any return he now receives in the form of further knowledge and self-development is of increasing value, adding as it does to all that he has so far achieved.

The Working Tools

The tools with which the Fellowcraft works are the Square, the Level, and the Plumb. These are the "immovable jewels" worn by the Master and his Wardens and transferable to their successors. Even in the Entered Apprentice Degree they form an essential part of Masonry, though not yet tools for the beginner to use. He is provided with those implements which are useful for the rougher work of beginning any building, even as they are the basic requirements in the building of a life. The Working Tools of the Fellowcraft are for the more advanced work of inspection and testing. The Square is to test the work that has been finished, the Level is to make sure that every stone is laid correctly in line and that the wall is perfectly horizontal, while the Plumb is to enable the wall to be erected vertically true. So the Fellowcraft regulates all his actions by the Square, harmonizing his conduct with the principles of morality and virtue which he has accepted in his obligations. The Level reminds the Mason that all men are essentially equal and therefore to be dealt with as brethren and equals. In spite of necessary divisions and levels of responsibility which are essential if the work of the world is to be efficiently performed, there are times when the basic unity of life is very evident. This the Mason is to remember, and remain humble. The Plumb requires that every Mason walk uprightly among his fellows, that he is not to be swayed too greatly in any direction, but that he is to be temperate, dependable, considerate of others, and just. Thus the tools of the operative mason become symbols of proper conduct for the speculative Mason.

The Pillars

At the porch-way or entrance to the Temple were placed twin pillars. An entire book could be written about them. They were hollow and were cast in copper (not brass) in one piece in the clay of the Jordan Valley between Succoth, an ancient city near the River Jabbok, and Zeredatha, or more correctly Zarthan, a place associated with the miraculous crossing of the Jordan River by the Israelites on their first entering the land of Canaan (Joshua 3:16). The craftsman was Hiram Abiff, of Tyre.

Their size remains a question. The record in the Second Book of Chronicles, 3:15, states that they were 35 cubits high, in addition to the capital at the top, which was 5 cubits high. This gives a total height of approximately 68 feet: high, but not unreasonably so if we consider for instance the 60-foot columns of the Temple of Zeus still standing in Athens. The record in the First Book of Kings, 7:15, states however that the pillars were 18 cubits in height. This seems more likely, since the book was written at least 200 years earlier than Chronicles (cf. Jeremiah 52:21). We should also remember that the length of the cubit varied considerably at different periods of time depending on the standards of the particular nation that happened to be influencing or controlling Israel. The circumference of the pillars was 12 cubits; if we follow the interesting formula given in I Kings 7:23, where a diameter is stated to be one-third of the circumference, this implies a diameter of four cubits. The copper cylinder forming these pillars was "four fingers", or a "hand's breadth", in thickness.

The reason for their presence before the temple entrance goes back to ancient religious practices. They were not attached to the temple, nor did they support anything. They served as lofty cressets or incense burners, and represented a god or a spirit attending a god. They recall the pillars or sacred poles dedicated to Astarte and Baal (female and male gods) which stood on the "high places" in Canaan. For centuries such a sacred pillar was part of the audience chamber of a King. He stood by it, "as the manner was", on any important occasion such as a coronation or at the making of a treaty (see 2 Kings 11:14; 23:3). We know that twin pillars stood before the temple of Melkarth in Tyre, dedicated to the winds and fire. With these Hiram Abiff would be familiar; and the Israelite workmen would be familiar with the pillars of Astarte and of Baal, the recognition of which was almost a part of everyday living in the Israel of King Solomon's time (cf. I Kings 3:2). To the Israelite worshipper these pillars could suggest the ancient popular gods, but also much more. By a recurrent feature of Israelite thinking their God often appeared in a cloud of smoke and fire. God, making his covenant with Abram, indicated his presence by "a smoking fire pot and a flaming torch" (Genesis 15:17). The Divine protection and guidance were shown to the journeying Israelites in the wilderness through a pillar of cloud by day and a pillar of fire by night (Exodus 13:21), while over the Wilderness Tabernacle was this same indication of the Divine presence (Exodus 40:38; cf. 2 Chronicles 5:13, 14; I Kings 8:10, 11). The prophet Isaiah saw God in the smoke from the altar that filled the temple, and at the close of the New Testament the Book of Revelation speaks of "the temple being filled with smoke from the glory of God" (15:8). When the brilliance of the rising sun was reflected from the lofty pillars before the temple, and the smoke from their incense formed an ascending cloud, it must have made

an inspiring sight to the Israelite looking up toward his House of God. It could not help but remind him of the God of his fathers who had led his people through the wilderness to a Promised Land. This is the meaning given to the pillars by the Fellowcraft Lecture, a reminder that the God of the past is still a guiding presence today.

These pillars were given names. That on the left was called Boaz, meaning "in him is strength", that is, "in God is strength", the source of might and power. On the right was the pillar Jachin, meaning "firmness", or "he (God) will establish". The two names together denote "stability". Here the Ritual gives added meaning by saying that the two words together allude to the promise of God to David that he would establish his kingdom in strength. Such a conviction makes a true beginning for the Mason: through faith in God he shall be strong to build his life.

That one pillar, Jachin, should be named after an "assistant" to the High Priest is scarcely credible. Why would not the High Priest himself be honored, if anyone was to be so chosen? Why was only one pillar given a name in this way? Would not some other notable person, or King Solomon himself, give his name to the other pillar? We know that there were priests who bore this name (I Chronicles 9:10; 24:17; Nehemiah 11:10). It would appear that the Masonic Ritual has simply brought one of them into connection with the pillar of the same name.

It was a usual Hebrew convention to take the cardinal orientation from the rising sun. Thus the east was called the "front", the west the "rear", the north the "left", and the south the "right" (so, for example, Ezekiel 16:46). If this convention is followed, the pillar Boaz was to the north of the porch, that is, to the left as one looked out from the Temple. This answers many questions from Masons because the locations are not clearly delineated in the Ritual.

The elaborate decoration of the capitals which crowned the pillars is interesting for its symbolism. The ornamentation was also in metal work, in which Hiram Abif excelled. It included lilies (the widely used lotus lily of Egypt), with finely wrought network and chains of copper over which hung two rows of pomegranates, 100 to a row. The network, we are told, stands for unity, the lily for purity, and the pomegranate for plenty. This is acceptable, so long as we remember that there was no "whiteness" on the lily of the capitals, since they were of burnished copper. The lily is now a symbol of purity, but in ancient religions it was a symbol of life, especially of immortality.

The Porch and the Winding Stairs

After one passed the twin pillars he entered the Temple proper by way of a porch or vestibule. This represents the entranceway leading toward the center of reality and truth. King Solomon's Temple was a long, narrow building, approached by ten broad steps. They led through a tall doorway into a small porch-way, with the main sanctuary, or nave, beyond it. Back of this was the smaller "inner sanctuary", or Holy of Holies, containing the Ten Commandments engraved on two stone tablets within the Ark of the

Covenant, to symbolize the Law and the presence of God (I Kings 8:6-9; 2 Chronicles 5:2-7; Deuteronomy 10:5; for a variant tradition, see also Hebrews 9:4).

It is at the porch-way of the Temple that the Fellowcraft lecture departs from the Biblical account. In I Kings 6:8 it is stated that the entrance to the chambers was on the right, or south, side of the temple and that a Winding Stairs led up to the Middle Chamber. These chambers, on both sides and the rear of the Temple, would be for storage of vestments for priests and choirs, musical instruments, money received as gifts, oil, wine, bread, and other items used in the Temple ceremonies (see 2 Kings 10:22). They were not part of the Temple proper, and possibly the function of the Winding Stairs was to give access to them without going through the main part of the Temple. In any event, the entrance was evidently not by way of the porch.

In the Fellowcraft Lecture however the Winding Stairs lead from the porch up to the Middle Chamber, which is of special importance since here is to be found the symbol of the presence of the Supreme Being, the Grand Architect of the Universe. Because of the sanctity of this chamber, no ordinary workman or apprentice was allowed to enter. Only those craftsmen able to give the Pass Word of a Fellowcraft were admitted. Evidently a purely symbolic use is being made of the Temple structure, and reference is made only to those portions of the Temple which are in keeping with the symbolism. Here the ritual declares that the man who desires to increase in knowledge and understanding, in favor with men and with God, must first be initiated into the way that leads to these virtues. Having accepted the implications of passing between the twin pillars, that is, recognizing God as the source and inspirer of strength for future endeavors and therefore being given the right to proceed, the candidate enters the porchway of the Temple. Here he is faced with the responsibility of seeking that which is higher. He must climb the Winding Stairs step by step until the summit is reached and the knowledge of ultimate Truth is found in the Middle Chamber.

The Symbolism of Numbers

The Winding Stairs consist of three, five, and seven or more steps. Certainly here Masonry is inventing details, for no mention is made in the Volume of the Sacred Law of any number or divisions of steps in the Winding Stairs. The numbers are deeply symbolic. Pythagoras, a Greek philosopher who lived about 530 B.C. at Croton in Italy, set forth the theory that numbers were at the basis of all human activity and possessed magical powers, something like those with which many people today invest the number 13. Masonry does not recognize that any power resides in numbers, but it does make an extensive use of them as symbols.

Most common is the number three. As a symbol of deity in Babylonian religion it represented the triad Anu, Enlil, and Ea, who comprised the three parts of the universe: the heaven, the earth, the abyss. In Egypt the honored triad was Isis, a goddess, Osiris, her husband, and Horus, their son. Familiar to every Christian is the Trinity, God the Father, Son, and Holy Spirit; and the New Testament speaks of "three" again and again, from the three disciples of Jesus' inner circle and the three crosses on Calvary to the three

gates on each side of the four-square New Jerusalem of the Book of Revelation (21:12, 13). The equilateral triangle containing in its centre a Yodh, the first letter of the Hebrew word for God, is a symbol of Deity to all Jewish people and is familiar also within Masonry. So too is the triangle containing an eye: the all-seeing God who is always aware of us and of our needs. The three steps of the Winding Stairs further remind the Mason that every properly constituted lodge is ruled by three officers, the Worshipful Master and his two Wardens, who are representative of those Grand Masters, who directed the building of the Temple at Jerusalem, namely Solomon King of Israel, Hiram King of Tyre, and Hiram Abif. (see further above, pages X-23-25).

The next section of the Winding Stairs comprises five steps. This, also an odd number, was an ancient symbol of life. It is found elsewhere in King Solomon's Temple. Among its furnishings were ten candlesticks and ten tables made of gold, five on the south side and five on the north (I Kings 7:49; 2 Chronicles 4:7, 8). Appropriately, it was a Five-pointed star which guided the Wise Men from the East to Bethlehem where Jesus was born. Possibly the importance of "five" may be derived from the five fingers of the hand, expressing activity and creativity. Knowledge of the universe comes through the five senses—although the awareness of the five senses as such may not go back very far into antiquity. Nevertheless some modern Masonic rituals make the association of these with the five steps. To the Fellowcraft, five is the number who "hold" a Lodge: the Worshipful Master, his two Wardens, Treasurer and Secretary. It alludes to the five orders of architecture, the Tuscan, Doric, Ionic, Corinthian, and Composite. In the Entered Apprentice Degree the ionic, Doric, and Corinthian refer to Wisdom, Strength, and Beauty. In the F.C. Degree no special significance is mentioned for the additional orders. They are simply two more, just as two Fellowcrafts are added to those who rule a Lodge. Yet much could be made of them. The Tuscan order is simplest of all resembling the Roman Doric, but without any decorative details. The Composite Order was the last to be developed and is the most complex of the classical orders, combining features of the Ionic and the Corinthian, as on the Arch of Titus in Rome. To the Mason, these orders suggest that progress in the building of a life will bring new forms, new experiences, with all events and all virtues, from the simplest to the most complicated, having their place and contributing their part.

The final flight of the Winding Stairs contains seven or more steps. Seven is the symbol of perfection and completion. Its sacredness quite possibly originated from the seven planets of ancient astronomy (Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn) and the seven stars of the Pleiades. To the Israelite this was the one sacred number above all others. The seventh day completed Creation, becoming the Sabbath. From this came the Sabbatical year (every seventh year) when lands were left fallow, Hebrew slaves were freed, and debts were cancelled (Exodus 21:2-6; 23:10-11; Deuteronomy 15:1-6). The candlesticks in the nave of the Temple were seven-branched, and today a large seven-branched candlestick stands in a park of Jerusalem as a symbol of the new nation. Seven is applied to many items in the furnishing of the Temple, in the number of oxen and rams used for sacrifices, and in the number of priests to act for particular occasions, while seven ewe lambs were an important part of the covenant made by Abraham with Abimelech, the Philistine king (Leviticus 4:6; 14:16; Numbers 23:1, 29; Joshua 6:4;

Genesis 21:28-32). In the Book of Revelation it is again found as a prominent and symbolic number, in the seven churches, seven stars, seven spirits of God, seven golden lamp stands, seven seals, seven trumpets, seven thunders, seven plagues. To the Mason, a Lodge is made perfect or complete by the presence of seven members, the Senior and Junior Deacons being added to the above-mentioned five. It also parallels the seven or more years required by King Solomon to complete the Temple. The number likewise underlines the importance of the seven liberal arts and sciences.

The Liberal Arts and Sciences

These seven arts and sciences were originally called "liberal" because they were the studies deemed appropriate for a free man who had some pretensions to culture (Latin fiber, meaning "free"). They were contrasted with the narrowly practical techniques and manual dexterity which were more suitable to a skilled slave. The seven liberal arts were first defined by the ancient Romans, and they served as the basis of education throughout the Middle Ages. They too were arranged in such a way as to show a progression. The first of them is grammar, the science of expressing ideas in clear and easily understood language. It is much more than a rigid set of rules; it is a science, and also an art of giving and receiving facts and ideas in a way that is meaningful. Rhetoric is the presentation of a body of truth. Modern usage has tended to depreciate the value of the word, making it mean "talking for the sake of talking, speaking but saying little". Actually however rhetoric is putting expression into what is said and giving fresh meaning to it in the way it is said. Logic refers to the form of reasoning in which knowledge is communicated. If it is to be a "logical" presentation, it will follow well-defined steps in its argument. The first three, then, all have to do with communication. Much has been said about the problems within modern society arising largely through the breakdown of communication between groups: youth and adult, children and parent, labor and management, people and government. If the arts and sciences of grammar, rhetoric, and logic were applied more consistently, communication would be more effective.

The remaining four of the liberal arts and sciences are all within the area of the exact sciences. Arithmetic is the science of numbers, measurement, and the relationships of these to one another and to all the physical elements of our world. Because of it, the amazing development of the computer has been possible. Calculations that would have taken hours or weeks of work for one man to complete are now handled with unerring accuracy in a few seconds. The computer however can deal only with those items that are fed into it and only in the way that they are fed into it. Man is still the master of the machine—and the Mason will remain the master of all the varied knowledge he acquires.

Geometry is the science of form, the form which things have and through which they can be recognized and understood. With its aid man can construct houses to live in, machines to do his work, temples and cathedrals to enrich and uplift his spirit. In these achievements the Mason is called to apply the square and compass and all the working tools available to him. Whether they be applied to the edifice of stone and timber or to the erection of his own spiritual temple, the same effort is required. The same God, the Grand Architect of the Universe, is present to guide and assist him.

Music is the science of sound, with its own laws of arrangement, form, contrast, balance, and counter-balance. Through it the basic harmony of the universe and of all life is expressed. It provides one of the most uplifting, most enduring and satisfying interests open to people, whatever their station or fortune in life. Music often expresses what words cannot say. In the search for a broader and fuller life it is an inexhaustible field for exploration.

Astronomy is the science of arithmetic and geometry applied to the universe. The heavenly bodies, their movements and interrelationships, have been the concern of man ever since his mind first awakened and he could reason. Although they were viewed in the beginning with fear and awe which called forth a primitive worship, man has gone on to feel the impress of the beauty of the heavens and the earth, and to read in them deeper and richer truths than his early ancestors could discover. He has also felt the challenge to know more and more about this infinite universe. Answering that challenge, man has at last leaped from his native earth, going out to discover the secrets of space and of the composition of the planets. He is doing so through the aid of astronomy, perhaps the most ancient of all human studies. Masonry is a part of this absorbing task of understanding and using the universe which is all around us, for the lodge room is the world, resting under the canopy of heaven and at the center of the four cardinal points of the compass.

The seven liberal arts and sciences, any one of which can be a lifelong study for any man, are an integral part of the Winding Stairs leading toward a knowledge of that order and harmony which belong to the entire universe. These two, order and harmony, are the twin pillars which form the basis of all reality, of the universe, of man, of God himself—even as Jachin and Boaz stood at the entrance to King Solomon's Temple.

The Charge to the Newly Passed Candidate

Finally the Worshipful Master, in a "Charge to the Newly Passed Candidate", restates concisely the lessons expressed throughout the degree. Because of the supreme importance of what a man is within, rather than what he seems to be to the outside view, the Mason has a special obligation to increase in knowledge and virtue. Geometry is like Masonry in that it is an art as well as a science. It expresses the spirit of a man as well as measuring his virtues, binding all his life with its several parts into one consistent whole, even as the universe itself is one. The importance of this truth for the Fellowcraft is clearly marked by the title used for the Deity: the Lord.

Every Fellowcraft is to take his Masonic activities and efforts seriously. He is to attend the meetings of his lodge, to share in the business and discussions there, and always to conform to the ancient customs of the Craft, thereby helping to preserve them. Through this active and sympathetic participation in the life and work of his lodge, the Mason will be giving himself to the support of that which is good, not only for his Masonic brethren but for all people. He will to the fullest extent of his capabilities demonstrate the Golden Rule, of doing to others only what is desired for himself in the way of brotherhood and good will.

Conclusion

The candidate is now ready to search for the mysteries of nature and science and truth still unknown to him. The element of challenge in this degree is more marked than in the others. This accords well with the demands that come with maturity. Life has really begun; awareness of morality and virtue as principles by which to live has awakened. Now the discovery and interpretation of these in the universe, in man, and in God, call to the newly awakened mind to search and interpret for itself. It is not the youth of eighteen who discovers great truths. It is the man of mature years who reaches out, searching for new worlds to conquer within the world of nature and within the world of the mind and spirit, who discovers these great Truths!

In this degree King Solomon's Temple is evidently the central symbol and agent for instruction. Just as the Temple was planned in its form and site and placing, just as workmen with their various amounts of skill brought the structure to a successful completion, so God has endowed every man with life and opportunity. Each man must build his own life, even though he builds with other workmen. The overall plan has been laid down in the virtues and the basic principles for worthwhile living, as well as in the Volume of the Sacred Law. Using these he can build with confidence. "An honest man's the noblest work of God", as the poet said, but to obtain a true and complete manhood he must still be forever reaching after the higher and the best, until he finds it. That highest and ultimate reality is God. Whoever attains this truth, and consciously lives as a workman of God, achieves a new kind of life—which is another whole chapter in the Masonic story.

A third point emphasized in the Fellowcraft Degree is the statement of the unity and harmony of all things. Man's researches into the mysteries of nature and his efforts to increase in the knowledge of truth and morality are one and the same endeavour. In other words the arbitrary division of life into sacred and secular is not a valid one. All is sacred, for God is the origin of all, the giver of all, an ever present guide through all the years, and the rewarder of them that seek him. Whether that knowledge is gained through mental searching and scientific effort or through Divine revelation, it is all part of the one great body of knowledge. This being so, each will act as a balance and corrective to the other. The knowledge and craftsmanship required to build the Temple at Jerusalem were God-given fully as much as King Solomon's faith which inspired him to build and which guided him throughout the project. All this, perhaps, could be said more simply by stating that a man cannot keep his faith in one pocket and his daily life in another so that the two never meet, and still be an adequate or honest workman. Certainly a true Mason could not do so.

Keeping in mind the lessons he has learned and the basic unity and harmony of all the universe, the searcher need never fear the future. It may lead him at times into unfamiliar paths, yet he can go forward with confidence, pursuing his way up the Winding Stairs of knowledge. Eventually he will reach the Middle Chamber of the Temple and there come face to face with the source of all Truth, even the Grand Architect of the Universe. Thus begins a new chapter of knowledge, of experience and of finer living.

Retrospect

In the second Degree the candidate, still guided in his progress by the principles of moral truth, is led to contemplate the intellectual faculties, and to trace them from their development, through the paths of heavenly science, even unto the throne of God Himself. The secrets of nature and the principles of intellectual truth are then unveiled to his view; he learns to form a just estimate of those wondrous faculties with which God has endowed the being created after His own image, and to feel the duty which He has thereby imposed upon us, of cultivating those Divine attributes with the most diligent care and attention, that we may be enabled to show forth His glory and contribute to the happiness of mankind.

Test Questions - Fellowcraft Degree

(Some Possible Answers can be found in Appendix C)

1. What stage of life is represented by a Fellowcraft Mason?
2. What is the fundamental theme of the Fellowcraft Degree?
3. In ancient operative Masonry, what was a Fellowcraft?
4. In modern speculative Freemasonry, what is a Fellowcraft?
5. In the preparation room and upon your reception, what changes did you observe from how you were prepared for the Entered Apprentice Degree?
6. How were you received into the Lodge room, and of what should this remind you?
7. What is the nature of your vows taken in the Fellowcraft obligation?
8. What is the nature of the symbolic penalty of the Fellowcraft degree and to what does this allude?
9. What are the Working Tools of a Fellowcraft?
10. What does each one test or try?
11. What are their symbolic meanings?
12. What are the names of the two pillars and what do they represent?
13. What do the Winding Stairs represent?
14. Does it have an additional symbolism?

15. What is the significance of the three steps on the Winding Stairs?
16. What do the five steps represent?
17. What do the seven steps represent?
18. What science is the most important to Masons?
19. How did you gain admission to the Middle Chamber?
20. What is symbolized by the Middle Chamber?
21. What is represented by the letter "G"?
22. What are the rights of a Fellowcraft Mason?
23. What responsibilities does a Fellowcraft Mason have?
24. What are the wages of a Fellowcraft and what do they represent?
25. What are the jewels of a Fellowcraft?

THE MASTER MASON DEGREE

CHAPTER XII

Introduction

HAVING BEEN initiated into Masonry and passed to the second degree, and having made satisfactory progress, the candidate is ready to be raised to the Sublime Degree of a Master Mason. The ceremony of his admission reminds him that he is about to be instructed in the most essential points of the Craft. In the opening the recital of the 12th Chapter of Ecclesiastes alerts the candidate that he is about to be confronted by a dimension of life not mentioned in the previous degrees.

It is a sobering experience for any man to realize that his days on earth are numbered. Death is a fact which most people try to evade. They stop their ears and close their eyes to the evidence that is always nearby. They apply all manner of cosmetics to give a dead body the semblance of life. They pretend that death is not real and engage in all manner of activity to keep themselves from confronting the fact, but they cannot fool themselves forever. It is forever appointed unto man once to die. There is no escape. This is the truth with which the candidate is confronted in his Master Mason Degree.

The Grand Architect of the Universe measures out the days to us. The knowledge that they are limited makes them precious. We value them and see the importance of filling them with what is worth while. In his book *Peace of Mind* Joshua Loth Liebman writes: "The presence of death makes more meaningful all of the values of life.... A never-ending existence would be without heights or depths, without crescendo or diminuendo, without challenge or achievement.... Nature does not have the power to create such marvelously sensitive organisms as we human beings are, and at the same time arrange for the durability in us of stone or mountain.... We cannot expect to purchase the fragile beauty of love and consciousness without the suffering of transiency and decay" (pages XII-9-13). The shortness of time is an eternal admonition to redeem the time. The seriousness of death leads to the consecration of life.

The Degree is called Sublime for two reasons: (1) it symbolizes the great lesson of the immortality of the soul and (2) it teaches a profound lesson of wisdom – the importance of being faithful to your trust, even at the expense of your life, and that you must die in order to attain the ultimate reward of your fidelity; namely, the immortality of the soul. The hope for the latter is dependent upon our performance of the work given us by the Supreme Architect of the Universe.

The symbols of this degree are interpreted in terms of the life of man, its inherent tragedy, and its ultimate triumph if we lead virtuous lives. This degree is strongly spiritual in nature.

The Preparation

You will remember that your preparation in the anteroom was a combination of that for the first two degrees. This preparation reminds a man to be humble and to seek the assistance of a friend or Brother to achieve his desires.

The Admission and Reception

Once again, you came of your own free-will, were found worthy and well-qualified and properly prepared. You must have been judged proficient in the preceding degrees and a pass was provided for you.

You were received on both points of the compasses extending from your naked left to right breasts which were to remind you that the lessons of Freemasonry must be contained within the breast if they are to become a part of your way of life and they include friendship, morality and Brotherly Love.

The Lodge Room

The Lodge room represents the Sanctum Sanctorum, or Holy of Holies, of King Solomon's Temple.

Ecclesiastes 12: 1-7

Masons are particularly familiar with the first part of Ecclesiastes 12. It is one of the classic passages in the English language and one of the noblest poems in any literature. Every Mason has been impressed by the majestic and sonorous words and by the theme that is timeless. Chapter 11, verses 9 and 10 form a preface to this poem. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgement. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." Here the theme of Chapter 12 is anticipated. It is advice to a young man to enjoy his youth, but to remember that it is entrusted to him by God, and that he is answerable to God for the way he uses it. Old age with all its infirmities will inevitably come. Seize the opportunities of youth before they leave, as leave they will. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (here is a reminder that "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow"); "While the sun, or the light, or the moon, or the stars, be not darkened" (youth lives in the sunlight, and even at night the moon and the stars give rumination; but these blessings are not forever; darkness comes to the elderly), "nor the clouds return after the rain" (youth is a time of refreshing showers, but as one grows older the clouds gather).

With striking imagery and startling analogy the writer describes old age. "In the day when the keepers of the house shall tremble" (the hands and arms shake), "and the strong men shall bow themselves" (the legs become bent), "and the grinders cease because they are few" (with age the teeth fall out), "and those that look out of the windows be darkened" (the eyesight fails). "And the doors shall he shut in the streets, when the sound of the grinding is low" (with old age comes loss of hearing, and the outside world becomes cut off), "and he shall rise up at the voice of the bird" (the old man awakens with the birds), "and all the daughters of music shall be brought low" (the quavering voice will be without tune); "Also when they shall be afraid of that which is high" (heights are terrifying), "and fears shall be in the way" (walking in the street is terrifying), "and the almond tree shall flourish" (the hair becomes as white as almond blossoms), "and the grasshopper shall be a burden" (the withered old man drags himself along), "and desire shall fail" (he has no appetite): "because man goeth to his long home" (death is near), "and the mourners go about the streets" (the professional mourners stand around waiting to be hired): "Or ever the silver cord be loosed" (before the cord of life snaps), "or the golden bowl be broken" (before the cup of life becomes cracked and the contents drain away), "or the pitcher be broken at the fountain" (death comes to some in the midst of their work), "or the wheel broken at the cistern" (the heart fails and man is a fragile mechanism which falls into disuse). The writer admonishes us to make good use of the days we have here before inevitable death arrives. "Then shall the dust return to the earth as it was" (earth to earth, ashes to ashes, dust to dust): "and the spirit shall return unto God who gave it" (the spirit of man returns to his long home to be with his Creator).

The surrounding darkness of the lodge room and the presence of the emblems of mortality continue to emphasize the ever present threat of death, but the word of Ecclesiastes has hinted at a new dimension: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it". Here the candidate is reminded of a dimension of life which the eye of reason cannot penetrate.

Every Master Mason will acknowledge that the recitation of Ecclesiastes 12 in the third degree is an impressive part of Masonic ceremony. It may be surprising to some to learn that there were serious reservations about the book of Ecclesiastes being included in the Bible. Some called it an heretical book. It was obnoxious to the orthodox because of the scant references to Deity. After long controversy the deciding factor for its inclusion in the canon of sacred books was the tradition that it had been written by King Solomon. Like the book of Proverbs, Ecclesiastes contains much good advice, but in addition to many practical admonitions it is an honest review of man's condition. There is nothing naively optimistic in the book. In places it is unpleasantly realistic. More than once the writer describes man's efforts to find meaning in life as "chasing the wind". But the effort must nevertheless be made. Fully aware of widespread vanity he never recommends abdicating responsibility. His testimony is plain. "The quiet words of a wise man are better than the shout of a king of fools." Every situation in life may become an occasion of significance if we make proper use of it. The wise man recognizes these occasions and responds to them. "To everything there is a season, and a time to every purpose under heaven" (3:1).

Your Approach to the Altar

Your approach to the altar was by three steps, the first two similar to those for the preceding degrees; your feet forming the angle of a perfect square.

After assenting to an obligation, you were caused to kneel on both naked knees, both hands resting on the Volume of the Sacred Law, Square and Compasses.

The Master Mason's Obligation and the Five Points of Fellowship

This act of consecration is contained in the Master Mason's Obligation. The candidate dedicates himself to those duties which every Mason owes to his brethren. Later, the various parts of the body are used as symbols to illustrate the lessons of brotherly love, in which are encompassed all the duties man owes to his brother. These are known to Masons as the Five Points of Fellowship. Their original place was in the Fellowcraft Degree but in the course of time they were given their present position to emphasize the duty and beauty of fellowship.

The desire for fellowship is primitive and powerful. At one time membership in a tribe was essential for protection. There is an amusing story in an essay by the philosopher Arthur Schopenhauer. It is really a parable of life. "A number of porcupines huddled together on a cold day for warmth but as they began to prick one another with their quills, they were obliged to disperse. However, the cold drove them together again, when the same thing happened. At last, after many turns of huddling and dispersing they discovered that they would be best off by remaining at a little distance from one another. In the same way the need of society drives the human porcupines together only to be mutually repelled by the many prickly and disagreeable qualities of their natures. The moderate distance which they at last discover to be the only tolerable condition of intercourse is the code of politeness and fine manners, and those who transgress it are roughly told to keep their distance. By this arrangement the mutual need of warmth is only moderately satisfied, but then people do not get pricked" (from *Studies in Pessimism*).

The human story is the story of the breaking down and building up of human associations; for, while people find it difficult to live together in harmony, they find it even more difficult to live apart. Out of the warmth of human contact there has come the ability to speak and to write; to appreciate the good, the beautiful, and the true; to delve into the realms of philosophy and science; to scale the heights of art and religion. Fellowship may begin as a matter of human necessity but it can become the source of human grandeur. During the ceremonies of all three degrees, and especially in the Master Mason Degree, the candidate is made aware that harmonious fellowship is the salient purpose of the fraternity. Seldom do we find the various elements of fellowship demonstrated so effectively as they are exemplified for every Master Mason in the Obligation and ceremonies of the third degree. Here is the central theme of Masonry summed up concisely, and communicated symbolically by reference to various parts of the body. The elements of genuine fellowship are without number, but they are later

classified for every Master Mason under five headings, known throughout the fraternity as the Five Points of Fellowship.

In this obligation to abide by the Golden Rule, there are several words that need explanation:

Nonage refers to a man not yet of legal age,

Dotage is a condition associated with old age wherein he no longer is in full possession of his mental faculties,

A fool refers to a man without good judgment. He can be of legal age but unable to make prudent decisions for his own good.

The profane refers to someone not a Mason – it derives from the Latin “pro” meaning before, and “fanum”, meaning the temple. Hence, someone profane is one who is “outside the temple” or uninitiated.

Clandestine refers to a man belonging to a lodge that is not recognized by a duly constituted Grand Lodge. Clandestine lodges are considered to be irregular and not eligible for visitation or Masonic communication.

Signs, Tokens and Words

The Signs, Tokens and Words of all three degrees are particularly important in Freemasonry because they not only provide modes of recognition, but they each have a symbolic meaning which help to illustrate and recall the lessons they accompany.

You should know how to properly give these in order to show your respect and preserve the dignity of the ceremonies as well as to enable yourself to visit other lodges.

The Working Tools

The working tools of a Master Mason are all of the implements of Masonry indiscriminately, but more especially the trowel.

We are taught to use the trowel to spread the cement of Brotherly Love and affection to unite us into one common society of friends and Brothers among whom no contention should ever exist unless it is that of who can best agree.

It may be of interest to speak of some of the other tools:

The most effective way for a workman to draw a long straight line between two points is not by marking with the aid of a straight edge. It is by fastening to one of the points the end of a cord which has been rubbed with chalk or ruddle, pulling it taut at the other point, and then plucking it. Where the cord strikes the surface, it will drop enough color

to set down a line. This method was used even in ancient times by carpenters, landscapers, and builders. So that he might be able to use the cord again and again, the craftsman generally wound it on a spool or reel which rotated freely on a center pin or skewer. The name given to this implement in Scottish masonry seems to have been the Skewer. In several jurisdictions outside of the United States, it has been adopted as the first of the Working Tools for the speculative Master Mason. Just as it lays down an absolutely straight line for the guidance of the workman, so the Volume of the Sacred Law lays down for us a straight and undeviating line of conduct.

The Parchment serves the operative craftsman to draw upon his architectural designs; it also enables the Master of the Works to make notes and memoranda for future reference. It reminds us not only that the Grand Architect of the Universe has delineated certain master plans for our guidance and instruction, but also that He also records in the Book of Life all our words and actions, and will hold them up to us at the Day of Judgment.

The Compasses are the chief instrument made use of in the formation of all architectural plans and designs. The circle which they trace has an inside and an outside, and serves to remind the speculative Mason of the limits of good and evil as defined for our instruction by the Most High. They instruct us further to circumscribe our passions and limit our desires, to observe the line of perfect moderation between too much and too little, and to keep within due bounds with all mankind.

All of the Working Tools of the Master Mason thus help us to recall that the Supreme Being has revealed His will to man, and that we are to bear His laws in mind, and act in accordance with them. For wherever we are and whatever we do, His all-seeing eye beholds us. In the end He will surely punish vice and reward virtue.

Dramatization of the Legend

Following the presentation of the Working Tools, the candidate is returned to the preparation room and changes into his normal clothes. He is then returned to the lodge room and given a jewel as a Junior Warden of the Lodge. The Master then invites him to approach the altar and kneel, where he is again hoodwinked. He has been reminded of the imminence of death and the need to pray for himself.

With the aid of his conductor, the candidate then participates in a dramatization of the legend. He is given the role of the chief architect to remind him that he too may travel over flowery meads and through pleasant groves but there will be hidden foes to obstruct his progress. Life is not all calm and sunshine. "Man is born to trouble as the sparks fly upwards" (Job 5:7). In the same mood the Psalmist reminds us, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away" (Psalm 90:10).

The Conclusion of the Traditional History

In the concluding section of the ritual of the Master Mason Degree, we return to the traditional history of Hiram Abif. We will search in vain for evidence of the events recounted in this legend, but this does not detract from the lessons it is designed to teach.

In summary, there is a description of the consternation among the workmen on the Temple when the architect failed to appear. They were apprehensive that some catastrophe had befallen their master, and communicated with King Solomon. He ordered a muster of all the workmen, which resulted in the discovery that three were absent. On the same day twelve others came forward and confessed their implication in a conspiracy to extort the secrets from Hiram Abif. They told too how they had withdrawn from the plot. Several parties were organized and dispatched in various directions. One party made no discovery of importance after several days of searching, and returned to Jerusalem. A second party came to a spot where the earth was disturbed and on examination found the body of the Grand Master indecently interred. This discovery was not known to King Solomon, who arranged for the body to be brought to Jerusalem and interred in a sepulchre suitable for the high rank of his former chief architect. The legend recounts that a third search party came to a cavern, where they found three men who answered to the description of the missing workmen. These ruffians were charged with the murder of the Grand Master and sentenced to that death which the heinousness of their crime so justly merited. From this concluding section in the story of Hiram Abif the candidate is reminded that the virtuous man is rewarded, not alone by the Most High, but in the respect with which he is memorialized by his brethren. The candidate is reminded too that the vicious man receives his just desserts.

Thus from the pathetic story of the faithful craftsman we derive these important lessons. Life is short and uncertain. Use it wisely. We have hope of a future life. Hold fast to that hope. We have obligations to the dead as well as to the living. Fulfill them. Betrayal of a trust must never be tolerated. We are thus taught to bear in mind, and to act according to the laws of the Divine Creator, so that when we are summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever and ever.

We have noted that the Five Points of Fellowship form the basis of the Master Mason's Obligation. They are exemplified at the conclusion of the dramatization of the legend of Hiram Abif, and are associated with the disinterment. When the body of the Grand Master was discovered indecently interred King Solomon ordered its removal to a sepulchre within the temple precincts, and gave instructions that every detail of the sad task be carefully noted. The death of his chief architect meant the loss of many of the secrets known only to this skilled leader. Every care was to be taken to preserve any clue that might lead to the recovery of the secrets. Several attempts were made to raise the dead body. It was accomplished at last by a firm grasp of the Hand, a Foot placed against the Foot to get anchorage. Slowly the body was lifted from the grave as Knee touched Knee, Breast touched Breast, and a Hand was placed on the Back to give it support. Thus the body was raised and taken to the Temple to be reinterred. The manner of the raising emphasizes the basic lesson that the Five Points of Fellowship are fundamental in every task, whether among the living or with the dead. Indeed, the faithful adherence to these principles makes such a difference that it can be described as life restored. The truth is dramatized as the candidate is raised from his figurative death to rejoin his brethren.

The manner of this disinterment and its dramatization in the ceremony of the degree has led to a naive acceptance by some Masonic writers that the legend of Hiram Abif is derived from the mystery cults which tell of the return of great heroes from the dead. By this interpretation Hiram Abif resembles Osiris, who was killed and then resuscitated. Some writers have even likened the event to the death and resurrection of Christ. The

dignity of Masonry is not enhanced by these attempts to relate its teaching to the mystery cults, or to claim for its legendary leader the experience of a physical resurrection. Hiram Abif is killed and he stays dead. His raising is a disinterment, not a resurrection. There is no suggestion of necromancy, and no claim is made that a word was uttered by the dead chief architect. His secrets died with him, but the memory of his faithfulness, his skill, and his courage remain to inspire all who learn this magnificent legend.

Our Masonic traditions are derived from the experience of operative craftsmen and not from the speculation of esoteric magicians. We must refrain from exploiting the legend of Hiram Abif to the point of reducing the credibility of our Craft. Our legendary Grand Master was suitably reinterred and the story is told very simply. Without further comment the newly raised candidate is reminded of the practical implications of the whole degree as he is raised on the Five points of Fellowship.

The Five Points of Fellowship

The first Point is related to the Hand and reminds us of the common manner of greeting, especially in Europe and America. "Hand to Hand, I greet you as a brother." It would be interesting to discover the origin of the handclasp as a form of greeting. We cannot overestimate the significance of the human hand in the bodily organism. In biblical times it was regarded as the organ of mediation and transference. Consecrations, ordinations, healing, and blessings are communicated by the imposition of hands. Hands are clasped in token of a contract and also as a pledge of friendship. "Are you with me heart and soul, as I am with you?" asks Jehu in 2 Kings 10:15. When the son of Rechab answers, "I am", Jehu responds, "Then if you are, give me your hand". This exchange between a couple of nomads in ancient times has its parallel in a phrase used commonly in our day. When an agreement is reached or a common understanding is discovered, the expression is used, "Let's shake on it". Again the hand is the symbol of mediation and transference.

Certainly the clasp of the hand indicates an absence of malice. It shows the absence of any harmful weapon that a hand might conceal and demonstrates a trust without which fellowship is impossible. It would be difficult to exaggerate how much a handclasp may mean to one. Whether it be light or strong it communicates and provides the encouragement to fellowship of which it may be only an introduction.

The second Point is related to the first and reminds us of our duty to stand with our brethren or to accompany them for their good as well as for our own. It is commonly held that man's principal needs are food, clothing, and shelter, but there is a fourth without which the other three are meaningless. This is companionship, which is to be distinguished from the broader concept of fellowship. It may be regarded as a segment of fellowship. It is dramatized for Masons in the second of the Five Points of Fellowship the expression "cheek to cheek or mouth to ear" conveys the idea that we stand together. Some of us have had periods of loneliness which help us to appreciate the tragedy of being unattached. When a man becomes a Mason he knows that he is not alone. Standing with his brethren he is saved from the pangs of desolation. This blessing requires us to

remember always, for our good and the good of others, that we stand together "cheek to cheek or mouth to ear."

The expression means also that we walk together. There is peril in walking alone even in crowded cities. In every age and in every place there are villains who lie in wait to pounce upon the solitary traveler. But there are villains within too from whom the loner needs protection. We can become prisoners of self-reflection in need of liberation into the world where people and values exist. Walking "cheek to cheek" with a brother gives this liberation. Francis Bacon once wrote: "Without friends the world is but a wilderness. There is no man that imparteth his joys to his friends but he joyeth the more, and no man that imparteth his grief to his friend but he grieveth the less". A little child who lived a long way from her school expressed the same philosophy when she remarked, "It is not so far to go when you have a friend to walk with you". This companionship is a significant segment of the fellowship which is central in our Masonic philosophy.

The third of the Five Points of Fellowship. is related to the Knee and emphasizes our need for reverence. In a letter written to his friend Walt Whitman about one hundred years ago, Mark Twain expressed the self-confidence of many a modern man. After listing many of man's technical achievements and inventions, he wrote: "Yes, you have indeed seen much—but tarry for a while, for the greatest is yet to come. Wait thirty years and then look out over the earth! You shall see marvels upon marvels added to those whose nativity you have witnessed: and conspicuous above them you shall see their formidable result—man at almost his full stature at last". There is indeed a greatness in man. We stand amazed before his achievements. If Mark Twain saw advances in his day, what would he say if he were living in this age of nuclear power and man-made satellites? Can we believe that man is at his full stature when his achievements result in a threat of exterminating every vestige of organic life? We have a good opinion of ourselves and it is well that we should have—not because of what we have accomplished but because the Grand Architect of the Universe has fashioned us and placed the stamp of his divinity upon us. The third segment of fellowship in our Masonic philosophy is related to the Knee bowed in reverence. Behind man and all his achievements is the work of a divine Creator before whom we can only ask, "When I consider Thy heavens, the moon and the stars which Thou hast ordained, what is man?"

William Blake made a drawing of a very small boy at the foot of a long ladder stretching from earth to the moon. With hands uplifted, he cries, "I want, I want". He hungers for bread to feed his body, but even more for food for his soul. It is this longing that makes us worshipping people, and worship is a basic ingredient in human fellowship. It is no accident that Gothic architecture became the characteristic form in the construction of places of worship. If you stand close to such a structure, the form of the very panels in the door invites you to look upward. As you stand back, you see that the shape of the door is a like invitation. When you stand far enough away you realize that the whole structure is aspiration expressed in stone and that it reminds us that life has its vertical dimension as well as its horizontal. A genuine fellowship among human beings is not possible if we stress our own accomplishments, but only as we acknowledge our dependence upon a power greater than ourselves. Paul Tillich summarized this in his

definition of religion as the recognition of the unconditioned. Such recognition binds us into a fellowship and the accepted symbol in our Masonic teaching is the knee bent in reverence as we pray for our brethren and for ourselves.

The fourth of the Five Points of Fellowship is related to the Breast and reminds us of man's need of a friend and brother to whom he can entrust his secrets. The Breast is regarded as the repository of a man's heart and soul. Here a man's inner self is securely insulated from all the other selves around him. Every person needs a measure of privacy which shuts out the world and enables him to engage in the discipline of self-communion. He has an inner being, a private self, to which he must be true. He must be his own man. But too much privacy may lead to morbid and exaggerated introspection. He may even begin talking to himself— which psychiatrists would regard as a dangerous symptom.

Besides privacy, a human being needs sociability. He must keep himself open to others so that he may enjoy a measure of communion with them. But this too has its danger. His individuality may become dissolved in the unconsciousness of mere community life. His heart is exposed for all to see, and his inner self becomes absorbed in the mass. As there is danger in too much privacy, so there is danger in too much sociability. A proper balance between repression and expression has to be found. Man needs some half-way place where he is neither completely "bottled up" nor wastefully poured out.

The fourth Point in the Masonic analysis of fellowship provides the remedy. A man opens his heart, not to the whole world, but to a brother and friend in the confidence that what is said will be kept inviolable. Confidentiality is the qualification to which he is bound in the Obligation of the Master Mason Degree. He cannot hope to encourage genuine fellowship unless there is trust that not a word of what is being told will be repeated. The pressure of Breast against Breast assures him that his inner self is not forfeited, nor has he cut himself off from full communion with his fellow men. To experience fellowship on this level is a precious privilege and to betray it shocking villainy.

The fifth and last of the Five Points of Fellowship dramatized in the Master Mason Degree is symbolized by the Back. This portion of the body is associated in our minds with bearing burdens, lending support to those in need, and remaining staunch under all circumstances. The strength of a man's Back is regarded as the measure of his independence, his self-reliance, his initiative, and his personal responsibility. To be told that one is a man with backbone elicits a sense of pride in all of us that we are not leaning on others but carrying our share of life's burden. No one is immune to such pride, but neither is he exempt from additional burdens which the chances and changes of life may bring. An infinite variety of trials and tribulations, such as anxiety and sorrow, personal infirmity and family difficulty, is imposed upon people, and may become too great a burden even for the man with a strong Back. Self-reliance and independence become undermined.

The concluding Point in the analysis of fellowship is no devaluation of the quality of independence. The Volume of the Sacred Law makes it clear that "every man shall bear

his own burden". The word translated "burden" means a "soldier's pack". Every soldier knows that he is expected to carry his own pack. He must not push it off on someone else's back. But in the same sacred volume there is the instruction to "bear ye one another's burdens". This is no invitation to forfeit our independence, but rather an invitation to add a new dimension to life. To our sense of independence of others, we must add the awareness of our interdependence with others. No man must stagger on alone until he sinks under the load that life places upon him, when the shoulder of a brother might ease it for him. This is the meaning of the Hand on the Back, it symbolizes the support we owe to a brother, when he is threatened by the variety of burdens that may be laid upon him. In particular, we must protect his reputation from idle gossip or malicious slander, especially when he is absent and cannot defend himself. This calls for loyalty, courage, and discretion of a very high order, and epitomizes the spirit of fellowship required of every Master Mason. Thus the various parts of the body, the Hand, the Cheek, the Knee, the Breast, and the Back become valid symbols to assist us in understanding the various qualities of fellowship in our Masonic fraternity.

The Legend of Hiram Abif

After being raised, the candidate is given a review of the legend and the dramatization through which he has passed.

The Three Grand Masters

We are told that Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abif were our first three Grand Masters. The secrets known only to these Three Grand Masters symbolizes Divine Truth which was known only to Deity and was not communicated to man until he had completed his own spiritual temple.

Solomon, King of Israel

Solomon became king at the age of 20 and reigned 40 years. He was the son of David and Bathsheba, and Israel had its greatest prosperity, recognition and power during Solomon's reign. His name meant peaceful, and his reign was one of peace.

Hiram, King of Tyre

He was a friend of King David and continued to be a friend and an ally of King Solomon. He helped Solomon by supplying certain materials for the construction of the Temple and received a gift of ten cities in return.

Hiram Abif

There has been much speculation in the attempt to identify this master builder who is known to Masons as Hiram Abif. There is some interesting evidence in biblical history, but not as much as many Masons usually assume. The form of the name is unusual, and betrays its origin unmistakably. It comes from the first English translation of the Bible, made by Myles Coverdale in 1535, and is found in 2 Chronicles 4:16. Here the King James Version reads "Hiram his father" (Hebrew, Hiram abi). This is the same man mentioned in 2 Chronicles 2:13, where he is called "Hiram my father" (Hiram abi), and

in I Kings 7:13 and 40, where he is called simply "Hiram". The meaning of his surname or title is disputed. In the biblical account he was the skilled metal founder who among other things cast the two great pillars for the Temple. To claim him as Solomon's principal architect is an innovation of Masonry, apparently not introduced until about 1700 (see above, pages VII-18,19). Most of the circumstances related in the narrative of Hiram Abif are mythical rather than historical. They are inventions conveying philosophical truth rather than records of historical fact. They are important to us not for any information they may provide, but for the lessons of life and death which we may learn from them.

According to the Masonic version of the story, when Solomon, King of Israel was about to erect a Temple to the Glory of God, he requested the assistance of Hiram, King of Tyre. Besides materials, he needed the services of an expert craftsman to superintend the project. A skillful workman named Hiram was selected and brought to Jerusalem. He was a widow's son of the tribe of Naphtali (or, less likely, of Dan) and a man especially skilled in the decorative arts. He was welcomed by Solomon and entrusted with the responsibility of superintending the workmen and charged with all the architectural decorations and interior embellishments of the building.

In the execution of his duties Hiram Abif displayed great skill, and in all his relations with the workmen he was eminently fair. He was punctual and painstaking. A tradition recounted by the Masonic teacher Dr. George Oliver (1782-1867) informs us of his faithfulness. "It was the duty of Hiram Abif to superintend the workmen, and the reports of his officers were always examined with the most scrupulous exactness. At the opening of the day, when the sun was rising in the east, it was his constant custom, before the commencement of labor, to go into the Temple, and offer up his prayers to Jehovah for a blessing on the work; and in like manner when the sun was setting in the west, and after the labors of the day were closed, and the workmen had left the Temple, he returned his thanks to the Grand Architect of the Universe for the harmonious protection of the day" (from Mackey's Encyclopedia, under the architect's name).

According to the legend, Hiram Abif labored faithfully for seven years, and when the Temple was almost completed he was brutally murdered. The manner of his death is recorded in detail in the ritual of the Master Mason Degree. It is sufficient to state here that, though threatened by the demands of atrocious characters, Hiram Abif declared that he would rather suffer death than betray the sacred trust reposed in him. Under repeated demands he remained firm and unshaken. After a fatal blow he sank to the dust where he lay bleeding and lifeless. In order to conceal their crime the ruffians took the body and buried it indecently in a shallow grave.

The Lion of the Tribe of Judah

The lion is a symbol of strength and royalty. It was the sign of the tribe of Judah and, therefore, of the royal House of King David and his successors. Fortunately, there is no definition given in Masonry, and a Mason is free to put his own interpretation on this reference, thereby permitting men of all religions to embrace Freemasonry.

The Three Ruffians

The three ruffians are symbolic of those challenges which all of us face as we go through life, many of them life threatening and most unexpected. Many of these challenges are to our faith and our deep commitment to duty. May we be as steadfast to our trusts as the symbolic Hiram was to his!

Low Twelve

The number twelve denotes completion. High twelve denotes noon, with the sun at its highest, and low twelve denotes midnight, the black of the night. Thus the solemn stroke of twelve marked the completion of life and the coming of death. Low Twelve is Masonically a symbol of death.

The Temple of Solomon

The location of the Temple was on Mt. Moriah near the place where Abraham was about to offer up his son, Isaac. It was also here that the hand of the Destroying Angel was stayed after David had repented, and the site was purchased by David while he was still King. The incident is described in II Samuel, Chapter 24, Verses 15 - 25 and I Chronicles, Chapter 21, Verses 14 - 30.

The purpose of the Temple was to provide a dwelling place for God in the midst of His people, Israel. It was thought that God dwelt with man in those days, and so that thought continues today. The Temple was begun around 1012 BC and finished eight years later. It was some 480 years after the people of Israel came out of bondage in Egypt; however, the people later lost their sense of spiritual direction and destiny resulting in the destruction of the Temple in 586 BC by Nebuchadnezzar.

The symbol of the Temple for us is that man himself is a living Temple where God resides. We should strive toward the same type of perfection in our own Temple as that sought for in the Temple at Jerusalem. Freemasonry tries to help each of its members build a more stately mansion within themselves where God can reside.

The Lost Word

The Word represents Divine Truth – we are not searching for a particular word, we are searching for that ultimate goal of all Masons.

The Lecture

The Signs, Tokens and Words

The lecture begins with a review of the due-guard, sign, pass-grip, Grand Hailing Sign, and strong grip of a Master Mason and then a review of those grips used at the raising of the body of our Grand Master, Hiram Abif.

The Three Pillars

The three Grand Masonic Pillars are called wisdom, strength and beauty.

Wisdom – Solomon is considered to be the wisest of all of the wise men of the past. Therefore, the Worshipful Master in the East of the Lodge represents Solomon and symbolizes wisdom. Wisdom comes only from knowledge, which in turn comes from experience and study. Many men and Masons become knowledgeable, but few acquire wisdom.

Strength – Strength is essential to preserve wisdom and beauty. There is a passive strength of character which is contained within the heart, mind and soul of every man. The ability to master one's self is called strength of purpose. The foundation of your spiritual building is based upon your character, which must be strong in order to endure.

Beauty – Beauty is symbolized by the Corinthian column, which is considered to be the most beautiful of the ancient orders of architecture. However, beauty to a Mason is that of mind, character and spirit; beauty of the wonderful works of nature; beauty of love. These are matters not of the material world and include the glory of unselfishness and idealism.

The Worshipful Master is the symbol of Wisdom in the Lodge; the Senior Warden is the pillar of strength in the Lodge because he supports the Master, just as Hiram, King of Tyre, supported King Solomon; the Junior Warden represents the pillar of beauty as the counterpart of Hiram Abif.

The Temple

The Temple was supported by fourteen hundred and fifty-three columns, two thousand, nine hundred and six pilasters, all hewn from the finest Parian Marble. In ancient times, the marble from the island of Paros was used extensively for sculpturing because of its quality.

We are told that there were employed in the building of the Temple, three Grand Master, three thousand three hundred Masters, eighty thousand Fellowcrafts, a levy out of Israel consisting of thirty thousand who wrought in the quarries one month in three in addition to Entered Apprentices and bearers of burden. We can only imagine the magnitude of the organizational structure involved to keep all of these workmen efficiently employed.

The Master's Carpet

The only reference to the Master's Carpet occurs here in the Master Mason degree and then only in passing in alluding to the Three Steps usually displayed on the carpet. This is a hold-over from the days before slide projectors when the lectures were given with the aid of drawings or scenes woven into a tapestry or carpet.

The three steps allude to the three stages of human life: youth, manhood and age and Masonically refer to the first three degrees of Entered Apprentice, Fellowcraft and Master Mason.

The Pot of Incense

We were told that the Pot of Incense was an emblem of a pure heart. Of the five senses mentioned in the Fellowcraft Degree, smell is most closely associated with emotions – smells remind us of both good and bad experiences.

The Pot, which holds the incense, is symbolic of sacrifice. It means giving up selfish desires to work for others. No man should ever be satisfied with his accomplishments, but continue to strive to be better.

The Beehive

The beehive is the symbol of industry – we should never be content to be idle, particularly when we can help our fellowman by exerting a little effort.

The Tyler's Sword

The sword has become the symbol of the Tyler's authority to protect the Lodge from imposters and eavesdroppers. It clearly derives from the era when the sword was the principal means of offense and defense.

The Book of Constitutions

The Book of Constitutions contains the laws of Freemasonry which are not secret but rather published for all to read. Why then are we told that it is guarded by the Tyler's sword? The lecture tells us that this is a symbol to remind us to be ever watchful and guarded in our thoughts, words and actions; in other words, as Masons we represent the Fraternity and we should be particularly careful not to bring a bad name to Freemasonry by anything that we say or do.

The Sword Pointing to a Naked Heart

This is to remind us that justice will sooner or later overtake us, and although we can hide our thoughts and actions from our fellow man, we cannot hide them from God.

The All-Seeing Eye

For the above reason, the all-seeing eye has been the symbol of Deity for as long as we can remember. Man's view of the Supreme Architect of the Universe is that of one who sees all, knows all and can or does control all.

The Anchor and the Ark

These are explained as being emblems of a well-grounded hope and a well-spent life. The Divine Ark carries us through this life, filled as the latter is with troubles; and an anchor awaits us to safely moor us in a peaceful harbor.

The Forty-Seventh Problem of Euclid

This was discussed in detail in Chapter VIII, pp. VIII-8 – 12.

The Hour Glass

The Hour-Glass is an emblem of human life. Behold how swiftly the sands run! We should use each minute wisely. We are taught in the Entered Apprentice Degree to divide each day into portions.

The Scythe

The Scythe is an emblem of time. Our ritual speaks of “that all devouring Scythe of time” and cutting “the brittle thread of life.” Yet hope is held out to us.

The Setting Maul, Spade and Coffin

The Setting maul is an emblem of the casualties or diseases by which our own existence may be terminated. The spade may shortly dig our grave and the Coffin may shortly contain our remains – these are all emblems of mortality.

The Sprig of Acacia

But the acacia or evergreen, reminds us that we have an immortal part which survives the grave.

Forefancy Your Deathbed

The mature man becomes more and more preoccupied with death. This stems from the frequent experiences throughout his life when he has been confronted with the fact. As he grows older he becomes more acutely aware of death through the passing of his contemporaries. He wonders who among his friends will be the next to go, without any thought that he himself may be the victim. Sigmund Freud believed that "it is impossible to imagine our own death". Whether this is so or not may be debated, but we know that it is at the death of friends and loved ones that man has searched for an answer to the enigma of life and death. He cannot think of his friends as forever dead. In *The Old Curiosity Shop* Charles Dickens has reminded us of this fact. He wrote: "In the Destroyer's steps there spring up bright creations that defy his power, and his dark paths become a way of light to Heaven". His memory of his friends encourages man to assume a continuity of their lives somewhere.

Whether from lack of courage, or from fear of being considered morbid, man avoids any consideration of his own eventual death. This evasion of a fact that is inevitable for mortal man has been questioned by many. John Keats asks:

How strange it is that man on earth should roam,
And lead a life of woe, but not forsake
His rugged path; nor dare he view alone
His future doom, which is but to awake.

Alexander Whyte, the noted preacher during the early years of this century, recommended an exercise too often neglected. "Forefancy your deathbed" was his brief instruction. Every Master Mason will recall the fine phrases in which this same instruction was communicated to him as he confronted the grim emblems of man's mortality. "Forefancy your deathbed" is indeed the basic theme of the Master Mason Degree. It is when a man contemplates his own inevitable destiny that a belief in immortality becomes a very personal matter. The Mason then is encouraged to meditate upon the writings of men of every generation who bear witness to man's perennial hope for a life beyond death.

This is not the place to present a studied argument in support of man's hope for immortality. Emerson wrote: "We are much better believers in immortality than we can give grounds for. The real evidence is too subtle, or is higher than we can write down in propositions". It is sufficient for us to be reminded that in every age there have been men who have given expression to this hope. The writer of Ecclesiastes faced the grim fact of death describing it as the return of dust to dust, but he also assures us that the spirit shall return unto God who gave it. A text, carved inside an Egyptian pyramid before the year 2000 B.C., tells us:

Death is before me today
As a man longs to see his house
When he has spent years in captivity.

According to Xenophon, King Cyrus comforted his children on his deathbed with these words of hope: "And a man's nature being by death dissolved, it is apparent and well enough to all men known to what place all the other parts do go, for they do all return to that matter whereof they had their first and original beginning; but the soul only is never with any bodily eyes seen nor perceived, neither when it is in the body, nor when it goeth and departeth out of the body". The same idea is given in this brief epigram from the Greek Anthology: "Protagoras is said to have died here; but his body alone reached the earth, his soul leaped up to the wise". Similar quotations can be given from poets and philosophers of every generation, expressing man's hope in immortality. "From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing." That is what Robert G. Ingersoll said when he spoke at the funeral of his brother, and when he said it he spoke for us all.

The Charge to the Newly Raised Candidate

Up to this point not much effort has been required from the candidate. He has shown some enthusiasm for Masonry (or he would not be present). He has carried out the tasks assigned to him (or he would not have passed a satisfactory examination in open lodge). He has cheerfully conformed to the regulations of the Craft, as he undertook to do at the time of his Initiation (though to be sure he has had hardly any opportunity to violate them). Yet even these feeble efforts have been crowned by recognition, and because of them he has been raised to the Sublime Degree of a Master Mason.

In our speculative lodges this progress is much faster and easier than it was in operative times, and the third degree is far less exclusive. If an operative builder ever managed to rise this high it was the culmination of his career. His seven-year apprenticeship was behind him, and his long service as a journeyman mason. His new status brought with it increased responsibilities. He at last had an opportunity to plan and supervise the work, and to superintend the training of new workmen.

In like manner the speculative Master Mason has new burdens thrust upon him, slight as they may seem at first glance. He is now responsible for others besides himself. His duty is now not merely to strive to become better himself, but also to teach others, Masons and profane, by precept and example. As a newly initiated candidate his attention had been peculiarly and forcibly directed to the practice of Fidelity in himself. Now his horizons are widened, and he is to protect the younger brethren against any breach of Fidelity. Earlier he had been admonished to correct and harmonize his own conduct by the principles of morality and virtue. Now he is to expand his sphere, and seek to improve the morals of men in society. As an Entered Apprentice, he had been instructed to practice charity, and to exercise universal beneficence. Now he is not only to do it himself, but he is to inculcate in others the practice of universal benevolence. When he had been newly passed he had been forewarned that in discussions an experienced Master would guard the Landmarks against encroachment. Now he is himself that experienced Master, and is charged with preserving those Landmarks sacred and inviolable.

In short, it is his duty to show the world that he has been made a Master Mason because he is a good Mason.

The Rights and Responsibilities of a Master Mason

These are extensive – they include the right to vote in his own lodge, the right to Masonic Relief, the right to Masonic Visitation, the right to Masonic Burial, and the right to trial by his peers. Each of these rights carries a corresponding responsibility.

Voting – it is the right of every Master Mason to vote in his own Lodge and to do so responsibly. For example, you do not cast a black cube unless you know the candidate to be unworthy and you do not vote for or against something capriciously.

Masonic Relief – Masonic Relief may be applied for by any Brother, either to his own Lodge or to an individual Mason. Said Mason or Lodge has the right to determine the worthiness of the request and to decide whether such aid can be granted without material injury to the Lodge or family.

Masonic Relief is also available from the Grand Lodge. Generally, the Lodge is expected to pick up a portion of the cost and application is made through the Lodge. The widow and/or orphan of a Master Mason, who was a member of the Lodge at the time of his death, are entitled to consideration if they apply for assistance.

Masonic Visitation – One of the most interesting experiences in Freemasonry occurs when you visit another lodge, particularly one in another recognized jurisdiction. When

you can prove yourself a Mason in good standing, you are entitled to visit another lodge if no member of that lodge objects. In order to prove yourself a Mason in good standing you must either be “vouched for” by a Brother of the lodge you are visiting or undergo “strict trial or due examination.” For the latter, you need to show your dues card and meet with a committee appointed by the Master.

The committee will ask you some questions about each degree, so you should have memorized the signs, tokens and words for each of the three degrees and be prepared to answer questions. Don’t worry, you do not have to be letter perfect; however, you should know enough to put portions of each degree in your own words. You will also be asked to take the Tyler’s Oath on a Volume of the Sacred Law. In Michigan, the Tyler’s or Test Oath goes as follows:”I, (insert full name), of my own free-will and accord, in the presence of Almighty God and these witnesses, do hereby and hereon, most solemnly and sincerely swear that I have been regularly initiated an Entered Apprentice, passed to the degree of Fellowcraft, and raised to the sublime Degree of a Master Mason, all in a just and legally constituted Lodge of Free and Accepted Masons. That I do not now stand under the sentence of suspension or expulsion and know of no good cause why I should not be admitted to a seat in this Lodge, so help me God.”

The Right of Burial – Masonic Funeral ceremonies are conducted only at the request of a Mason’s immediate family. The choice is that of the family and not the Lodge. The family should contact the Master or Secretary or some member of the Lodge, who in turn will contact the Worshipful Master or Secretary. If the ceremony is to take place far from the Lodge, the Lodge will usually contact a Lodge closeby who will perform the service as a courtesy; but the request for that service must come from the Lodge to which the deceased Brother belonged. The ceremonies are usually conducted in a house of worship, funeral home, or at the grave site; however, they may be conducted in Lodge.

The Right to Trial by Peers – Should a Mason be charged with unMasonic conduct, it is his right to have a trial by his peers under regulated conditions, with total freedom to present evidence on his behalf in a timely fashion. This assures him that no Lodge can degrade him without a fair trial. No officer or member can have him removed out of malice or spite; nor can he be made to suffer the penalties of Masonry out of idle gossip or hearsay. If he be brought to trial in his own Lodge and found guilty, he has the right to appeal to the Grand Lodge.

There are many other rights or privileges not listed here; for example, he has the right to a voice in his own Lodge as long as he does not abuse it, in which case, the Master can rap him down, because the Master is the master of that Lodge. He has the right to hold office and serve on committees. He, his wife, Mother, Father and children have a right to apply for admission into the Michigan Masonic Home in Alma. The Home does not have to accept you or your family if you do not qualify or if it does not have room, but these situations are rare. The Lodge may hold social affairs, special entertainment or have a lending library to which a member is entitled. If services are offered by the Lodge or the Grand Lodge, every member has an equal right to enjoy them.

Your Responsibility as a Master Mason – “To preserve the reputation of the Fraternity unsullied, must be your constant care.” Toward this end, practicing the tenets of the institution in every aspect of your life is the best way to meet your responsibility as a Master Mason.

The Responsibility of Recommending Others – You should be particularly careful not to recommend a man for Masonry whom you feel will not share the ideals of the fraternity. When you sign a petition for Freemasonry, you are attesting to that man’s character to the best of your knowledge. Be careful! You should take time to discuss Freemasonry with the petitioner until you are satisfied that you know why he wants to become a member and that he is of good moral character. Freemasonry is only as good as its worst member!

Selected References

The Michigan Ritual

Brown, W., Facts, Fables and Fantasies of Freemasonry

Test Questions - Master Mason Degree

1. What is “Sublime” about the Master Mason Degree?
2. What is the message of the Master Mason Degree?
3. What does the lodge room represent in the third degree?
4. How were you received into the Lodge and what is the lesson imparted?
5. What are the meanings of the words nonage, dotage, clandestine as applied to men and/or Masons?
6. What are the purposes of the signs, tokens and words in Masonry?
7. What are the working tools of a Master Mason and which is singled out for importance to this degree?
8. According to legend, who were the first three Grand Masters?
9. King Solomon’s Temple was constructed where and when?
10. Who was responsible for building the Temple and why was it built?
11. A man is _____ an Entered Apprentice, _____ to a Fellowcraft, and _____ a Master Mason.
12. What is the importance of the Five Points of Fellowship?

13. What do the three ruffians represent?
14. What is Low Twelve and what does it represent?
15. What is represented by the Lost Word?
16. What does “being raised” symbolize?
17. What are the three Grand Masonic Pillars and by whom are they represented?
18. What does the Bee Hive symbolize?
19. What does the Setting Maul symbolize?
20. What does the Sprig of Acacia symbolize and why?
21. What moral lesson does the Tyler’s Sword represent?
22. Draw the 47th Problem of Euclid and describe its importance.
23. What are we taught by the legend of Hiram Abif?
24. What are some of the rights of a Master Mason?
25. What are some of the responsibilities of a Master Mason?

Religion And Freemasonry

CHAPTER XIII

Introduction

AMONG KNOWLEDGEABLE Masons, Freemasonry is regarded as being the “handmaiden” of Religion. The reason for this is multifold: From time immemorial, every man who has been accepted into its ranks has professed a belief in deity. Furthermore, Deity is placed at the center of Freemasonry. A Volume of the Sacred Law is open on its altars during every meeting, and a Mason is taught that “no man enters upon any great and important undertaking without first invoking the blessing of Deity.” Every meeting is opened and closed with prayer. However, these prayers are non-sectarian in character so that every man may pray conscientiously to his God without fear of being proselytized.. Freemasonry only requires a belief in Deity; it does not specify the nature of that Deity – this choice is left up to the individual Mason.

This latter feature is the cause of a great deal of concern to some extremist religions whose members misinterpret the biblical passage in Matthew 12:30, “He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.” They claim that, since Masonry does not require its members to be Christian, it is actively anti-Christian. Nothing could be further from the truth. The teachings of Freemasonry strongly reinforce the teachings of Christ and the Christian Church as well as those of the majority of the world’s religions. Furthermore, Freemasonry urges its members to be active in their respective churches, synagogues or mosques..

If one bothers to read the entire passage in Matthew, one sees quickly that Jesus was answering the Pharisees who were criticizing Him; it is not a passage which relates to this matter at all. Some fundamentalist religions even go so far as to urge their members to boycott any business that is not owned by a Christian. If this reasoning were to be carried to its obvious conclusion, its members should not be citizens of the United States because the latter does not require its citizens to be Christian. If they are to conscientiously follow the teachings of their religion they should renounce their citizenship.

Separation of Church and State

The Separation of Church and State is grossly misunderstood by a large number of judiciary as well as ordinary citizens. Secularists have succeeded in using this concept to outlaw prayer in the public schools, creches and crosses from downtown Christmas and Easter displays, invocations and benedictions from high school graduations and even the wearing of necklaces with the Star of David or a cross by children in our public schools. This is a gross misuse of the concept. To understand the true meaning of separation of church and state, one must go back to John Locke, a well-known English philosopher, who in 1689 published “ A Letter Concerning Toleration” in which he stated that “(t)he

magistrate has no power to enforce by law either in his own church, or much less in another, the use of any rites or forms of worship by the force of his laws.” This was the meaning of separation between church and state as understood by our forefathers when they drafted the Bill of Rights. George Washington in his inaugural address said “...No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency. We ought to be no less persuaded that the propitious smiles of heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained.” Woe unto us if we permit the secularists to prevail. Likewise, we cannot permit the Fundamentalists to prevail.

In 1723

Prior to 1700, Freemasons were urged to be of the religion of that country in which they resided, which meant that in many countries they should be Catholic. However, when the Grand Lodge was formed in 1723 it was deemed more expedient to require that a Mason be of the religion of his choice. The reason for this is that Freemasonry is not a religion, it is a fraternity, and for the purposes of a fraternity what is important is morality. Freemasonry requires a belief in a Supreme Being because the avowed purpose of Freemasonry is “to take a good man and help him to be a better man,” so he needs to believe in something greater than himself. Furthermore, for the obligations to be binding upon him, he must take them on a Volume of the Sacred Law, sacred to him.

Not a Religion

Freemasonry is not a religion. This fact is commonly misunderstood even by its members. It has none of the trappings of a religion: no creed, no form of worship, no form of salvation, and no theology. These matters are left up to the individual in choosing his own religion. Freemasonry is a fellowship in which men of all religions may unite.

Relationship with Religion

Albert Pike in his *Morals and Dogma*, Chapter X, states, “Masonry is not a religion But Masonry teaches and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundations of all religions. Masonry is the universal morality.”

Masonry teaches and requires belief in God, love of one’s fellowman, and the immortality of the soul. In Masonry we are continuously taught that no one should enter upon any great and important undertaking without prayer to God for guidance. However, our prayers are directed to the “Grand Architect of the Universe” or Supreme Grand Master” or other universal synonyms and are usually closed with a simple “Amen” or (if the one offering the prayer is more comfortable) “In thy Holy Name we Pray,” so that men of all religions may pray conscientiously to their own God.

Freemasonry and Roman Catholicism

Originally Freemasonry had both Roman Catholic clergy and laymen in its membership in every country where it was established. For example, in 1730 Thomas Howard, the Eighth Duke of Norfolk, a Roman Catholic, was Grand Master and during his term presented to the Grand Lodge its Sword of State, which is still in use. However, Papal bulls were issued by Clement XII in 1738 and by Benedict XIV in 1751 denouncing Freemasonry and instructing the Roman Catholics to withdraw from the Craft. The issue was primarily one of secrecy. Nevertheless, in 1776 Lord Petre, who was considered to be the leading layman in the Roman Catholic community in England was the Grand Master of Masons and he presided over the erection of the first Freemason's Hall in London. However, after the papal bulls were issued, Roman Catholics gradually withdrew from Masonry. Beginning in 1821 a number of edicts were issued and the result was nearly a complete separation of the Roman Catholic Church from the Freemasonry. In 1935, the Catholic Truth Society issued a pamphlet which clearly set forth the basis of difference. The pamphlet admits that Freemasonry is "beneficial to the country or, at any rate, quite harmless" but that the great objection is that Freemasons are placed under a solemn oath of secrecy and that Freemasonry "tends to undermine belief in Catholic Christianity by substituting for it what is practically a rival religion based on deistic or natural principles."

The historical objections of the Catholic Church to Freemasonry were both theological and ethical in nature. To wit, the theological objections were that Freemasonry is:

- 1) Deistic – Deists rely on reason to prove the existence of God. They conclude this from observations of nature. The Revelation of God through a person, such as Jesus, is not necessary.
- 2) Naturalistic – This theology believes that the world can get along all right by itself by obedience to the natural law. God may have created the world but once it was set in motion there is no further need for Divine intervention. Thus there is no need to acknowledge that God once intervened by sending his Son as the Savior of the World.
- 3) Gnostic – This heresy claims that truth is revealed by God to selected individuals by means of secret rites and
- 4) Ceremonies. So the uninformed conclude that the ceremony of initiation confers on the initiate a special type of knowledge. The appearance of Jesus in human form is not necessary in the gnostic view.

Let us examine these theological objections. The Christian church objects because these theologies exclude the need of Jesus Christ as Savior of the World. However, the objection to Masonic membership by Christians has no basis. Before a man is admitted into Freemasonry, he must profess a belief in God. Hence, a Christian who applies for membership must confess to a belief in God as revealed in Jesus Christ. Hence his Freemasonry cannot be deistic, naturalistic or gnostic. It is true that Freemasonry enriches

a member's belief in God by instructing him in the moral law and in the hidden secrets of nature and science, but this instruction is by symbols and by allegory so it speaks to each man according to his own interpretation, which for a Christian is a further understanding of the nature of the God as revealed in Jesus Christ in whom he already believes. Hence Freemasonry is not anti-Christian, nor is it anti-any religion.

Let us now turn to the ethical objections. It is true that Freemasons meet behind closed doors. As a fraternity, only members are admitted and we keep the verbatim ritual to ourselves. This, coupled with the obligations, permits a close fellowship to develop among its members. This latter point was recognized by Rev. C. E. Douglas of the Methodist Church when, after an investigation of Freemasonry by that organization in England, he stated, "You cannot understand Freemasonry except in a lodge. Its real secret is fellowship." Any organization which meets behind closed doors invites the criticism of being a secret society; however, as was discussed at the end of Chapter I, Freemasonry is not a "secret society" but rather "a society with secrets." There is a big difference.

In recent years there has been a mellowing by the Catholic church in this country, and Catholics are joining Freemasonry again. This movement began in the late nineteen forties and Reverend Father John A. O'Brien, Research Professor of Theology at the University of Notre Dame, reflected this changed attitude in his invited paper to the Indiana Freemason, Volume 43, No. 7, December 1965. You are urged to read this paper which is reproduced in its entirety in Forrest Haggard's *The Clergy and the Craft*, pages 113-116. See below."

Worshipful" means "Respectful"

Another matter often confusing to nonMasons is our use of some Old English words in our ritual. We do this in acknowledgement of our origins. In Old English, "worchypful" meant "worthy of respect," so when we call the Master of the Lodge, Worshipful Master we mean Respectful Master or Worthy Master. He is not worshiped in any religious sense.

The Clergy and the Craft

If you are having trouble with your minister with regard to Freemasonry, we suggest that you get a copy of Forrest A. Haggard's *The Clergy and the Craft*, Missouri Lodge of Research, 1970, and present this to him. This is available in paperback from the Grand Lodge Office (1-800-632-8764). Forrest Haggard is a nationally recognized Protestant minister and a distinguished member of the Craft (a past President of the Philalethes Society, the premier Masonic research society in this country).. This book is not intended to be a rebuttal to our critics, but rather to document the present situation between the Church and Freemasonry. If you want a rebuttal, we suggest that you obtain a copy of Jim Tresner's *Conscience and the Craft*. See below.

Conscience and the Craft

This is a booklet commissioned by the Grand Lodge of Oklahoma to speak directly to many objections and questions voiced by the Fundamentalists. The author is Jim Tresner, Ph.D., a member of a Disciples of Christ Church and the Director of the Masonic Learning Institute of the Grand Lodge of Oklahoma. A copy of this booklet can be obtained by writing to the Grand Secretary, Grand Lodge A.F.&A.M. of Oklahoma, P.O.Box 1019, 102 S. Broad, Guthrie, OK 73044. The easiest way to get a copy of the text of this booklet is to ask your Master or Secretary to photocopy Chapter XXXI of the Michigan Masonic Manual. Every lodge has six copies of this Manual.

Fundamentalism and Freemasonry

Another excellent book to get the Fundamentalists to look at themselves is Gary Leazer's book, *Fundamentalism and Freemasonry*. This should be required reading for all Masons because Freemasonry is under frequent attack by the Fundamentalists and you should know who is attacking you and why. Copies of this book can be obtained by calling the Grand Lodge Office (1-800-632-8764)

Masonic Information Center

The Masonic Information Center, 8120 Fenton Street, Silver Spring, MD 20910-4785 (Tel:301-588-4010, Fax: 301-608-3457) was formed to provide a national voice to respond to critics of Freemasonry. It publishes a series of pamphlets which can be of use to Masons in dealing with critics and the public in general:

1. A Response to Critics of Freemasonry.
2. Facts About Freemasonry.
3. There is no sin in Symbols.
4. What's a Mason?
5. Is It True What They Say About Freemasonry? This booklet speaks directly to some intentional lies about Freemasonry by certain fundamentalist groups. The true facts are made clear.
6. Who Are Masons? A generic brochure for use by Blue Lodges and all other Masonic bodies as an attractive handout to prospective members.

The Center also puts out a series of Fact Sheets covering such topics as The Organization of Freemasonry, Freemasonry and Brotherhood, The History of Freemasonry, Freemasonry and Secrecy and Freemasonry and Religion.

The Center also will assemble “Kits” of information including copies of Short Talk Bulletins based upon specific need.

A Pilgrim’s Path

John Robinson’s book, A Pilgrim’s Path - Freemasonry and the Religious Right, contains among other matters of interest to Masons, the best reply yet written to the falsehoods propagated by the religious extremists. It is available in paperback from the Grand Lodge Office (1-800-632-8764). It should be considered required reading for all Freemasons desiring “more light in Masonry.”

Freemasonry and Religion

Another outstanding source for use in refuting the attacks of the Religious Extremists is a special issue of The Scottish Rite Journal of Freemasonry, Southern Jurisdiction, A.A.S.R., USA, February 1993. This is available by writing to The Supreme Council 33^o, 1733 Sixteenth Street, NW, Washington, DC, 20009-3199. Tel: (202) 232-3579, Fax: (202)387-1843. This issue contains several articles by ministers and Bishops who are members of the Craft and proud of their membership. It also contains the contents of Jim Tresner’s Conscience and the Craft (see above).

Masonic Clothing And Other Symbols Not Mentioned In The Work

CHAPTER XIV

The Apron

THE FREEMASON'S APRON is a curtailed survival of the apron worn by operative masons to protect their clothing and their bodies from the abrasive surface of the stones (see above, page X-11). The triangular flap is all that remains of the bib, or upper portion. Instead of reaching upwards, it has been folded forward over the rope girdle. For the speculative Mason the apron has a twofold significance, it marks his rank, and also illustrates certain fundamental principles and basic symbols of the order.

The white lambskin apron, which is the emblem of a Mason, is completely undecorated, and serves as a reminder of the blameless purity which should be his constant aim. In shape it is an oblong square, an emblem of morality which represents the "good man, four-square, fashioned without reproach" who is mentioned by the ancient poet. As a Mason continues to progress in the noble art, he may be called upon to wear many other aprons; but they are all merely elaborations of this one simple eloquent form.

The various degrees are distinguished by the manner in which they wear their aprons. The Entered Apprentice wears his apron with the flap turned up. The Fellowcraft wears his apron with the right corner turned up (ostensibly as a container for his tools) and the flap turned down. The Master Mason wears his apron with the right corner and flap turned down.

(In Ontario, for example, the aprons of the Fellowcraft and Master Mason are more ornate. The Fellowcraft apron has two rosettes to distinguish it as that of the second degree. The apron of the Master Mason is even more ornate. It is bordered by a ribbon of sky blue, in five separate segments—three on the apron and two on the flap. The color reminds us of the heavens, which declare the glory of God and show His handiwork. The triangular flap, with its border, reminds us of the mason's square, that other emblem of morality. The three rosettes indicate the Third Degree. The two free-hanging vertical ribbons, one on each side, depict the two great pillars which stood at the Porch of King Solomon's Temple. To each ribbon are attached metallic tassels, of seven separate chains. We note that even on the apron the recurrent Masonic numbers are found: three (the rosettes), five (the segments of the border; the total of the applied decorations, that is, rosettes plus ribbons), and seven (the tassels). The rope girdle or cord which binds the apron to the Master Mason is like the fundamental principles of Brotherly Love, Relief, and Truth, which bind together all Masons throughout the world.)

The Worshipful Master and the officers of the Lodge and Grand Lodge have aprons which bear other distinctive emblems. Those of the latter have gold fringes and trim of purple, as a reminder of the particular respect that is their just due. The Lodge officers have aprons bordered in blue.

Emblems and Jewels of Office

In addition to the apron, each officer of the Lodge and of Grand Lodge wears the jewel of his office. The emblems and the jewels of the various offices are set forth in the *Book of Constitutions (Our Blue Book)*. In some instances the suitability of the symbol is immediately visible; in others it may require considerable thought to see the connection. Let us look at some of the more familiar badges.

The square and compasses are the well-known symbols of Masonry. They are counted among the three Great Lights, and as part of the furniture of the lodge. They serve as Working Tools of the Fellowcraft and the Master Mason, respectively. They are also the jewels worn by the Worshipful Master of the Lodge and the Grand Master of the Grand Lodge, respectively. The Worshipful Master, who rules the lodge, appropriately wears the jewel which belongs to the whole Craft; in a special sense he is obligated to act on the square, and to regulate the Masonic lives and actions of his brethren. The Grand Master, as the chief head and ruler of the Craft, wears the compasses, the chief instrument made use of in the formation of all architectural plans and designs. On his jewel is also a level, a trowel and an all-seeing eye plus a diamond set in the adjustment screw of the compasses. This pendant hangs below the emblem of the State of Michigan, which is two stags facing one another with the words "Tuebor" and "Si Quaeris Peninsulam Amoenam Circumspice." The translation of the latter is "If you want to see a beautiful peninsula, look around you." Above the emblem of the State of Michigan is a bar inscribed "GRAND" and below the emblem is a bar inscribed "MASTER." All of this in solid gold. The square is the particular emblem of the Deputy Grand Master.

On his apron the Worshipful Master wears a square. It serves to remind him that in dealing with his brethren of the three degrees he is to be scrupulously fair and to hold the scales of justice with an equal poise. The Grand Master's apron bears a representation of the blazing sun because he is, beyond all others, the source of light to the Masons under his jurisdiction.

The Past Master's jewel of office consists of the square and compasses enclosing a blazing sun to which is appended an engraved quadrant. This emblem also appears on his apron.

The Senior Warden and the Grand Senior Warden are both marked by the level. As the emblem of equality it marks the equal measures they are bound to pursue in conjunction with the Worshipful Master and the Grand Master in the well ruling and governing of the Craft. The plumb on the other hand is the emblem of the Junior Warden and the Grand Junior Warden. It, being the emblem of uprightness, points out the integrity of the measures they are bound to pursue in conjunction with the senior rulers in the well ruling

and governing of the Craft. The Chaplain and the Grand Chaplain are distinguished by an open Book. The Book is of course the Volume of the Sacred Law. The Treasurer and the Grand Treasurer have the crossed keys which emblematically secure the coffer or strong-box in which the resources of the Order are kept. The Secretary and the Grand Secretary wear the crossed goose quills (pens) with which in earlier days their predecessors would transcribe the proceedings.

The Lodge Education Officer is new to Freemasonry in Michigan, and his jewel will probably be the "Lamp of Knowledge," although as of this writing the Bluebook does not recognize his office. Legislation is being drafted to correct this.

The duty of the Deacons and of the Grand Deacons is to carry the messages and commands of the chief officer to the other officers. Before 1813 only the Grand Lodge of the "Antients" regularly had deacons; at that time their emblem was Mercury, the ancient messenger of the gods. The emblem of our Senior Deacon is the square and compasses containing a blazing sun; that of the Junior Deacon is the square and compasses enclosing a half-moon.

The crossed batons of the Marshal (Director of Ceremonies) and the Grand Marshal (Director of Ceremonies) reflect the mediaeval marshal's baton. The marshal was originally the officer in charge of the well-being of the king's horses (as the steward was of his pigs), but he came to have certain ceremonial functions in the marshaling of processions. The rod, staff, verge, or scepter has always been the sign of authority; the wands now borne by the Deacons and Stewards of the lodge preserve vestiges of this function. In like manner the marshal always carried an abbreviated staff, or baton, as the badge of his office.

The cornucopia, or horn of plenty, is the sign of the Stewards. The emblem has allusion to the ancient Greek legend of Amalthea, a she-goat who nursed the god Zeus when he was a baby. Her horns were miraculous; from one of them flowed nectar, and from the other ambrosia. On one occasion she broke her horn off on a tree. Some one picked it up, filled it with fruit, and brought it to the baby god. According to some versions of the story it continued to replenish itself miraculously. The cornucopia is appropriated to the Steward as his emblem because of his function in ministering to the brethren at the hours of refreshment.

The Tyler and the Grand Tyler both have as their implement (and sometimes jewel) the sword, in evident allusion to the instruments of their office. In particular the sword of the Tyler, who is charged to keep off all cowans and intruders from Masonry, recalls the flaming sword placed after Adam's fall at the entrance to the Garden of Eden, to keep all intruders away from the tree of life (*Genesis 3:24*).

Most of the emblems of Grand Lodge Officers are enclosed within a wreath of wheat and acacia. Certain older rituals describe the plants as "corn and olive"; in formalized representations the olive is very similar to the acacia. The true acacia is the Egyptian thorn, a plant which grows abundantly in the near east, even in deserts where no other

tree is able to find subsistence. From it the ancient Jews made the Ark of the Covenant (*Exodus 25:10*). From it, according to tradition, was made the crown of thorns placed on the head of Jesus of Nazareth. It is very tenacious of life; for it is said that when planted as a door-post it will sometimes take root and shoot out budding boughs over the threshold. It is therefore recognized as an emblem of immortality, and it is worn at times of mourning in testimony to our faith in the survival of the soul. In this part of the world, where the true acacia does not grow, a sprig of evergreen is usually worn as a substitute. The spray of wheat in the wreath of Grand Lodge refers, as always, to the staff of life. Perhaps one might say that the wreath as a whole symbolizes the constancy of Masonic principles, both in this world and the next.

The Master's Hat

Our Book of Constitutions (Blue Book) requires that the Worshipful Master (and the Grand Master) wear a hat appropriate to his dress. The Master is the only officer entitled to wear a hat while in Lodge. It is a privilege extended to him as a "badge of honor." The custom derives from the courts of kings, where the only one entitled to a head covering or a crown was the king. Since the Worshipful Master is truly the master of the Lodge, it is also a convenience to the other officers and members in locating him quickly.

The Charter or Warrant of Constitution

Every constituent lodge in this Grand Jurisdiction has a Charter, or Warrant of Constitution, issued by Grand Lodge. It authorizes and empowers the lodge to meet in a specified community at a stated time, in order to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order and the laws of Grand Lodge. It is thus the attestation of the lodge's legitimacy; and all members and visitors have the right to inspect the Warrant at a proper time, to assure themselves that the lodge is a legal body. At installation the Warrant is symbolically entrusted to the care of the Worshipful Master of the Lodge. It must always be present when the Lodge is open, as without it the meeting would be illegal. The Warrant may however be removed or declared forfeit by Grand Lodge, for reasons which are set forth in the *Book of Constitution*. If it is lost or destroyed, communications of the lodge must be suspended until it is recovered or replaced.

The Grand Honors

The Grand Honors are in essence a form of applause, given as a gesture of respect, appreciation, or congratulation. The noise caused by striking the hands together was a natural discovery of early man, but it has had different meanings in different places. In ancient Egypt clapping was done at religious processions, perhaps merely to keep time to the music. Among the Hebrew prophets of the Old Testament, it was a regular sign of derision; thus, for example, *Lamentations 2:15*: "All that pass by clap their hands at thee; they hiss and wag their head..." The classical Greeks used the gesture to signify approval, in both spontaneous joy and public applause. Soon afterwards organized applause became usual in theaters, games, and political assemblies.

The Romans at the height of their power and culture had developed the clap into an almost exact science, with the most precise rules and regulations governing its use. They specified the form of the hands in clapping (whether flat or cupped), the force of the blow, the length of the applause, and the occasions on which it was to be used. To applaud in public except in conformity to the custom was deemed the mark of an ignorant and uncouth person.

We may also see a connection between the Grand Honors and the military and naval custom of discharging cannon and small arms on suitable occasions as a salute to the Monarch and the Royal Family. In bygone times regiments or ships were frequently granted travelling warrants by the Grand Lodge of England and other Grand Jurisdictions, so that Masons in the service could hold lodges even when abroad. During the great days of the British Empire they would be abroad most of the time, and their warrants were carried all over the face of the globe. In due course some of these military and naval lodges were transformed into civilian ones. It seems likely that the old tradition of the royal salute persisted, but with the reports of the gunfire now replaced by the clapping of hands.

When the Grand Master visits a lodge, or when a Worshipful Master is installed, they are hailed with the Grand Honors, which are given as follows: First is a group with right hand over the left, the palms facing each other and the right palm strikes the left palm three times, then a second group with left hand over the right, and a third group, right hand over left. The hands are then dropped to the sides.

The Seal of the Grand Lodge

The Seal of Grand Lodge, which is reproduced on the title page of this book, is enclosed within a circular band bearing the words, "Grand Lodge of Free and Accepted Masons Michigan." In the center is the sun at the top with "justice" blindfolded and holding the scales (of justice) in equal poise above a square and compasses enclosing a trowel above the open Volume of the Sacred Law. All of this is on the three steps in the East above a checkered floor. Beside the three steps is an acacia tree crossed with a setting maul and a spade.

Once again we see, as we have seen so often before, that Masonry provides boundless scope for the imagination. Its symbols, some of them centuries old, are a stirring link with the past, and continue to provide moral instruction.

Selected References

Harry Carr, "The Royal Arch Banners. Their sources, designs, and variations' *A.Q.C.*, volume 77, 1964, pages 290-296.

The Book of Constitutions of the Grand Lodge of Free and Accepted Masons of Michigan, 1998. (Available from the Grand Lodge Office).

The Organization And Operation Of Lodge And Grand Lodge

CHAPTER XV

The Symbolic (Constituent) Lodge

A LODGE is a constitutional number of Masons which meets regularly to conduct business and hold social events. Each Lodge is autonomous. It operates under a set of Bylaws approved by the members of that Lodge. These Bylaws specify the manner in which they can be changed by the membership and also specify the times of regular meetings, the nature of various committees, the dues required of each member, and other matters peculiar to that Lodge.

Not all Masons in a community or neighboring communities belong to the Lodge in a given community. They may belong to Lodges in other communities far removed from this one, or in another State or even Country. Most often, Masons maintain their membership in the Lodge in which they received their degrees – they refer to this as their “Mother” lodge. In Michigan, dual or even plural membership is permitted, so a Mason may petition the local Lodge for membership and still keep his membership in his Mother lodge or other lodges, and this is often the case. The funds to operate the local lodge come from the annual dues it charges its membership, plus fees that it charges for its degrees, and any investments from previous years.

Each Lodge has an organizational structure specified in its Bylaws. There is an Officer Line chosen annually by vote of the membership. This usually consists of a Worshipful Master, Senior Warden, Junior Warden, Treasurer, Secretary, Chaplain, Senior Deacon, Junior Deacon, at least two Stewards, a Marshal, a Tyler and a Musician. The Bylaws specify which of these are elected and which may be appointed by the Worshipful Master; although the Constitutions of the Grand Lodge takes precedence and requires that the Master, Wardens, Treasurer and Secretary must be elected. The Bylaws also specify certain standing committees required.

The operation of the Lodge is somewhat unique to American institutions. The Worshipful Master is entrusted with tremendous powers – he is truly the Master of that Lodge. What he says goes, and the only recourse available to the membership is an appeal to the Grand Lodge. If a Master does not want to do something, such as entertain a motion, which he believes is not in the best interest of the Lodge, he doesn't have to.

The Lodge meets in quarters dedicated to Masonic usage by the Grand Lodge. This currently is a room or rooms in a Masonic Temple or Center. The Lodge may not own a building, so the building is owned and operated by a Temple Association, the

membership of which is chosen by the lodge and other Masonic organizations using the building. The Temple Association may assess the various organizations a monthly fee for the operation and maintenance of the building. If the building is sold, the monies received must be returned to the lodges or other organizations that generated them initially.

The Officers of the Lodge

The Officers of the Lodge and their duties are listed below:

Worshipful Master –

He is elected for a one-year term and must have held the office of Warden in a recognized Lodge. In the local lodge his word is final, so he has an awesome responsibility. He must be a good man and true. He must obey the moral law, cheerfully conform to the laws of the nation, submit to the constituted authorities, promote the general good of society, and help our craft grow in knowledge and as Masons. He should be courteous to his Brethren and faithful to his Lodge. He should respect genuine Brethren and discountenance imposters. He must see that no person can be regularly made a Mason or admitted as a member of his Lodge without previous notice and due inquiry into his character. He must not receive anyone into his Lodge without his producing proper vouchers to show that he is entitled to the privilege. The Master must promise a regular attendance on the committees and communications of the Grand Lodge, and that no new Lodge can be formed without the permission of the Grand Lodge. He must see that no recognition be given to an irregular Lodge or to anyone initiated in such a Lodge.

The Master has the entire officer corps to help him, but he is responsible to see that the officers conduct themselves according to the Code and the Bylaws. He is also responsible to see that each new candidate coming into the Lodge and his family are educated in Freemasonry and that the candidate receives degrees conducted in the prescribed manner. It is also his duty, at the time that he resumes office or before, to present an agenda for the upcoming year.

Senior Warden –

He is also elected for one year, and he functions much like the Vice-President of a Company. In the absence of the Master, the Senior Warden assumes the duties and responsibilities of the Master; hence, he must remain well versed in the affairs of the Lodge. The Senior Warden's regular attendance is essential. He is to carry-out the wishes of the Worshipful Master and to assist him in the operation of a regular and well-governed Lodge.

Junior Warden –

He is also elected for a one-year term. He is like the Second Vice-President of a Company; in the absence of the Master and the Senior Warden, he is to govern the

Lodge. In the absence of the Senior Warden, he is to assume that station. The Junior Warden superintends the Craft when at refreshment. The jewel of his office is the plumb, which admonishes us to walk uprightly in our several stations, to hold the scales of justice in equal poise, to observe the just distinctions between intemperance and pleasure and to make our passions and prejudices coincide with the line of our duty. His regular and punctual attendance at all of our meetings is important.

Treasurer –

The Treasurer is elected for a term of one-year. It is his duty to receive monies paid to the Lodge from the hands of the Secretary, keep a correct account thereof, and pay the same out by order of the Master and the consent of the Lodge.

Secretary –

He is also elected for one year. It is his duty to observe the will and pleasure of the Worshipful Master in recording the proceedings of the Lodge, transmit a copy to Grand Lodge when required, receive all monies paid into the Lodge paying the same to the Treasurer, taking his receipt for therefore.

Chaplain – The Chaplain may be elected or appointed and it is his duty to perform those solemn services which we should constantly render to our Infinite Creator and which, when offered by one whose holy profession is to point to heaven and lead the way, may by refining our souls, strengthening our virtues and purifying our minds, prepare us for admission into the society above, whose happiness will be as endless as it is perfect.

Lodge Education Officer –

The education officer is appointed. It is his duty to assist the Worshipful Master in diffusing Light and Masonic knowledge to the Brethren of the Lodge. He or one whom he requests puts on five- or ten-minute programs of Masonic Education in the Lodge or in the buffet room after Lodge. He also assists the Master by training and supervising Intenders for the instruction of candidates and their families.

Senior Deacon –

The Senior Deacon may be elected or appointed, according to the Bylaws of the Lodge. It is the duty of the Senior Deacon to attend on the Worshipful Master and to act as his proxy in the active duties of the Lodge, such as the reception of candidates into the different degrees of Masonry and the introduction and accommodation of visiting Brethren. He also attends the altar by order of the Worshipful Master.

Junior Deacon –

The Junior Deacon may be elected or appointed, according to the Bylaws of the Lodge. It is his duty to attend on the Wardens and to see that the Lodge is duly tyled.

Stewards –

The Stewards are appointed. Their duties are to see that the tables are properly furnished at refreshment and that every Brother is properly provided for. When in the Lodge, they also assist the Deacons and other officers in performing their duties. They often lead the processions and their crisp actions add much to the dignity of the floor work.

Marshal –

The Marshal is appointed and is in charge of the Brethren when they are in line of march. He also assists the Master in his various duties.

Musician –

The Musician is appointed and does not have to be a member of the Lodge. It is his duty to provide music to accompany the floor work and at other times for the enjoyment of the Brethren.

Tyler –

He is appointed or elected in accordance with the Bylaws and does not have to be a member of the Lodge. It is his duty to guard the avenues approaching the Lodge to prevent the approach of cowans, eavesdroppers, or other unauthorized persons. (A cowan is one who tries to masquerade as a Mason, and an eavesdropper is one who tries to steal the secrets of our Fraternity.)

The Grand Lodge

There are approximately 390 + 50 Lodges of Free and Accepted Masons in the State of Michigan – the 390 are constituent lodges of the Grand Lodge of Free and Accepted Masons of the State of Michigan and the 50 are constituent lodges of the Prince Hall Grand Lodge of Free and Accepted Masons of the State of Michigan. These Grand Lodges are in mutual recognition. Visitations are permitted between lodges affiliated to these two grand lodges by invitation only at the present time. The remarks that follow pertain to the former grand lodge only.

AT ALL MASONIC BANQUETS or social hours two toasts are mandatory: "The President and the Craft", and "The Grand Master and the Grand Lodge of Michigan." Every Mason hears numerous versions of the latter, and various responses to it; these inevitably help color his first impressions of Grand Lodge. A long speech is not essential in either proposing or acknowledging the toast; but wherever any formality is observed one may properly expect that remarks about Grand Lodge and Grand Lodge officers will be pertinent, correct, and informative.

A Mason's interest in Grand Lodge will be further animated if he attends its Annual Communication for himself. He will perhaps be impressed by the dignified formality of

the proceedings, the deferential respect shown to Grand Lodge officers, especially the Grand Master, the comprehensive reports of the chairmen of committees, and the crowded array of Masons in attendance.

From time to time Special Communications of Grand Lodge may be called, for the Constitution and Consecration of new lodges, the Laying of Corner Stones, and the Dedication of lodge buildings. The ritual of these ceremonies is gracefully composed and skillfully presented, and never fails to move and delight those who are present.

Occasions such as these may kindle a Mason's interest in Grand Lodge. He may wonder what it really is, and how it really operates. The summary given on the following pages will, we hope, help to satisfy his curiosity.

Grand Lodge and its Constituent Lodges

The Grand Lodge of Free and Accepted Masons of the State of Michigan has always been a competent body, respected by other grand lodges and their members throughout the world. We may well be proud of our membership in such a body, and we should acquaint ourselves with its qualities, its historical standards, and its activities.

Masonic scholars agree that Masonry in some form goes back to a far-off period before there was general literacy, a period referred to for convenience as "time immemorial". It is also generally conceded that speculative or symbolic Masonry in something like its present form is relatively modern, and began to be clearly formulated after the formation of the Grand Lodge of England in 1717. Elsewhere you may find the fascinating account of the establishment of that first Grand Lodge, to which the many grand lodges of the world trace their origin (see above, Chapter II).

It is not the purpose of this chapter to recount Masonic history except in the most casual of necessary references. The story of the formation of the Grand Lodge of Michigan has found ample expression in *Freemasonry in Michigan*, Bros. James Fairbairn Smith and Fey, and elsewhere (see Chapter III of this book).

It was early recognized that, unless there was some supervision, diversities in philosophy, communication, and customs could readily appear in the practices of individual lodges. By submitting to a superior coordinating territorial body, the lodges could be reasonably assured of maintaining essential uniformity of practice and ritual. Thus every lodge in this grand jurisdiction must have been warranted by our Grand Lodge, or by a recognized pre-existing grand lodge from which it was properly released or transferred, and it must be governed by that sovereign authority.

The Grand Lodge of Michigan is at present composed of 390 constituent (as opposed to subordinate) lodges in thirty-three Districts. The representatives (usually the Worshipful Masters) of these constituent Lodges collectively are Grand Lodge. Each lodge has its own warrant number: they extend from Zion Lodge, No. 1, to Britannia Lodge, No. 601. The lower numbers were assigned at the formation of our Grand Lodge in 1826 or on the

reconstitution of the second Grand Lodge in 1841. Since then lodge numbers have been assigned serially, according to the date of the lodge warrant. The question immediately arises as to why, with numbers from 1 to 601, we have only 390 constituent lodges. There are several explanations. Certain lodges for various reasons have been obliged to surrender their charters.

Other Grand Lodges

There are many Masonic grand lodges in the world, with most of which we have a definite amicable relationship. There are on the other hand certain bodies calling themselves Masonic which we do not recognize, because they have not convinced our Grand Lodge of their genuineness, whether in the matter of their origin, their territorial responsibility, or their fundamental adherence to true Masonic principles and practices. These lodges or bodies are classified as clandestine by our Grand Lodge. Their members are not to be admitted to our lodges, and according to our Grand Lodge rules it is a serious Masonic offence for a lodge or member to countenance impostors or to hold Masonic communication with clandestine Masons or irregular lodges. The screening of visitors or applicants for affiliation should accordingly be careful and thorough. Documents submitted should be scrutinized in detail for the authority and status of the certifying lodge in relation to our own Grand Lodge. A list of the grand lodges which are recognized must be available at the Tyler's register. It is preferable to reject a proposed visitor until full information can be obtained rather than to risk committing a Masonic offence by admitting a visitor who is later found to be unqualified. The report of a board of trial should be based on documents as well as on performance. If authentic information is not at hand it can be obtained from the Grand Secretary.

Whereas the territorial jurisdiction of our Grand Lodge is exclusive within Michigan (with the exception of the Prince Hall Grand Lodge mentioned above), there are parts of the world having no local grand lodge where genuine lodges exist in the same area owing allegiance to different grand lodges which are recognized by our Grand Lodge. For example in Bermuda there are lodges variously warranted by the United Grand Lodge of England, the Grand Lodge of Scotland, and the Grand Lodge of Ireland, with all of whom we are on a cordial fraternal relationship. It is customary for the Grand Master or other representative of other grand lodges to be invited guests at the Annual Communication of the Grand Lodge of Michigan. In turn our Grand Master or his representative will often, on invitation, attend the meeting of a grand lodge of one of the other States or the provinces of Canada.

Although the United Grand Lodge of England is looked upon as the mother grand lodge of world Freemasonry, each grand lodge is supreme in its own area and owes no allegiance to any other grand lodge. It is often reported from other jurisdictions that the Grand Lodge of Michigan is held in the highest esteem and regard among other grand lodges.

In the *Proceedings* of our Grand Lodge, which is printed at the end of each Grand Lodge session, there is a list of grand lodges with whom we have fraternal relations. Many of

these appoint from our membership a representative "near" (this word is used rather than "to") our Grand Lodge, and in turn our Grand Master appoints one of their members as our representative "near" a grand lodge with whom we are in amity. As far as possible such representatives appointed from our membership attend the Communication of our Grand Lodge and answer a roll call for the grand lodges which they respectively represent.

Annual Communication

Grand Lodge meets as a deliberative body once a year, on the fourth Tuesday of May and the Wednesday following (unless Memorial Day comes on the Monday preceding, in which case Grand Lodge is delayed one day). The authority and functioning of Grand Lodge and its officers is expressly set forth in the *Book of Constitution*. It in turn is binding upon the Craft because it has over the years been approved by the Masters (or their legal representatives) of the constituent lodges meeting in annual session. The brethren who are entitled to vote at the Annual Communication are the Grand Officers, the Past Grand Masters, and the Masters (or their legal representatives) of all lodges on the register of Grand Lodge. The representatives of lodges which are delinquent in making returns and payments to Grand Lodge are disqualified while the default continues.

All constituent lodges in the jurisdiction should be represented at the Annual Communication of Grand Lodge. The Master and Wardens should attend if possible. In the event that all three cannot attend, a qualified proxy appointed by the lodge may receive a ballot. Each Master or legal representative is entitled to cast a ballot for three votes. Each Grand Lodge Officer and each Past Grand Master is entitled to one vote. Past Masters and Master Masons too are admitted to the sessions of Grand Lodge, though they are not entitled to vote. A Past Master is entitled to speak on the floor of Grand Lodge.

The Grand Master rules the Craft and is in fact Grand Lodge between the Annual Communications. He reports fully on his actions and rulings in what is called the Grand Master's Address. Grand Lodge appoints a committee of Past Grand Masters to consider his Address in detail. This Committee on Division and Reference refers certain portions of his address to various Grand Lodge Committees for report and recommendation. These reports, which are presented later, rule on whether the Grand Master had the power to do what he did and may recommend whether the actions taken or proposed by the Grand Master and reported in his Address should be confirmed or not. Upon acceptance of this report by Grand Lodge the matters so approved become the actions of Grand Lodge and effective accordingly. Because during the course of the year there are too many administrative details for one man to carry out, the Grand Master delegates or assigns certain duties to members of Grand Lodge, who serve as chairmen of the various committees.

Corporations Associated with Grand Lodge

The financial affairs of the Grand Lodge are those of a major corporation; in fact, Grand Lodge is incorporated under the laws of the State of Michigan. There are also two other corporations closely allied with the Grand Lodge. These are the Masonic Home Charitable Foundation and the Michigan Masonic Home. Each of these corporations has a board of directors or trustees who are responsible for the operations of these corporations. An organizational chart appears below:

Grand Lodge

Board of Directors:

Grand Master, Deputy Grand Master, both Grand Wardens, Grand Treasurer and Grand Secretary

Michigan Masonic Home Charitable Foundation

Michigan Masonic Home

Board of Trustees:

Board of Trustees:

G.M., D.G.M., G. Tr., G. Sec. and

G. M., D.G.M., G.Tr, and

6 members appt. by the Bd. of Directors

9 mbrs. appt. by Bd. of Dirs

Masonic Foundation of Michigan

Board of Trustees:

Bd. of Dir. of the Grand Lodge and

Six elected members

The Michigan Masonic Home Charitable Foundation and the Michigan Masonic Home corporations were formed relatively recently in an effort to provide some protection from lawsuits for the corporations and their board members. The Charitable Foundation currently controls upwards of two hundred (\$200 M) million dollars, most of which are invested to provide operating funds for the Michigan Masonic Home.

Each of these corporations has an internal organizational chart unique to itself. We will discuss only one of these here; namely, that of the Grand Lodge:

Grand Lodge Committees

For the better part of two days before the opening of Grand Lodge the items of the forthcoming agenda are considered by the Board of General Purposes. The President of the Board is elected by the Board at an earlier meeting of the Board, and he, or an elected vice-president, presides at its sessions. The Board is composed of the Grand Master, all Past Grand Masters, the Deputy Grand Master, the Grand Wardens, Grand Chaplain, Grand Secretary, Grand Treasurer, and members of the Board elected by the lodges in their Districts. The total membership is about 50. The standing and special committees of the Board are made up from the membership of the Board. The pending legislation is submitted to the Board on the Monday and Tuesday, and discussed by the Board. The Board then assigns someone to speak on the issues involved when the legislation is brought before Grand Lodge for action.

Titles

Grand Lodge titles are familiar to most of the brethren, but are sometimes confused or handled loosely. The Grand Master is addressed initially as "Most Worshipful Grand Master", and thereafter as "Most Worshipful Sir". All Past Grand Masters are addressed as "Most Worshipful Sir" or as "Most Worshipful Brother Blank". The Deputy Grand Master, both Grand Wardens of Grand Lodge, the Grand Lecturer and Grand Chaplains, past and present, are entitled to the prefix "Right Worshipful". All other appointed officers, past and present, are entitled to "Worshipful" or "Brother Tyler." Such expressions as "The Right Worshipful Sirs", "Worshipful Jones", and "Brother Bill" are carefully to be avoided. Proper Masonic usage would call for "The Right Worshipful Brother or Brethren", "Worshipful Brother Jones", and "Brother Jackson".

Board of Directors

When the Grand Lodge is not in session, the administrative responsibilities are carried out by the Grand Master, the Board of Directors (consisting of the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master, the Right Worshipful Senior Grand Warden, the Right Worshipful Junior Grand Warden, the Right Worshipful Grand Treasurer and the Right Worshipful Grand Secretary), the Board of General Purposes, the Right Worshipful Grand Lecturer, the Right Worshipful Grand Chaplain, the Regional Grand Lecturers, the District Deputy Instructors and several committees appointed by the Grand Master. Accordingly the Board of Directors relies heavily on the work and recommendations of its committees. There currently are eleven standing committees and a fluctuating number of special committees of a greater or lesser degree of permanence. The work of the standing committees is outlined below.

Standing Committees

At each Annual Communication of Grand Lodge, immediately after the installation of officers, the Grand Master shall appoint the following standing Committees, the members of which shall hold their offices for one year, or until their successors are appointed,

unless otherwise specified in these bylaws, and who shall be entitled to the same mileage and per diem as other officers of the Grand Lodge.

1. *Jurisprudence* This committee is to consist of three members whose duty it shall be to examine and report upon questions of Masonic Law and legislation submitted to it for investigation.

2. *Appeals* This committee consists of three members whose duty it shall be to examine and report upon all appeals, memorials, and petitions in relation to any matter of complaint or grievance within this jurisdiction, which shall come before Grand Lodge. At least one week before the time appointed for such hearing, the Chairman shall give written notice to such of the parties interested as may have caused their residence or address to be communicated to him, of the time when and the place where the Committee will hear such appeals.

3. *Finance.* This committee is to be comprised of three or more members, but not to exceed seven members, which shall examine and audit the accounts of the Grand Treasurer, Grand Secretary, Board of Trustees of the Masonic Home and all other Officers, Boards and Committees of Grand Lodge having the disbursement of any Grand Lodge funds; and shall satisfy itself that all money and securities belonging to Grand Lodge, or to which Grand Lodge is entitled, are actually in the hands of the authorized custodian thereof. It shall examine all accounts and financial matters referred to it; and shall, at each Annual Communication make a full report of the financial condition of Grand Lodge.

4. *Lodges.* This committee is to consist of not less than three members, whose duty it shall be to examine the records of work and the returns of lodges under dispensation; and to make reports to Grand Lodge whether or not, in its opinion, charters should be granted to such lodges; and also to examine and report upon any returns of proceedings of chartered lodges which may be referred to it.

5. *Fraternal Relations.* This committee is to consist of three members whose duty it shall be, under the direction of the Grand Master, to examine all petitions, applications and requests of other Grand lodges for fraternal recognition and intercourse, and report thereon in writing to Grand Lodge, with such recommendations as are deemed advisable; to examine the correspondence and reports from other Grand Lodges in fraternal relations with Grand Lodge as the Committee may deem advisable, and to review from time to time and report thereon in writing to Grand Lodge and other Grand Lodges to the end that the Craft may be strengthened throughout the world and the Ancient Landmarks of Freemasonry be preserved.

6. *Credentials.* In addition to the foregoing Standing Committees, the Grand Secretary shall be ex-officio A Committee on Credentials, and it shall be his duty to examine the credentials of all persons claiming the right of membership in Grand lodge and report their names, Masonic standing, rank and connection to Grand Lodge, at the beginning of each Communication.

7. *Orphans Relief and Educational Assistance.* This committee shall expend on behalf of orphans, such funds as may be from time to time appropriated for such expenditure by Grand lodge, or otherwise donated for such purpose. All the expenditures by said Committee shall be under the direction and control of the Grand Master. Said Committee shall consist of five members, each member to hold office for five years except that, when first appointed, the appointment shall be so made and arranged that the term of one member shall expire each year.

8. *Masonic Service and Education.* This committee shall be composed of ten members appointed by the Grand Master, in such a manner that each member will be in charge of approximately three Masonic Districts. Each member to hold office for five years, with appointments so staggered that the term of two members shall expire each year. The Right Worshipful Grand Lecturer shall be an ex-officio member of this Committee. Its duties shall be to formulate and place in operation a program of Masonic Education which will have, as the final objective, the proper enlightenment of the members of the lodges in this Grand Jurisdiction on any matters pertaining to Freemasonry, which shall include annual local officer training workshops consisting of instruction pertaining to the powers, duties and responsibilities of their office as well as instruction pertaining to the proper management of a lodge, which is not contrary to our Landmarks, laws and customs; and to report at each Grand Lodge session, its activities for the past year, its proposed program for the ensuing year, and the appropriation necessary to continue its work, the same to be approved by Grand Lodge in session.

9. *Publications.* It shall be the duty of this committee to prepare for publication those revisions to the "Blue Book" of Michigan Masonic Law which are approved by the Grand Lodge at an Annual Communication. The Committee is further empowered to present to the Grand Lodge such proposed amendments to Michigan Masonic law which are desirable in the interests of grammatical correction, clarity and consistency; and may be delegated such other duties with respect to official publications as are authorized and assigned to the Committee by the Grand Lodge or the Grand Master. Said Committee shall consist of three members, each member to hold office for three years except that, when first appointed, the appointment shall be so made and arranged that the term of one member shall expire each year.

The Publication Committee is given authority, subject to approval of the Grand Master and the Board of Directors to:

- (1) Prepare the Blue Book for re-issue at ten-year intervals, beginning with the 1978 re-issue,
- (2) To fix punctuation and to change the language of any part of Grand Lodge Regulations, Bylaws, Penal Code, Bylaws of lodges under dispensation, in the interests of grammatical correction, clarity and consistency, but without changing the meaning or effect thereof.

(3) To rearrange the Masonic stature law by converting bylaws into Regulations and vice-versa, readjust Articles, Sections and sentences, and by employing appropriate headings, and by using explanatory notes,

(4) To eliminate, combine, or restate decisions of the Grand Masters and set them up in such form as seems most usable.

(5) To incorporate into the Handbook for lodge Secretaries such forms as may be approved by the Grand Secretary, and,

(6) generally to do all other acts necessary to prepare a convenient and accessible Book of the Law.

10. Landmarks. This Committee shall consist of all the living Past Grand Masters of this Grand Lodge whose duty it shall be to advise the Grand Master and the Grand Lodge, upon his or its request, concerning the Landmarks of the Craft and the welfare and good government thereof. The chairman shall be appointed by the Grand Master.

11. Investments. This Committee consists of the Grand Master, the Deputy Grand Master, the Senior Grand Warden, the Grand Treasurer, and the Chairman of the Grand Lodge Finance Committee; whose duty it shall be to invest the funds of the Grand Lodge, including all trust funds thereof, in such manner as shall be in accordance with the provisions of the Grand Lodge Law. Its duties shall also include those specified elsewhere in the Regulations and Bylaws. There is an appointed Chairman of the Committee.

12. Grand Lodge Strategic Planning. This committee was formed initially to draft a Strategic Plan for the Grand Lodge of Michigan. This plan was subsequently adopted in principle by the Grand Lodge in session. The Committee now faces the task of advising the Grand Lodge and the Grand Lodge Board of Directors on ways to implement this Strategic Plan.

Special Committees

In addition to the foregoing standing committees Grand Lodge appoints special committees, some of which may be temporary for a special purpose, while others are of a more continuing character. Those in the latter category are discussed below.

1. Annual Arrangements Committee. This committee is responsible for assisting the Grand Master in making all necessary arrangements for the annual communication of Grand lodge. This includes interactions with the hotel, the dinners, the table decorations, the meeting rooms, coffee and donuts and lunches for the various committees, displays, et cetera.

2. *Bequests, Wills and Estates.* This committee interacts with all potential donors to the Grand Lodge, the Michigan Masonic Charitable Foundation, the Masonic Foundation of Michigan, and the Michigan Masonic Home.

3. *Computer Committee.* This committee is responsible for advising the Board of Directors on matters concerning the use of computers in the Grand Lodge Office and by the Lodge Secretaries. It also is charged with developing computer programs for the benefit of the Grand Lodge Office and the lodges.

4. *Fraternal Clubs and Associations.* This committee is charged with establishing guidelines for the existence and operation of local Fraternal Clubs and Associations.

5. *Future Program Development.* This Committee is chaired by the Deputy Grand Master and includes all of the moving Grand Lodge Line with the exception of the Grand Master. It also includes one or two Past Grand Masters for continuity and memory. The purpose of this Committee is to provide an opportunity for the Grand Lodge Officers to discuss and plan future activities for the benefit of the Craft.

6. *Juvenile Diabetes.* This committee is charged with furthering the charitable activities of the program on Juvenile Diabetes.

7. *Lodge of the Year.* This Committee administers the Lodge of the Year Awards.

8. *Mason of the Year.* This Committee administers the Mason of the Year programs in our individual lodges, the District Mason of the Year programs and the Michigan Mason of the Year program wherein the lodges, districts and Grand Lodge selects a particular member to honor for his Masonic accomplishments.

9. *Masonic Parade.* It is the duty of this Committee to make the arrangements for the Masonic Parade in connection with the Eastern Star Fair in Alma.

10. *Masonic Renewal and Development.* This Committee is responsible for guiding and implementing Masonic Renewal in our lodges.

11. *Speakers Bureau.* This Committee is responsible for finding Masonic speakers for our lodges upon the request of the lodge.

12. *Washington Masonic Memorial.* This Committee is responsible for disseminating material associated with the George Washington National Memorial to the lodges and for coordinating fund-raising activities for said memorial.

13. *Veterans Hospital Masonic Volunteers.* This Committee is responsible for providing volunteers at the six Veterans hospitals in Michigan. These volunteers, among other duties, assist the crippled Veterans in attending worship service.

Foundations

1. *Masonic Foundation of Michigan.* This Foundation has a Board of Trustees consisting of the Board of Directors of the Grand Lodge plus six elected members, from among which the President and Vice-President are elected by the Board of Trustees. This Foundation is incorporated as a 501 c (3) corporation to receive tax-exempt contributions. The Board of Trustees uses the income from its endowment to provide matching support to the lodges for scholarships and other community charities. The Foundation also supports our Library and Museum, our program in Juvenile Diabetes and the Model Student Assistance Program (drug and alcohol abuse).
2. *Michigan Masonic Youth Foundation.* This Foundation has a Board of Trustees to which the Grand Lodge sends two members. The purpose of this Foundation is to provide funds in support of the various Masonic youth groups.
3. *National Masonic Foundation for Children.* This Foundation is not a Michigan Foundation but also has a Board of Trustees to which we currently send a member. This Foundation among other activities supports the program for drug and alcohol abuse in which it trains public school teachers to recognize these problems among the school children and counsels them on ways to deal with the affected children.

Elected and Appointed Committees

1. *Board of General Purposes.* The members of this Board are elected by their Masonic Districts for a three-year term to represent them.
2. *Regional Grand Lecturers.* These are appointed by the Grand Master upon recommendation of the Grand Lecturer to assist the latter in putting on District Lodges of Instruction in five areas encompassing the State.
3. *District Deputy Instructors.* The members of this group are elected by their Masonic Districts to conduct instructions in the Ritual at the local lodge and District levels. They are coordinated by the Regional Grand Lecturers.
4. *Grand Master's Representatives.* These Masons are appointed by the Grand Master annually to represent him in the lodges. This is a trial program in which each GMR is assigned six lodges. It is his duty to assist the local lodge officers in their various administrative duties and, with the assistance of the Worshipful Masters and Secretaries, to compile an annual report on each lodge which is discussed in detail with the members of the lodge and copies then distributed to the lodge, the Grand Master, the Deputy Grand Master, the Board of General Purpose member and the Coordinator as well as a copy kept on file.

Proceedings of Grand Lodge

Each year shortly after the Annual Communication the general *Proceedings* of Grand Lodge are published. This informative volume is sent to each lodge secretary; it should therefore be accessible to any brother who requires it. Additional copies may be consulted in the Grand Lodge Library or in the office of the Grand Secretary. The *Proceedings* contain the Grand Master's Address, together with much other interesting and valuable information, statistical and financial. They include particulars of actions taken by Grand Lodge, and a great quantity of detail necessary for the complete records of the year to which the book relates.

Conclusion

The preceding outline has been compiled solely for the purpose of providing information. It is intended to be a careful and accurate summary, but it has no constitutional authority. A true Masonic student will have read his *Book of Constitutions* carefully. He will consult it from time to time to ensure that he and his lodge are in line with the program of Grand Lodge which changes each year after the Grand Lodge session. He will peruse and study the *Proceedings* and, where the opportunity offers, share relevant facts and information with his brethren. By understanding Grand Lodge more fully he will come to respect it more completely.

In conclusion, perhaps a few words in praise of Masonry and Grand Lodge are not entirely out of place. When we contemplate the unselfish character of the institution whose program is the betterment of the individual and the communication of happiness in a wide area without thought of reward, we may well be proud of our inclusion in its membership. When we think of the careful and generous distribution of much of our resources to those in need, and when we consider the high standard of morality constantly inculcated and maintained by our Order in an environment where the old ideals are under constant attack, we must continue to admire and respect Grand Lodge as the coordinator of what is good among men of high principle.

Selected References

The Book of Constitutions of the Grand Lodge of Free and Accepted Masons of Michigan, 1998. (Available from the Grand Lodge Office).

Freemasonry And The World-Wide Web

CHAPTER XVI

Introduction

ALL OVER THE WORLD, institutions with information to disseminate are literally pouring it into the World-Wide Web (“WWW”), and Freemasonry is no exception. Masons have made an enormous volume of material available to those seeking more light on this ancient Fraternity.

Information on the Web is almost always cross-indexed to related material. This feature makes any search an adventure. The searcher never really knows what hidden byway will reveal a striking new insight, a nugget of historical fact, or a beautiful image.

If you are new to this technology, this note will give you enough basic information to get started.

Basic requirements

To begin your search, you must have access to a computer equipped with a connection to the Internet and a piece of software called a “browser.” If you are not familiar with these terms, or with computer basics-- how to start a program, type in short phrases, and use a mouse, this note cannot help you. You should seek help through friends, co-workers or professionals at your local public library, or short courses at a local educational institution.

Structure of the Web

The Web is not a physical thing. It is actually a constantly-changing collection of millions of computer files with a common structure or layout called HTML (an acronym for ‘hypertext markup language’.) Unless you plan to post information of your own on the Web, you need not understand the structure. Your browser-- a program like Netscape Navigator, or Microsoft Internet Explorer-- understands and interprets the file for you by placing images and text on your computer screen when it opens an HTML file.

The HTML files (also called ‘documents’) are exchanged over the Internet, a huge collection of computers connected together by a complex telecommunication system. Your own computer need not be permanently connected to the Internet to receive documents. You can make a temporary connection by dialing into a local ‘Internet service provider’ with your modem.

The name “Web” was suggested by an important feature of HTML documents-- an ability to include links or references to other HTML documents. Since each document in the system potentially holds links to many other documents, the image of a spider web was suggested to the early designers. Each document represents a point where many silken threads come together. Since the documents are actually stored on computers all over the world, the concept of “World Wide Web” was but a short jump.

In practice, any word, phrase or picture on the screen can be made by the HTML author into an active connection-- called a “link”-- to any another document. When the reader points to such a link with the cursor and clicks the mouse, the browser automatically locates and loads the document referred to and displays it on the screen in place of the original. (This jumping from document to document reminded early designers of the way the Starship Enterprise could jump through hyperspace, which led to the “hypertext” part of HTML name.)

The browser usually distinguishes “link” words or phrases in the text from ordinary ones through color or typeface. Also, when the cursor is placed over such a link, without clicking on it, there is usually some indication from the browser about where the link will take you.

File names and bookmarks

The names for files or documents on the web are punctuated in a peculiar way, which allows the Internet to identify, locate and request the page you have linked to. Internet links for web documents look something like this:

<http://www.yahoo.com/>

The first part, through the two // marks, tells the browser that you will be looking for an HTML document. This is helpful, because there are other types of documents stored on the web which require other software to display properly. The WWW part is conventional, not required, and tells the world that the document was intended as part of the World-wide Web. The next part, after the first period, is usually the Internet name for the company or institution responsible for posting the document. The last part, .com, means that the sponsor is a commercial organization. (Other possibilities include .EDU for an educational institution, .GOV for government, .ORG for a nonprofit organization.)

If the link ends with .com, your browser will be looking for a file, on the computer maintained by that institution, with the computer file of index.htm or index.html as its name. Such a file acts like a table of contents to other files of interest on the specified Internet site. Alternatively, the link may spell out a particular file desired, such as

<http://www.yahoo.com/info.htm>

In this case, everything after the last / identifies a particular file available on the institution’s host computer. The entire name, including the punctuation is commonly

called a URL, for “unique record locator.” As the name suggests, it serves as an unambiguous way to locate, or link to, any document stored on any computer connected to the Internet.

Luckily, you seldom have to type out any of these long URL file names. Most of the time, you will only know about them because they appear as links in some other document you are reading on the screen. In that case, it is only necessary to “point and click” to read the document you want to jump to.

Once you arrive at a page of interest, you might want to keep track of its URL or Internet address for future reference. Your browser contains a “bookmarking” feature for this purpose. While looking at a page, you merely click the appropriate button to “add a bookmark” and a memo will be stored away to bring you back again with the click of a mouse. The bookmarking feature lets you organize your bookmarks in folders, with names like “Freemasonry,” to group together references to a single topic. (The bookmark file is itself an HTML document which can be shared with friends.)

Your browser will be programmed to “start up” at some particular page on the Web, called the home page. If you get lost in your search, you can always come “home” by clicking on the browser button set up to take you there. You can change your home page to any page on the web. I like to start up with a “search engine” and have set my home page to one of the best, www.yahoo.com

Using Search Engines

With all the millions of documents on the web, it would be impossible to find what you are interested in without some sort of index. Since it is constantly changing, the Web is constantly being indexed by robotic programs called “search engines.” The search engine reads all the documents it can find, indexes any key words and phrases, and follows all the embedded links to find still more documents. The results are made available without charge to searches in a form much like the card catalog at a library. (Search engine companies are financed by selling “advertising” which appears with the results when you make a search.)

To find information about Freemasonry, for example, it is only necessary to type that word into the “search” window of one of the engines, like Yahoo.

Society and Culture: Organizations: Social: Freemasonry

St. Lawrence Freemason - electronic newspaper supporting Freemasonry in general and within St. Lawrence County, New York specifically.

Freemasonry on the Internet - learn about the worlds oldest and largest fraternal organization, Freemasonry.

Italian Freemasonry: Pietre-Stones - review of free thought. Essays regarding the history of freemasonry and its influence in arts, literature and music.

soc.org.freemasonry Page - a world wide Usenet forum for the discussion of Freemasonry, moderated to eliminate hate-filled posts and to remain on-topic.

Story of Jersey Freemasonry - Freemasonry came to Jersey with the travelling Lodges attached to military units in the 18th Century, and its progress to date.

World of Freemasonry - Freemasonry's charities and history, includes "The Antiquity of the Craft".

Regional: Countries: New Zealand: Regions: Bay of Plenty: Cities: Rotorua: Community: Organizations

Freemason Lodge Matakana - information about the Lodge, includes meeting details and contact information as well as a links page.

As you can see, it's a mixed bag, and in no particular order. Each of the 138 lines, however is a link to a page of information. That page will link to others, and so the search begins.

There are two Masonic links which are likely to be around for a while and to contain relevant information for the newcomer: the emason web ring, and the home page for the Michigan Grand Lodge.

Web Rings

Web rings are a collection of web pages devoted to a single topic, and linked together in a giant structure like a ring. This structure is actually more like the children's game "ring-around-rosy" because a new page can be added at any time, merely by "joining hands" (connecting links) with a pair of neighboring sites on the same ring. The joy of this is that a single click of the mouse can take you from one site devoted to a certain topic to another, in a random or orderly fashion as you prefer.

The web ring devoted to freemasonry can be found at URL

<http://www.2belask1.com/emason/index.html>

It is carefully monitored by some devoted Brothers from New Jersey, and contains a vast collection of informative and interesting material on Freemasonry.

Michigan Grand Lodge Home Page

The home page for the Grand Lodge of Michigan is found at URL

<http://www.gl-mi.org/>

Among other useful things to be found there is a method for subscribing to an e-mail mailing list for Michigan masons. If your browser includes the ability to initiate email (most do, but not all) you can enroll on the list by following the instructions on the Grand Lodge page. If not, and you have access to an independent email account, you can subscribe by sending a blank message (no subject, no content) from your regular email account to the address

<mailto:mi-masons-subscribe@egroups.com>

(Note that this is an email address, not the URL of a web page.)

Enjoy your Journey

It's always dangerous to list particular links in a publication, because they can be obsolete in the blink of an eye. The easiest way to appreciate what's "out there" is to take the plunge, point your search engine to "freemason*" and follow wherever it leads. May it lead you always toward the light.

Masonic-Related Organizations

CHAPTER XVII

Introduction

Once you have been raised a Master Mason you, and members of your family, become eligible to join numerous organizations, some to increase your Masonic knowledge and some for purely social reasons. The following is a brief introduction to many of these organizations.

York and Scottish Rites

The York and Scottish Rites both expand on the teachings of the first three degrees. They each contain several organizations, each of which offer several degrees. The York Rite bodies are local in the sense that their meeting places are in your local or neighboring communities. These are loosely referred to as Chapter, Council and Commandery; however, their proper names are Chapter of Royal Arch Masons, Council of Royal and Select Masons and Knights Templar. The Knights Templar degrees are Christian in nature. The degrees in York Rite are often given (sometimes required to be given) to just one candidate at a time. The Scottish Rite meets centrally in an area encompassing several Counties and offers its degrees to a “class,” numbering from the tens to hundreds of candidates at a time. When a man says that he is a thirty-second degree Mason, he means that he has gone through the degrees in Scottish Rite. Because the Scottish Rite draws its membership from several counties, the membership in a given “Valley” is often counted in the thousands or tens of thousands. Each of these organizations have their own particular charitable activities funded by the membership, and each requires annual dues.

The Shrine

Historically, the Ancient Arabic Order of Nobles of the Mystic Shrine, commonly called “The Shrine”, did not directly require Masonic membership; however, it required membership in the York or Scottish Rite and the latter require Masonic membership. Recently, the Shrine changed its bylaws to require only that a prospective member be a Master Mason; hence every “Shriner” is a Master Mason. The Shrine strongly supports Freemasonry. This organization is socially oriented, and has as its major project the funding and operation of nearly two dozen hospitals for crippled and burned children. Such hospital care is totally free to the patients and their families. One of the fund-raising efforts involves hosting a circus for the public, and many local Shriners buy tickets and give them free to children and even provide free transportation and food and drink for children in neighboring communities; in other words, they practice Masonic principles. Again, there are annual dues required of each member and he must maintain his membership in the Blue Lodge. The Shrine draws its membership from several counties.

Organizations for Men and Women

The Order of the Eastern Star, the White Shrine of Jerusalem and the Amaranth admit both men and women and require some Symbolic Lodge connection. You wives may find these organizations of interest and you can enjoy them together.

Local Social Organizations

The Mystic Order of Veiled Prophets of the Enchanted Realm (the Grotto) and the Tall Cedars of Lebanon are social organizations for Symbolic Lodge Masons and do not require membership in any other Masonic-related organizations. Each has its charitable activities and each has annual dues.

High Twelve Clubs meet for dining (usually brunch or lunch), generally have a speaker, and foster socialization among Masons.

Organizations for Young Men and Women

There are several organizations started and supported by Masons for the youth, the Order of DeMolay for young men, and the Order of Rainbow for Girls and Job's Daughters for young women. These organizations usually have chapters in your local or neighboring communities. They offer great leadership training and moral guidance for the youth, and you are strongly urged to look into these for your own sons and daughters. You may even wish to offer your support as an advisor.

General Observations

Notice that each of these organizations has a requirement on your time and resources. You should choose wisely; it is not advisable to join these organizations immediately upon becoming a Master Mason unless you have strong reasons for doing so. Take time to educate yourself in Freemasonry, take an active part in the activities and opportunities offered by your Lodge and this will give you ample opportunities to learn about these other organizations before you join them.

The Challenge Of Freemasonry

CHAPTER XVIII

Introduction

IT IS NOT ALWAYS EASY to uphold the fundamental principles of brotherly love, relief, and truth, or to practice such time-honored and time-tested virtues as faith, hope, charity, temperance, fortitude, prudence, and justice. Yet these should not be mere high-sounding words devoid of meaning. As the final charge in the Ceremony of Initiation tells us, they must be carried into active operation. In keeping them strong and pure we must be determined and persistent. Only if we hew to the line shall we win for others and for ourselves the three great social treasures, fraternity, liberty, and equality.

Human nature is varied and complex. There are some, a few, who regard themselves as independent of all around them, and unrelated to others. To them life appears simple indeed. Others, many others, regard such a life as not merely simple, but as unrealistic and selfish. They say that man cannot insulate himself from the world; he is affected by other men and in turn he must have social responsibility and reach out to relate to them. A third group recognizes that this view of life is broader, but still flat, superficial, and horizontal. Man has an instinctive awareness of higher things, and aspires to attain them. If life is to have any depth of meaning or richness, it must operate not only in this horizontal plane, but also in a vertical plane. Those who are firmly attached to the basic tenets of Freemasonry inevitably are associated with this last group.

Let us consider these two planes more closely. The horizontal relationships between the "I" and the "you" or the "it" we share daily in all our activities. In addition, as members of the Craft we acknowledge our belief in a Supreme Being who transcends the earthly realm. Thus each of us has experienced the vertical relationship, between the "I" and the "Supreme Being". Once the horizontal and vertical relationships become integrated into the life of the individual, a new dimension is added to our understanding, and life comes to have a richer, fuller, deeper meaning.

With this integration comes a new freedom. All men seek freedom, but few actually find it. Some believe that they have found it when they bend or break the shackles of discipline and do as they please. In recent decades this attitude has won increasing currency, but it leads only to greater tyranny. Freedom cannot be freedom unless it is disciplined. In the words of our first Grand Master, "There is no liberty without the supremacy of the law". A disciplined freedom sets boundaries. Of course the Mason is expected to pay due obedience to the laws of the land. But the boundaries, the limitations of which we speak, are not just the human laws imposed on us from

without, the sociological laws dictated by majority opinion; for if the opinion of the majority should shift, these laws might be rescinded. No, the limitations referred to above include the moral law, the constant awareness of what is right, the unchanging virtues, the eternal principles inculcated by religious teachings, the landmarks and tenets of Freemasonry.

Here then is one challenge to Freemasonry. Every member is challenged to live according to the principles of his faith and the principles of the Craft. The challenge requires action! The challenge requires action now! Are you content to be a Mason in name only, carried along through life by every whim and fancy of society? Or are you, my brother, courageous enough to apply yourself to meet the challenge of your Masonic obligation?

This Changing Society

We live in a technological age. Scientific research since the Second World War has placed vast quantities of knowledge on everyone's doorstep, and the volume of this knowledge has been doubling every few years. Such great strides in the sciences have brought prosperity, and in many ways the present age appears good and worthwhile. But they have also brought great changes in society, some of which are less welcome. The population has a fluidity or mobility which is without precedent in history. Youth is full of unrest. Protests increase in number. Violence rises like an ugly serpent.

All these changes raise a number of questions. Can Freemasonry survive in a technological society? Must Freemasonry change when society changes? If society gives up the disciplines of former years, does this imply that Freemasonry must forsake its basic teachings?

Let us look briefly at this changing society. In former years one chose a vocation and remained in it for life. Often to carry out his responsibilities one had to perform capably in several areas, as "a Jack of all trades". Today people need not stay committed to a single line of work. They are prepared to undergo periodic retraining to fit themselves for other callings. At the same time they are specializing in much narrower areas of responsibility. This increased specialization has brought about a mobility in our society. Families are no longer established in a community for a lifetime. Instead, large corporations now require their personnel to pack up and move,

family and all, not just within the community but across the land, and even to other countries and continents.

Distances seem shorter than before. Technology has enabled men to plumb the depths of outer space, and even to walk on the surface of the moon. Air travel has made the world smaller, by bringing the great cities within mere hours of one another. The world no longer consists of many tribes or nations isolated by time and space. It is one large community struggling to live in an age of ever increasing technology. Yet within this "global village" there are still barriers, walls, curtains, some of them set up by the very technological thinking that removed others. True, the advance of science has brought labor-saving inventions, convenient devices and efficient machines that have added to man's comfort, and it has brought prosperity. But not all people nor all nations have benefited equally. Some parts of the world are still under-developed, under-privileged and exploited in the name of progress. Though the age of affluence is sweet like the rose-bud, it may bear at its heart the canker-worm.

Affluence has made men, and nations, want independence. Some who have achieved this independence have become selfish and indifferent; they "couldn't care less" what happens to others. Some, more altruistic, have seen the spiritual advantages that come with independence; and so there is an increasing concern for the "have nots" of the entire world, regardless of race, color, or creed. In many countries there has been a trend towards the redistribution of wealth and the provision of social welfare for all. This no doubt rights many wrongs, and the Mason will patiently submit to the decisions of the supreme legislature. But we may observe in passing that political legislation can never take the place of brotherly love, relief, and truth in the heart of the individual man.

Technology has also affected communication. News items are flashed into our homes minutes after they have occurred, and the images of the television screen involve us immediately in the lives and problems of others. One observer has even concluded that the newscasters are the priests of our modern society, and the newscasts and special televised news events are the rituals of a new "participatory society" (Gibson Winter, *Being Free: Reflections on America's Cultural Revolution*, Macmillan, 1970, page 19).

Man is bombarded by the mass media of communication. His thoughts and reactions are often conditioned and manipulated by saturation. Advertisers know this, and fill the television screen with commercials. Politicians know this, and let the facile slogan serve the role of thought. Manufacturers know this, and guide the whim of fashion to produce planned obsolescence and to create an artificial demand for their goods. We even hear of countries where history books are constantly being rewritten, to bring the past into conformity with the present.

Not only has technology complicated our work-a-day lives, but our social relationships too are more highly organized and complex. As a result families, instead of being drawn closer together, are being driven further apart. The "alienation" of the young, their radical and rebellious activities, the growing permissiveness of society, the rejection of the "establishment" and its old morality, all have shown up in one form or another in many

countries of the world. Ostensibly such protests have different causes in different areas, but there may be a single underlying reason. An outstanding American psychologist refers the unrest among our youth to the "feeling that 'youth has no future' because modern technology has made them obsolete—that they have become socially irrelevant and, as persons, insignificant" (Bruno Bettelheim, "Obsolete Youth", in *Encounter* for September, 1969).

Such is the society in which we live. Not all the influences and ideas that have come with technology are to be opposed, condemned, or destroyed. Many of the problems of our age arise from man's inability to handle his prosperity within the framework of society. The confusion which assails the mind of man has weakened his convictions; it has led society to desire, and sometimes to demand, the alteration of long-established standards of behavior. The question remains, "Must we all be completely overtaken by the trends of this technological society? We have permitted technology to become a deity" (Gibson Winter, *Being Free*, page 141). All around us we see the spiritual Supreme Being whom we acknowledged on our entry into the lodge gradually being displaced. Our society is, more and more, living only on the horizontal plane. It would be all too easy to acquiesce, if only to avoid being scorned, laughed at, or ostracized.

Masonry exists in the midst of society. Let us return to the questions we asked earlier. Can Masonry survive in a technological society, where so many of the ancient beliefs have been uprooted, shifted, and in some cases all but destroyed? Is there a place for Masonry's fundamental principles in a society as transient and changeable as ours? Should it adjust its standards to conform to those of the changing society in which it exists?

The answers are plain and unequivocal. The Landmarks of Masonry include a belief in God, and a conviction that He has revealed His will to man. A Mason is obliged by his tenure to obey the moral law, for he knows that the Most High has defined for his instruction the limits of good and evil. He knows that there are such things as Right and Wrong in an absolute sense. The fundamental principles of Masonry are the foundations of a healthy society. It is encouraging to recall how history repeats itself. Whenever the guide lines of society are bent, redirected, or removed too far, then mankind tends to return to the absolute standards set forth in the Volume of the Sacred Law. Whether this return is to be effected by accident, circumstance, condition or intention, it is our responsibility to work toward it.

If we believe that Masonry will continue, and that our society is to maintain some form of stability in the midst of such great changes, then each one of us is being challenged. How seriously are we taking our obligations? Are we establishing our lives upon the cardinal and theological virtues? Are we promoting the fundamental principles of Freemasonry? How enthusiastically are we serving as Masons in our homes, our communities, our country? Brethren, are the ancient Landmarks worth the struggle so far as we are concerned? Each of us is now challenged to make his decision. Each must decide for what or for whom he will live and die.

Responding to the Challenge

Once we have taken the decision, we will find that we have a tremendous contribution to make to Freemasonry. What do we have to offer? Masonry, we are told, strives to make good men into better men. We may therefore venture to hope that every Mason tries to practice the virtues and to display sound moral judgment, not only within the lodge but outside it as well.

In addition the Grand Architect of the Universe grants us all, to a greater or lesser degree, three other great gifts. First, He gives us a span of time to live out our lives. During his lifetime a man makes many decisions. He may decide to live to himself, grasping for worldly possessions, and forgetting that "no man is an island, entire of itself". Or he may resolve to have a genuine concern for his neighbors, being involved in their welfare and relieving their needs as opportunity arises. This requires a sharing of time. No man can keep every moment of life for himself. If we are to get the most out of life, we must share our time, at least to some extent, with others.

Now if we become involved with others in this way, we are also using our talents or abilities. In most situations time alone is not enough, there has to be something else working with it. Not all of us are equally endowed with talents, not all are capable of doing all things equally well. We differ in abilities. Our gift may be simply listening to the troubled soul, or to the outpourings of a bereaved and broken heart. Or it may be providing guidance for one who knows not where to turn. Or it may be using the skills of our daily vocation to help a fellow worker. Or we may be called upon to provide leadership to the young, or to the elderly.

Besides time and abilities each of us has worldly possessions in varying amounts. Often we think of these in terms of money, because that is the medium of exchange in our economic system. To relieve the needs of others we can use our money and our other material possessions. In fact not to use them when a chance presents itself is an abuse. If we employ our abilities, possessions, and time to help others, we need not proclaim what we have done. In the lodge or outside it we will without pretension do that which is good, not for ourselves, but for the cause of good.

Your whole life is made up of Abilities, Time, and Possessions, Gifts from God.

Your Abilities include natural talents and skills which you have learned.

Your Time is divided between work and rest.

Your Possessions divide between property you hold and money you earn.

How you manage your whole life, responsibly or carelessly, generously or selfishly imaginatively or fearfully, is your Stewardship.

All gifts belong to God and you are the responsible caretaker for a little while.

To be a good steward is to be able to offer each day, as an act of worship,

Abilities well used,

Time well spent,

Possessions well distributed.

-Author Unknown

Being a Mason means much, much more than simply belonging to another organization that is respected in the community. Freemasonry is much, much more than just another association where you hear fine-sounding lectures and forget them. Each of you has undertaken to answer and obey all lawful signs and summonses; you should attend your lodge whenever you can, pleading thereto no excuse save sickness or the pressing emergencies of your public or private avocations. Each of you has the responsibility of sharing your time, not only in the lodge but beyond it. Each of you is responsible for the use of your abilities and possessions for the benefit of the lodge, the Craft, and the world at large, so far as may fairly be done without injury to yourself or your family. If the fundamental principles of Masonry are observed, your abilities, time, and possessions will be expended for the benefit of all mankind, and your Masonry will be meaningful. Herein lies the challenge of Freemasonry in the midst of a changing society. Accept the challenge and let your Masonic principles live!

For Further Study: A List Of Books

CHAPTER XIX

Introduction

THOUSANDS OF BOOKS have been written on the subject of Masonry. Any selection is bound to cause disagreement. The following list includes a number of publications which were prepared in Michigan, as well as some other works which are regarded as standard. Readers should remember that books published outside the borders of Michigan need not reflect in detail the views and practices of this Grand Lodge.

Most of these books are available in the Masonic Library at Grand Rapids, and many of them may be purchased through the mail, by writing (or calling 800-632-8764) to the Grand Lodge Office, Suite 20, 233 E. Fulton St., Grand Rapids, MI 49506 for an up-to-date order form. A number of the books are still in print, and may be ordered from Masonic booksellers.

The premier Masonic Research lodge is Quatuor Coronati Lodge in London. Issues of the *Ars Quatuor Coronatorum* are distributed to members of the Correspondence Circle of the Quatuor Coronati Lodge, No. 2076, English Registry, and other publications of the Lodge are available to them. Address enquiries to the Secretary, 27 Great Queen Street, London WC2B SBB, England.

A Lending Library

There exists a tremendous resource for Masons, funded by the Grand Lodge of Iowa. It maintains a lending library for your use, and all that it costs you is the book rate postage to return any books that you order. Not only that, but the Assistant Librarian will research any Masonic topic of interest to you and then send you a few books or articles on the subject. You may keep them for three weeks and then return them by book-rate postage. Just write to the following address:

Assistant Librarian, Grand Lodge of Iowa, Box 279, Cedar Rapids, IA 52406

A List of Books

MASONIC ENCYCLOPAEDIAS

Coil, Henry Wilson, *Coil's Masonic Encyclopedia*, edited by William Moseley

Brown, William L. Cummings, and Harold Van Buren Voorhis. (New York, 1961 Revised edition, 1996). (Available from the Grand Lodge Office)

Mackey, Albert G., *An Encyclopedia of Masonry and its Kindred Sciences*, comprising the whole range of arts, sciences, and literature as connected with the institution. (Numerous editions and revisions since 1873). About 1000 pages. (Out of print)

RELIGION AND FREEMASONRY

Haggard, Forrest D., *The Clergy and the Craft*, a good general book to give your minister. 159 pages. (Available from the Grand Lodge Office)

Leazer, Gary, *Fundamentalism and Freemasonry, The Southern Baptist Investigation of the Fraternal Order*, a must reading for all Masons having to deal with the Fundamentalists, M.Evans and Co., New York, 1995. (Available from the Grand Lodge Office)

WORKS OF GENERAL MASONIC INTEREST

Baigent, Michael, and Leigh, Richard, *The Temple and the Lodge*, a fascinating story of the discovery in 1978 of row-upon-row of Knights Templar graves on Loch Awe in Scotland after the disappearance of some 1500 Templars from France in 1309, Arcade Publishing, New York 1989. (Available from the Grand Lodge Office)

Brown, William A., *Facts, Fables and Fantasies of Freemasonry*, 5th ed., 1993. 185 pages. A very interesting compilation of many topics of interest to Masons including an interpretation of the twelfth chapter of Ecclesiastes. (Out of print)

Carr, Harry (editor), *The Collected Prestonian Lectures 1925-1960*. (London, 1967). Pp. xiii, 491. These are scholarly addresses delivered annually under the auspices of the United Grand Lodge of England.

Claudy, Carl H., *Introduction to Freemasonry: Entered Apprentice, Fellowcraft, and Master Mason*, complete in one volume. (Washington, 1931). Pp. 182. A concise explanation of the fundamentals of Masonry: organization, customs, usages, lodge equipment, history, symbols, and landmarks.

Claudy, Carl H., *The Master's Book*. (Washington, 1935). Pp. 122. Information for the prospective Master.

Claudy, Carl H., *Masonic Harvest*. (Washington, 1948). Pp viii, 376. A series of inspirational talks on the romance, curiosities, sentiments, and philosophy of Masonry.

Claudy, Carl H., *Old Tiler Talks*, (Washington, 1949) 2nd Edition, 249 pages. A series of fictional talks with an old Tiler. Very informative. (Out of print)

Cook, Wes, ed., *Did You Know?*, vignettes in Masonry from the Royal Arch Magazine, Missouri Lodge of Research 1965. 238 pages. (Available from the Grand Lodge Office)

Denslow, Ray V. 10,000 Famous Freemasons (4 vols), a compilation of brief descriptions of famous Freemasons, Missouri Lodge of Research. (Available from the Grand Lodge Office)

Dyer, Colin, Symbolism in Craft Freemasonry, eight chapters on a variety of Masonic symbolism, Lewis Masonic, London 1983.

Hunt, Charles, Masonic Symbolism, a detailed discussion of many Masonic symbols, Laurence Press Co., Cedar Rapids, IA 1939.

Jones, Bernard E., Freemasons' Guide and Compendium. (Revised edition, London, 1956). Pp. 604. A comprehensive review of the evolution of Masonry, its symbolism, and degrees.

Knight, Christopher, and Lomas, Robert, The Hiram Key, the findings of two Masons, both amateur historians, to discover for themselves the origins of Freemasonry. They begin with the Sumerians and go forward from there with a great deal of discussion of the Dead Sea scrolls, Element Books, Inc., Rockport, MA 1998. 384 pages. (Available from the Grand Lodge Office)

Lawrence, John T., The Perfect Ashlar and Other Masonic Symbols. (London, 1937). Pp. x, 347.

Little Masonic Library, The,(5 Vols.) Contains many articles and reprints on a variety of Masonic subjects including Landmarks, Early Beginnings, The Morgan Affair, Masonic Poetry, etc., Macoy 1946. (Available from the Grand Lodge Office)

Martin, George M., British Masonic Miscellany. (Dundee, about 1935). Twenty small volumes, of about 150 pages each. A reference library covering the chief figures in Masonic literature and history, together with their expositions of the Craft, its symbols, meanings, principles, etc.

McBride, A.S., Speculative Masonry: Its Mission, its Evolution, and its Landmarks. (Glasgow, 1931). Pp. 255.

Morris, S. Brent, Masonic Philanthropies, a comprehensive up-to-date compilation of Masonic giving, Supreme Council, A.A.S.R. (N.M.J.) 1998.

Newton, Joseph Fort, The Builders: A Story and Study of Masonry. (Washington, 1914). Pp. xvii, 343. An inspirational account of the tools, symbols, faith, philosophy, and spirit of Masonry. (Paperback version available from the Grand Lodge Office)

Newton, Joseph Fort, The Mens House: Masonic Papers and Addresses. (New

York, 1923). Pp. xii, 261. Some thoughts on principles, practice, personalities, and prophecy as these concern Masonry. (Available from the Grand Lodge Office)

Pick, Fred L., and G. Norman Knight, *The Freemason's Pocket Reference Book*. (London, 1955). Pp. 304.

Robinson, John J., *Born in Blood, The Lost Secrets of Freemasonry, a story of the Peasants Revolt in England in 1381 and a search for the Great Society, credited with organizing this revolt, which started simultaneously all over England*, M. Evans and Co., New York 1989. 396 pages. (Available from the Grand Lodge Office)

Robinson, John J., *A Pilgrim's Path, One Man's Road to the Masonic Temple, an overview of Freemasonry from the perspective of an expert in Mediaeval history – fascinating*, (Available from the Grand Lodge Office)

Sankey, Charles A., *Masonic-Things-to-Live-By*. (St. Catharines, 1968). Pp. 65 (mimeographed). Talks presented on fourteen official visits to Niagara District "A", 1967-1968.

Smith, Dwight L., *Whither are we Traveling?* (Washington, 1963). Pp. 78. A series of ten stimulating articles that challenge Masons to think of their objectives; first published in the *Indiana Freemason*; reprinted in *A.Q.C.*, volume 76 (1963) and volume 78 (1965). (Available from the Grand Lodge Office)

Smith, Dwight L., *Why this Confusion in the Temple?* (Washington, 1966). Pp. 130. Twelve additional provocative articles. (Available from the Grand Lodge Office)

Street, Oliver Day, *Symbolism of the Three Degrees*. (Cedar Rapids, 1922, or George H. Doran Co., New York, 1924). Pp. vii, 190. Also published in three separate booklets. (Out of print)

HISTORY: SINGLE VOLUMES FOR THE GENERAL READER

Coil, Henry Wilson, *A Comprehensive View of Freemasonry*. (New York, 1954). Pp. 256. (Available from the Grand Lodge Office)

Coil, Henry Wilson, *Freemasonry Through Six Centuries ,an excellent modern history, (2 Vols.)*, Macoy, 1967.

Frere, A.S. (editor), *Grand Lodge (1717-1967)*. (Oxford, 1967). Pp. ix, 336. A concise history of English Masonry by Harry Carr, T.O. Haunch, J.R. Clarke, P.R. James, J.W. Stubbs, H.G. Michael Clarke, W.R.S. Bathurst, A.J.B. Milborne, and A.R. Hewitt.

Pick, Fred L., and G. Norman Knight, *The Pocket History of Freemasonry*. (London, 1953). Pp. 294. A handy pocket encyclopedia but too short to be comprehensive.

HISTORY: SPECIALIZED AND COMPREHENSIVE WORKS

Carr, Harry (editor), *The Early French Exposures*. (London, 1971). Po. xx, 488. Twelve documents covering the years 1737-1751.

Knight, Christopher, and Lomas, Robert, *The Hiram Key, Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*, Element, Rockport, MA, 1998. Pp. Viii – 370. (Available from the Grand Lodge Office)

Lipson, Dorothy Ann, *Freemasonry in Federalist Connecticut 1789 – 1835*, Princeton University Press 1977. Pp. vii – 367. This book is basically the Ph. D. thesis of Dorothy Ann Lipson in the Department of History at the University of Connecticut. James R. Case, the then Grand Historian of the Grand Lodge of Connecticut opened his library to the author and she wrote the history of Freemasonry in Connecticut in the context of the history of the times, which she knew very well. Her knowledge of Freemasonry is astounding and outstanding. This book is very well written and very informative.

Roberts, Allen, *House Undivided (The Craft During the Civil War)*, a compilation of fascinating episodes of Brotherly Love and friendship on both sides. Every American should read this. 384 pages. (Available from the Grand Lodge Office)

Smith, James Fairbairn, and Fey, Charles, *Freemasonry in Michigan, Vol. I*, a brief early history of the Craft in Michigan. (Available from the Grand Lodge Office)

Smith, James Fairbairn, *Dateline 1764, Michigan Masonry, Vol. 2*, an extension of the above, (Available from the Grand Lodge Office)

Tresner, Jim, *Albert Pike: The Man Beyond the Monument*, an insightful biographical sketch, (Available from the Grand Lodge Office)

A LIST OF BOOKS

which reveal the Masonic ceremonies of that period; translated into English.

Gould, Robert Freke, *History of Freemasonry: Its Antiquities, Symbols, Constitutions, Customs, etc., embracing an Investigation of the Records of the Fraternity in England, Scotland, Ireland, British Colonies, France, Germany, and the United States*. (London, 1887). Three volumes, totalling 1508 pages. Several enlarged editions have been published since 1887. (Out of print)

Knoop, Douglas, G.P. Jones, and Douglas Hamer (editors), *The Two Earliest Masonic MSS.: The Regius MS. (B.M. Bibl. Reg. 17 A 1) and the Cooke MS. (B.M. Add. MS. 23198)*. (Manchester, 1938). Pp. viii, 216.

Knoop, Douglas, and G.P. Jones, *The Genesis of Freemasonry: An Account of the Rise and Development of Freemasonry, in its Operative, Accepted, and Early Speculative Phases*. (Manchester, 1947). Pp. x, 334.

Knoop, Douglas, G.P. Jones, and Douglas Hamer (editors), *The Early Masonic Catechisms*. (2nd edition, edited by Harry Carr; Manchester, 1963). Pp. xi, 244. Copies of twenty-five early documents, covering the period 1696- 1750, giving information about contemporary ritual and modes of Masonic recognition.

Mackey, Albert G., and William M. Singleton, *The History of Freemasonry. Its legends and traditions, its chronological History; The History of the Symbolism of Freemasonry, The Ancient and Accepted Scottish Rite, and The Royal Order of Scotland; with addenda by William James Hughan*. (New York, 1898-1905). Seven volumes, of 2028 pages in all. Later published in an enlarged edition. (Out of print)

Robertson, John Ross, *The History of Freemasonry in Canada from its Introduction in 1749: Embracing a general History of the Craft and its Origin, but more particularly a History of the Craft in the Province of Upper Canada, now Ontario, in the Dominion of Canada; compiled and written from official records and from manuscripts covering the period from 1749-1858, in the possession of the author*. (Toronto, 1899). Two volumes, 2235 pages in all

ADMINISTRATION

Beaumont, John, *Freemasonry at the Top, recollections of a Master of some of the things which he did to turn his Lodge around*, Macoy. 131 pages. (Available from the Grand Lodge Office)

Bennis, Warren, *On Becoming a Leader, thought-provoking and insightful*, Addison-Wesley Publishing Co., New York 1989.

Claudy, Carl H., *The Master's Book*, The Temple Publishers, Washington D.C. 1945. Pp. Viii – 122. This is still one of the best books for Masters to turn to for good advice. (Available from the Grand Lodge Office)

De Pree, Max, *Leadership is an Art, stresses the importance of covenantal relationships, "volunteers do not need contracts, they need covenants"* University of Michigan Press, 1988. Dell Trade paperback 148 pages.

Roberts, Allen E., *Key to Freemasonry's Growth*. (Richmond, Virginia, 1969). Pp. xv, 170. How to develop leaders and get things done. (Available from the Grand Lodge Office)

SERIAL PUBLICATIONS OF MASONIC RESEARCH BODIES

Ars Quatuor Coronatorum: The Annual Transactions of Quatuor Coronati Lodge, No. 2076, premier Masonic research lodge of the world. (London, annually since 1888). In recent years, each volume has contained about 400 pages. Volume 84, for 1971, lists about 900 titles of papers published in the series since the beginning. The title of the journal is usually abbreviated A.Q.C.

Philalethes, a bimonthly publication of the Philalethes Society, the oldest Masonic Research Society. Always has interesting articles. Membership rate: \$40 for the first year and \$30 thereafter. Contact The Philalethes Society, P. O. Box 70, Highland Springs, VA 23075-0070. Tel.(804) 328-5043 or via the internet, <http://freemasonry.org/psoc/> also e-mail: kenroberts@goanchor.com

The Short Talk Bulletin, a monthly publication of short talks of Masonic interest. Available by writing to the Masonic Service Association, 8120 Fenton St., Silver Spring, MD 20910-4785. Tel. (301)588-4010.

BOOK CLUBS AND RESEARCH LODGES

Masonic Book Club, P.O. Box 1563, Bloomington, IL 61701. The club reprints important Masonic books.

Iowa Lodge of Research, No. 2, 3900 Rolling Green, Des Moines, IA 50322. The Lodge often publishes paperbacks of interest.

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Possible Answers to Test Questions On “...And Then There Was Light!”

appendix a

Introduction

We work in Speculative Freemasonry. This means that we need to speculate about most any question on topics of Masonic interest. Hence, for the most part, we cannot expect there to be but one answer to a given question but rather a spectrum of answers, all generally related. These answers are intended only to demonstrate possible answers to the questions asked in the hope that they may stimulate you to think further.

Test Questions and Possible Answers on “...And Then There Was Light!”

1. Who are Masons?

Members of a fraternity who believe in a set of basic truths, taught by symbols and allegories, designed to better themselves and their communities.

2. What is the definition of modern Freemasonry?

Freemasonry is an organized society of men, symbolically applying the principles of Operative Masonry and architecture to the science and art of character building.

3. What does the 24-inch gauge remind a Mason to do?

To divide his time so that he has a portion for the worship of God, a portion for his usual vocations and the assistance of others, and a portion for refreshment and sleep.

4. To what use does a Mason put the square? _____ the compasses?

To test each and everyone of his actions by the standard of virtue, then to change them if needed. To remind him to stay within due bounds in all of his interactions with his fellowman.

5. To what use does the speculative Mason put the gavel?

To chip off the rough edges of his character, the better to prepare him as a living stone for that spiritual building, eternal in the heavens.

6. How does Freemasonry help a man to become a better man?

By giving him opportunities to converse on issues of morality with like-minded men, to practice brotherly love and relief to the needy, and to work side-by-side with his Brothers for the betterment of others.

7. What is a Lodge?

A Lodge is a constitutional number of masons, meeting in a Temple or Center.

8. What is the name of the local Lodge Officer responsible for presenting five-to-ten minute programs in Lodge to teach Freemasonry?

A Lodge Education Officer

9. How does a man develop his character?

By conversing with others on issues of morality, meeting different situations and being tested.

10. What is a symbol?

Something which stands for or suggests something else by virtue of accidental resemblance, relationship, association, or convention.

11. What is an allegory?

An expression by means of symbolic figures and actions of truths or generalizations about human nature.

12. Which Presidents of the United States were Grand Masters in their lifetimes?

Andrew Jackson and Harry S. Truman.

13. Name several Masons who were among the Patriots in the struggle for independence.

Ethan Allen, Benjamin Franklin, Nathaniel Greene, John Hancock, Marquis de Lafayette, Israel Putnam, Paul Revere, Baron von Steuben, Joseph Warren and George Washington – to name but a few.

14. Does honor have a future?

Only if we continue to honor and esteem it – no pun intended!

15. What is the mission of Freemasonry?

To provide an environment to help each member become a better person, and by the improvement and strengthening of the character of the individual man, to improve the community.

16. What is your primary responsibility as a Freemason?

To preserve the reputation of the Fraternity unsullied and to become the best man and Mason that you can possibly be!

17. Explain the difference between a “secret society” and a “society with secrets.”

A secret society does not publicize its meeting times and places, nor do its members make their membership known to outsiders, nor does the secret society disclose its motives. Freemasonry is a society with secrets; namely, the modes of recognition and the verbatim ritual – that is all! It is no different than a college fraternity in this regard.

Possible Answers to Test Questions On the Entered Apprentice Degree

appendix B

Introduction

Some possible answers are provided in the spirit of Speculative Freemasonry in the hope that they may stimulate you to further thought. They are not intended to be definitive – your answers are as good as these.

Test Questions and Possible Answers on the entered apprentice degree

1. What stage of life does the Entered Apprentice represent?

Man in his youth, physically strong and eager to be molded.

2. What stages of human life are symbolically represented by the degrees of Masonry?

The three principal stages of human life, youth, manhood and age.

3. Of what is the Entered Apprentice degree symbolic?

The initial stages of instruction of man in his youth.

4. What are symbols and why are they important in Masonry?

Symbols are things that represent something else. They are important as a means of teaching fundamental truths in a way that speaks to each man individually according to his experiences.

5. Who are the Patron Saints of Masonry?

Saint John, the Baptist and Saint John, the Evangelist.

6. Where is a man first made a Mason? Why is this important?

In his heart! This is important because a man must be predisposed toward Masonic principles prior to becoming a Mason; in other words, Freemasonry takes good men and helps them to become better.

7. When you knocked at the door, what spiritual promise became a reality?

Ask and you shall receive; Seek and you shall find; Knock and it shall be opened unto you.

8. What do we mean when we say a man is “Duly and truly prepared”?

It refers to the wearing of special garments to emphasize that Masonry does not regard any man for his worldly wealth and honors.

9. What does the Hoodwink symbolize?

The hoodwink represents the ignorance of the candidate in regard to Freemasonry.

10. What does the Cable-Tow represent and what is its length?

The Cable-tow represents the constraints placed upon man in this life. Its length is that of a man’s ability.

11. What is the Rite of Discalceation?

The Rite is symbolized by the removal of shoes in an ancient tradition, and represents your entrance onto holy ground and your sincerity in your new endeavor.

12. What does your entrance into the Lodge represent?

It represents your initiation into Masonry.

13. How were you received upon your entrance into the Lodge?

Upon the point of a sharp instrument, to emphasize the seriousness of the obligation which you are about to take.

14. What does the Masonic Lodge room represent?

The Lodge room represents the world.

15. What is the form of a Lodge?

It is a rectangle, an oblong square, extending from West to East.

16. Define the Rite of Salutation and state its significance?

The Rite of Salutation teaches the candidate to give the proper due guard and sign, and is symbolic of his respect for and obedience to authority.

17. Why is the presence of the Masonic Charter or Warrant significant?

The Charter establishes the legality of the Lodge and gives it credibility.

18. Define the Rite of Circumambulation and state its significance?

The candidate's journey around the Altar is defined as the Rite of Circumambulation and represents his progressive journey through life.

19. What is the one essential piece of furniture in the Lodge?

The Altar. (If you answered the Volume of the Sacred Law, that would be correct)

20. What is the symbolism of its location?

It symbolizes the place that God has in Masonry and which He should have in a person's life.

21. Name the Three Great Lights in Masonry.

The Holy Bible, Square and Compasses.

22. What do they represent?

The presence of the Bible signifies that we should turn to it for guidance and regulate our conduct according to its teachings. The square is a symbol of morality (truthfulness and honesty) and the compasses is a symbol of restraint, skill and knowledge.

23. What evidence of a candidate's sincerity is the most visible and heard by all the Brethren?

The Obligation.

24. What parts of the Obligation are literal and what parts are symbolic?

The ancient penalties of the obligation are symbolic; the remainder must be taken literally.

25. For how long is your obligation to Freemasonry binding upon you?

For your lifetime.

26. If you violate your obligation, what are the actual penalties?

Masonic discipline includes loss of membership, either by suspension or expulsion, and the loss of the respect of other Masons.

27. Define the Rite of Investiture and its significance?

The presentation of the Masonic Apron is defined as the Rite of Investiture and symbolizes that Freemasons are workers.

28. Name the Working Tools of the Entered Apprentice degree.

The twenty-four inch Gauge and Common Gavel

29. What do they represent?

The Twenty-four inch Gauge teaches us to properly divide our time, while the Gavel teaches us to reshape our character. Because speculative Freemasonry is concerned with building our character, the working tools represent those spiritual values whereby man is able to reshape his character.

30. Define the Rite of Destitution and its significance?

The Rite of Destitution is the act by which a Mason realizes that he has nothing of value on his person and sensitizes him to the fact that he is obliged to alleviate the distress of his Masonic Brethren, if able.

31. What does it symbolize?

It symbolizes that you should willingly give aid to those who seek it.

32. How is the North-east corner significant in Masonry?

The first stone is placed in the North-east corner of a building, so placing the candidate in the North-east corner represents the Candidate's beginning in Masonry.

33. In King Solomon's Temple, where was the Ark of the Covenant kept?

In the Sanctum Sanctorum, or Holy of Holies, of the Temple.

34. Name the immovable jewels of the Lodge and what they represent.

The square, level and plumb; the square teaches morality; the level, equality and the plumb, rectitude of life. They are worn by the Master, Senior and Junior Wardens and as such they are always in the East, West and South (immovable).

35. Name the movable jewels of a Lodge and what they represent.

The movable jewels are the rough ashlar, the perfect ashlar and the trestleboard. The rough ashlar is a stone taken from the quarry in its rude and imperfect state in nature and represents an uneducated man, the perfect ashlar symbolizes that state of perfection at which we hope to arrive by a virtuous education and represents a man educated in Masonic principles and the trestleboard reminds us that we should endeavor to erect our

spiritual building agreeably to the designs laid down by the Supreme Architect of the universe in the Holy Scriptures, which is our trestleboard and symbolizes perfection.

36. Name the Ornaments of a Lodge and what they represent?

The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel and the Blazing Star. The Pavement represents the good and evil within each man, the Tessel is the border which surrounds our life and the Blazing Star symbolizes the presence and power of God in the life of man.

37. What does Jacob's ladder represent?

The ladder is the symbol of faith, hope and charity or love.

38. List the three principal tenets of Masonry.

Brotherly Love, Relief and Truth.

39. Name the four points of your entrance?

The gutteral, the pectoral, manual and pedal.

40. List the four cardinal virtues and what they represent.

Temperance, Fortitude, Prudence and Justice. These represent the avoidance of excess in all things, bravery in the face of strife, careful thought before acting and even-handedness in dealing with others.

41. What is the point within a circle and why is it important in Masonry?

The point represents an individual Brother and the circle, the limits of his conduct. If he keeps himself so circumscribed he cannot materially err.

42. What do Chalk, Charcoal and Clay represent?

They are symbols of the need for zealous dedication to principles; the inevitability of death and the return of our bodies to the earth.

43. What are cowans and eavesdroppers?

A cowan is an imposter posing as a Mason and an eavesdropper is attempting to learn our secrets.

44. Summarize at least three important messages in the charge.

1) Masons are obligated to support the government under which they live. 2) Prejudice and intolerance have no place in Freemasonry. 3) A Mason does not deem himself superior to others. 5) A Mason will always show religious, racial and social tolerance.

45. How is the gavel used to signal members in the Lodge room?

One rap calls the body to order or seats it, two raps calls up the officers and three raps calls up the entire body.

46. When the Master calls upon you in Lodge, what should you do?

Stand, face the East, give the sign (some jurisdictions require the due guard also) and respond to the Master. Before being reseated, again give the sign.

47. When prayer is given in Lodge, how do we act?

We bow our heads in reverence.

48. What words are spoken by the Brethren after prayer, and what do they mean?

“So mote it be!”, which means “So may it ever be!”

49. What are the rights of an Entered Apprentice?

The right to be instructed in the work, the right to visit and sit in any Entered Apprentice Lodge and the right to be buried with Masonic honors.

50. Name some responsibilities of an Entered Apprentice Mason.

To keep secret the signs, tokens and words and the verbatim ritual, to conduct himself with decorum and to try to learn as much as possible about Freemasonry.

51. List the secrets of the Entered Apprentice degree.

The signs (due guard and sign), token (handshake) and word (name of the grip) and the verbatim ritual.

Possible Answers to Test Questions On the fellowcraft degree

appendix c

Introduction

These possible answers are provided to assist you in thinking about the many aspects of this degree. For the most part, they cannot be definitive because it is intended that we speculate about the lessons intended by each of our symbols – we do not have a book telling us about each lesson. We are left to conclude for ourselves, or rather to speculate together about their meanings.

Test Questions and Possible Answers on the entered apprentice degree

1. What stage of life is represented by a Fellowcraft Mason?

A Fellowcraft represents a man in his prime of life – manhood.

2. What is the fundamental theme of the Fellowcraft Degree?

Enlightenment or the gaining of knowledge.

3. In ancient operative Masonry, what was a Fellowcraft?

A man who was a member of a guild and who had acquired the training of an Entered Apprentice, with full rights and responsibilities.

4. In modern speculative Freemasonry, what is a Fellowcraft?

A Brother who has been initiated an Entered Apprentice and passed to the degree of Fellowcraft.

5. In the preparation room and upon your reception, what changes did you observe from how you were prepared for the Entered Apprentice Degree?

The unique characteristics of the clothing were switched from the left (weaker) side to the right (stronger) side, the cable-tow was wrapped twice around my arm and a pass was required to gain admission.

6. How were you received into the Lodge room, and of what should this remind you?

On the angle of the square which was intended to remind me that the square should be the rule and guide of my conduct toward all mankind.

7. What is the nature of your vows taken in the Fellowcraft obligation?

Obedience to superiors, assistance of the needy and the protection of a fellow Mason.

8. What is the nature of the symbolic penalty of the Fellowcraft degree and to what does this allude?

The opening of the breast and the resultant loss of emotions and caring.

9. What are the Working Tools of a Fellowcraft?

The square, level and plumb.

10. What does each one test or try?

The square tests right angles; the level, horizontals and the plumb, perpendiculars.

11. What are their symbolic meanings?

The square represents a standard of virtue and morality and reminds us that as a member of society we have an obligation to test each one of our actions by the square of virtue, and if they do not measure up we have an obligation to change them. The level represents equality and reminds us that we are all Brothers. The plumb represents rectitude of life and signifies that we should stand upright before God and man.

12. What are the names of the two pillars and what do they represent?

BOAZ represents strength and JACHIN represents establishment.

13. What do the Winding Stairs represent?

They represent the progress required to gain a goal, with unknowns just around the corner, and the need for hard work in cultivating the mind.

14. Does it have an additional symbolism?

It demonstrates the need for faith and courage in advancing around the curves (the future) in life.

15. What is the significance of the three steps on the Winding Stairs?

They represent the three principal stages of human life, youth, manhood and age and also the three principal officers of the Lodge, WM, SW and JW.

16. What do the five steps represent?

They represent the five orders of architecture and the five human senses.

17. What do the seven steps represent?

The seven liberal arts and sciences

18. What science is the most important to Masons?

Geometry because it was at one time synonymous to Masonry and because it is the foundation of architecture and the root of mathematics.

19. How did you gain admission to the Middle Chamber?

By having the tokens (password and grip) of a Fellowcraft Mason.

20. What is symbolized by the Middle Chamber?

It symbolizes the place of reward.

21. What is represented by the letter "G"?

It stands for Geometry, once synonymous with Masonry, and in English-speaking countries for God.

22. What are the rights of a Fellowcraft Mason ?

He is entitled to sit in a Lodge of Entered Apprentice or Fellowcraft Masons if vouched for, the right to be instructed and the right to be buried as a Fellowcraft Mason.

23. What responsibilities does a Fellowcraft Mason have?

To keep secret the signs, tokens, words and verbatim ritual, to obey the rules of a Fellowcraft Lodge and to be faithful, honest and charitable.

24. What are the wages of a Fellowcraft and what do they represent?

The corn of nourishment, the Wine of Refreshment and the Oil of Joy, representing the rewards of a good life.

25. What are the jewels of a Fellowcraft?

An attentive ear, an instructive tongue and a faithful breast.

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The corn of nourishment, the Wine of Refreshment and the Oil of Joy, representing the rewards of a good life.

50. What are the jewels of a Fellowcraft?

An attentive ear, an instructive tongue and a faithful breast.

Possible Answers to Test Questions On the master mason degree

appendix D

Introduction

Once again, these are just possible answers to these questions. They are intended to cause you to think about the various aspects of this sublime degree. By speculating on the answers, we grow in Masonic knowledge.

Test Questions and Possible Answers on the entered apprentice degree

1. What is "Sublime" about the Master Mason Degree?

The solemnity of the ceremony and its profound lessons.

2. What is the message of the Master Mason Degree?

That we will triumph if we lead a virtuous life.

3. What does the lodge room represent in the third degree?

The Sanctum Sanctorum or Holy of Holies of King Solomon's Temple.

4. How were you received into the Lodge and what is the lesson imparted?

Upon the points of the compasses. That the lessons of Freemasonry must be contained in the heart if they are to be useful.

5. What are the meanings of the words nonage, dotage, clandestine as applied to men and/or Masons?

Nonage refers to someone who has not attained the age of maturity, dotage refers to someone who has become senile and clandestine refers to a Lodge that is not operating without a charter issued by a recognized grand lodge or an individual belonging to such a lodge.

6. What are the purposes of the signs, tokens and words in Masonry?

They provide a means of recognition.

7. What are the working tools of a Master Mason and which is singled out for importance to this degree?

All of the tools of Masonry indiscriminately, but more importantly, the trowel, which is used to cement Masonic brotherhood.

8. According to legend, who were the first three Grand Masters?

Solomon, King of Israel; Hiram, King of Tyre, and Hiram Abif.

9. King Solomon's Temple was constructed where and when?

The Temple was built on Mt. Moriah in Jerusalem in 1004 B.C.

10. Who was responsible for building the Temple and why was it built?

King Solomon, as a place for God to dwell in the midst of His people.

11. A man is initiated an Entered Apprentice, passed to a Fellowcraft, and raised a Master Mason.

12. What is the importance of the Five Points of Fellowship?

In addition to the lessons imparted, we need to know how to give them and to communicate the Word in order to visit other lodges.

13. What do the three ruffians represent?

The challenges that we will meet on our passage through this life including the passions within ourselves.

14. What is Low Twelve and what does it represent?

Midnight and death.

15. What is represented by the Lost Word?

Divine Truth.

16. What does "being raised" symbolize?

It represents our Masonic faith in the immortality of the soul?

17. What are the three Grand Masonic Pillars and by whom are they represented?

Wisdom, Strength and Beauty, represented by King Solomon (the Worshipful Master); Hiram, King of Tyre (the Senior Warden) and Hiram Abif (the Junior Warden).

18. What does the Bee Hive symbolize?

It is a symbol of industry.

19. What does the Setting Maul symbolize?

The casualties or diseases by which we may lose our own lives.

20. What does the Sprig of Acacia symbolize and why?

It symbolizes immortality because if the Acacia be cut down, it simply sprouts again.

21. What moral lesson does the Tyler's Sword represent?

It teaches us to be guarded in our thoughts and our speech and to control our actions.

22. Draw the 47th Problem of Euclid and describe its importance.

It is a basic theorem of geometry and considered to be the foundation of mathematics.

23. What are we taught by the legend of Hiram Abif?

To betray a trust is a fate worse than death.

Test Questions and Possible Answers on the Master Mason Degree (cont.)

24. What are some of the rights of a Master Mason?

The right to vote in our own Lodge, the rights to Masonic Relief, Masonic Visitation, Masonic Burial and the right to Trial by one's Peers.

25. What are some of the responsibilities of a Master Mason?

Lodge attendance when possible, balloting, examining visitors, signing petitions, Lodge dues, contributing to Masonic relief and maintaining the reputation of Freemasonry unsullied.