

# Lodge Room International Magazine

Volume 2 - Issue 5 - May 2007



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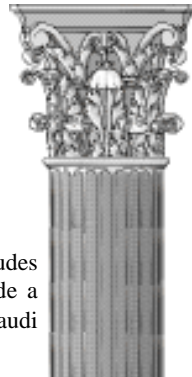
# Between The Pillars

## An Editorial

### Masonic

### Freedom Around

### The World



Cover:  
Engraving of the Building of  
King Solomon's Temple

Published by: William McElligott, P.M.,  
United Grand Lodge of England  
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Grand Lodge of California

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By R. Theron Dunn

My brothers, as we know, freemasonry exists in every country in the world, even when it has to hide itself from the ruthless hand of ignorance. Dictatorships and totalitarian regimes first oppress free thinkers, and lovers of freedom, so it is not surprising to see Freemasonry restricted, made illegal, or harassed in countries that do not love freedom.

I spent the last ten months in Riyadh, Saudi Arabia, working as a contractor for a computer company installing an identification system for the Saudi government. Saudi Arabia as you know, is an Islamic conservative theocracy, and a police state. A velvet lined police state, to be sure, but a police state none the less. In Saudi Arabia, it is illegal to practice any religion other than Islam. There are no churches in Saudi Arabia, no temples, no synagogues (of course).

Owning a bible is illegal, and of course preaching is illegal there, if you are not preaching Islam. Moreover, it is a death sentence for a Muslim to convert FROM Islam to any other religion.

Of course, since Saudi Arabia is a police state, freedom of thought, expression, speech are illegal. So it should be no surprise that Freemasonry is illegal there as well. To my knowledge, freemasonry is the only fraternity specifically mentioned in Saudi Law as illegal. Punishment for a non-Saudi citizen is pretty much restricted to deportation from the country. For a Saudi, it can result in a death sentence.

While there, I was informed that there was a masonic lodge in Riyadh, somewhere. I never saw any proof of that, but then, I made a point of not looking for our Saudi brothers. I made this choice for several reasons. Firstly, approaching these men would be a dangerous act in an of itself. As a foreigner, I enjoyed certain privileges not extended to Saudi citizens. At worst, I would be expelled from the country and loose my job. However, if in searching these brothers out I exposed them to one of the many secret police groups, I would be exposing them to death.

My obligation kind of precludes that, and as a result, I made a point of not looking up our Saudi brethren

However, while there, I met many foreign Freemasons working in various capacities within the kingdom. Most did not wear any masonic identification. I wore a blue forget me not on my lapel, and as a result, encountered many brothers.

In particular, I met a brother where I worked, a former District Deputy Grand Master from Oklahoma. I will not, for obvious reasons, give any more details about him other than to say he had many interesting tales to share about his travels these past decades.

We take for granted, most of us, living in countries where Freemasonry is open and accepted (well, for the most part) and we do not need to hide. As a US Mason, I had come to take for granted my ability to declare my affiliation though badges, bumper stickers, badges, pins, and so forth.

I am very publicly a Freemason, I publish an international Masonic Magazine, I am a past master of my lodge, and I attend several lodges. It was very interesting to live in a country where freemasonry is illegal. Interesting, but not a way of life I would choose, nor allow to be chosen for me ever again!

On page 7 of this month's issue, we include a press release regarding an Italian brother, and his travails through the legal system in Italy. He lost his job when it was discovered that he was a Freemason.

When we see some countries passing laws requiring Freemasons to "register", or to declare their affiliation when taking a public job, we should remember the Nazi's who started off registering Jews... then sent them to camps.

That will never happen again, but there is only ONE reason for requiring Masons to register, and it is not good for us. Those of us living in free countries should be grateful for not having to hide our affiliation. Not all our brethren around the world experience such freedoms.

Be well, my brothers!



# The First Recorded Initiation in England

By Dudley Wright

At Neucastell the 20 day off May, 1641. The quilk day ane serten number off Mester and others being lafule conveyed, doeth admit Mr the Right Honerabell Mr Robert Moray, General quarter Mr to the Armie of Scotlan, and the same bing aproven be the hell Mester off the Mesone of the Log off Edenroth, quherto they heaue set to ther handes or markes. A. Hamilton, R. Moray, Johne Mylln. James Hamilton.

Thus runs the entry of the first ascertained recorded Masonic initiation on English soil into Speculative Freemasonry. It is the record of the initiation of one of the most remarkable men of his time. His name, by writers other than himself - for he always signed his name in bold characters as R. Moray - is spelt variously as Moray, Murray, and Murrey, and a singular mistake occurs in the standard edition of Evelyn's Diary, where the entries occur as Murray, while in the Correspondence, the only letter that appears from Moray is, of course, signed in the correct manner, with the result that both forms appear in the General Index. In Chester's Registers of Westminster he is described as a son of Sir Robert Moray of Craigie, by a daughter of George Halket, of Pitferran, but Burke's History of the Landed Gentry and other authoritative works of reference state that he was a son of Sir Mungo Murray, and this undoubtedly is correct.

Sir Robert Moray was a descendant of an ancient and noble Highland family. He was educated partly at the University of St. Andrew's and partly in France, in which country he secured military employment under Louis XIII. He gained very high favor with Cardinal Richelieu, to such a degree that French historians have remarked that few foreigners were so highly esteemed by that great minister as was he. It was possibly through the influence of the all-powerful Cardinal-statesman that Moray was raised to the rank of Colonel in the French army. When, however, the difficulties of Charles I increased, Moray returned to Scotland and was appointed General of Ordnance when the Presbyterians first set up and maintained their government. He was in charge of the Scottish army at Newcastle at the time of his initiation, which took place two months before that city was evacuated by the soldiers. Moray was knighted at Oxford on 10th of January, 1643, by Charles I.

Moray was also on good terms with Mazarin and fought with his regiment in Germany, and, in 1645, he was made a prisoner of war in Bavaria. About the same time he was appointed Colonel of the Scotch regiment in succession to James Campbell, Earl of Irvine, and he was nominated by the Scots as a secret envoy to negotiate a treaty between France and Scotland, by which it was proposed to attempt the restoration of Charles I. His release in Bavaria was therefore obtained and he returned to England. In December, 1646, when Charles was with the Scottish army in Newcastle, Moray prepared a scheme for the escape of the king. One, William Moray, afterwards Earl of Dysart, provided a vessel at Tynemouth, onto which Sir Robert Moray was to conduct the king, who was to assume a disguise. The king put on the disguise and even went down the back stairs with Sir Robert, but fearing that it would scarcely be possible successfully to pass all the guards without being discovered and judging it highly indecent, says Burnet, to be taken in such a condition, he changed his resolution and went back

After the accession of Charles II to the throne of Scotland, Moray, in May, 1651, was appointed Justice-clerk, an office which had been vacant since the deprivation of Sir John Hamilton, in 1649. A few days afterwards, he was sworn as a privy councillor, and, in the following month, was nominated a lord of session, though he never officiated as a judge. His various appointments were, however, merely nominal, in order to secure his support to the government, particularly if it be true, as Wood asserts, that he was presbyterianly affected. His uncle, the Rev. John Moray, was a great opponent of the bishops and suffered imprisonment for his opinions. However, at the Restoration, Sir Robert Moray was reappointed justice-clerk and a lord of session, in addition to being made one of the lords auditors of the exchequer.

The Royal Society may be said to have been founded by Moray: it was certainly the outcome of suggestions made by him, and Bishop Burnet says that while he lived he was the life and soul of the Royal Society.

A quibble has frequently been raised over the statement made by writers that Moray was the first president of the Royal Society, since the name of



Viscount Brouncker appears in that capacity on the Charter. Moray was the sole president of the Society from its first formal meeting on 28th November, 1660, until its incorporation on 15th July, 1662, with the exception of one month from 14th May to 11th June, 1662, during which short period Dr. Wilkins occupied that honorable position, though in a Latin letter addressed to M. de Montmor, president of the Academy at Paris, dated 22 July, 1661, he styled himself Societatis ad Tempe Praeses. Nor is too much to say that it was through his influence the charter of incorporation was obtained. He was the bearer of the message from Charles II to the effect that his Majesty approved the objects of the Society and was willing to encourage it and, generally he was the organ of communication between the king and the Society. Moray was also the prime mover in the framing of the statutes and regulations.

Wood, the well-known Oxford historian, states that he was a single man and an abhorrer of woman, but here he is in error, for he married the Hon. Sophia Lindsay, elder daughter of the first Earl of Balcarres, who died, without issue, at Edinburgh, and was buried at Balcarres on 11th January, 1653. If the daughter inherited the tastes and pursuits of her father, the marriage must, indeed, have been a felicitous one, since it is recorded that Sir David Lindsay, the first Earl of Balcarres, chose a private life without ambition, was learned, and had the best collection of books in his time and was a laborious chemist. There is in the library of Balcarres ten volumes written by his own hand upon the then fashionable subject of the philosopher's stone. He was raised to the peerage when Charles I visited Scotland in June, 1633.

After the death of his wife, which apparently affected him greatly, Moray lived, apart from his philosophical meetings, a hermit-like existence. In a letter dated 23rd February, 1658, he wrote to a friend who had accused him of being in love:

If you think no more of a mistress not take more pains to look after one than I do, I know not why one may not think that you may lead apes among your fellow virgins when you die. You never met with such a cold wooer as I: since ever I came to this place I never visited male nor female but two or three cousins, and they never three times. The truth is I never go out of doors but to the church except I have some glasses to make, and

Continued on Page 16- First



# Masonic Regularity

From Wikipedia: [http://en.wikipedia.org/wiki/Regular\\_Masonic\\_jurisdictions](http://en.wikipedia.org/wiki/Regular_Masonic_jurisdictions)

Regularity is the process by which individual Grand Lodges recognize one another for the purposes of allowing formal interaction within a ritual context at Grand Lodge level and intervisitation by Private Members.

## Regularity and its origins

There are a number of groupings of Masonic jurisdictions which consider themselves regular, and recognize others as regular, however consider others to be irregular. There is no overarching Masonic organization globally and as a result the criteria for regularity are not fixed across all Grand Lodges.

The largest collection of mutually recognized Grand Lodges derive their regularity from United Grand Lodge of England based on criteria used by the Home Grand Lodges (UGLE, Grand Lodge of Scotland and Grand Lodge of Ireland), articulated on Sept. 4 1929 as:[1]

Regularity of origin is established by a duly recognized Grand Lodge or three or more regularly constituted Lodges.

A belief in the Great Architect of the Universe and his revealed will shall be an essential qualification for membership.

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.

That the membership of the Grand Lodge and individual Lodges shall be composed entirely of men; and that each Grand Lodge shall have no Masonic intercourse of any kind with mixed Lodges or bodies which admit women to membership.

That the Grand Lodge shall have sovereign jurisdiction over Lodges under its control; i.e. that it shall be a responsible, independent, self-governing organizations, 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, a Supreme Council or any other power claiming any control or supervision over those degrees.

That the three 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.

That the discussion of religion and politics within the Lodge shall be strictly prohibited.

That the principles of the Antient Landmarks, customs and usages of the Craft be strictly observed.

The first attempt to codify the governance of the craft was by James Anderson in 1723, his constitutions. While much of this work is recognized as historically fanciful it does contain a number of basic principles. This was later built on, in 1856, by Dr. Albert Mackey who identified 25 points. Mackey described his list as Landmarks, characteristics of the order which have been recognized from time immemorial.

A number of Grand Lodges predicate their recognition policies on this list or one derived from it. It is recognized that many of Mackey's landmarks are governance devices appropriate to the Grand Lodge structure, retrospectively allocating authority to the Grand Master, and unlikely to have existed from time immemorial.

Other bodies predicate their assessment of regularity on the 8th decree of the Masonic Constitution written by James Anderson [citation needed] shortly after the emergence of Grand Lodge Freemasonry in England; a Lodge is regular, if it works in conformity to the rules of its granted constitutional patent. Grand Lodges certify regularity to their recognized Member Lodges and Grand Lodges with patents.

## Belief in a Supreme Being

The point leading to the greatest degree of dispute over regularity is that of a belief in a Supreme Being, the removal of this requirement by the Grand Orient de France leading to removal of recognition by UGLE. This dispute is based on competing interpretations of Anderson's constitutions:

*[If] A Mason [...] rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine., Anderson's Constitutions (1723)*

Continued on Page 17 - Regularity

## As it Was in the Beginning So Shall it be in the Ending



By Byron E. Hams

In the beginning, God said, "Let there be light and there was light". Since that time light and truth has been with us. Over time the banners under which that light and truth has been bought to us has changed names many times, and most likely change many more times before the end of time.

As we are beginning our travels in this New Millennium, the question I have is are we bringing in the banner of Masonry with us or we leaving that banner behind and bringing in a new banner?

As the teaching of Masonry have been with the world in the past and the present, they will also be with the world in the future.

As truth and light always find a way to make it through the dark, so will Masonry find a way to make it through the dark times?

So the two questions that need to be asked are: Will Masonry come through the dark times with new principles that are different from the ones of old? Or will the principles of old come through the dark times with a new name?

As the issue of numbers becomes more important, the issue of quality becomes less important.

As the desire for a title becomes more important, the issue of becoming a better person becomes less important.

As we worry more about how many Lodge meeting a Brother attends, we worry less about what a Brother is doing to improve himself and his community.

Now that we are doing all we can to increase membership, we find that we have lost more than we are gaining.

Now that we have more members than Masons, we find that the members are starting to run the Order.

Now that the members have the majority vote, we find that the members are changing the rules of the Order to make it more of a Social Club and less of a Masonic Fraternity.

Now that the Masons have lost control of the Masonic Order, they are crying, "Who Left the West Gate Unguarded"?

Well, we left the gate unguarded, and now we are seeing the cost of doing that and find that closing the gate now is not an option.

Everybody wants to talk about what is wrong with

Continued on Page 18 - As it was...

# The True Freemasonry

## EXOTERIC AND ESOTERIC

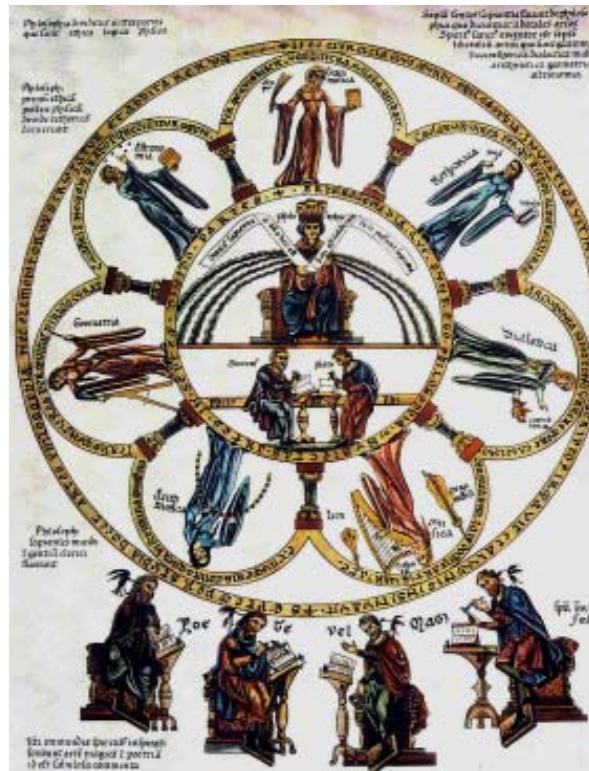
“... the Grand Lodge above, where the world's Great Architect lives and reigns for ever.”

## INTRODUCTION

The method of treating a subject of vast magnitude necessarily varies with the character, the knowledge and the mental attitude of those to whom the writer addresses himself. To treat fully from all points of view of the Esoteric Craft of Freemasonry would require many volumes, countless references to ancient and modern books, some well-nigh inaccessible to the ordinary student, and a profundity of scholarship far beyond anything that we possess, probably beyond that possessed by any human being now alive: yet the materials exist, their locality is known, and some day, perhaps, they may be compiled. Meantime, however, signs are not wanting that a higher Masonic consciousness is awakening in the Craft.

Numbers of the Order are gradually, and here and there, becoming alive to the fact that much more than meets the eye and ear lies beneath the surface of Masonic doctrine and symbols. They reflect that the phenomenal growth of the Craft is scarcely accountable for upon the supposition that modern Speculative Freemasonry perpetuates nothing more than the private associations that once existed in connection with the operative builders' trade.

Upon a little thought it becomes pretty obvious that our Third Degree and the central legend that forms the climax of the Craft system cannot have, and can never have had, any direct or practical bearing upon, or connection with, the trade of the operative mason. It may be urged that we have our great charity system and that the social side of our proceedings is a valuable and humanizing asset. Granted, but other people and other societies are philanthropic and social as well as we; and a secret society is not necessary to promote such ends, which are merely supplemental to the original



purpose of the Order. The discernment of such facts as these, then, suggests to us that the Craft has not yet entered into the full heritage of

Continued on Page 18 - True

## A Lecture on the Various Rituals of Freemasonry from the Tenth Century

By THE REV. G. OLIVER, D.D.  
PAST D.P.G.M. FOR LINCOLNSHIRE;  
Honorary Member of numerous Lodges and  
Literary Societies in various parts of the World.  
Delivered in the Witham Lodge, Lincoln, 1863,

### BRETHREN,

It is rather late in life for me to appear before a Lodge of intelligent Masons in the capacity of a lecturer; and it is only the respect I entertain for Masonry that could induce me to do so. And even under the influence of that feeling, I should scarcely have ventured to solicit your attendance this evening, if I had not been under an impression that I could tell you something which is not generally known to the Fraternity. Indeed, I am satisfied, from the general tenor of my Masonic correspondence, that there are many Brethren in England who would travel over half the island, and think themselves well paid for their trouble, to acquire the information I am now about to communicate to you; not only on the ancient Rituals, but on various signs, tokens; and

observances used by the Fraternity 'many years ago, and now entirely forgotten.

During the last century, several revisions of the Ritual took place, each being an improvement on its predecessor, and all based on the primitive Masonic Lecture which was drawn up in the tenth century, and attached to the York Constitutions. This Lecture, to which I shall first call your attention, was in doggerel rhyme; a kind of composition which was very popular amongst our Saxon ancestors in the time of Athelstane. About the latter end of the fourteenth century, it was carefully translated from the Saxon for the use of the York Grand Lodge; and the MS. of that date is now in the British Museum.

This invaluable document contains copious rules and regulations for the observance of the Craft, and is so curious, that I shall give you a specimen of it, to show the unchangeable character of the Order. It thus describes the duty of the Master:-

Continued on Page 23 - Rituals

## Freemasonry in Society - Today and Tomorrow

### Some Personal Musings



R.W. Bro. Michael W. Walker, Grand Secretary, Grand Lodge of Ireland, Freemasons' Hall, 17 Molesworth Street, Dublin 2, Ireland.

Over the last number of years and with increasing concentration in recent times, individual brethren and Grand Lodges seem to be getting more and more involved in matters which clearly lie without the stated "aims and relationships of the Craft". There are probably as many reasons for this as there are cases of it happening but, in any case, the fact that it is happening at all probably indicates that it is time for a close and searching examination of what Freemasonry is, what is happening to it and what action, if any, needs to be taken to reverse undesirable trends by channelling energies and enthusiasms down acceptable paths, as we

Continued on Page 29 - Society

# Freedom of Speech and Thought

# U.S. Congress to Recognize Freemasonry In America

110th U.S. Congress  
(2007-2008)



By Paul M. Bessel  
August 30, 1995

### Basic Principles

Free speech and thought is a basic human yearning, as people want to be able to say what they wish, to express their ideas, desires, and feelings. It is easy to say that everyone should have freedom of speech, but it is just as easy to present reasons for restricting freedom of speech. Some people's speech is hateful, violent, and harmful to the harmony of others. It is often easy to convince a majority that certain things should not be allowed to be said. Most would agree that free speech does not include the right to talk about hiring someone to kill, or to endanger others by yelling "Fire" in a crowded theater just to cause panic. However, most people would also not support the idea that anyone who says something unpopular should be silenced, because that would mean free speech only includes the freedom to agree with the current majority. And most people would not support the idea that "harmony" is so important that people should not be permitted to express ideas designed to try to improve their society just because those ideas are disliked by the authorities. There are still questions about what constitutes "speech," what types of speech, if any, are not entitled to protection, and how other interests should be weighed when judging speech. This is a continuing debate that probably will never end.

**Benefits of Freedom of Speech, and Limitations**  
There are many benefits of freedom of speech. The marketplace idea is a way of saying that the best way to search for advancements in our lives is to encourage people to think and talk as much as they want, with the best ideas eventually gaining the most support. The human dignity concept holds that freedom of speech and thought is an end itself, that the human spirit demands self-expression and each person should be able to say and think whatever he or she wishes even when that person does not intend to convince others, because all of us benefit whenever human dignity is increased. The self-government idea holds that freedom of speech is an indispensable tool in a democracy because it informs the people, helps mold majority decisions, restrains bad actions by leaders, and promotes stability by insuring that those who want to express ideas that are different from the majority can do so in a peaceful manner without fear of punishment.

There are questions about freedom of speech.

H. Res. 33: Recognizing the thousands of Freemasons in every State in the Nation and honoring them for their...

**HRES 33 IH**  
**The 110th CONGRESS**  
**1<sup>st</sup> Session**  
**H. RES. 33**

Recognizing the thousands of Freemasons in every State in the Nation and honoring them for their many contributions to the Nation throughout its history.

**IN THE HOUSE OF REPRESENTATIVES**  
**January 5, 2007**

Mr. GILLMOR submitted the following resolution; which was referred to the Committee on Oversight and Government Reform

### RESOLUTION

Recognizing the thousands of Freemasons in every State in the Nation and honoring them for their many contributions to the Nation throughout its history.

Whereas Freemasons, whose long lineage extends back to before the Nation's founding, have set an example of high moral standards and charity for all people;

Whereas the Founding Fathers of this great Nation and signers of the Constitution, most of whom were Freemasons, provided a well-rounded basis for developing themselves and others into valuable citizens of the United States;

Whereas members of the Masonic Fraternity, both individually and as an organization, continue to make invaluable charitable contributions of service to the United States;

Whereas the Masonic Fraternity continues to provide for the charitable relief and education of the citizens of the United States;

Whereas the Masonic Fraternity is deserving of formal recognition of their long history of care-giving for the citizenry and their example of high moral standards; and

Whereas Freemasons have always revered and celebrated St. John's Day, June 24th, as dedicated to their patron saints: Now, therefore, be it

Resolved, That the House of Representatives recognizes the thousands of Freemasons in every State in the Nation and honors them for their many contributions to the Nation throughout its history.

Should it include the right to lie about another person, and if not, how should we decide when that is what is happening? Should free speech include the right to advocate physical harm, repression, or overthrow of the established order, and if not, who is to decide when certain types of speech fall in this category? If leaders make these decisions, they can say any criticism of them, even the most helpful, should be prohibited.

### The First Amendment

The U.S. Constitution was written in 1787 and

ratified by 1789, but many objected to the lack of a list of rights of the people. Those who wrote the Constitution initially said there was no need for such a list because almost all State constitutions contained one, but one of the first acts of the first Congress under the Constitution was to write a Bill of Rights. There was little doubt that the first item on this list would include the right of freedom of speech and thought, and this was included in what became the 1st Amendment: "Congress shall make no law ... abridging the freedom of speech."

[Continued on Page 33 - Speech](#)



## Carry on!



By Robert W. Service

It's easy to fight when everything's right,  
And you're mad with the thrill and the glory;  
It's easy to cheer when victory's near,  
And wallow in fields that are

gory.

It's a different song when everything's wrong.  
When you're feeling infernally mortal;  
When it's ten against one, and hope there is none,  
Buck up, little soldier, and chortle;  
Carry on! Carry on!  
There isn't much punch in your blow.  
You're glaring and staring and hitting out blind;  
You're muddy and bloody, but never you mind.  
Carry on! Carry on!  
You haven't the ghost of a show.  
It's looking like death, but while you've a breath,  
Carry on, my son! Carry on!  
And so in the strife of the battle of life  
It's easy to fight when you're winning;  
It's easy to slave, and starve and be brave,  
When the dawn of success is beginning.  
But the man who can meet despair and defeat  
With a cheer, there's the man of God's choosing;  
The man who can fight to Heaven's own height  
Is the man who can fight when he's losing.  
Carry on! Carry on!  
Things never were looking so black.  
But show that you haven't a cowardly streak,  
And though you're unlucky you never are weak.  
Carry on! Carry on!  
Brace up for another attack.  
It's looking like hell, but — you never can tell:  
Carry on, old man! Carry on!  
There are some who drift out in the deserts of doubt,  
And some who in brutishness wallow;  
There are others, I know, who in piety go  
Because of a Heaven to follow.  
But to labor with zest, and to give of your best,  
For the sweetness and joy of the giving;  
To help folks along with a hand and a song;  
Why, there's the real sunshine of living.  
Carry on! Carry on!  
Fight the good fight and true;  
Believe in your mission, greet life with a cheer;  
There's big work to do, and that's why you are here.  
Carry on! Carry on!  
Let the world be better for you;  
And at last when you die, let this be your cry:  
Carry on, my soul! Carry on!

Rhymes of the Red Cross Man. Toronto: William Briggs, 1916; New York: Barse and Hopkins, 1916; London: Fisher Unwin, 1916.

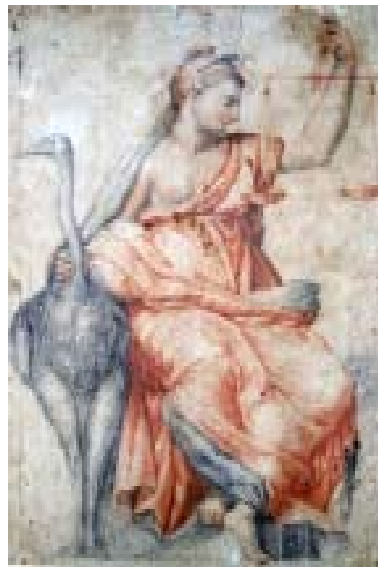
# Grand Chamber Hearing On The Merits in the Case Of MAESTRI v. ITALY

Wednesday 25 June 2003 at 9 a.m.

Commission of Human Rights on 14 June 1997 and transmitted to the European Court of Human Rights on 1 November 1998. It was declared admissible on 4 July 2002.

### The Applicant

The case concerns an application (no. 39748/98) brought by Angelo Massimo Maestri, an Italian national, who was born in 1944 and lives in Viareggio (Italy). He is a judge who was acting president of the La Spezia District Court when he lodged his application.



### Summary of the facts

In November 1993, disciplinary proceedings were instituted against the applicant under Article 18 of the Royal Legislative Decree of 31 May 1946 for having been a member of the Grande Oriente d'Italia di Palazzo Giustiniani masonic order from 1981 until March 1993.

In a decision of 10 October 1995 the Disciplinary Section of the National Council of the Judiciary found the applicant guilty of the offence of which he was accused and gave him a warning (censura). It observed that it was contrary to disciplinary rules for a judge to be a member of the Freemasons, on account of the conflict between the oath sworn by Freemasons and that sworn by judges, the hierarchical relationship between Freemasons, the rejection of State justice in favour of Masonic justice, and the indissoluble nature of the bond between Freemasons.

The applicant appealed on points of law to the Court of Cassation, which found against him. He asserts that since the Disciplinary Section gave its decision his career has been at a standstill.

### Complaints

The applicant complains that a disciplinary sanction was imposed on him on account of his membership of the Freemasons. He alleges a violation of Articles 9 (freedom of thought, conscience and religion), 10 (freedom of expression) and 11 (freedom of assembly and association) of the European Convention on Human Rights.

### Procedure

The application was lodged with the European

On 10 October 2002 the Chamber relinquished jurisdiction in favour of the Grand Chamber, neither party having objected (Article 30 of the Convention and Rule 72 of the Rules of Court).

### Composition of the Court

The case will be heard by the Grand Chamber composed as follows:

Luzius Wildhaber (Swiss), President,  
Christos Rozakis (Greek),  
Jean-Paul Costa (French),  
Georg Ress (German),  
Nicolas Bratza (British),  
Gaukur Jörundsson (Icelandic),  
Giovanni Bonello (Maltese),  
Viera Stráňnická (Slovakian),  
Corneliu Bîrsan (Romanian),  
Karel Jungwiert (Czech),  
Marc Fischbach (Luxemburger),  
Volodymyr Butkevych (Ukrainian),  
John Hedigan (Irish),  
Snejana Botoucharova (Bulgarian),  
Elisabeth Steiner (Austrian),  
Stanislav Pavlovschi (Moldovan), judges,  
Mariavaleria Del Tufo (Italian), ad hoc judge,  
Boštjan Zupanc (Slovenian),  
Loukis Loucaides (Cypriot), substitute judges,  
Paul Mahoney, Registrar.

### Representatives of the parties

Government: Francesco Crisafulli, co-Agent;  
Applicant: Antonio Fusillo, Counsel.

After the hearing the Court will begin its deliberations, which are held in private. Judgment will be delivered at a later date.

The European Court of Human Rights was set up in Strasbourg in 1959 to deal with alleged violations of the 1950 European Convention on Human Rights. On 1 November 1998 a full-time Court was established, replacing the original two-tier system of a part-time Commission and Court.



# Some Deeper Aspects Of Masonic Symbolism

By Arthur Edward Waite

Published in three parts, in the periodical *"The Builder"* Vol. II, April, May, and June issues, 1916

## PART I

THE subject which I am about to approach is one having certain obvious difficulties, because it is outside the usual horizon of Masonic literature, and requires, therefore, to be put with considerable care, as well as with reasonable prudence. Moreover, it is not easy to do it full justice within the limits of a single lecture. I must ask my Brethren to make allowance beforehand for the fact that I am speaking in good faith, and where the evidence for what I shall affirm does not appear in its fullness, and sometimes scarcely at all, they must believe that I can produce it at need, should the opportunity occur. As a matter of fact, some part of it has appeared in my published writings.

I will introduce the question in hand by a citation which is familiar to us all, as it so happens that it forms a good point of departure – "But as we are not all operative Masons, but rather Free and Accepted or speculative, we apply these tools to our morals." With certain variations, these words occur in each of the Craft Degrees, and their analogies are to be found in a few subsidiary Degrees which may be said to arise out of the Craft – as, for example, the Honorable Degree of Mark Master Mason. That which is applied more specially to the working implements of Masonry belongs to our entire building symbolism, whether it is concerned with the erection by the Candidate in his own personality of an edifice or "superstructure perfect in its parts and honorable to the builder," or, in the Mark Degree, with a house not made with hands, eternal in the heavens, or again with Solomon's Temple spiritualized in the Legend of the Master Degree.

## A System of Morality

It comes about in this manner that Masonry is described elsewhere as "a peculiar system of morality, veiled in allegory and illustrated by symbols." I want to tell you, among other things which call for consideration, something about the nature of the building, as this is presented to my mind, and about the way in which allegory, symbols and drama all hang together and make for one meaning. It is my design also to show that Craft Masonry incorporates three less or more distinct elements which have been curiously interlinked under the device of symbolical architecture. That interlinking is to some extent artificial, and yet it arises logically, so far as the relation of ideas is concerned.

There is, firstly, the Candidate's own work, wherein he is taught how he should build himself. The method of instruction is practical within its own measures, but as it is so familiar and open, it is not, properly speaking, the subject-matter of a Secret Order. There is, secondly, a building myth, and the manner in which it is put forward involves the Candidate taking part in a dramatic scene, wherein he represents the master-builder of Masonry. There is, thirdly, a Masonic quest, connected with the notion of a Secret Word communicated as an essential part of the Master-Degree in building. This is perhaps the most important and strangest of the three elements; but the quest after the Word is not finished in the Third Degree.

## The First Degree

Let us look for a moment at the Degree of Entered Apprentice, and how things stand with the Candidate when he first comes within the precincts of the Lodge. He comes as one who is "worthy and well recommended," as if he contained within himself certain elements or materials which are adaptable to a specific purpose. He is described

by his conductor as a person who is "properly prepared." The fitness implied by the recommendation has reference to something which is within him, but not of necessity obvious or visible on his surface personality. It is not that he is merely a deserving member of society at large. He is this, of course, by the fact that he is admitted; but he is very much more, because Masonry has an object in view respecting his personality – something that can be accomplished in him as a result of his fellowship in the Brotherhood, and by himself. As a matter of truth, it is by both. The "prepared" state is, however, only external, and all of us know in what precisely it consists.

Now the manner of his preparation for entrance into the Lodge typifies a state which is peculiar to his inward position as a person who has not been initiated. There are other particulars into which I need not enter, but it should be remarked that in respect of his preparation he learns only the meaning of the state of darkness, namely, that he has not yet received the light communicated in Masonry. The significance of those hindrances which place him at a disadvantage, impede his movements, and render him in fact helpless, is much deeper than this. They constitute together an image of coming out from some old condition by being unclothed therefrom – partially at least – and thereafter of entering into a condition that is

Continued on Page 34 - Deeper

# Fundamentalism and Freemasonry

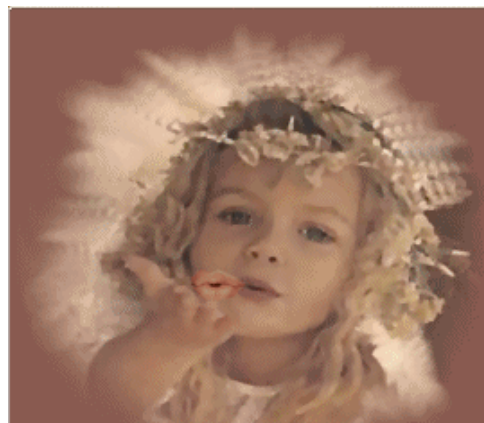
By Dr. Gary Leazer

Dr. James L. Holly in his new book entitled "Southern Baptist Convention & Freemasonry Vol. III" asks the question of Southern Baptists "Are we now allied with the Masonic Lodge?"

The answer is "No!" Although Holly and some Masons may believe we have, the Southern Baptist Convention has not aligned itself with Freemasonry. That was never the design or intent of the Study.

In its conclusion, the original manuscript submitted to Larry Lewis stated, "The Interfaith Witness Department reaffirms its position taken in 1986; Freemasonry is NOT a religion."

The final sentence in the original manuscript was, "We, therefore, with no hesitation, recommend the following: that the Southern Baptist Convention take a position neither for nor against Freemasonry and its related branches, and that membership in Freemasonry be left with the judgment of the individual."



Part of this recommendation came from the decision by Charleston, South Carolina Baptists in 1998 who recommended that membership in Freemasonry "be left with the judgment of the individual." Nowhere in "A Report on Freemasonry" is found any hint that the Southern Baptist

Convention has allied itself with Freemasonry. The vote at the 1993 Southern Baptist Convention did not align the Convention with Freemasonry, rather, messengers voted not to condemn the fraternity.

Continued on Page 38 - Fundamentalism



## The Shooting of Dan McGrew



By Robert W. Service

A bunch of the boys were whooping it up in the Malamute saloon;  
The kid that handles the music-box was hitting a rag-time tune;  
Back of the bar, in a solo game, sat Dangerous Dan McGrew,  
And watching his luck was his light-o'-love, the lady that's known as Lou.  
When out of the night, which was fifty below, and into the din and glare,  
There stumbled a miner fresh from the creeks, dog-dirty, and loaded for bear.  
He looked like a man with a foot in the grave and scarcely the strength of a louse,

Yet he tilted a poke of dust on the bar, and he called for drinks for the house.

There was none could place the stranger's face, though we searched ourselves for a clue;

But we drank his health, and the last to drink was Dangerous Dan McGrew.

There's men that somehow just grip your eyes, and hold them hard like a spell;

And such was he, and he looked to me like a man who had lived in hell;

With a face most hair, and the dreary stare of a dog whose day is done,

As he watered the green stuff in his glass, and the drops fell one by one.

Then I got to figgering who he was, and wondering what he'd do,

And I turned my head — and there watching him was the lady that's known as Lou.

His eyes went rubbering round the room, and he seemed in a kind of daze,

Till at last that old piano fell in the way of his wandering gaze.

The rag-time kid was having a drink; there was no one else on the stool,

So the stranger stumbles across the room, and flops down there like a fool.

In a buckskin shirt that was glazed with dirt he sat, and I saw him sway,

Then he clutched the keys with his talon hands — my God! but that man could play.

Were you ever out in the Great Alone, when the moon was awful clear,

And the icy mountains hemmed you in with a silence you most could hear;

With only the howl of a timber wolf, and you camped there in the cold,

A half-dead thing in a stark, dead world, clean mad for the muck called gold;

While high overhead, green, yellow, and red, the North Lights swept in bars? —

Then you've a hunch what the music meant . . . hunger and might and the stars.

And hunger not of the belly kind, that's banished with bacon and beans,

But the gnawing hunger of lonely men for a home and all that it means;

For a fireside far from the cares that are, four walls and a roof above;

But oh! so cramful of cosy joy, and crowded with a woman's love —

A woman dearer than all the world, and true as Heaven is true —

(God! how ghastly she looks through her rouge, — the lady that's known as Lou.)

Then on a sudden the music changed, so soft that you scarce could hear;

But you felt that your life had been looted clean of all that it once held dear;

That someone had stolen the woman you loved; that her love was a devil's lie;

That your guts were gone, and the best for you was to crawl away and die.

'Twas the crowning cry of a heart's despair, and it thrilled you through and through —

"I guess I'll make it a spread misery," said Dangerous Dan McGrew.

The music almost dies away . . . then it burst like a pent-up flood;

And it seemed to say, "Repay, repay," and my eyes were blind with blood.

The thought came back of an ancient wrong, and it stung like a frozen lash,

And the lust awoke to kill, to kill . . . then the music stopped with a crash,

And the stranger turned, and his eyes they burned in a most peculiar way;

In a buckskin shirt that was glazed with dirt he sat, and I saw him sway;

Then his lips went in in a kind of grin, and he spoke, and his voice was calm,

And "Boys," says he, "you don't know me, and none of you care a damn;

But I want to state, and my words are straight, and I'll bet my poke they're true,

That one of you is a hound of hell . . . and that one is Dan McGrew."

Then I ducked my head and the lights went out, and two guns blazed in the dark;

And a woman screamed, and the lights went up, and two men lay stiff and stark.

Pitched on his head, and pumped full of lead, was Dangerous Dan McGrew,

While the man from the creeks lay clutched to the breast of the lady that's known as Lou.

These are the simple facts of the case, and I guess I ought to know.

They say that the stranger was crazed with "hooch," and I'm not denying it's so.

I'm not so wise as the lawyer guys, but strictly between us two —

The woman that kissed him — and pinched his poke — was the lady known as Lou.

The Spell of the Yukon and Other Verses.

[Also published in Britain under the title Songs of a Sourdough.] by Robert W. Service.

Publishers: Barse & Co. New York, N.Y., Newark, N.J..

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## Mithraism: Freemasonry And The Ancient Mysteries

Chapters of Masonic history

By Bro. H. L. Haywood

Editor, The Builder

THE THEORY that modern Freemasonry is in some sense a direct descendant from the ancient Mysteries has held a peculiar attraction for Masonic writers this long time, and the end is not yet, for the world is rife with men who argue about the matter up and down endless pages of print. It is a most difficult subject to write about, so that the more one learns about it the less he is inclined to ventilate any opinions of his own. The subject covers so much ground and in such tangled jungles that almost any grand generalization is pretty sure to be either wrong or useless. Even Gould, who is usually one of the soundest and carefulest of generalizers, gets pretty badly mixed up on the subject.

For present purposes it has seemed to me wise to attention to one only of the Mysteries, letting it stand as a type of the rest, and I have chosen for that purpose MITHRAISM, one of the greatest and one of most interesting, as well as one possessing as many parallelisms with Freemasonry as any of the others.

### I - HOW MITHRA CAME TO BE A FIRST-CLASS GOD

Way back in the beginning of things, so we may learn from the Avesta, Mithra was the young god of the sky lights that appeared just before sunrise and lingered after the sun had set. To him was attributed patronship of the virtues of truth, life-giving, and youthful strength and joy. Such qualities attracted many worshippers in whose eyes Mithra grew from more to more until finally he became a great god in his own right and almost equal to the sun god himself. "Youth will be served," even a youthful god; and Zoroastrianism, which began by giving Mithra a very subordinate place, came at last to exalt him to the right hand of the awful Ormuzd, who had rolled up within himself all the attributes of all gods whatsoever.

When the Persians conquered the Babylonians, who worshipped the stars in a most thoroughgoing manner, Mithra got himself placed at the very center of star worshipping cults, and won such strength for himself that when the Persian Empire went to pieces and everything fell into the melting



Continued on Page 39 - Mithraism

# Lodgeroom International Store

<http://www.lodgeroomuk.com/sales/>

Below is a small sampling of the extensive variety of Masonic items available at the Lodgeroom International Store. In addition to regalia in Craft, Royal Arch, Provincial and Rose Croix, we also offer a large selection of gifts, lodge room supplies, and printed materials, from rituals and administrative manuals to research to fiction.

Please visit The LodgeroomInternational Store for all your Masonic needs.



E-books available from most authors.





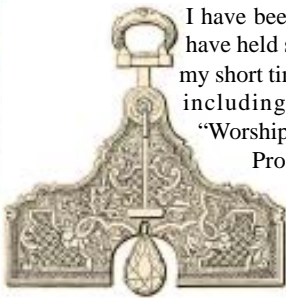


## Tim Bryce On...

By Wr. Tim Bryce, PM, MPS  
timb001@phmainstreet.com  
Palm Harbor, Florida, USA  
"A Foot Soldier for Freemasonry"

### "Map"ing

I am often called upon to assist new Worshipful Masters to learn how to properly open and close a Lodge. The section at the end where we are admonished to "Meet upon the Level, Act by the Plumb, and Part upon the Square" I like to call "MAPing" (Meet, Act, Part) which is a convenient way to remember it. More importantly, this admonishment is at the heart of Freemasonry and, to me, what makes us great. It implies that we are all equal in Lodge.



I have been very fortunate to have held several positions in my short time in the fraternity, including the title, "Worshipful."

Professionally, I have been lucky to have seen quite a bit of the world and meet with a lot of people. Yet, when

I sit in Lodge I feel I am no better or worse than anyone else in the room. True, I may have done more than others Masonically and professionally, but I consider this irrelevant when we discuss issues. It really doesn't matter if I am sitting next to someone who is a millionaire or near destitute, they are my Brothers and their voice is no different than mine. This equality, to me, is the beauty of the fraternity. To my way of thinking, every Brother has something to offer the Lodge, be it degree work, organizational and technical skills, a steady hand, or some good old fashioned elbow grease. All are needed to run a Lodge.

Some people have inflated egos and require recognition for their station in life. They may not have done anything of substance in their personal and professional lives which is why they crave recognition in Freemasonry. To some, being a Worshipful Master is the pinnacle of their career. Unfortunately, I have seen too many people advance to the East for nothing more than earning the title and wearing a Past Master's apron later on. But during their year in the East they stumbled and really didn't accomplish anything noteworthy. This is all rather sad and unfortunate for the Lodge.

There is no room for inflated egos and pompous behavior in a Masonic Lodge. If you are going to Lodge only



to hear yourself talk, this is simply not the right venue. Sitting in Lodge means you respect the opinions of all involved and you will abide by the decorum of the meeting. No, you will not always agree on everything, but you should be afforded honest and rationale discourse on the problems of the day. And hopefully, the Worshipful Master will govern the Lodge with equal regularity.

MAPing means equality to me and is at the heart of my writings, including my style of writing which has been described as intended for the "Average Joe" (or Hiram). I try to articulate my positions carefully and avoid using pseudo-intellectual words. Instead, it is more important for me to construct a rationale argument that everyone will understand, not just a handful of people.

Whether we are sitting in Lodge or participating in a Masonic Discussion Group on the Internet, MAPing is how I believe Masons should behave. Then again, maybe I am a naive idealist.

Keep the Faith!

## The Politics of Freemasonry

*Evil (ignorance) is like a shadow - it has no real substance of its own, it is simply a lack of light. You cannot cause a shadow to disappear by trying to fight it, stamp on it, by railing against it, or any other form of emotional or physical resistance. In order to cause a shadow to disappear, you must shine light on it. - Shakti Gawain*

For a society that is supposed to be devoid of politics, Freemasonry seems to have more than its fair share. We see it in Grand Communications, in Masonic elections, and whenever we walk in the door to a Craft Lodge. Man is by nature a social and political animal fraught with frailties

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and insecurities such as ambition, jealousy, suspicion, and hate. As Masons, we are taught to subdue our passions and do what is right for Freemasonry collectively, but as long as we have egos, we'll always have politics. From this perspective, Masons are no different than the members of any other society.

I believe there are a couple of reasons for the rise of politics in Freemasonry; first, there is a general lack of trust and loyalty in today's society where you are recognized more for rugged individualism as opposed to team effort. Consequently, there is more of a natural inclination to compete as opposed to cooperate. Although the spirit of Freemasonry is to work collectively, many of us have difficulties subduing the attitudes of the outside world when we enter the Lodge. Second, as our membership declines, many are beginning to panic over the fraternity's future. And instead of trying to work collectively to change this situation, we are divvying up sides as to who has the true faith to perpetuate the fraternity, the traditionalists or the reformists. Whereas a traditionalist tends to be unbending, the reformist seeks to change the status quo. True, certain traditions need to be observed in Freemasonry, but not at the expense of losing touch with a changing world. But it is this polarization that is fueling the politics of Freemasonry at all levels. The reality, of course, is that we need a careful balance of both traditions and reforms; you simply cannot have one without the other. For example, consider some of the religions of the world who are considered out of step with the times. Critics scoff at some of their customs and beliefs. But hard-line traditionalists claim they have the true faith and everyone else is an infidel. Reformists, on the other hand, see the traditionalists as barbaric and believe they have a more contemporary perspective on their religion. Politics at this level is about who has the dominant ideology and seeks control. We see this in government (conservatives versus liberals), religion, and Freemasonry. And it is at this level that politics turns vicious and is at its ugliest. For example, we scheme, plot and undermine in order to subvert and control the environment.

Thanks to the Internet, I hear many tales of woe over what is going on in both Craft and Grand Lodges. Some of it is very disturbing, but most of it comes down to petty politics. A lot of it is so bizarre, it would probably curl your hair. Frankly, I classify most of it under what I call Rearranging the deck chairs on the Titanic. Instead of what we should be doing as Freemasons, we tend to play

Continued on Next Page





## Tim Bryce On...

By Wr. Tim Bryce, PM, MPS  
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games of one-upmanship.

Masonic politics is typically at its ugliest during elections when Brothers are charged with un-Masonic conduct for electioneering. I find this all rather amusing as I believe our process for electing officers is far from perfect. Further, I don't think I have ever seen a Lodge election where there isn't some form of politics involved. As a small example, when I was running for the East at my Lodge, there was a full-court press by traditionalists to keep me out (which I overcame). Nevertheless, instead of admitting there is electioneering in Lodges, we pretend it doesn't exist.

What concerns me more these days is when Masonic politics turns dirty, which I refer to as the dark-side of the fraternity and something we do not like to discuss. For example, I know of a Worshipful Master and Treasurer who were removed from office by a Grand Master after they were accused of misappropriating money from a Brother they helped put into a Masonic Home. A couple of Masons from their Lodge, who shared no Brotherly love for the officers, started a campaign to oust the officers over this alleged infraction. First, they were able to bend the ear of the Grand Master who, acting upon their hearsay, removed the Lodge officers. Second, Masonic charges were brought against the former officers who were able to successfully refute them (the Lodge voted to drop the charges). And Third, criminal charges were filed against the officers and a nine month investigation ensued by local police investigators. In the end, the police dropped all of the charges and the Lodge officers were completely exonerated of any wrongdoing. Regardless, they were still ousted by the Grand Master who refused to apologize to the officers for his actions.

Now the big question, Why was this done? The accusers had a deep-seated resentment over the Lodge officers who reformed the Lodge and, in the process, overturned some of the Lodge's traditions, many of which were enacted years ago by the accusers. But instead of confronting the officers with their concerns, they circumvented protocol and went straight to the Grand Master and the police. Bottom-line this had nothing to do about a Brother being cheated out of anything, but rather a clever ruse to seek retribution for other issues. The result was that the Lodge suffered due to the political upheaval (e.g., officers started going to other Lodges), and the officers who, up until now, had unblemished records, saw their Masonic reputations go into the toilet. Even

worse, here were two hard-working Masons who became so disenchanted with the fraternity, they left it. All because of politics.

Such stories of Masonic politics makes one wonder why there isn't a separate judicial branch in Freemasonry to prohibit such shenanigans from happening. Instead, jurisprudence and penal affairs fall under the authority of the Grand Master. Inevitably, I suspect we will be plagued with politics for quite some time.

We join Freemasonry for a lot of different reasons, one of which is that we might find a forum where we will be honestly and fairly treated on the level. There is enough contention in the world without having to add another layer. Consequently, politics has an adverse effect on membership and attendance. Want to drive people away from Lodge or inhibit participation? Bring on the politics.

There is an old expression in psychology whereby, You cannot treat a patient if he doesn't know he is sick. Perhaps the best way to address Masonic politics is to stop kidding ourselves that it doesn't exist. We would all like to believe Freemasonry is above the fray of politics, but we're not. After all, we're only human and, as such, politics is a natural part of human life. Once we admit this, we can then devise suitable rules and regulations today's Masons are more familiar with and promote how to best work and best agree.

Keep the Faith!

## Masonic Lobbyists

"It is no secret that participation in the Masonic fraternity has been dropping for at least 50 years. Evidence of our decline is the fact that our membership totals are at their lowest levels in more than 80 years." - "It's About Time!" Masonic Service Association of North America [http://www.msana.com/abouttime\\_foreword.asp](http://www.msana.com/abouttime_foreword.asp)

We have discussed Masonic membership trends on more than one occasion in the past. Some Masons believe our decline was inevitable as membership was over inflated following WW II and that a decline was well overdue. This has led to several experimental programs, such as the "fast track" one-day class, which is still considered controversial in many Masonic circles, and lowering the age

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requirement to 18. Even with these inventions, our numbers continue to dwindle.

The decline in membership is having a ripple affect throughout the fraternity, including the allied and appendant bodies of Freemasonry. As a small example, in my area alone, the number of chapters of the OES and High 12 have diminished sharply, Jobs Daughters and DeMolay have closed their doors, and all of the Rites and Shrine organizations have reported significant losses. I recently heard from a Michigan Shriner who reported his temple's membership had declined by 800 members over the last two years. Many other jurisdictions are reporting similar declines in membership.

So, as membership in the Craft Lodges decline, so goes the allied and appendant bodies who recruit Freemasons for their orders, which is why the Shrine waived the requirement to be a Scottish or York Rite Mason prior to becoming a Shriner. The Scottish and York Rites are still reeling from this decision. Further, rumors abound that the Shrine will someday create a new class of Shriner thereby allowing non-Masons to join their organization. Regardless, knowing their survival depends on the Craft Lodges, these bodies have begun to take a more proactive approach to working with Grand Lodges; perhaps too "proactive."

Some Grand Lodges are beginning to feel the squeeze of the allied and appendant bodies, particularly the Scottish Rite who uses their coveted 33rd degree as an incentive to cooperate with Scottish Rite policy. As one Past Grand Master recently lamented to me, "As long as the Sovereign Grand Inspector General is allowed to run our Grand Lodge, and we have Grand Masters looking for a white hat, they will listen to whatever he wants, and we will have censorship of everything that would limit his influence. His exact words are, 'Grand Masters Govern for one year, I Govern forever. I am the Grand Lodge.'"

Such words are disturbing to Masonic purists who believe the dog should wag the tail and not the other way around. It is also rumored that the Scottish Rite is heavily involved in establishing policy for the Conference of North American Grand Masters. But the Scottish Rite is not alone in terms of accusations of meddling as the Shrine in some jurisdictions is viewed as flexing its muscles now and then. Whether these accusations are true or not is immaterial, a perception is emerging among Masons that the Grand Lodges

Continued on Next Page





## Tim Bryce On...

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are beginning to dance to someone else's tune. And why not? Since the survival of the allied and appendant bodies depends on the Grand Lodges, why wouldn't they want to take control, particularly when Grand Lodges are ambivalent when it comes to membership?

Masons elect Grand Masters on the belief they will provide unbiased leadership. They want people who will focus on the problems and opportunities confronting the Craft Lodges, such as membership. They do not want leaders who are easily influenced and manipulated by others, be it a Masonic body or otherwise. We most definitely do not need the meddling of Masonic lobbyists.

One last note on membership; I do not believe our problem with the decline of membership can be solved on a jurisdiction-by-jurisdiction basis; that it must be solved in a uniform manner throughout the fraternity. A uniform policy on membership, public relations, etc. will greatly facilitate getting the word out to the fine young men out there who yearn for what Freemasonry has to offer, yet know nothing about it. Currently, the only way this can happen in North America, is through the Conference of Grand Masters, but if this is indeed controlled by the Scottish Rite, perhaps we should clear it with them first.

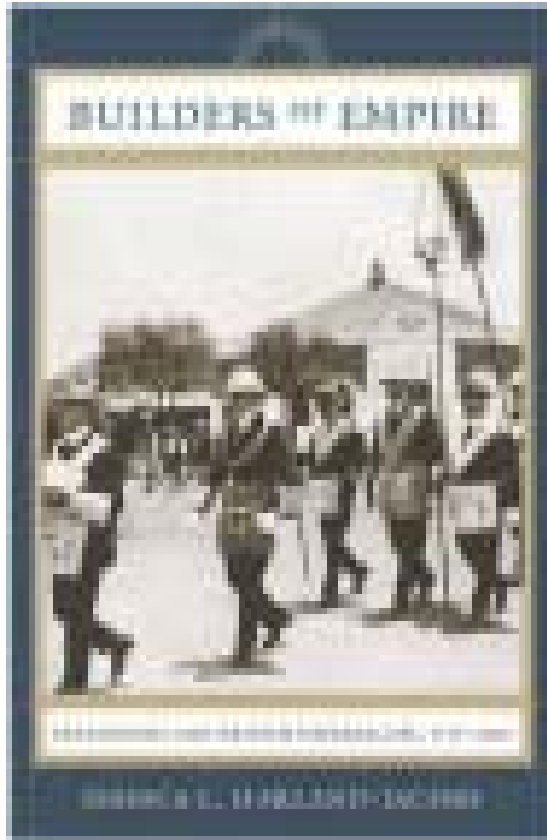
Keep the Faith!

## Builders of the Empire

(Book Review)

*"English-speaking peoples and organizations [are] the savior of the world and more than ever needed at this time." - a letter from John Thomas, a Masonic officer in Massachusetts to Colonel William Ponton, a Canadian Mason (1922)*

"Builders of Empire" is a refreshing new book on Freemasonry by Jessica L. Harland-Jacobs, Ph.D., an Assistant Professor of History at the University of Florida. This is a meticulously researched book which sets the record straight on the propagation of the fraternity in the 18th and 19th centuries and links it to British imperialism (1717-1927). Its intent is to demonstrate the social impact Freemasonry has had on the civilized world. Freemasons are portrayed as crusaders for modern civilization. Consequently, Masons were either



envied or viewed with disdain for their influence.

As a history book, it doesn't try to interpret Masonic motives, but simply observes the facts. Dr. Harland-Jacobs' style of writing is reminiscent of the works of historian Doris Kearns Goodwin. This is not a novel but an interesting thesis on the symbiotic relationship between the spread of Freemasonry and the rise of the British Empire. Included are descriptions of the colonization of Freemasonry in North America, the Caribbean, India, Australasia, and South Africa.

The author is not overly concerned about the esoteric side of Freemasonry, but it is obvious she grasps the significance of our customs (handshakes and passwords) and degree work. As a non-Freemason she shows a remarkable grasp of what the fraternity is about which, to me personally, is very encouraging.

The book discusses in detail the differences between the "Ancients" and the "Moderns," the development and impact of the Regimental Lodges in the British Army, the role of women, the development of Prince Hall Masonry, class distinctions within the fraternity (elite versus working class), the concept of the "Empire Grand

Lodge," and much more.

In particular, I found the discussion of how the Grand Lodges were forced to adapt to changing times most interesting. For example, issuing warrants to allow Regimental Lodges to meet, coordinating communications between the Grand Lodges of Ireland, Scotland, and England, and how the "Ancients" and the "Moderns" ultimately merged. Had the Grand Lodges not adapted, they would have surely perished.

The book debunks the myths of the fraternity and shows it for what it is and isn't. As such, it shoots down the arguments of the conspiracy theorists as promoted by the anti-Masons. Its nice to see someone who has honestly done their homework and "gets it."

The book is written more as a college text book than as a rambling novel. If Dr. Harland-Jacobs uses this in the classroom, it bodes well for the fraternity.

This book should be considered as must reading for all Freemasons, particularly Grand Lodge officers, and I believe we are

indebted to Dr. Harland-Jacobs for reminding us of the greatness the fraternity once was and could be again if we truly thought of it as a universal concept. Actually, her book left me wanting more, such as a follow-up book as to the rise and fall of Freemasonry in the 20th century.

I recently interviewed the author by telephone and found her to be a delight. I do not believe there is any hidden agenda here. Her forte is history, specifically the causes of the spread of British imperialism. She has an inquisitive mind and understands the importance of performing accurate research. Frankly, she would make an excellent speaker at any open Masonic function.

Here are the specifics on the book:

### "Builders of Empire"

by Jessica L. Harland-Jacobs, Ph.D.

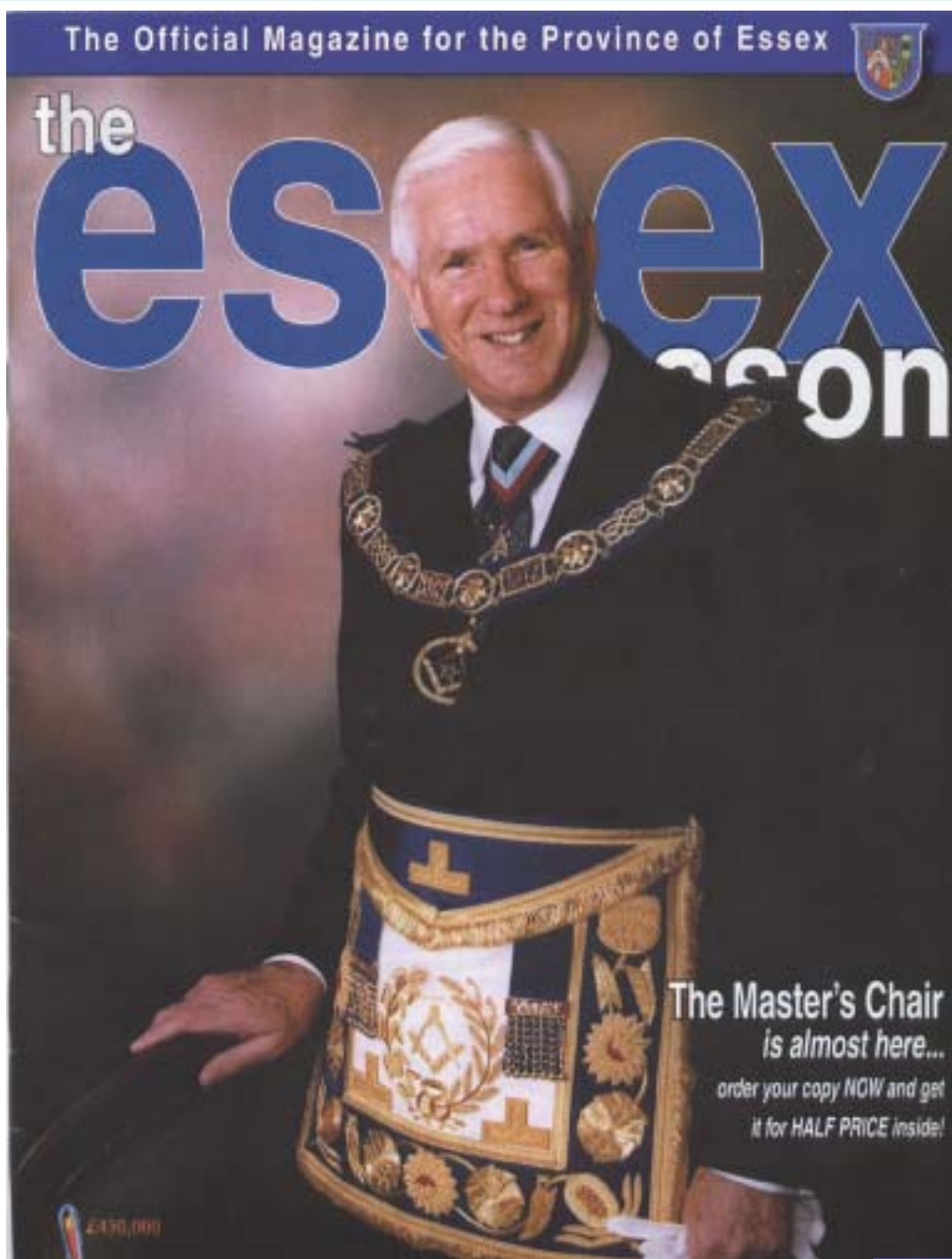
ISBN 978-0-8078-3088-8

Released April 23, 2007

The University of North Carolina Press, 367 pages  
\$39.95 through the LodgeroomUK Bookstore:

[www.amazon.com/php...](http://www.amazon.com/php...)

Keep the Faith!



formed, with showrooms in Colchester, Essex, helmed by Ken Powell and John Print. The new company sold Masonic Regalia and other items of Masonic interest, with the intention that all profits would help finance the production costs of the newsletter!

In November 1992, I joined the team, assumed the role of Editor that same year, and became a Director of 'Essex Mason Ltd' shortly after.

Today, the company sells regalia to the Brethren of many Provinces and, as business has increased, the production costs of what is now a thrice-yearly, 32 page, full colour, glossy magazine - subscribed to and acclaimed by Brethren from *all over the world* - have been more than surpassed.

All Essex Mason staff, including myself, are **volunteers**, so *all* profits, over and above our operating costs, are donated to both Masonic and non-Masonic causes via our Essex Mason Trust - and this equates to many thousands of pounds each year.

As editor of the magazine I am **proud** to be a small part of this worthy venture and, on behalf of the team, would like to thank *everyone* who gives their time to help us, or indeed supports us by buying from our showroom.

Should you wish to either subscribe to the magazine or advertise in it, the Essex Mason team can be contacted on +441206 500270 or at [sales@essexmason.fsnet.co.uk](mailto:sales@essexmason.fsnet.co.uk)

W.Bro. David E. Silk,  
PPGSwdB, Editor

# The essex mason

Way back in 1987, the (then) Provincial Grand Master of Essex, RWBro. G.Y. Jerman, LL.B., decided to review the way that information was disseminated to the 13,000 or so members of his very large Province. As one of a number of measures, he gave his support to a new initiative to be known as 'The Essex Mason';

a twice yearly, one A3 page, double-sided newsletter, created by a small team of Brethren working with *and under* the learned and knowledgeable eye of W.Bro. Michael Hogg - *today* a respected PAPGM. The newsletter reported on 'all things Essex Masonry' and proved to be well received. Michael and 'his team' worked arduously to ensure its continued success.

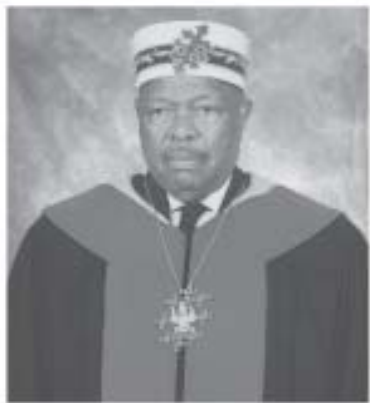
Issue by issue, with additional input from VWBro. Fred Thornback and W.Bro. Ron Knott, the newsletter grew in size and content and a certain amount of advertising space was sold (*today managed by Jim McCreadie - Essex's latest APM!*), to help meet costs. Over time, a new company, 'Essex Mason Ltd', was







# Other Masonic Publications of Interest



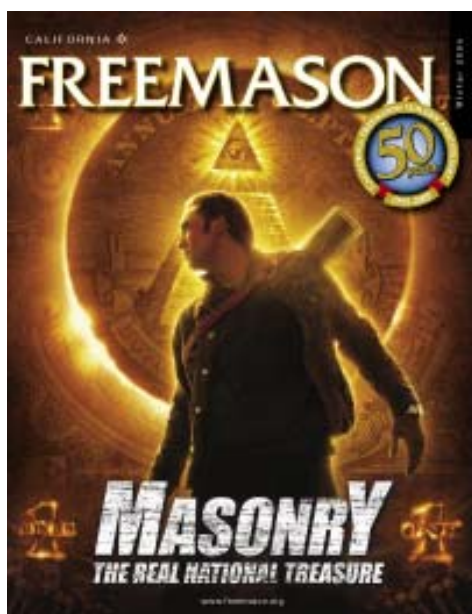
Man of the Year  
Honorable Science, Wallace

### Phylaxis Magazine

Phylaxis magazine is published quarterly by the Phylaxis society. The First Quarter issue covers diverse issues, including the Man of the Year.

In this issue, we feature an article about two Texas Masons, one of whom marries a woman of color, and the other who struggled for purity of the blood of the white race. We have an excellent review of the recognition process in Ontario, Canada.

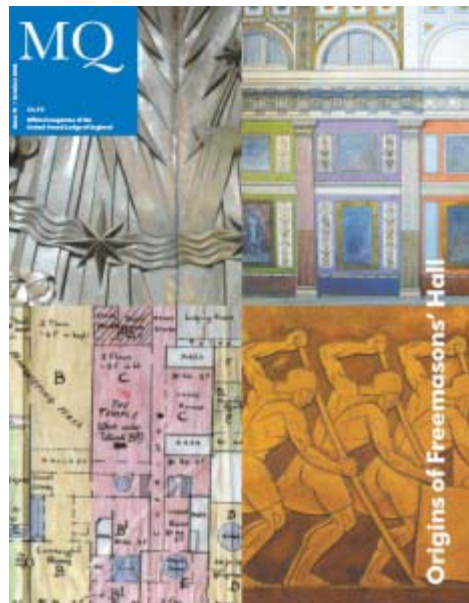
We have a heated debate about the actual date the Prince Hall Grand Lodge of Massachusetts was established, and the new president of the Phylaxis Society urges Prince Hall Masons to correct the errors in their history perpetuated by those who may not have our interests at heart.



The California Freemason is published six times

annually by the Grand Lodge of California. It may be downloaded free by going to:

[www.cafreemason.com/](http://www.cafreemason.com/)

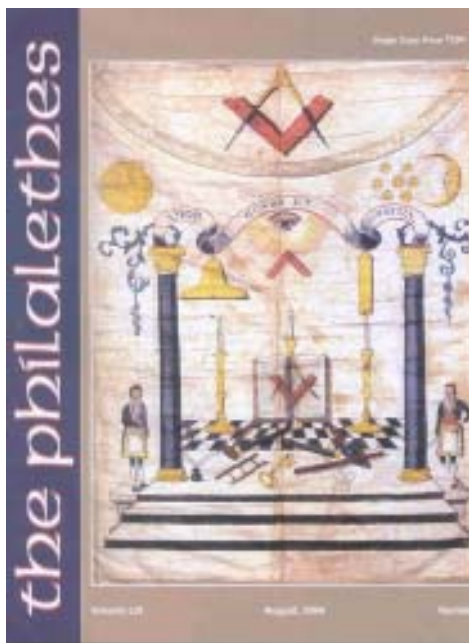


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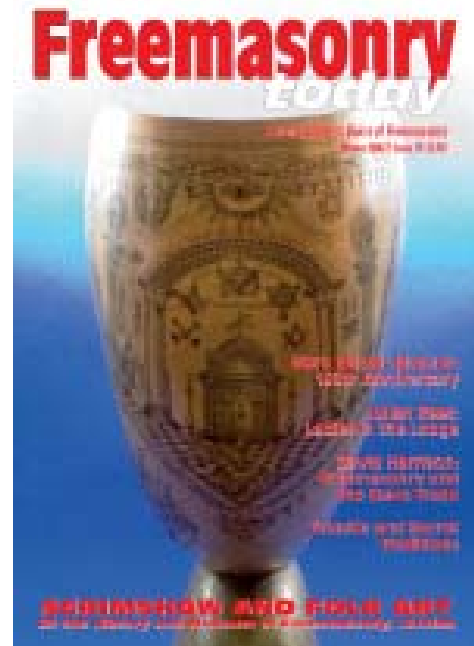
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THE PHILAETHES

The International Masonic Research Society

The name of the Society is pronounced fill a [as in a-bate] lay thess with the accent on the third syllable - lay. It is derived from two Greek words, philos and alethes. It means lover of truth. The Philaethes Society was founded on October 1, 1928, by a group of Masonic Students. It was designed for Freemasons desirous of seeking and spreading Masonic light. In 1946 The Philaethes Magazine was established to publish articles by



and for its members. And to this day publishes 6 times a year. The sole purpose of this Research Society is to act as a clearing house for Masonic knowledge. It exchanges ideas, researches problems confronting Freemasonry, and passes them along to the Masonic world.

Its membership consists of Members and 40 Fellows who are Master Masons in good standing in a Regular Masonic Lodge anywhere in the world. Today the Society has members within 185 Regular Grand Lodges. More information about the Society can be found at <http://freemasonry.org>

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**The Lodgeroom Spain**  
<http://fraternidadmasonica.cieb.org/>

**The Lodgeroom Prince Hall**  
<http://www.lodgeroominternational.com/forumUS/>

**The Lodgeroom Bulgaria: COMING SOON**

## Initiation

Continued from Page 3

then I go to the glass house. Nor do I receive visits from anybody once in two months, except it be the commander, so that I am here a very hermit.

In his correspondence with Kincardin during that year (1658), he describes how he was making chemical experiments on a large scale. At one period, when he was at Maestricht, he had two rooms with a kitchen and cellar. One of the first he converted into a laboratory and there he spent his days in perfect content. "You never saw such a shop as my laboratory," he wrote, "so there's a braw name for you, though means matters. He constantly speaks of his chemical labors in the language of an enthusiast. "It is somewhat considerable that I afford you such volumes in the amount of my chemical operations. I have had seven stills going these two days with one fire, most upon juniper berries, some with water, some with sack, and some dry."

Moray was naturally of a retiring disposition. During a portion of his life he was called upon to take up a prominent position, but he never cared to be in the limelight in politics and he did his best to keep out of the political arena altogether. His books, his chemical furnaces and retorts, his music, his medical and mechanical investigations, and his philosophical friends were more to him than such stuff, as he once impatiently called politics. He was happier, far more satisfied, to be President of the Royal Society than Deputy Secretary for Scotland, Lord of Commission, or Privy Councillor. There are few characters in history, particularly among those who have undertaken peculiarly difficult, and even dangerous, diplomatic tasks, so generally revered as was Sir Robert Moray. Birch, one of the historians of the Royal Society, describes him as being universally loved and esteemed and eminent for his piety, spending many hours a day in devotion in the midst of armies and courts. He had an equality of temper in him that nothing could alter, and was in practice a stoic, with a tincture of one of the principles of that sect, the persuasion of absolute decrees. He had a most diffused love to mankind and delighted in every occasion of doing good, which he managed with great zeal and discretion. His comprehension was superior to that of most men. He was considerably skilled in mathematics and remarkably so in the history of nature.

Nor is Birch a solitary appreciator of his character. Bishop Burnet, a historian of higher rank, styled him the wisest and worthiest man of his age; and, on another occasion, he wrote: I have every joy that next to my father I owe more to him than to any other man. To Evelyn he was a dear and excellent friend; Sheldon, the

Archbishop of Canterbury, was absolutely won by his charm of manner; Pepys speaks of him as a most excellent man of reason and learning, and understands the doctrine of music and everything else I could discourse of very finely; while his sovereign and personal friend, King Charles II, tersely gave expression to his independence of character by the statement that he (Moray) was head of his own church. A writer in the *Scottish Review* for January, 1885, said: To the beautiful and remarkable character of Robert Moray justice has yet to be done.



Few men of so strong and decided a personality have left behind them so little trace upon the public documents of their time: except in a few Privy council letters his signature does not appear at all. A writer in the *Biographica Britannica* says that his general character was excellent in the highest degree. He was beloved and esteemed by men of every party and station.

But these expressions of opinion found some exception. Was ever man placed in a position of responsibility and influence who did not encounter enemies? From 1660 to 1670 the influence of Moray affected the whole course of the Scottish government, and he guided, controlled, and supported Lauderdale against the cabals that were formed to oust him. Thus it was that Sharp, Alexander Burnet, and other apostles of repression came to look upon him as an enemy to be dreaded, and one, Lord Glencairn, made an attempt to break and ruin him. A letter was pretended to be found at Antwerp, as written by him to one William Murray, formerly whipping-boy to Charles I. This letter gave an account of a bargain alleged to have been made by Moray with another man for murdering the king, the plan to be put into execution by William Murray. Sir Robert was questioned and put under arrest, and the rumor got abroad that he had intended to kill the king, but, says Burnet, the historian, upon this occasion Sir Robert practised in a very eminent manner his true Christian philosophy

without showing so much as a cloud in his whole behavior.

It was in the society of such men as Andrew Marvell, John Evelyn, and Robert Moray that Charles II loved to linger; his delight was not, as some have asserted, in consorting with less noble types of humanity. Wood is of opinion that the degree of intimacy existing between Charles II and Sir Robert Moray was probably more upon a philosophical than a political basis for he was employed by Charles II in his chemical processes and was indeed the conductor of his laboratory. Birch says that it was Moray who first interested the sovereign in philosophical pursuits. Charles II was a frequent visitor to the laboratory in Whitehall, which, though nominally Moray's workshop, is said to have been conducted by him for and on behalf of the king, and there may be truth in the opinion more than once expressed that Charles II was also a royal initiate of the ancient and honorable order known as Freemasons. In any case, assuming, which is very unlikely and improbable, that Sir Robert Moray was the first non-operative to be initiated into the mysteries of the Craft in England, Freemasonry has no reason to be ashamed when it looks to the rock whence it was hewn.

Moray was the friend and benefactor of the well-known mystic, Thomas Vaughan, who, says Wood, settled in London under the protection and patronage of that noted chemist, Sir Robert Murray, or Moray, Knight, Secretary of State for the kingdom of Scotland. At the time of the plague, Vaughan accompanied Moray to Oxford and the latter was with Vaughan when he died there. Vaughan was buried in the church of Aldbury, or Oldbury, about eight miles from the university city, by care and charge of the said Sir Robert Moray. This was in 1673, shortly before Moray's own death and but a few hours after he had informed Wood of the passing of Vaughan.

Moray's life came to an end in a very sudden manner. It occurred on 4th July, 1673, and Burnet, recording the event, wrote: How much I lost in so critical a conjuncture, being bereft of the truest and faithfulest friend I had ever known: and so I say I was in danger of committing great errors for want of so kind a monitor.

Under date of 6th July, 1673, Evelyn wrote in his *Diary*: This evening I went to the funeral of my dear and excellent friend, that good man and accomplished gentleman, Sir Robert Murray, Secretary of Scotland. He was buried by order of his Majesty in Westminster Abbey, and then he added in a footnote: He delighted in every occasion of doing good. He had a superiority of genius and comprehension. Moray was not only buried in the Abbey by the King's express

Continued on Next Page

command, but also at the King's personal expense. His grave is by the Vestry, door, close to the grave of Sir William Davenant, sometime laureate to Charles II; the name appearing in the register as Sir Robert Murray.

His memory remained green with John Evelyn, for six years afterwards - on 11th July, 1679 - writing to Dr. Beale, he said, referring to the Royal Society: You know what pillars we have lost, Palmer [Dudley Palmer, d. 1666, one of the first council, with Moray, of the Royal Society], Moray, Chester [Dr. John Wilkins, Bishop of Chester], Oldenburg, etc.

Evelyn made frequent mention of Moray in his Diary, as will be seen from the following excerpts:

## 9th March, 1661

I went with that excellent person and philosopher, Sir Robert Murray, to visit Mr. Boyle at Chelsea, and saw divers effects of the coliphe for weighing air.

## 9th May, 1661

At Sir Robert Murray's, where I met Dr. Wallis, Professor of Geometry at Oxford, where was discourse of several mathematical subjects.

## 22nd August, 1662

(the day after Evelyn was sworn one of the Council of the Royal Society), I dined with my Lord Brouncker and Sir Robert Murray.

## 25th January, 1665

This night being at Whitehall his Majesty came to me standing in the withdrawing room, and gave me thanks for publishing The Mystery of Jesuitism, which he said he had carried two days in his pocket, read it, and encouraged me; at which I did not a little wonder; I suppose Sir Robert Murray had given it to him.

## 19th July, 1670.

I accompanied my worthy friend, that excellent man, Sir Robert Murray, with Mr. Slingsby, Master of the Mint, to see the latter's seat and estate at Barrow-Green in Cambridgeshire.

Wood, recording the demise of Moray, wrote: He had the king's ear as much as any other person and was indefatigable in his undertakings. . . . He was most renowned chemist, a great patron of the Rosi-Crucians, and an excellent mathematician. His several relations and matters of experiment, which are in the Philosophical Transactions (of the Royal Society, many of which referred to the phenomena of the tides) show him to be a man well vers'd in experimental philosophy.

After his initiation into the Craft there is only

one other record of his attendance at a meeting of the Lodge of Edinburgh, which was on 27th July, 1647, on the occasion of the admission of William Maxwell, doctor off Fisick ordinate to his Maj'stie hines, when he signed the minute of the meeting. In his correspondence, however, he frequently made use of his Masonic mark (five-pointed star), particularly in his correspondence with Lauderdale, and this has been reproduced in the Lauderdale Papers without comment, beyond the mere statement that Moray frequently made use of his Masonic mark when he referred to himself or had anything of importance to communicate. If this had been an unusual occurrence in correspondence at that day one would think that more notice would have been taken of such an incident.

An interesting story might be woven around Moray and his circle, for the men who composed that circle bore names which are familiar to every student of the history of the Craft. Such men as Wren, Ashmole, Brouncker, and others, all of whom are accredited with having been initiated into Freemasonry. Moray's name, together with that of Christopher Wren, is to be met with on almost every page of the early volumes of the Journal of the Society.

It is also of interest - may it not even be said, of significance - to compare the constitutions of the Royal Society with those of the Masonic Order. Sprat, the earliest historian of the Royal Society, says that they freely admitted men of different religions, countries, and professions. This they were obliged to do, or else they would come far short of the largeness of their own declarations. For they openly profess not to lay the foundation of an English, Scotch, Irish, Popish, or Protestant Philosophy, but a Philosophy of Mankind.

Members were elected by ballot, being proposed at one meeting and balloted for at another. The duties of the President were to call and dissolve the meetings, to propose the subjects for discussion or experiment, to regulate the proceedings, to change the enquiry from one thing to another, to admit the members elected. The President, on his installation, took an oath as follows: I . . . do promise to deal faithfully and honestly in all things belonging to the Trust committed to me, as President of the Royal Society of London for improving Natural Knowledge. So help me God.

Whatever, however, may be the deductions on this ground, it will unhesitatingly be admitted that none could more have sought the study of the liberal arts and sciences that came within the compass of his attainment than did Brother Sir Robert Moray, the first known initiate into the Craft of Freemasonry on English soil.

(C) The Builder, Dudley Wright. 1921.

## Regularity

Continued from Page 4

It is argued that the definition is ambiguous:

*Will a Mason never be an Atheist only because he is stupid or be never an Atheist because this would be stupid? Will a Mason never be an antireligious person without any moral or a nonreligious free thinker?*

United Kingdom of Great Britain and Northern Ireland The United Grand Lodge of England (UGLE) and its recognized jurisdictions are what is generally meant as "Regular Freemasonry" when this term is not further defined. UGLE is considered to be both the oldest and largest grouping, therefore, UGLE recognition is generally the barometer by which a jurisdiction is considered regular.

UGLE provides a list of recognized Grand Lodges on its website.<sup>2</sup>

The Honorable Fraternity of Ancient Freemasons is a feminine Freemasonic organizations which is not in amity with UGLE based on the admittance of women but are recognized as otherwise being regular.<sup>3,4</sup>

International Co-Freemasonry "Le Droit Humain" (LDH), represented in the UK by the British Federation, is an androgynous order working the Scottish Rite which is similarly not in amity with UGLE based on: its admittance of women, its use of degrees beyond that of Entered Apprentice, Fellow Craft and Master Mason and its allegiance to a Supreme Council. LDH Federations worldwide are naturally in amity with one another.

The Grand Lodge of Freemasonry for Men and Women is an androgynous Freemasonic organization which is not in amity with UGLE but is in amity with a number of Co-Masonic organizations worldwide.<sup>5</sup> The order is derived from Le Droit Humain but is not in amity.

Whilst these organizations are not in amity two mechanisms exist to allow interchange between Masons regardless of their affiliations; The Canonbury Masonic Research Centre<sup>6</sup> and the Lunchtimers<sup>7</sup>

## France

There are no less than 12 national Grand Lodges operating in France.

The Grande Loge Nationale Francaise (GLNF)<sup>8</sup> is currently the only French Grand Lodge that is recognized as regular by UGLE and concordant jurisdictions.

The Grand Orient de France (GOdF) was recognized by most Grand Lodges in the world



Continued on Next Page



until the middle of the 19th Century, when the GODF recognized an irregular and “unrecognized” Masonic organization in Louisiana.[9] This caused several US Grand Lodges to withdraw recognition from GODF. The final breaking point, however, came about due to a decision by GODF to remove the requirement for Masons to have a belief in a Supreme Being .

In 1875 bishop Dupanloup wanted to become a Freemason and a member of the Grand Orient de France. He was 74 years old. During his initiation he was asked if he believed in a supreme being, and he answered:

“A wise man of ancient times, who was asked the same question by a king, thought about an answer for days, but was never able to answer. I please you not to request an answer from me. No science denies a “first cause”, because it finds neither another warrant nor proof.

All knowledge is relative and we always meet unknown phenomena and laws we don't know its cause. The one who proclaims with determination to neither believe nor disbelieve in a God proofs not to understand the problem of what makes things exist and disappear.”

During the convention of 1877, the Grand Orient de France removed the requirement to have a belief in the Great Architect of the Universe because the protestant clergyman Desmons appealed such a motion, to express the principle of freedom of conscience as clearly as possible.

So this was realized by the new clause Freemasonry is based on unrestricted freedom of conscience and of human solidarity. It does not exclude anybody due to his belief.

UGLE and most Anglo-Saxon Grand Lodges canceled all relationship with the Grand Orient de France on the basis of this being a removal of the first Landmark of Freemasonry.

## United States

In the United States individual state Grand Lodges govern within their various geographic boundaries. Many of these formed from groupings of Lodges warranted by United Grand Lodge of England, Grand Lodge of Ireland or Grand Lodge of Scotland in some cases lodges from two or more of these traditions combining to form the local Grand Lodge. With no overall governing body in the United States, this leads to differences in the governance of membership, finance and the conduct of ritual and advancement through the three symbolic degrees.

State Grand Lodges are in mutual amity with UGLE, and whilst the principle of geographic exclusivity applies, UGLE recognition of Prince Hall Grand Lodges is an exception, for historic reasons.

## Prince Hall Freemasonry

See main article: Prince Hall Freemasonry

Beginning in the 1990s most state Grand Lodges and their Prince Hall Grand Lodge counterparts have recognized each other. As they complete this process, other Grand Lodges around the world have recognized the Prince Hall Lodges, the other US States' Grand Lodges already being in the (UGLE), and concordant jurisdictions, grouping.

The exceptions to these new recognitions are in a few of the states of the former Confederate States of America, where the mainstream Grand Lodges do not yet recognize their Prince Hall counterparts. The Prince Hall Grand Lodges in states where they are recognized, also recognize the Prince Hall Lodges in the old Confederacy area.

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5. <http://www.grandlodge.org.uk/>
6. <http://www.canonbury.ac.uk/>
7. <http://www.lunchtimers.org/>
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## As it was...

Continued from Page 4

Masonry now, but no one wants to talk about how to fix it.

Everybody wants to talk about how they did it in their day, but no one wants to talk about how to do it today.

Since Everybody is talking about their day, isn't today still their day?

Well, as I see it we have several options:

1. Starting teaching the members that we have today how to become the Masons of tomorrow. 2. Go back to guarding the west gate. 3. Do nothing and watch the slow death of Ancient Freemasonry, as we know it.

If we start doing 1 and 2, we will see a turn back to Freemasonry as it was.

If we do 3, we will see new Organizations spring

up claiming to teach the lessons of Freemasonry.

The Modern Rite of Memphis is only the first of many that will come unless we do something to get back to the basics of Masonry. Even though it appears that the Modern Rite of Memphis has failed in its first attempt at a start, it has set the idea in motion that a change is needed and that idea will only grow if we do nothing.

Only when the majority of members of Masonry can ask themselves, “What came you here to do”, and truthfully answer themselves, “I came to learn to subdue my passions and improve myself in Masonry”, then and only then will Masonry make a comeback in its present form.

But if that does not happen in Masonry, then it will happen in some other organization where men can ask themselves, “What came you here to do”, and truthfully answer themselves, “I came to learn to subdue my passions and improve myself”, and that will be where you will find True Masonry under a new name.

So it is up to us to determine which of the above will come to pass in the future.

If the present is the ending of Masonry, as we know it, it is also the beginning of Masonry, as it will be known in the future

## True

Continued from Page 5

understanding its own system and that side-matters connected with Freemasonry which we have long emphasized so strongly, valuable in their own way as they are, are not after all the primary and proper work of the Order. The work of the Order, is to initiate into certain secrets and mysteries, and obviously if the Order fails to expound its own secrets and mysteries and thereby confer real initiations as distinguished from passing candidates through certain formal ceremonies, it is not fulfilling its original purpose whatever other incidental good it may be doing.

Now as these facts are the basis upon which this lecture proceeds, let us at the outset make our first point by stating that as the progress in the Craft of every Brother, admitted into its rinks is by gradual, successive stages, in like manner the understanding of the Masonic system is also a matter of gradual development. Thus, if the idea of the Craft, which we shall endeavour to set forth in this Paper, be, as we believe it to be, true and supported by the most abundant authority, then the perverse purposes to which its primary designs have been put, the debasing of the pure ideal left by the original founders, was not only inevitable but actually essential, a vital part of the scheme.

These abuses are “in” Freemasonry, but not “of”

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Freemasonry, and if it were possible to conceive an Order into which no such imperfections could possibly enter, it might indeed be a glorified assemblage of Adepts, but it would most certainly not be the Masonic Order on earth. The elementary propositions of our subject are easy enough to state and will probably not be disputed by students: viz. that roughly three centuries ago a group of far seeing wise men, called (either contemporaneously or subsequently) members of "The Invisible Society", caused to be grafted on to the Guild and Fellowship of Operative Masonry, a certain system of ethics and some principles of cosmogony or theogony or whatever may be the proper word, such imported teaching being either original or tradition, or collated, but in any case forming a distinct system; that they founded a school or association for the purpose of promulgating these teachings, giving the broad lines of such association its rules, government, and ceremonies to their immediate and most advanced followers; that these Brethren subsequently elaborated the scheme, which as time went on consolidated and developed into a numerous and powerful organization, which organization is in fact represented by the whole body of Freemasonry as we know it today. So much is tolerably simple and gives us a purely human and historical association, not differing much perhaps from a big mutual-improvement society. But when we add to this conception that the Founders of Speculative Freemasonry were Initiates, that the society had an esoteric, as well as an exoteric aspect, are that in this esoteric aspect the Master acknowledged by the Founders has always occultly directed the Society in its progress and does so still, then a perfect whirl of questions assails us. How can it be proved? Did the first members of the Society think so?

How comes it that the mythology, the symbolism, the very name, and legend of the Master Builder, are borrowed from every imaginable source, Kabbalistic, Gnostic, Neo-Platonic, Buddhist, and Egyptian? If an occult guidance be claimed for the Craft, whence all these corruptions and abuses? And so on; there is no end to such questioning. It is no part of our purpose to answer such questions categorically; it would be useless to attempt it, for a new flight would emerge at once; but rather to indicate what is the true conception of Freemasonry in such a manner as will demonstrate that all these and similar questions are irrelevant, and proceed from ignorance of the fundamental idea involved in the concept of the Masonic Order.

The keynote of the lines we propose to take will be found in the Hermetic axiom, "As above, so below". And by way of introduction to what follows in the main part of the Paper, we should add that whether the student takes the Gnostic view, or the pure Buddhist, or any other great Cosmogony which is available, it is clear that an inner, force or spirits operating through or manifesting itself by means of the matter which is perceptible by the senses, is the true construction and meaning of the Universe. We may take the

imperceptible force or spirit to be anything we please for the time being, either the final supreme "causa causans"; operating directly or by means of intermediate Aeons, Dhyan Chohans, Elohim, Angels, Creative Spirits, or what you will. Let us but admit that in some way or other there is a substantial real which is the cause of the apparent. As in the Macrocosm so in the microcosm; the Divine spark, call it Spirit, call it if you like Atma-Buddhi-Manas, or by any name you please, is manifest in, imprisoned in, or dwells in, a material body, phenomenal and illusory if you will.

The body, however, whether of the Cosmos or of the individual, is perceptible to the bodily senses of other individuals; it has its limitations, its hereditary qualities, its Karma, which do not affect the spirit or Higher Principles, or Higher Self, save in so far as the latter is bound to its prison house. And because the same law by the Hermetic axiom must pervade all things, every association must have its inner spirit and its outward material form. So the Masonic Order has its inner guiding spirit, and the outward form which, like the form of a man, was born at a definite time with the limitations of heredity, with Karma, all tending to obstruct and delay the union of the visible phenomenal body of Freemasonry with the Substantial Spirit thereof, or what we may perhaps term the finding of the Higher Self. The relation of this Spirit to the spirit of the Cosmos, by whatever name called, and also to the Spirit which animated the human bodies of the Founders of the Craft, we shall endeavour to show, with a view of indicating that the teachings of our Order are utterly consonant with those of the inspired seers of all ages. For the benefit of Brethren who are not specially familiar with Oriental philosophies and modes of thought, an appendix has been added to this Paper on the "Seven Principles of Man" as understood by the Eastern schools, a conception which has been largely used as an analogy.

## 1. THE MASONIC CRAFT: ASTRAL AND VISIBLE

It will no doubt be of assistance to students, and also serve to bring out clearly the position which the Masonic Order claims to occupy, if fundamental theories are stated in the form of propositions; such propositions being followed by explanatory and illustrative notes. Of course these propositions must not on any account be taken as dogmatic statements, but merely as a convenient way of explaining a somewhat difficult subject. Obviously the first point is with regard to the nature of the Order, and our first proposition therefore is:

1. The Masonic Order is in itself a distinct living entity or unit, whose visible body is composed of multitudes of entities, each having an individuality of its own, the whole Order, like the living human being, having its seven Principles.

The first proof of this proposition is to be found in

the existence of the Masonic Order as an Association at the present day, for it is fact that every association is to a greater or less extent an individual entity apart from the members comprising it. For instance, a regiment of soldiers has its ideal personality, its model-body, popularly called "astral body", so to speak, which survives from generation to generation, and has definite character, memory, honor and disgrace. Further, the men composing the regiment may be regarded as the physical body of the regiment, while the "esprit de corps" which holds them together corresponds to the Prana (life) of the regiment. Thus in every association the seven principles may be traced, some being dormant or mere potentialities; and according to the varying development of them, so are the associations analogous to human, animal, vegetable, or mineral entities.

The fallacy opposed to this lies in confining the conception of a living entity or unit to such bodies as have form and limitations perceptible to human senses, as, for example, to men, animals, vegetables etc. It is, however obvious that every cell of the human body has in a certain sense an individuality of its own (using the term in the popular sense), it lives, it functions, and dies, according to its own laws of growth and development. There are also in the human body innumerable parasites and bacteria, having nothing in common with its life save as guests in a house, some of them being actively hostile to the common life. Moreover, multitudes of cells of foreign matter simply pass through, and are never incorporated in the body; hence, to the perception of a cell or a microscopic parasite the entire human being as an entity might well seem a myth. Either then we must make the limit of the perception of human senses our final limit, or conceive of an association as a living entity; the latter is obviously "a priori" the most philosophic.

Like the ordinarily understood living entity, the Masonic Order, and indeed every other association, has both its material and its astral body. The astral body is the ideal form, the internal and invisible Order, so to speak, and of course existing before the visible and material form. This astral Order must be as old as Humanity, and capable of existence apart from the visible Order, and the counter proposition is that such invisible or astral Order is the only true Order. Express reference is made in the Order rituals to the existence of a Grand Lodge Above, having its Grand Master and Officers. Such reference is meant to testify to the fact, which forms part of the long stream of esoteric tradition throughout the ages, that a supernal Masonic Assembly not only exists, but that it preceded, in point of time and constitution, the Masonic Order on earth. Had it not so existed and preceded the terrestrial Order, that Order itself would not have existed; for the hypothesis is, as we have already stated, that the latter is the shadow and projection upon the physical world of a corresponding hierarchical order in the superphysical.

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There is, then, an astral Masonic Order or inner community which has been engaged from the earliest ages in building the grand Temple for the regeneration of Humanity, by which the kingdom of God will become manifest, as is proved by the testimony of occult science of all ages. There is also a visible material association, now existing, which we have suggested was considered by its original Founders to be the material and visible body corresponding to that astral Order. The Brethren of the First Assemblies of Masons were the custodians of the Craft legend, now known as the Hiramic myths and it will be necessary to show or assume that this mystic Hiram ("our Master Hiram Abiff") was the same as the Prototype of the ancient mysteries. It will be necessary to return to this point, but for the present, accepting the various Hermetic and Kabbalistic schools as connecting links, we may assume it, although we add the qualification that the view of the 1700's Brethren was more limited, and that they knew less of the mystic side of these great teachings than the famous schools who preceded them.

The relations between the visible and the invisible Masonic Order are analogous to those between the material body and the astral double of a human being. This must needs follow as a corollary from the propositions for every material unit must have its astral form, and the relationship between the two is always the same.

The various human beings composing the Association called the Craft are analogous to the various cells composing the human body, these are heterogeneous and none of them exactly represent the whole. There is an individuality (again using the term in the popular sense) in every association which is more or less definite, but which is not the individuality of any of its members or of the sum of them, or the average of that sum; but a distinct entity. That this applies to the Craft is clear from the popular speech even of the critics of Freemasonry, who declare, "Freemasonry teaches, proclaims, instructs etc," and although usually there is no authority for making such statements about Freemasonry, the speakers instinctively recognize the Craft as a distinct entity.

Every philosophic truth is faced by an opposite error, which is mostly a misapprehension. It may therefore conduce to a better understanding of our first proposition if we place alongside of it its counter-proposition, viz, "Freemasonry, like every association, is nothing more than the aggregate of the individuals at any particular time composing it, and can, therefore, have no character or qualities of its own". This counter proposition represents one form of ordinary thinking, and as the philosophic "pros" and "cons" have been so thoroughly thrashed out in the arguments of the Nominalists and the Realists there is no need for their repetition here.

We may now predicate a few points which follow as natural corollaries from the analogy of the body of Freemasonry to the human body:-

- 1.. It ought to be sufficiently organic to express in material form and human language its constitution, rules and teaching.
- 2.. As the material human body is subject to sickness and imperfection of various parts, to old age, decay and death, and to Karmic results in general, which do not touch the higher principles, so it is in the Craft. Imperfection in the members is not only to be expected, but is an absolute necessity.
- 3.. As a man often knows inwardly in his higher knowledge truths which he is utterly unable to express in words or in any way to communicate to his fellows unless they are able by their own intuition to grasp his meaning, so the amount which any man or body of men are able to gather of the doctrine of Freemasonry must by no means be taken as the sum total of those doctrines, but some allowance must be made for the limitations both of expression and receptiveness incident to material bodies,

This brings us to the second and third of our propositions, viz:-

- (2).. The visible body of the Craft, like the material human body, had a material origin at a definite epoch of time. Its organic constitution is hereditary and is for the purpose of acting as a vehicle, or means of communication between the invisible soul and other souls bound in material limitations.
- (3).. This organism is the constitution designed by the first Founders of the Masonic Order acting on the express or implied directions of the inner community whose doctrines they desired to perpetuate.

The demonstration of this follows directly from the analogy of an association to the human body. The body of a child is derived from its parents, and from them it inherits the organs whereby in mortal life it communicates with its fellows, but the soul is not derived from the parents. In like manner, if any man or body of men, desire to perpetuate any idea, or to impress any idea on the world at large, the first and most obvious method is to form a society thoroughly impressed and impregnated with that idea. The second method is to write a book, adopt a written book, or make a compilation. The deficiency in the case of the first method is that the society may wander from their original purposes while in the second instance written words soon lose their meaning in the absence of a living teacher to expound them. Hence, it follows that the Society with written records presents an exact analogy to the child stamped with the hereditary image of its parents, and the living soul coming into that child, the body becomes its vehicle of communication.

Adopting the conception of the Masonic Craft as a unit consisting of an association of smaller units,

held together by some common tie, and with some common object of central will, informing and controlling the association, it is evident that unless there is a clear and unquestionable means whereby that will can be expressed, the Order is a nonentity so far as the rest of the world is concerned. This brings us to the fourth proposition:-

- (4). The physical and visible Masonic Order, in common with every other Association, has, as the physical man has, organic means of communicating its will, thoughts, and teaching.

This proposition is almost self-evident from a consideration of any Association of which we know. For instance, the smallest club begins by appointing a secretary to answer questions and to speak in the name of the club, and then forms a more or less efficient organization by which the wishes of the members as a whole can be ascertained. Similarly, a limited Company has its board of directors, its seal authenticating its utterances, and its official appointed to speak and act in the name of the Company. Even a Nation has its House of Representatives or its Autocrat. In every case until such an organization is formed the Association has no cognisable existence. The common consent of both friends and critics assigns an organic voice to Freemasonry by speaking either in praise or condemnation of what the Craft does, says, or teaches.

- (5). The organic means of communicating the thought, teaching or decision of the whole Craft is by decree of a Grand Lodge, i.e., a General Assembly lawful, approved and received by all subordinate Lodges.

The Masonic movement in London began in the 1700's, in obscure circumstances, by four old London Lodges resolving to generate out of themselves an overriding fifth entity designed to be the governing authority for themselves and a few other Lodges in and around London and which became the first Grand Lodge. From the very first it was considered that the whole Craft, either personally or by representation, should deliberate on what concerned the whole. When Freemasons grew too numerous for all to be present, they came by representation. In an association too large for a consensus of all its members to be possible, the result is attained by the principle of representation. As there may be imperfection in the representation, there may also be doubt about the expression of will when first promulgated, but it is to be presumed accurate, and its subsequent acceptance by the association makes it the organic voice of that association and binding thereon. These conditions are all fulfilled in the decrees of a Masonic Grand Lodge. The formation of the Grand Lodges at York and London in 1700's was the seed-germ of the worldwide Craft of today.

The doctrines authoritatively promulgated by the

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Craft may be reduced to a very small compass. Since the great union between the Ancient and Modern Grand Lodges in 1813: which resulted in the formation of the United Grand Lodge of England, the organ (so to speak) of the living Craft whose function was to enunciate teachings in final, absolute and crystallized form, has become temporarily inoperative, its potentiality however retaining. The office of the teaching Craft was thenceforth limited to the authorizations, inculcation and application of truths already defined, or to the tentative and local promulgation of teaching hereafter perhaps to be generally received by the whole Craft. Occultists will, of course be familiar with the idea of a certain amount of teaching being given out at a time from an authoritative source, and then the supply ceasing for a time, to be again renewed at the proper season. Materialist enquirers must simply accept the fact that the Craft by its constitution provided itself with an organ of speech, and that having made sundry definite statements by means thereof, it became silent, although the organ of speech was not destroyed.

Surveying now the ground we have gone over, we see that the Craft may be conceived of as an entity, apart from the individuals at any particular time composing it, and bearing a strong analogy to the human body, the men at any given time making up the association called the Craft, corresponding to the molecules and cells composing the body; having also its ideal or astral counterpart, imperfectly expressed by the outward and visible Order; and having further its common mind or thought faculty, and an organ whereby the thoughts evolved by that faculty can be expressed and made known. It thus appears that we have the means of knowing the outward or exoteric Freemasonry, and that we can use such knowledge to gain acquaintance with the esoteric Order; see how far the outer is a true presentment of the inner, how far Karmic Law operates, and other problems of deep interest.

## II. THE LIFE PRINCIPLE OF FREEMASONRY

It has been significantly stated that every man has three distinct personalities; the first the man as he is, the second the man he believes himself to be, and the third the man as others see him. Of these, the first can probably only be known to omniscience, but the synthesis of the second and third will come as near to it as it is possible for finite human intelligence to attain. Indeed, the man himself can no more know the outward presentment of his personality than others judging him can know (as he himself partially does know) the spirit and reason of that presentment, and its real meaning. So, by strict analogy; it is with the Masonic Order; outsiders who are not members of the Craft, may have a very full knowledge of its outward aspects, but of the inward realities they have no more knowledge than outsiders have of the true motives of a man's actions. Just as it is valuable to a man to be told by a friend how his conduct appears to others, but dangerous to judge a

man by appearance only; so the candid criticism of honest outsiders is of the greatest value to the Craft, and to the seeker after truth the account of our Masonic teaching and system as presented by an outsider, when collated with the explanation thereof given from within by the authoritative voice of the Order itself, affords the best possible information of what Freemasonry really is.

The writings of the modern Hermetic school are of great value in this respect; honest enough to see clearly faults as well as virtues, mystic enough to discern the spiritual side of Freemasonry, and able to look dispassionately on the outward presentment, they can know and describe the visible body of the Craft, into which the voice of the living Craft can infuse a living soul. We have used the expression "the living Craft," and the question naturally arises wherein does the life consist? Here again the analogy of the human body will assist us, for science informs us that the life principle of the body is resident in certain cells. In a cell-colony, the life and the power of continuance of the species resides in the germ-plastic cells, these are surrounded and overlaid by enormous numbers of somatic cells which are mortal, which come and go in the processes of metabolism, not the life of the colony, yet necessary to its life. And these germ-plastic cells are not homogeneous, but themselves undergo molecular changes whereby they become each, as it were, the microcosm of the whole colony, so that each germ-plastic cell has a potentiality of reproducing the entire colony.

On this molecular differentiation seems to depend the law of heredity, and the most reasonable conclusion appears to be that the germ-plastic or reproductive cell is a vehicle subject to continuous chance and differentiation, but carrying the subtle order or life principle, and capable of imparting it. That life principle must have been originally infused into the cell from some universal life or over-soul, or whatever name it may be called by. The vehicle, however; of the germ cell being the microcosm of the cell colony, is itself imperfect and limited, and to this extent to be distinguished from the vital principle it carries, which, being drawn from universal life, is not subject to these imperfections. The Craft, as we have seen, growing together with a common life like a cell colony, arranged its own constitution and conditions, therefore, although outsiders may perceive that there is a life principle somewhere, it is only from within that the nature of that life can be stated, or the precise conditions of it. Taking the analogy of members of the Craft to molecules of the human body, we should expect to find that life dependent on certain members and passed from one to another of them, a life moreover originally infused from without. This accordingly brings us to the next proposition:-

- (6). The corporate life of the Masonic Order resides in the rank or degree of Master transmitted by appointed means from the Grand Officers of the premier Grand Lodge,

into whom the essential spirit of the Order was originally infused.

At one time, before the Grand Lodge at London of 1723, there existed among the Speculatives a special rank or degree of Master or Installed Master, one of great exclusiveness and reserved for Brethren who were experts in esoteric, philosophical, and occult matters. At the formation of our present system this Degree was not taken over; it probably was very little a degree in the sense of being a formulated ritual, but consisted rather of teaching transmitted orally. In any case, it seems to have been treated as displaced or superseded by the introduction of our present Third Degree, the Constitutions of 1723 enacting that our system should henceforth consist only of our present three Craft degrees plus the H.R. Arch; but, as to Installation, they provided that after a Master Elect of a Lodge has submitted to the ancient charges "as Masters have done in all ages". The Grand Master (or a deputy) shall "according to certain significant ceremonies and ancient usages" install him. This shows that "certain significant ceremonies", brought forward from antiquity, were meant to be perpetuated for the future. Thus the theory of our Order regarding its own life is, and always has been, that it is dependent on and resides in, and is transmitted by, its Installed Masters; in other words, the Masonic equivalent of "the doctrine of the Apostolic Succession". Be it carefully understood that up to now there is nothing as to supernatural grace or personal revelation, or moral goodness. We are dealing simply with the human side of a human organization which has prescribed its objects and constitution, its mode of communication with human beings, and the ceremonial means whereby its common life is to be carried on. All these elements we may observe in more or less detail in every living association; in fact we are now looking at the four lower principles of the Association known as the Masonic Order.

To follow out the analogy, the general mass of members of the Craft are its Sthula Sharira (physical body), chaotic if regarded as an unorganized mass, but differentiated from the first into somatic and germ-plastic cells, the latter being represented by Installed Master; through these germ-cells the Prana, called Life in the case of a human beings, Divine Wisdom in the case of the Craft, is conveyed more or less vigorously and efficaciously to the whole organism.

The counter-proposition to Proposition 6 is that what is known as Apostolic succession conveys no spiritual vitality, that the inspiration or inward persuasion or intuitive sense which prompts a man to be teacher is the sole effectual warrant, and that any ceremony of ordination is merely the sign that a particular body of people for the time being accept one of their number as their leader, just as they might accept a member of Parliament. The answer to this counter-proposition is that it is true of the astral Craft

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alluded to in the Introduction to this Paper.

The personal inspiration of, and revelation given to, prophets, seers and initiated, was, before the formation of the visible Craft, their warrant for teaching. That such personal inspiration, altogether unconnected with ordination and the rank of Installed Mastery, may still exist, is nowhere denied by the Craft - indeed, in our Instruction Lectures it is positively asserted to exist (see First Section, First Lecture, "To seek for a and Master from him to gain instruction").

The Masonic Order, however, as previously shown, was to be a "visible" Order, i.e., the already existing astral form was to assume a material and objective existence. In the process of this formation the material process of carrying on the life of that material body was formulated. Thus, to recur to the human analogy, the life (if we may call it so) of an astral form, may be independent of the mechanism of germ-plastic cells; but so soon as the subjective form becomes objective or material, such mechanism or vehicle for the life principle becomes necessary.

The important point to note is that the originators of the Craft, intending a distinctly visible, tangible and material body, provided that its life principle should be clearly recognized, and the presence or absence thereof provable by ordinary historic methods and the rules of evidence.

The operation of the law of Karma on the lower principles of the Craft will be treated, in the next section of our Paper.

### III. THE KARMA OF THE CRAFT

To some minds it may seem as though the analogy of the Craft to the material body is somewhat strained and fantastic, and is, moreover, unscientific. The following references to modern scientific works where the analogy is insisted on from the opposite side, viz. of a material body to a commodity, may therefore be useful:-

...What is the organism? A community of living cells, a little state, well provided with all the appurtenances of upper and under officials, servants and masters, great and small."

(Maudsley, "Physiology of Mind").

"There is evidence that the semi-independent cells which go to make up a complex organism are not destitute of intelligence. A complex organism may be said to be a community of cells."

(Syme on "The Modification of Organisms").

It all be useful now to see what species of body it was that the early Freemasons took is the analogy to the visible Craft, and as to this they leave no doubt whatever. It was the body of Hiram, as described in the Order rituals.

Here observe that no question of the historic truth

of the Craft central legend is involved; that belongs to a totally different part of the argument. All we need now is<sup>1</sup> The Craft, being an association which had provided itself with definite machinery for ascertaining and declaring its will and thought, deliberately designed and adapted certain myths as its canon of teaching.<sup>2</sup>

The principal myth of the Craft system is that of the death And burial of Hiram Abiff narrated in the traditional history.<sup>3</sup> According to this narrative the visible body of the alleged Master Builder passed through certain adventures, and had certain characteristics.<sup>4</sup>

This body is taken as typical of, or analogous to, the body composed of individual members united in an association. Though it be said that the whole narrative is an allegory, this part of the argument is untouched. In that body so described lay what the association chose to adopt as the microcosmic type of its own life, and such, therefore, must be considered to be the Craft's thought of itself.

Now, one great and prime characteristic of the body so described was suffering, and the suffering of a physical body means disunion and disharmony of its molecules, whether arising from some of them being only imperfectly governed by or in active opposition to the central will or from the presence of some foreign body either passively or actively hostile to the common life.

<sup>7</sup>Pain and suffering in the human body correspond to disunion in the Craft, and are the result of Karmic laws.

This follows from the correspondence of individual human beings to the molecules of an organic body. In the healthy human being every molecule is permeated by the corporate life, and consequently perfectly fulfils its function. But directly any molecule is cut off wholly or partially from these life-currents and becomes separate, its semi-independent condition becomes a wholly independent condition, with the self strongly accentuated, and it is consequently a foreign body.

Immediately, by the laws of its being, there is a great effort to cast out the foreign body and because more or less of the tissues become involved in the struggle, inflammation and suffering result. All the pathology of disease may practically be reduced to the presence in the organism of molecules which do not obey the central will, and this disease and suffering is in strict accordance with Karmic laws.

If, then, nations and associations have their Karma as well as human individualities, the presence in an association of members whose conduct, ideas, etc., are out of accord with the spirit of the association and its purposes, whether these be actually foreign bodies (so to speak) or members from whom the spirit has departed, the result is the same, disease and suffering proceeding from Karmic laws, though we may be unable to see

where the Karma was generated. So the spirit that has from the first animated the Craft, finds as St. Paul found "a law in its members warring against the law of the Spirit."

The Spirit of the Craft has to be "made perfect by suffering", and that suffering is the presence of molecules (members) mechanically part of its organism but not polarized to the vital currents. The cure in the human body is the strengthening of the life principle, until it dominates and subjugates every molecule to the good of the whole body. The cure in the case of the Association is similar by promoting brotherhood and unity, by subjecting every individual to the life currents animating the Association, by checking us from self-assertiveness, from vainglorious striving after power, in a word by killing the self. In the reality perfect Order every member bows to the authority of the Order and seeks no power or honor for himself apart from his brethren.

We have seen that, as with a living body, so with an Association, the spirit of life-m Monad manifests itself in and through material particles, or cells or human units, gathered from and partaking the character of its environment, and that the greater or loss adaptability of the visible body to the needs and impulses of the monad depends on the law of Karma.

The two Aspects of this law must also be kept in view, the Karma to which the monad is subject on entering its material body (in the case of a human being that which was earned in a prior incarnation), and that which it generates and reaps in the continuance of its present material existence. It would be rash to attempt to trace the prior history of the animating spirits of Associations - it is enough to assume that somehow or other they come under the some Karmic law as human beings, and have not necessarily earned in their present incarnation (if we may use the word) all the results they reap.

If the law of Karma be true at all it must be true, exactly in so far as applicable, to every independent or semi-independent existence, to the cell therefore, as much as to the body which is built up of cells, and to the Association composed of human beings as much as to the several human beings composing it. This, which seems elementary, leads irresistibly to the next proposition.

<sup>8</sup>Provincial Grand Lodges and all Private Lodges have a semi-independent existence, as Associations within the parent Association, like the organs of the human body; their organizations or government corresponding to the nerve-ganglia governing the human organs, and like these semi-independent, capable of sustaining life; but not of initiating action in regard to the parent Association.

This proposition with regard to Associations is

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the necessary corollary of what has gone before. Every Association, however small has a separate existence "qua" Association, and a certain modified autonomy to the extent of regulating its own affairs as such Association. Each Association is, however, a part of some greater Association, a race or nation it may be, and finally a part of humanity itself, to whose general laws its own autonomy is necessarily subject, and hence it is only semi-independent. In the living human body the nerve-ganglia governing different organs are to a considerable extent automatic, that is to say they act without the conscious interference of the central will, though not in opposition thereto, and they sometimes react, by a reflex action, to external stimuli, without conveying the impression of that stimulus to the central consciousness, yet the central consciousness and the central will can generally, to some extent at least, know and control their action.

Thus these ganglia are semi-independent and the correspondence is practically complete. The analogy holds for every association. Thus the business of a State is carried on by Departments, each of which is semi-independent, to the extent that in the healthy normal state it does its own work without troubling the central authority, but the object of that work is the good of the whole State. Suppose what is called corruption to be present in any department, this means that the heads of that department and possibly all connected with it, are using for selfish ends and for their own benefit the powers entrusted to them for the general good of the State.

This is separateness, and in time produces a feeling of discomfort so widespread that the central will is compelled to strive to cast it out. The period longer or shorter before the central will comes into operation depends on the strength, vitality, and health of the Association or State. What is termed mortification (or really corruption) of a part of the human body is precisely analogous to this. Corruption of the body politic is a most apposite term.

In the Craft, looked upon as an Association, there are Departments, Subsections and Branches, each organized and therefore semi-independent. By the original constitution every private Lodge was such a Subsection, and looking for the moment upon these Lodges as units, we get a conception of the Craft as a homogeneous multicellular organization. In the process of development, as we have already shown, the central authority was lodged in the Grand Lodge whereat all Masters and Wardens represented their own Lodges. Within the Lodges the organization, as we have demonstrated, constituted in itself an association. And thus the whole Craft in its normal and healthy state forms an association consisting of semi-independent organic associations with one central will, consciousness, and power of expression (or living voice); each of the constituent associations (Lodges) being in its turn composed of human beings (like semi-independent cells) organized by

the division of labor into various departments fulfilling various functions. As the constituent elements of the Craft are drawn from its environment, so are the constituent elements of the Lodges which form the Craft, and as these are local and racial in their constitution, their elements necessarily vary, and thus differentiation in the character of the Lodge's themselves will necessarily result, and this differentiation may be the source of disunion, which has been shown to depend on Karmic laws. In considering the character of a friend, we recognize at once that to blame him for a hasty word uttered in pain or sickness as though it were a deliberate opinion, would be unjust.

Far more so to blame him for unavoidable weakness, illness, or deformity. We know (or we feel intuitively) that this all belongs to the lower principles, in fact to the house our friend, by his Karma, is compelled to live in, not to himself. In speaking of the Craft, justice requires that the same distinction should be kept in view, and therefore in the second part of this Paper we propose to trace somewhat further the analogy in the Craft to the Seven Principles of man, with a view of working out the more esoteric side of the subject.

As a fitting conclusion to the first half of our Paper, let us apply to the Craft the further analogy of an acorn - a small and exteriorly unimpressive object, which nevertheless enshrines the life-force of the great oak that cast it, and which contains energies capable of expanding into another tree greater than its parent. So with Freemasonry. It is the humble offspring of the great Mystery systems that once were the only means whereby Divine Wisdom was revealed to men in this world; and it enshrines, in compressed and simple form, the essential immutable principles of their teaching. The time has now come when those severely compressed principles can be released, interpreted, and given an infinitely wider field of usefulness than was possible in antiquity. Which field our worldwide Order provides, for it is an organism that is being gradually evolved, a "body prepared," for the dissemination on a wide scale of philosophic secrets and mysteries which, in earlier states of society, could only be imparted to the initiated few, but which can now be comparatively broadcast. In this Study Circle we aim at helping on that movement, at releasing and revealing what lies compressed and concealed within our system.

**"THERE IS NOTHING HIDDEN BUT SHALL BE REVEALED"**

## Rituals

Continued from Page 5

*The first article of good Masonry Shows that the Master must surely be Both steadfast, trusty, and also true His place he never then shall rue. He must, neither for love nor dread, Of neither party to take mede;*

*Whether he lord or fellow be,  
Of him to take no kind of fee;  
But as a judge to stand upright,  
And then his conduct will be bright.*

*It speaks thus of an E. A. P.  
The Master shall not for any vantage,  
Make an apprentice under age.  
And, as you may plainly hear,  
He must have his limbs both whole and fair,  
For to the Craft it were great shame,  
To make a half man and a lame;  
For a man of tainted blood  
Would do the Craft but little good.  
This was a primitive observance amongst the  
Craft, for in the Constitutions of Athelstane  
the E. A. P. was solemnly enjoined  
His Master's counsel to keep close,  
Lest he his confidence should lose,  
The secrets of Brethren tell to none,  
Nor out of the Lodge what there is done.  
Whatever you hear the Master say,  
Be sure thou never do betray,  
Lest it cause in thee much blame,  
And bring the Craft to public shame.  
Here, also, we find the origin of a clause in  
our present Master Mason's Obligation.:  
It charges thee, upon thy life,  
Not to corrupt thy Master's wife  
Nor thy Fellow's concubine,  
As thou wouldst not have him do by thine  
Full mickle care might thus begin.  
From such a foul and deadly sin.  
The Obligation was thus constructed  
The 14th Point is full good law,  
To him that would be under awe;  
A solemn oath he needs must swear,  
To his Master and Fellows (hat be there,  
To be both steadfast and true also,  
To all these laws wherever he go.,  
And to his liege Lord the King  
To be true above all other things.  
Thus did our ancient Brethren lecture eight  
hundred years ago, establishing a series of  
Landmarks which are not yet overthrown.*

In the reign of Edward III, A. D. 1357, the decrees of the Order ran in the following form:-

"That, for the future, at the making or admission of a Brother, the ancient Constitutions and Charges shall be read. That when the Master and Wardens preside in a Lodge. The Sheriff, if need be, or the Mayor, or the Alderman, if a Brother, where the Chapter is held, shall be sociate to the Master. That the FellowCrafts shall travel honestly for their pay and love their Fellows as themselves, and that all shall be true to the King, to the realm, and to the Lodge. That if any of the Fraternity should be fractious, mutinous, or disobedient to the Master's orders, and, after proper admonition, should persist in his rebellion, he shall forfeit all claims to the rights, benefits, and privileges of a true and faithful Brother."

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These Charges conclude with the words—" So mote It be."

The first catechismal formula was introduced by Grand Master Sir Christopher Wren, about the year 1685, and was called an Examination. It was very concise, and might be gone through in ten minutes or a quarter of an hour. The Obligation was short and simple, and had no penalty; for that which is now used as a penalty formed a portion of the Examination. As thus -,"Which is the point of your entry? I hear and conceal under the penalty of having my throat cutt, or my tongue pulled out of my head." I am inclined to think that Freemasonry at this time had only one degree.

You would probably like to hear a few passages from Sir Christopher's Ritual. It commenced thus:

- Q. Peace be to all here ...
- A. I hope there will.
- Q. What o'clock Is it? ...
- A. It's going to six, or going to twelve.
- Q. Are you very busy? ...
- A. No-
- Q. Will you give or take? ...
- A. Both; or which you please,
- Q. How go Squares? ...
- A. Straight-
- Q. Are you rich or poor? ...
- A. Neither-
- Q. Change me that? (the sign.) ...
- A. I will-
- Q. What is a Mason?...
- A. A man begot by a man, born of a woman, brother to a king, fellow to a prince-
- Q. In the name of the King and Holy Church, are you a Mason? ...
- A. I am so received and accepted-
- Q. Where were you made a Mason? ...
- A. In a just and perfect Lodge-
- Q. How many make a Lodge? ...
- A. God, and the Square; with five or seven right and perfect Masons ; on the highest mountains or the lowest valleys in the world
- Q. Where is the Master's point? ...
- A. At the east window, waiting the rising of the sun to set his men to work-How is the meridian found out? ...
- Q. When the sun leaves the south, and breaks in at the west end of the Lodge.
- This will be sufficient to show you in what manner the Brethren worked 180 years ago. The Craft at that time had a series of signs to make themselves known to each other as Masons, which are now obsolete; and I introduce them here as a matter of curiosity. When meeting in the street, they saluted each other by raising their hat with the thumb and two fingers only. Sometimes they would strike the inside of the little finger of the left hand three times with the forefinger of the right; or rub their right eye three times with two fingers; or they would take up a stone and ask, What it smells of? The correct answer to which was, Neither of brass, iron, or any other metal, but of a Mason.

- Q. What is your name? ...
- A. E.A.P.: Lewis or Caution;
- A. F.C.: Geometry or Square;
- A. M.M.: Cassia or Gabaon-
- Q. How old are you? ...
- A. E.A.P. : Under seven years;
- A. M.M. : Above seven years."

When in a mixed company, the token was-to turn down their glass after drinking. And if any one saw a Brother misconduct himself, he exhibited his disgust by placing his open right hand on his upper lip, which served as a check to further indiscretion. The operative Fraternity in these ages had certain private signals which must have been very convenient. For instance, if a Master wanted one of his workmen from the top of a steeple, he would catch his eye, and then touch the calf of his right leg; if from any other part of the church, the left ankle. If from any secular edifice, he put his right hand behind his back. If he wanted a man at the house of rendezvous, he put his left hand behind. There were many others of a similar nature, which are now obsolete.

As Masonry increased in popularity, under the patronage of noble and influential Grand Masters during the eighteenth century, many improvements were made on the primitive Ritual at different periods. The reformation was commenced by Brothers Desaguliers and Anderson, about the year 1720; and their Ritual mentions, for the first time, a " Master's Part; there was no Master's Part before 1720; and here also the Obligation is accompanied by the penalty but not a syllable is mentioned about a substituted word; on the contrary, it asserts that the lost word was actually found. I shall give you specimens of this formula in each of the three degrees, merely premising, that in those days the office of Deacon was unknown.

### ENTERED APPRENTICES DEGREE.

- Q. "Where stands the senior E.A.P.? ...
- A. In the south-
- Q. What is his business ? ...
- A. To hear and receive instructions, and welcome strange Brothers-
- Q. Where stands the junior E.A.P.? ...
- A. In the north-
- Q. What is his business? ...
- A. To keep out all cowans and eavesdroppers-
- Q. If a cowan or a listener is caught, how is he to be punished? ...
- A. To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels-
- Q. What do you learn by being an operative Mason? ...
- A. To hew, square, mould stone, lay a level, and raise a perpendicular
- Q. What do you learn by being a gentleman Mason?
- A. Secrecy, morality, and good-fellowship
- Q. Have you seen a Master today ? ...
- A. I have -

- Q. How was he clothed? ...
- A. In a yellow jacket and blue pair of breeches.

### FELLOWCRAFTS DEGREE.

- Q. How high was the door of the middle Chamber? ...
- A. So high that a cowan could not reach to stick a pin into it -
- Q. When you came to the Middle Chamber, what did you see? ...
- A. The resemblance of the letter G-
- Q. What did that G denote? ...
- A. One that's greater than you.-
- Q. Who is greater than I, that am a Free and Accepted Mason, and Master of a Lodge ?...
- A. The Grand Architect and Builder of the Universe ; or he that was taken up to the top of the pinnacle of the holy Temple.

### MASTER MASON'S DEGREE.

- Q. From whence came you? ...
- A. From the east-
- Q. Where are you going? ...
- A. To the west-
- Q. What are you going to do there? ...
- A. To seek for that which was lost and is now found-
- Q. What is that which was lost and is now found? ...
- A. THE MASTER MASON'S WORD-
- Q. What is the name of a Master Mason? ...
- A. Cassia is my name; from a just and perfect Lodge I came; a Master Mason raised most rare, from the diamond Ashlar to the Square."

The next reviser of the Ritual was Martin Clare, a Deputy Grand Master, and he executed his task so much to the satisfaction of the Grand Lodge, that his Lectures were ordered to be used by all the Brethren within the limits of its jurisdiction. In accordance with this command, we find the officers of the Grand Lodge setting an example in the Provinces; and in an old Minute-Book of a Lodge in Lincoln, dated 1734, Of which Sir Cecil Wray, the Deputy Provincial Master, was the Master, there are a series of entries through successive Lodge nights to the following effect :- "that two or more sections (as the case might be) of Martin Clare's Lectures were read; when the Master gave an elegant charge, went through an examination, and the Lodge was closed with songs and decent merriment."

The following extract from these Lectures may be acceptable: -

- Q. What is the covering of a Masonic Lodge? ...
- A. A celestial canopy of divers colors-
- Q. How do we hope to arrive at It? ...
- A. By the help of a ladder. -
- Q. What Is it called in Scripture? ...
- A. Jacob's Ladder. -

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- Q. How many rounds or staves in that Ladder?...
- A. Rounds or staves innumerable, each indicating a moral virtue; but three principal ones, called Faith, Hope, and Charity
- Q. Describe them? ...
- A. Faith in Christ; Hope. In salvation, and to live in Charity with all mankind-
- Q. Where does that Ladder reach to?..
- A. To the heavens.-
- Q. What does it rest upon? ...
- A. The Holy Book

Thirty years after the great schism which split the Society into two divisions, conventionally distinguished as Ancient and Modern-viz., in 1770 -Bro. Dunckerley was commissioned by the Grand Lodge to compile an improved Ritual in all the three degrees, which he accomplished to the universal satisfaction of the Fraternity; for Bro. Dunckerley was a very distinguished Mason. In his version, the three principal steps of the Masonic Ladder were referred to the Christian doctrine of the three states of the soul.

First, in its tabernacle the body, as an illustration of Faith; then, after death, in paradise, as the fruits of Hope; and lastly, when reunited to the body in glory about the throne of God, as the sacred seat of universal Charity. The original hint at a circle and parallel lines, as important symbols of the Order, has been ascribed to him. Here, the doctrine of a substituted word was formally announced; for the true word had been transferred to the Royal Arch, which he introduced into the Grand Lodge as a legitimate degree of Masonry. As a specimen of his Lecture, take the following extract.-

- Q. How do Masons know each other in the day?
- A. By seeing a Brother and observing the sign.
- Q. How in the night? ...
- A. By feeling the token and hearing the word.-
- Q. How blows a Mason's wind? ...
- A. Favorably; due east and west-
- Q. For what purpose?...
- A. To cool and refresh the men go, at, and from their labor-
- Q. What does it further allude to? ...
- A. To those miraculous winds which first blew east and then west, and proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and also the overthrow of Pharaoh and his host in their attempt to follow.-
- Q. What time is it?...
- A. High time.-
- Q. Bro. J. W., what is to be done at high time? ...
- A. To call the men from labor to refreshment ; to see that they keep within hail, and come on again in due time, that the Master may have pleasure and profit thereby.

I pass over the Lectures of Calcott and Hutchinson, because they were not adapted to Lodge practice.

The exemplifications of York Masonry were completed by the celebrated Bro. Preston, who

constructed a Ritual which contains a satisfactory survey of the system as it was undoubtedly used by the York Lodges in 1777, when the Lodge of Antiquity, of which Bro. Preston was a Past Master, seceded from the London Grand Lodge, and avowed an alliance with the Grand Lodge at York. Besides which, Preston was initiated in a York Lodge, and therefore became thoroughly master of all the details, as practised by both sections of the Fraternity. His Ritual was very carefully constructed; and, as might reasonably be anticipated from a Bro. of his Masonic learning and research, it contained a lucid exemplification of the ceremonies, doctrines, legends, and symbolical machinery of all the three degrees, and it is to be regretted that some of its most valuable illustrations were omitted by Dr. Hemming and his associates when the Ritual was reconstructed by the Lodge of Reconciliation in 1814. For instance, the Prestonian Lecture gave the following beautiful definition of Masonry, which is now lost to the Craft:-

- Q. What is Masonry?
- A. The study of science and the practice of virtue.
- Q. What is its object? ...
- A. To rectify our conduct by its sublime morality; to render us happy in ourselves and useful to society-
- Q. What is the ground or plan of Masonry? ...
- A. Instruction.-
- Q. Why do you consider it to be such? ...
- A. Because men are never too wise to learn. -
- Q. What will a wise man do to obtain it? ...
- A. He will seek knowledge.-
- Q. What will a wise Mason do? ...
- A. He will do more, for he will never rest till he finds it.
- Q. Where does he expect to find it? ...
- A. In the east-
- Q. Why does he expect to find it there? ...
- A. Because man was there created in the image of his Maker ; there also the holy Gospel originated ; knowledge and learning were promulgated, and arts and sciences flourished.

I now proceed, without further preface, to a categorical examination of the Prestonian Ritual, compared with the Union Lectures now in use; merely premising, that this learned Bro. divided each degree into sections, and subdivided each section into clauses. This arrangement was adopted as a convenient help to memory. According to this plan, a portion of the Lecture was delivered each Lodge night-not always by the Master, but by certain Brethren who undertook the office of Sectionists and Clauseholders which relieved the Chair of much labor without being burdensome to the Brethren, as it would require a very slight application for any one member to become acquainted with a single clause.

I shall confine myself to the first section of the E. A. P. Lecture; which consists of six comprehensive clauses ; each of which I will not only repeat, but explain. This section, as the Lecture expresses it,

is suited to all capacities, and ought to be known by every person who wishes to rank as a Mason. It consists of general heads, which, though they be short and simple, will be found to carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they demonstrate our own claim; and, as they induce us to inquire minutely into other particulars of greater importance, they serve as a proper introduction to subjects which are more amply explained in the following sections.

## The FIRST CLAUSE,

consisting of three questions and answers only, was thus concisely expressed:

- Q. Bro. S. W, where did you and I first meet?
- A. On the Level
- Q. Where do we hope to part? ...
- A. On the square. -
- Q. Why so? ...
- A. As Masons, we ought always to do so with all mankind, but more particularly with obligated Brethren.

This opening clause requires a passing remark, because many persons have founded upon it a clause against us, to the effect that we are levellers; that Freemasonry, by abolishing all human distinctions, would disorganise society, and reduce it to its primitive elements. But it does no such thing, on the contrary, there is no other existing institution in this country where the grades of rank are better defined and more correctly preserved. For instance, look round the Lodge. The W.M. sits in the East.-as a governor-invested with power, even to despotism, if he should consider it safe to use it. And the Wardens. In the West and South are his assistants, not his equals. Each has a particular duty assigned to him, and beyond that he has no right to interfere. The next grade are the Deacons. And what is their duty? Not surely to rank in equality with the W. M. and Wardens but to perform the part of inferiors in office, to carry messages and commands. It is their province to attend on the W. M., and to assist the Wardens in the active duties of the Lodge-such as the reception of candidates into the different degrees, and the practice of other important rites and ceremonies.

This is the business of the Deacons; and by its punctual discharge, the office becomes a stepping-stone to further preferment; for, as it is incumbent on a Bro. to serve the office of a Warden before he can attain to the chair of a Lodge, so it ought to be incumbent on a Warden to have passed 'through the grade of a Deacon although it is not absolutely required by the Constitutions of Masonry.

Such are the gradations of rank in a Mason's Lodge; and accordingly, the other officers have

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their respective duties to perform, and rank to support; while the floor members are bound to obey implicitly the commands of the W.M. What is there in all this which tends to the destruction of order In society? Surely nothing. How, then, are we said to meet on the Level? Why. Thus; because our occupations are distinguished by the most perfect brotherly love. When the Lodge is open, the Brethren, as Brethren, whatever be their diversity of external rank, are equal; and in process working the Lodge, each bears the burden assigned to him by the W. M., in the pursuit of that common object, the acquisition of useful knowledge. But when the Lodge is closed, and the jewels put by. We part on the square, each individual resumes his rank In society and honor is given to whom honor is due.

## The SECOND CLAUSE runs thus

Q. From whence come you?

A. From the West-

Q. Whither going?

A. To the East

Q. What Induced you to leave the West and go to the East?

A. In search of a Master, and of him to gain instruction,

Q. Who are you that want instruction? ...

A. A Free and Accepted Mason.

There is something apparently anomalous In this clause, which I shall point out. The Masonic tyro is said to travel from the West to the East in search of instruction. Now, another statement in the same section, as we shall soon see, affirms that he comes from the Holy Lodge of St. John, which Masonic tradition places at Jerusalem, and consequently eastward as regards this country and therefore he would in reality travel from East to West and not from West to East, as is stated in the clause. The fact is, that this passage refers simply to the a candidate at his initiation, advancing from West to East. By twelve irregular steps; irregular from the situation he was then in. Being entirely ignorant where he was going; but illuding to twelve regular steps, consisting of eight lines and angles, and morally teaching upright lines and well-squared actions.

## The THIRD CLAUSE. -

Q. What kind of man ought a Free and Accepted Mason to be? ...

A. A free man, born of a free woman, brother to kings and companion to princes, if Masons-

Q. Why free? ...

A. That the vicious habits of slavery might not contaminate the true principles on which Masonry is founded-

Q.. A second reason

A. Because the Masons who were chosen to build King Solomon's Temple were declared free, and exempted from all imposts, duties, and taxes. Afterwards, when this temple had been destroyed by Nebuchadnezzar, the

goodwill of Cyrus gave them permission to erect a second temple; he having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons-

Q. Why brother to kings and companion to princes? ...

A. A king in the Lodge, is reminded, that although a crown may adorn his head, and a scepter his hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest subject. The statesman, the senator and the artist are there taught that, equally with others, they are, by nature, exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This cheeks pride, and incites courtesy of behavior. Men of inferior talents, who are not placed by fortune in such exalted stations, are instructed in the Lodge to regard their superiors with peculiar esteem; when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace Wisdom, and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Wisdom is the channel by which Virtue 'is directed and conveyed; Wisdom and Virtue. Only, mark distinction among Masons.-

Q. Whence originated the phrase~ born of a free Woman? ...

A. At the grand festival which was given by Abraham at the weaning of his son Isaac. Afterwards, when Sarah, the wife of Abraham, beheld Ishmael, the son of Hagar the Egyptian bondswoman, teasing and perplexing her son, she remonstrated with Abraham, saying, Put away that bondswoman and her son, for such as they cannot inherit with the freeborn. She spoke as being endowed with divine inspiration ; well knowing, that if the lads were brought up together, Isaac might Imbibe some of Ishmael's slavish principles; It being universally acknowledged that the minds of slaves are much more contaminated than those of the freeborn.

Q. Why those equalities amongst Freemasons?

A. We are all equal by our creation, but much more so by the strength of our obligation.

This clause, which I consider most important to Freemasonry, has been entirely suppressed in the last revision of the Lectures. To show its value, I may briefly remark, that It enumerates the requisites which constitute the character of a Mason, records the historical fact which conferred on the Order the honorable title of Free and Accepted;- It illustrates the universal bond of brotherhood, and specifies the principal links in the Masonic chain, including all the grades of rank by which civil society is cemented and held together. Thus evincing, that the true

nature of Masonic equality does not arise merely from creation, as the children of a common parent, but more particularly from the strength of the Masonic Obligation. The clause also includes another historical fact of great importance, to demonstrate and explain why it was considered necessary that a candidate for Masonry should be able to declare that he Is the son of a free woman; a privilege to which, as Masons, as subjects of a State whose Institutions are free and beneficent-we may refer with honest pride and perfect satisfaction.

## The FOURTH CLAUSE:

Q. From what particular part of the world do you come? ...

A. From the Holy Lodge of St. John of Jerusalem.-

Q. What recommendation have you brought thence? ...

A. A recommendation from the W. M., Officers, and Brethren of that R. W. and Holy Lodge, who greet you thrice heartily." (In the formula used A. D. 1720, we find the passage thus expressed :- "R. W. the M. and Fellows of the H. L. of St. John, from whence I come, greet you, greet you, greet you, thrice welcome Brothers.")

Q. Any other recommendation? ...

A. Hearty good wishes. -

Q. Since you brought no other recommendation, what came you here to do? ...

A. Not my own will and pleasure, but to learn to rule and govern my passions, to be obedient to the Master's will to keep a tongue of good report, to practise secrecy, and make further progress in the study of Freemasonry.

This clause has been introduced to illustrate the subordination necessary to ensure the observance of strict discipline in the Lodge. During the progress of Freemasonry, since the revival in 1717, it has undergone many alterations. In the Examination of Sir Christopher Wren it was thus expressed:-

Q. What Lodge are you of? ...

A. The Lodge of St. John. Symbolized by the Triangle and Cross

Q. How does it stand? ...

A. Perfect East and West, as all churches and chapels do. -

Q. How many angles in a St. John's Lodge? ...

A. Four, bordering on squares, each containing 90 degrees."

The Ritual of Desaguliers and Anderson exhibits this variety :-

Q. From whence come you ?

A. From the Holy Lodge of St. John.-

Q. What recommendation brought you from thence? ...

A. The recommendation which I brought from the R.W. and W. Brothers and Fellows of the

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Holy Lodge of St. John, from whence I came, was, to greet you thrice heartily well-

Q. What do you come here to do? ...

A. Not to do my proper will, but to subdue my passions still; the rules of Masonry in hand to take, and daily progress therein to make.

Q. Are you a Mason? ...

A. I am so taken and accepted to be amongst Brothers and Fellows." (In the United States it is given thus "Bro. S.W from whence come you as an E.A.P. Mason? ...

A. From a holy Lodge of the Holy St. John's at Jerusalem

Q. What came you here to do? ...

A. To learn to subdue my passions, and improve myself in Masonry. -

Q. You are a Mason then, I conclude? ...

A. I am so taken and accepted among Brothers and Fellows-

Q. How do you know you are a Mason? ...

A. By being often tried, and never denied, and ready and willing to be tried again.")

At the present time the passage is considerably abridged. '

Q. 'What mode of introduction have you to recommend yourself to the notice of a Mason? ...

A. A salute of respect to the Master in the chair

Q. Any other recommendation? ...

A. A hearty salute to all under his direction.-

Q. For what purpose came you hither? ...

A. To regulate my conduct, correct my passions, and make a progress in Masonry."

These variations embrace the common object of teaching courtesy and brotherly kindness; which could never be effected if every member of a Lodge were to do that only which is right in his own eyes. Confusion and disorder would undoubtedly follow such a practice. But he has something in view of a higher character than this which indeed is the real secret of Masonry; even the improvement of his mind-the government of his passions-the regulation of his discourse by a tongue of good report-and, in a word, to make due progress in the philosophy and science of the Order.

## The FIFTH CLAUSE: -

Q. How do you know yourself to be a Mason? ...

A. By having been examined and approved, well reported of, and regularly initiated into the Order-

Q. How will you convince me that you are a Mason? ...

A. By signs, tokens, and perfect points of entrance-

Q. What are signs?

A. All squares, angles, levels and perpendiculars are good and sufficient signs to know Masons by-

Q. What purpose do they serve? ...

Q. To distinguish a Mason in the light-

Q. What are tokens? ...

A. Certain friendly and brotherly words and grips, which distinguish a Mason in the dark

as well as in the light. -

Q. Will you give me the points of entrance? ...

A. Give me the first and I will give you the second. -

Q. I hehe.

A. I conceal ...

Q. What do you conceal?-

A. All secrets and mysteries belonging to Free Masons in Masonry, except it be to a true and lawful Brother for his caution :

Q. But as I am the examiner, you may safely reveal to me the points of entrance...

A. Of, at, and on.

Q. Of, at, and on what? ...

A. Of my own free will and accord, at the door of the Lodge, and on the point of a sharp implement.

Q. When were you made a Mason? ...

A. When the sun was at its due meridian.-

Q. How do you account for that, as Masons are generally made in the evening? ...

A. The earth being spherical, the sun is always at its due meridian in one part of the globe or another.-

Q. Where were you made a Mason? ...

A. In a just and perfect Lodge-

Q. What is a Lodge? ...

A. An assemblage of Brethren well met to expatiate on the mysteries of the Craft, with the Book, Square, and Compasses, the Book of Constitutions, and a Warrant empowering them to act. -

Q. When met, what makes them just?...

A. The Holy Book

Q. What makes a Lodge perfect? ...

A. The number seven

Q. Under what denomination? ...

A. One Master, two Wardens, two Fellowcrafts, and the rest may be Entered Apprentices

Q. What makes it regular? ...

A. The Charter, the Warrant, and the Constitutions-

Q. Why so? ...

A. The first is the acknowledgment of our meetings, forms, and ceremonies by the laws of our country; the second is the ancient and legal authority of the Grand Master; and the third is the sanction of the Grand Lodge.

Q. By whom were you made a Mason?...

A. By the W. M., assisted by the Wardens and Brethren.

This is a clause of Landmarks, and very essential to be understood ; although it is differently given at the present time. I must, however, observe, that the prepositions of, at, and on, which Dr. Hemming has retained, are improperly said to include the whole ceremony of initiation, which they certainly do not. I rather prefer a beautiful illustration which was used half a century ago, and ought not to have been omitted in the modern Ritual, because it actually does include the whole ceremony of initiation.

## It ran thus :

Q. How many original and perfect points have

we in Masonry? ...

A. Twelve-

Q. Name them? ...

A. Opening, Preparing, Reporting, Entering, Prayer, Circumambulation, Advancing, Obligation, Intrusting, Investing, Situation, and Closing.

The twelve original and perfect points in Masonry, in use in the ancient Lectures were:

1. Opening - Reuben.
  2. Preparing - Simeon
  3. Reporting - Levi.
  4. Entering - Judah.
  5. Prayer - Zebulon.
  6. Circumambulation - Issachar.
  - 7 Advancing - Dan.
  8. Obligation - Gad.
  9. Intrusting - Asher.
  10. Investing - Naphtali.
  11. Situation - Joseph also known as Manasseh or Ephraim.
  12. Closing - Benjamin.
- Q. Why are they called original and perfect points? ...
- A. Because they constitute the basis of the whole system of Masonry, and without which, no one ever was, or ever can be, legally received into the Order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in all subsequent ones.

The explanation of these twelve points of entrance, which formed the creed of our ancient Brethren many years ago, is much more extensive, and too long for introduction towards the close of a lecture. If I were duly authorized to revise the Ritual, I should certainly restore much of the passage, although not perhaps in this introductory portion.

I now proceed to the SIXTH and last CLAUSE of the first section of the E.A. P. Lecture.—

Q. Have Masons any secrets?

A. They have; many valuable ones-

Q. Where do they keep them?

A. In their hearts. -

Q. To whom do they reveal them?

A. To none but Brothers and Fellows, known to be such on due trial, proof, and examination, or in the body of a just and lawful Lodge.

Q. How do they reveal them?

A. By the help of a key

Q. Does that key hang or lie?

A. It hangs and does not lie.

Q. Where does It hang?

A. Within an arch of bone

Q. What does it hang by

A. The thread of life, in the passage of entrance. Nine inches or a span long-

Continued on Next Page

- Q. Why Is it so nearly connected with the heart?
- A. The tongue being the index of the mind, it ought to utter nothing but what the heart truly dictates.
- Q. To solve this Masonic mystery, Can you tell me what manner of metal this key is composed of? ...
- A. No metal at all; it is a tongue of good report. Which ought always to speak as well of a Brother In his absence as in his presence, and when that cannot be done with honor, justice, or propriety, that adopts the distinguishing virtue of a Mason
- Q. What virtue is that? ...
- A. Silence or Secrecy

Of all the arts which Masons possess, silence or secrecy is that which particularly recommends them. Taciturnity Is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of Inestimable value; and that It Is agreeable to the Deity himself may be easily conceived, from the glorious example which he gives in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the arcana of heaven ; nor can they divine today what tomorrow may bring forth.

The ancient Rituals exhibit some curious variations of this clause. In the Examination of Sir Christopher Wren, the illustration ran thus

- Q. Have you the key of the Lodge? ...
- A. Yes, I have-
- Q. What Is its virtue? ...
- A. To open and shut. And to shut and open.
- Q. Where do you keep it? ...
- A. In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept-
- Q. Have you a chain to the key? ...
- A. Yes, I have-
- Q. How long Is it? ...
- A. From my tongue to my heart.

Desaguliers made a slight alteration, and exemplified it in this manner.

- Q. What are the secrets of a Mason? ...
- A. Signs, tokens and many words.-
- Q. Where do you keep these secrets?
- A. Under my left breast,
- Q. Have you any key to these secrets?
- A. Yes
- Q. Where do you keep it? ...
- A. In a bone box, that neither opens nor shuts but with ivory keys.-
- Q. Does it hang or does it lie? ...
- A. It hangs. -
- Q. What does it hang by? ...
- A. A towline, nine inches or a span. -
- Q. What metal is it of? ...
- A. No manner of metal at all. But a tongue of good report is as good behind his back as before his face.

- At the present day it is thus given, as you all know
- Q. By what means is any further conversation held? ...
- A. By means of a key, equally regular in its construction and in its operation.-
- Q. Where Is this key found? ...
- A. Within an arch of bone-
- Q. Where does it lie? ...
- A. It does not lie. It is suspended-
- Q. Why so? ...
- A. That it might be always ready to perform its office, and never to betray its trust through negligence. -
- Q. What is it suspended by? ...
- A. The thread of life-
- Q. Why so nearly connected with the heart? ...
- A. To lock its secrets from the unworthy, and to open its treasures to the deserving
- Q. Of what is this key composed?...
- A. It is not composed of metal, nor formed by any mortal art-

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- Q. Explain this mystery? ...
- A. It is a tongue of good report, ever ready to protect, never to betray-
- Q. What are its distinguishing characteristics?
- A. To defend the interests of a Brother in his absence, to speak favorably of him, if truth will permit, and when that cannot be done with propriety to adopt the Mason's peculiar virtue, silence.

In the modern Tracing Board this emblem, which constitutes an immovable Landmark, is most unaccountably and improperly omitted. The key is one of the most important symbols of Freemasonry, and ought to be prominently kept in view. To the uninitiated or imperfectly taught Mason, it bears the appearance of an inanimate metal instrument, whose use is obviously confined to the performance of one simple act, and is applied Masonically as the insignia of the Treasurer. But the well-instructed Brother views it with a different eye. He beholds in it the member, which, according to its use and application, is the greatest blessing, or the greatest curse, to man.

If improperly used, it is a fire, a world of iniquity, -untamable, -an unruly evil, full of deadly poison, -it defileth the whole body, as an inspired apostle asserts, -it setteth on fire the course of nature, and is set on fire of hell. This mass of evil the consideration of our Masonic key is intrusted to correct; for it represents not a slanderous tongue but a tongue of good report, which will always hang in a Brother's defence, and never lie to his prejudice; or in other words, will speak as well of a Brother in his absence as in his presence; because when present, he is able to defend himself, and if.

Unfortunately, that cannot be done with propriety, to adopt the distinguishing virtue of the science; for where candor cannot commend, then silence will at least avoid reproach.

This section of the E.A.P. Lecture contains a beautiful display of the purest morality. What indeed can be more estimable than the spirit of brotherly love which is here inculcated? Can anything have a more direct tendency to promote the glory of God, peace on earth, and goodwill towards men? This is the use and end, the golden rule of Freemasonry. Consider, abstractedly, the moral which it teaches.

It instructs you as Brethren to dwell together in unity. It teaches you to imitate the innocence of the lamb, and the peacefulness of the dove ; and to let the head, the tongue, and the heart be united, as they ought, to promote each other's welfare, and to rejoice in each other's prosperity.

It admonishes you to be candid to a Brother's faults; and never to condemn, until you are thoroughly convinced of his unworthiness ; and even then to adopt this golden rule-Always speak well of a Brother.

If you speak of him at all; but, if you cannot do so with strict justice-say nothing. This, while it gives him an opportunity to repent, and retrieve his reputation, will contribute to your own peace of mind, and you will thus avoid those dissensions and disputes which are never creditable and often dangerous.

Thus I conclude my Lecture, If it has afforded you any information or instruction, I shall feel myself amply repaid for my exertions.

## VARIATIONS IN THE RITUAL

In the year 1720, the following questions and answers occur

- Q.-Where does the M.M. stand?
- A.-In the W.
- Q.-Where does the F.C. ?
- A.-In the S.
- Q.-Why so?
- A .-To hele and conceal, give instruction, and welcome strange Brothers.
- Q .-Where does the E.A. P. stand?
- A.-In the N.
- Q.-Why so?
- A.-To hele and conceal, to receive Instruction and to strengthen the Lodge.
- Q-What is the form of the Lodge?
- A. -An oblong square
- Q-Why so?
- A.-The manner of our great Master Hiram's grave.

N.B.: This Is the only mention of Hiram in the Ritual.



## Society

Continued from Page 5

approach the year 2000 and beyond.

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

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

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

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

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

marks of esteem should engender in the candidate further personal satisfaction and self-confidence.

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

In fact, I think that nowadays much of this list of benefits — the “Masonic product” — is left to the candidate to work out for himself, and a good deal of the symbolism is lost unless the candidate’s mind is keenly attuned to it. Indeed, Freemasonry fulfils many of the psychological needs of the average man. To a much greater extent than women, I believe, men are gregarious creatures who feel the “pack” or “herd” instinct more strongly. They need to belong to something, like a school or a team — and the lodge takes on that role even providing, like a regiment, a distinctive uniform which indicates each individual’s place in the pecking order, or his present achievement level.

Further, the lodge provides outlets for the indulgence of personal interests which may be denied both at work and even in the home — administration, responsibility, dramatic talents, ceremonial, fund raising, caring — but above all the lodge provides peace and tranquillity, a haven where the expected is unfailingly found; and the increasing turmoil of outside life can, with certainty, be avoided and forgotten for a time. Batteries can be recharged and the lodge’s calming influence will help to fit one for the fray once more.

Those who have gone through, or may be going through, some serious mental trauma such as job redundancy, or perhaps depression brought on by the stresses imposed by modern living, will know how true this is and can testify to the soothing and calming effect of this unique and invaluable supportive atmosphere, as found within the lodge. Is Freemasonry a charity?

Freemasonry is not a charity, but as in any fraternal setting, the need of a brother, or his dependents, will receive the sympathy and support, not always or necessarily financial, of his brethren. Charity is a natural offshoot of brotherly love and is promoted explicitly in the Masonic ethos, but it is not the *raison d’être* of the Order.

The hackneyed criticism of the Order that “it looks after its own” is totally spurious and without validity, as it is entirely acceptable to provide for a “class” of beneficiaries, viz. The Poor and Indigent Roomkeepers Society, the Presbyterian Orphans Society, etc. This does not mean that Masonic charity is restricted to Masonic beneficiaries; and more and more it is directed to any deserving case or cause providing these do not infringe the terms of the 1938 Declaration.

Also in his everyday life, and in his personal capacity, a Freemason is fully at liberty to support any charity which excites his sympathy.

The purpose of Freemasonry

The purpose of Freemasonry is “self-improvement” — not in the material sense, but in the intellectual, moral and philosophic sense of developing the whole persona and psyche so as, in the beautiful and emotive language of the ritual, “to fit ourselves to take our places, as living stones, in that great spiritual building, not made by hands, eternal in the Heavens”.

Such an hypothetical whole, developed, complete person must, in his journey through life, and in his interaction with others, make a more extensive contribution to society in general, thus realizing and fulfilling his expressed wish on initiation, to become “more extensively useful amongst his fellowmen”. Such are the lofty, lawful and laudable aspirations of the Order.

My view of the Masonic Order could be said to mirror W.B. Yeats’ view of the aristocracy — “protecting its denizens and devotees from the political storms of change, almost as if in a primal maternal shelter; and as an ingenious scheme for fostering a kind of spirituality, one of order of the soul — secular, profane and beautiful”.

I would like to think that the same could be said of the lodge as Yeats once said of Lady Gregory’s home at Coole, in County Clare — certainly a “maternal shelter” for craftsmen of a different *métier* — that “this house has enriched my soul out of measure, because here life moves, without restraint, through gracious forms”.

### Society today

As world changes happen faster, and in more complex and unpredictable ways, our natural needs for security, control, certainty and predictability are being undermined. This type of environment is a breeding ground for what is now termed the “Achilles Syndrome” where more and more people who are, in fact, high-achievers, suffer from a serious lack of self esteem, men apparently more so than women. This is gleaned from an article on the work of Petruska Clarkson, a consultant chartered counsellor and clinical psychologist.

A number of contributors to the press recently have all been individually, yet collectively, worried by this impact on the individual caused by the rate of change in the culture and ethos of society; and by the effects on individuals that this phenomenon brings about. Gerard Casey writes that “in every society reason operates within the context of myth (myths being the fundamental cultural narratives which provide the unquestionable principles and values which constitute that society and without which that society cannot flourish)”. Unfortunately

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those who pass for experts in education today have apparently no awareness of the importance of these things; and perhaps also under the pressures from those who urge an education based solely on technical and career subjects, such as potential employers, and also because many children are today brought up by the television-set instead of by their parents, as a society we are losing, or have already lost, our cultural narratives and like so many others are beginning to wander aimlessly, without the fuel to change direction, like debris in space on some pointless and endless orbit.

Casey suggests that the pressures of modern living have brought about moral chaos and collapse in contemporary Ireland and that indeed this has reached epidemic proportions throughout the western world. He goes on to speculate on the necessity of finding a rational ethical basis for behavior, which is bound to be a lengthy task with no guarantee of success. Dr. Donal Murray, when Auxiliary Bishop of Dublin, identified “a hunger which is not being satisfied. People need to feel they belong, they need to feel they can be fully committed to something. The prevailing mood, in Ireland and elsewhere, is one of disillusionment and cynicism. We have come to see ourselves as living in a world of institutions and structures — we think of ourselves as belonging not to a country but to an economy; we think of our national life and resources in terms of statistics and of the machinery of government, rather than of people and culture.”

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

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

This excessive individualism led to a false idea of freedom. Such freedom told the individual that no limits could be placed on the choices which one could make. One was free to do one’s own thing, to insist on one’s own rights irrespective of the rights of others. Dr. Lee said the cult of excessive individualism has placed the individual man and woman on a pedestal at the centre of things, does not allow for community in the true sense; and militates against the realization of the “full life” to which all are called.

Whether we like it or not, know it or not, or knowing it, are prepared to accept it, there are many subtle and not-so-subtle forces daily at work all around us which, as they multiply and accelerate, produce a sort of mental dizziness — not always immediately perceptible, but nonetheless insidious — which makes us unsure if our feet are on the straight and level path; and if they are, is it really the right path? These are the forces which are filling psychiatrists’ waiting rooms, and their pockets, as more and more people become aware that something is wrong, which is somehow affecting their whole being and their quality of life, but they are not able to identify the cause — only feel and sense its debilitating effects until help is sought.

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

Freemasonry — a part of, or apart from society Every individual, on occasion, is forced to be a little introspective and ask himself “who am I and where am I?” Even an organization such as the Masonic Order must also occasionally ask itself “what are we and where are we?” What we are has, to some extent been already dealt with. We are a fraternal organization, the aims of which are brotherly love, the relief of our distressed brethren and their dependents and the search after “Truth” which we may express as, and expand into, public and private morality, the knowledge and fear of God and, following on from that, respect for, and love of, our neighbor.

This respect includes toleration of his personal viewpoint, his religious beliefs and his political opinions. If we pursue the aims of the Order, our search should widen, yet focus our vision, while ever making us more deeply aware of, and closer to, the Great Architect of the Universe, heightening our spirituality and deepening our insight into that which we may never hope fully to understand — something like the search after the mystic Grail as sought for, and fought for, by our possible, even probable operative forebears, the Knights Templar who followed on, in their own way, from the mythical knights of the Grail romances and Arthurian legend.

There is so much more to Freemasonry than the

shallow depth of today’s assessment and its scant inspection by today’s society, obsessed as society is with material success for the individual rather than his contribution to society. Society’s role model today is the “successful man”. Success is measured almost solely in money and material terms and the position or belongings that such wealth has made it possible to achieve and acquire. Whether this wealth, position and possessions were legally or morally acquired is beside the point — what matters is that these are the trappings of “success” irrespective of whether others were hurt, ruined or otherwise damaged in their garnering.

The Masonic Order is not just another organization like Rotary, Roundtable, Chamber of Commerce or any other; all designed to meet differing particular needs and carry out distinct functions. If Freemasonry were any or all of these then they would not have come into being. We are what we are; and any attempt to assume the mantle of others detracts from both. Probably there are many who joined Freemasonry thinking it was something else or, who having joined it, would seek to fashion it into what they want, as being easier than trying to identify the institution they need and seek, which they thought they were joining when they became Freemasons. This is not a cure for anyone’s ills.

It is true to say, however, that within the Masonic Order worldwide today, numbers are falling. Reasons for this are not hard to find and are based largely on the superficiality of today’s society, the many pressures on individuals and the multiplicity of opportunities, in the social scene, for disposing of leisure time.

It has been identified by American research work into this problem, that there is a very strong inverse relationship between the amount of disposable leisure time that any particular pursuit requires and its popularity with individuals. People nowadays have a very limited amount of free time due, often, to very heavy demands by their profession or occupation, and this leisure time must be rationed out sparingly to avoid competition with family and other priority interests. Any pastime which makes substantial demands on time available, or which is not perceived to give a fair return — however that may be measured subjectively — will not be favored and, in Masonic terms, this will be evidenced by reduced attendance, no matter how pleased, proud or honored a brother may feel in being a member of the Order.

We all know the annual attenders at the Installation Dinner — brethren who come, bring guests and enjoy themselves hugely — who are then not seen for another twelve months. They are acknowledging their “belonging” to the organization without its providing, or seeming able to provide, the stimulation necessary to encourage regular attendance.

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My grandfathers, apart from their club and their lodge, probably had few enough outlets for leisure time and the monthly meetings were looked forward to, perhaps, as opportunities.

Nowadays there are a host of activities open to all strata of society which not so many years ago would not have been open to them either socially or financially; and the monthly meeting or meetings, in many cases, instead of being opportunities are competitors with other activities whose “return” may be perceived more favorably.

In marketing terms we must view Freemasonry as a product. This is what we are “selling”, or otherwise providing, for uptake by members and potential members. We must either improve the product or make the packaging more attractive. Freemasonry is a fairly stable product in itself — very little can be done to alter the product without changing it entirely in both essence and appearance. Its principles and precepts have stood the test of time and are as valid today as ever. We cannot change the product and remain in the same business; and we must be true to ourselves in this. If we want to get into a new line of business it must be accepted and recognized that this is exactly what we are doing; and will it perhaps not be long before somebody decides that the new product is not quite right and needs further adjustment to meet the current demands of society? This, I suggest is not an option which is open to us. What we have and what we stand for will always be right, even if its acceptance rises or fails on the scales of time.

What we can do is upgrade the packaging, and make it look more attractive to potential customers, while also actually making it more palatable to current consumers. In the former case we can — and indeed already so do — actively adopt a higher profile; and gently but firmly “let our light shine before men”. The candle in the window is the invitation symbol understood by all; and some will accept and knock on the door. I am entirely against the “go out into the highways and byways and compel them to come in” attitude. This is the means that those who would appoint a public relations consultant seek to adopt. Hard-sell is not for Freemasonry however you may try to dress it up. Freemasonry is there to be adopted and savored by those with minds attuned to, or even seeking, its attainment and what it provides. Freemasonry is not for everyone, but within all populations and at all times there will be those to whom it will appeal. By its packaging and presentation these customers may be identified and maximized but they cannot be created. “I am that I am” and no amount of manipulation or massaging will turn into silk a purse made from a sow’s ear.

Appropriate opportunities must be taken to dispel the old myths and turn the spotlight onto the benefits of Freemasonry. In this we can all play our part for we are all — as a North American Grand Master put it: “someone else’s perception of Freemasonry”. Let us identify “the positives”

about the Order, then talk openly about them and try to promote them. This will necessitate across-the-board activities, starting in the home and family, expanding through one’s circle of friends and acquaintances, into the workplace and leisure resorts — leaving it up to Grand Lodge, of course, to deal with the media so that a constant and coherent message comes across. Otherwise there will be as many viewpoints as there are members of the Order, and we should not be surprised if the media and the public continue to be confused as to what we are and what we aspire to be.

In order to try to rejuvenate interest in lodge attendance and to encourage those who so often fail to become active members again, a definite program of action must be undertaken. Basically this has only one aim — to make lodge meetings attractive, as something to be enjoyed, and not something to be endured.

One may look at this from many angles but it must be realized that, in the long run, it is something which every individual lodge has to solve for itself. In time-immemorial days, before Grand Lodge systems were developed, every lodge was an independent autonomous body. As speculative masonry took over from operative masonry; and membership came mainly from persons not actually involved in the construction business; a code of ethics and conduct had to be instituted. Grand Lodge is an administrative and regulatory body with an hierarchical structure down through Provincial Grand Lodges to the basic Craft lodges.

Within the framework, however, of Grand Lodge laws and Constitutions, extended perhaps to meet provincial needs, and culminating in the individual by-laws of every subordinate lodge, each lodge is still an independent, autonomous body responsible for its own activities, functions and ultimately its very survival. Nowadays, brought up on the ubiquitous welfare system, everyone everywhere expects somebody else to spoon-feed him and shoulder all the responsibility.

Grand Lodge is not an entertainments committee and though it may make suggestions or give rulings, in the end the buck stops on every Master’s pedestal. He must ensure that the ritual is well done, the business is conducted efficiently and effectively; that the business content is of interest and not mere routine; but above all that brethren — usually the same brethren — do not talk too much. Parkinson’s Law is never seen in such intense clarity as at a lodge meeting and, in particular, at the Festive Board on Installation Night. Poor speeches, overextended, are a sure recipe for “I’m not going there again” — such a pity when the effect could and should be “Do we have to wait a whole year for the next one?”

As indicated earlier, I believe that the product cannot be changed, so we must improve the packaging. The packaging elements have been identified in our discussion document “Program for Change - the Way Forward” as: our public

image; membership; charity policy; administrative development; and communication. It is up to us all, from bottom to top, preferably in that order and direction, to decide on the right mix to achieve our purpose of creating a Masonic revival for our own and future generations’ benefit, and hoping that our public perception may become, in the words of a newspaper advertisement seeking a firm of solicitors for a Baha’i group, that of a body of “healthy pure-hearted souls, manifesting qualities of highest integrity, honesty and truthfulness; with an established way of life demonstrating detachment from material goods, and love of God through service to humanity”. The Solicitors that was, not the Baha’i group!

We must try to demonstrate to the world at large, thereby hopefully making our Order more attractive to all would-be members, that the words of the Pro Grand Master of England, M.W. Bro. the Rt. Hon. Lord Farnham — himself an Irish Freemason and a Past Senior Grand Warden of Ireland, as recorded in their proceedings, are true: “Freemasonry aims to develop the individual as a good citizen and as a man with a good moral foundation. Other benefits to society may follow, but they come from individuals acting in their personal capacities and not as Freemasons”. “It is not easy in the modern world to convince people that while Freemasonry as a body is not for anything — and it is certainly not a pressure group — its influence on the personal standards of its individual members must be good for society in general and should be welcomed”.

## Into the next millennium

I have endeavoured to identify who we are, what we are and where we are — now it is time to speculate on where we go from here. We are an unfashionable group whose numbers are falling — not perhaps in the developing countries, but in the developed world we are viewed as an anachronism with an ethos which may represent an embarrassment to many of today’s moral lepers. “Whence comest thou Gehazi?” You will remember Elisha’s devastating question to his servant who had run after Naaman, seeking to profit from his Master’s — that is, someone else’s — performance and use of his talents. As those who joined Freemasonry in great numbers after the Second World War, because they found it the closest alternative or substitute for the fellowship and support they found within the forces, now pass on to their reward, there is no surge of candidates to replace them. So recruitment becomes a necessity, though the means and emphasis must be very carefully gauged. Some Grand Lodges have set up programs of very positive recruiting to the extent that brethren who induct a certain number of recruits are rewarded. Such a campaign is fraught with dangers and cannot, I believe, be beneficial. We must, in my view, adopt the process of “taking the horse to the water”. We can show it to him and indicate its availability but unless the

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horse is thirsty we cannot do more than encourage him to drink.

The Grand Secretary of the Grand Lodge Alpina of Switzerland in his address to the meeting of the Grand Secretaries of Europe in 1994 stated "It is essential to avoid any kind of proselytism — the main goal is not to seek new members but to improve others' perception of our Order" — hopefully, from that, candidates will flow.

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

The churches find it impossible to accept that we are not a competitor but that, in fact, we are supportive of religion and encourage each brother to increase his interest in his own beliefs through development of his intellect and spirituality. We have no theology, do not have sacraments, do not engage in worship as Freemasons in our lodges, and cannot offer or provide the means of salvation through good works or in any other way. We know all this but how do we get it across to someone who does not want to know, because it suits his book to think or believe otherwise? We must remember that the Churches are undergoing an equal or even greater fall-off in membership than we are in percentage terms. This is partly their own fault and partly due to the fact that today, like us, formalized and structured religion is simply unfashionable. In their own way they are trying to respond as, for instance, by introducing mass in the vernacular in the Roman Catholic Church; and reducing to commonplace prose the beautiful and uplifting language of the Book of Common Prayer and the King James Bible of the Anglican Communion. Neither of these changes has worked because they have not addressed the problems but simply changed the trappings like someone putting on cheap casual clothes to go to church, instead of wearing a suit.

In panic the churches finally went over the top with charismatic evangelicalism in the High Church and fundamentalism in the Low Church denominations. A superb letter to the Irish Times of 22 June, 1995, by Ms. Gwen Jermyn, a Methodist lady living in Co. Cork in southern Ireland, refers to the advent of extreme fundamentalist teaching and preaching which has hijacked the word "evangelical". She goes on to say "This fundamentalist emphasis is doctrinaire in the extreme, denies genuine spiritual exploration, and substitutes a narrow and negative insistence on its own fundamentalist interpretation. It is limited, divisive, offensive and arrogant, taking advantage of motions and fears in a manner far removed from the gospel's clear teaching".

The archetype of this overreaction was "The Nine O'Clock Service" in Sheffield which was lauded to the sky by many from the Archbishop of Canterbury down to trendy local vicars. The

inevitable result became the greatest embarrassment the Church has experienced in recent times; when, after the usual mass-hysteria and mass-hypnosis induced by the usual mass manipulation techniques on the super-incredulous, the white knight of the New Age — the Rev. Christopher Brain — was first suspended from working as a priest and later resigned from the ministry after an orgy of debauchery, amidst a cacophony of vilification from those who had formerly been his keenest disciples; and the ritual washing of hands by the Church Authorities.

Let us not be complacent in this however, but let us learn from it, for the Masonic Order has had its own taste of a "Rave Service". In March 1995 a so-called World Congress was held in Mexico, sponsored by one of the small State Grand Lodges of Mexico which is still considered irregular by many — the Gran Logia Valle de Mexico. At this, if one can believe reports, all sorts of irregular bodies took part and amazingly unmasonic things were said and done, ending up with the production of a charter, called the Carta de Anahuac, signed by representatives of all claimed 37 participating Grand Lodges. The follow-up was to take place in Portugal in 1996; and in Italy in 1997, sponsored by, as far as we are concerned, the irregular Grand Orient of Italy. Their Grand Master put in print his agenda for 1997 as follows:- "We believe that our study must be along the following lines: remedies for the overpopulation of the world, the programming of food and energy resources, the fight against planet and space pollution, cooperation between rich and poor countries to eliminate conflicts as well as economic and technological differences, control over scientific discoveries addressed towards the good and progress of humanity in the respect for the dignity and freedom of the individual and peoples, and to safeguard the rights and duties of man".

This is not Freemasonry, these are not subjects that should ever be discussed in a Masonic environment and those that do so are irregular Freemasons. This was firmly drawn to their attention.

Here is a clear case of Freemasonry going over the top and casting about frantically for a bandwagon to jump onto. Choosing the wrong bandwagon is worse than choosing none and is the sure way of bringing the Order into disrepute. If you have nothing constructive to do, then do nothing. As our former Grand Registrar, a highly respected lawyer, says of such situations: "if you are in a hole, stop digging".

The media too cannot tolerate our privacy which they construe as secrecy with some hidden agenda of subversion or any other imagined malfeasance which is their particular flavor of the month. But we are not the only organization which has fallen foul of the press for our privacy. Opus Dei, a right-wing group within the Roman Catholic Church in Ireland has fallen foul of the media, and others, in terms with which we are very familiar, viz:- "We have heard some of our highest public officials

intimate that members of Opus Dei ought to be excluded from high office. No reasons were given, extraordinary when you consider that the matter concerned the imposition of a disability on citizens on the grounds of their religious profession, but we can imagine it involved the supposition that Opus Dei has some kind of corporate agenda. Why for example was it stated as fact that Opus Dei is secretive? What does the writer know that rebuts Opus Dei's repeated denial? People do not introduce themselves as members of one diocese or another. People readily understand that this is because it is private, not secret, no more than members of Opus Dei do not go about introducing themselves as such. Being a member of Opus Dei, or any other organization, is not a public credential. Furthermore, each member's freedom to think and act as they like, in public matters, would be badly compromised by other members acting as if they represented the whole body".

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

We must be careful to hasten slowly — *festina lente* — when we are assailed on all sides by exhortations to bring the Craft into the twenty-first century, or to move out of our time-warp, as a Bro. Robert H. Abel of New Zealand puts it. He refers to another brother being fearful for the dignity of the Craft, and says that so he should be, for we merely cheapen our Institution by touting it in public. He wants to see the Craft respected for the efforts of its brethren in the society in which they happen to live. We are all someone else's perception of Freemasonry.

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He believes that man's spirituality tends to wax and wane in long term cycles; we would do well to ensure that our Craft endures unchanged for future, and perhaps less frivolous, generations to appreciate and enjoy.

Perhaps it may be said that Freemasonry is currently enjoying an Indian Summer before the harsh realities of Winter arrive. As the poet Humbert Wolfe wrote:

*Listen, the wind is rising  
And the air is wild with leaves,  
We have had our Summer evenings,  
Now for October eves!*

This ends on a slightly threatening or admonitory tone which we may do well to note and prepare for a sort of symbolic battening down of the hatches in order to ride out the approaching storm. But perhaps it may be more of a belt-tightening exercise as we ready the ship for the tide of men's spirituality to turn and carry our Craft calmly and sedately once more into deep and safe sailing waters. As the American writer, Henry Adams saw it, "The Indian Summer of life should be a little sunny and a little sad, and infinite in wealth and depth of tone — just like the season."

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

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

Now brethren, let me close on one final exhortation taken from the beautiful language of our ritual: "See that you conduct yourselves, out of lodge as in lodge, good men and masons"; and remember those immortal words of Polonius giving advice to his son Laertes as he departs from Denmark, on his return to France, in Shakespeare's greatest play, Hamlet: "This above all, to thine own self

be true, and it must follow as the night the day, thou canst not then be false to any man". Almost the whole Masonic ethos can be found in those few words — so easy to remember, so difficult to put into practice.

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## Speech

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By 1791 this amendment and the others in the Bill of Rights became a part of the Constitution, but it only applied to the federal government. States could adopt laws that violated free speech if they wished.

The 14th Amendment was adopted after the Civil War to insure that the southern States would no longer try to prevent former slaves from enjoying all the rights of citizens. It says: "No state shall make or enforce any law which shall abridge the privileges ... of citizens ..., nor shall any State deprive any person of ... liberty ... without due process of law ...." The Supreme Court eventually started to "incorporate" the rights in the Bill of Rights into the 14th Amendment.

The definition of "privileges of citizens" and "due process of law" came to include freedom of speech in 1925. Now, neither the federal nor state governments may infringe on freedom of speech, but what is "speech," and when are there to be limitations, are the subject of numerous Supreme Court cases.

Only governments are limited by the 1st and 14th Amendments. Private groups have the right to restrict freedom of speech of their members, if the members choose to permit that. The issue then becomes when, if ever, should a group such as Freemasonry threaten disciplinary action such as expulsion for members who merely say certain things that the leaders do not like.

Virginia Grand Lodge statements about this subject. Every Mason in Virginia is given a booklet, The Degree of Entered Apprentice, that provides an official explanation of Freemasonry in Virginia. That booklet includes the following:

*"The basic idea of Freemasonry is that each man is to think things through for himself and to draw conclusions which bring him the greatest personal satisfaction." (pages 7-8)*

The Virginia Methodical Digest contains the following: "Sec. 3.06. Criticisms, Animadversions or Reflections on the Acts of Any Officer May Not be Published in Any Journal. There shall be no publication by any Mason in any printed or public journal of any animadversion or reflection upon the official acts of any officer in Grand Lodge or in subordinate Lodge in this jurisdiction, or any criticism of such acts, either while said officer is

in office or after his term has expired.

*The publishing of such criticisms, animated versions or reflections in the public press, whether in a journal professing to be Masonic or otherwise, is un-Masonic conduct, and shall be so treated by the Lodge to which the Brother so publishing belongs. Any just cause of complaint by any Brother against the acts of any officer in Grand Lodge or a subordinate Lodge, shall be made in accordance with Masonic usage and custom, and not in any public journal."*

## Questions for discussion

1. Masonic writers and leaders frequently say that Freemasonry supports freedom of thought and speech, even saying this is why Masons have been persecuted, but exactly what does this mean? In what ways has Freemasonry supported freedom of speech and thought in the past, and now?
2. To what extent should free speech prevail within Freemasonry? Should Masons be permitted to express their opinions about how to improve Lodges and Grand Lodges, or should they be required to only support what Grand Masters and Masters want said?
- If Masons should be permitted to express their opinions, but only within certain restrictions, what restrictions can be made that will still permit real freedom of speech rather than a phony freedom?
3. What is meant by harmony in Masonry? Is harmony promoted only when everyone is required to support what the leaders want to hear, or if there are differences, only those differences that the leaders will allow to be expressed? Does this promote or harm the purposes of Freemasonry?
4. Some people say that those who join Masonry know the limitations on freedom of speech and thought, and they should accept those limitations or get out. Is this best for Freemasonry, either in terms of its results or what it says about an organization that would have that attitude?

5. If there should be a balance between freedom of speech and harmony in Masonry, where should the line be drawn? No one would probably support a rule that said every Mason must say he supports everything the leaders of Lodges and Grand Lodges, and appendant bodies, say and do, but on the other hand no one would probably support a rule that said every Mason had the right to constantly bring the business of each Lodge to a stop by criticizing everything said and done by Masonic leaders. But should Masons be

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permitted, in a polite manner, to say they disagree with the policies of a Grand Master, to suggest alternate policies in a manner designed to attract support, to express their opinions about the competence or a Master or other Masonic leaders? If not, because of the need for harmony, does this allow certain people to impose their policies, which may be very bad ones, without allowing others to help correct them?

## References

1. Free Speech in an Open Society, by Rodney A. Smolla, 1992.
2. The First Amendment Book, by Robert J. Wagman, 1991.
3. The First Freedom: The Tumultuous History of Free Speech in America, by Nat Hentoff, 1980.
4. A Worthy Tradition: Freedom of Speech in America, by Harry Kalven, Jr., 1988.
5. The Oxford Companion to the Supreme Court of the United States, 1992.

## From ASHCROFT, ATTORNEY GENERAL, et al. v. FREE SPEECH COALITION et al., decided April 16, 2002

*Congress may pass valid laws to protect children from abuse, and it has. E.g., 18 U.S.C. 2241, 2251. The prospect of crime, however, by itself does not justify laws suppressing protected speech. See Kingsley Intl Pictures Corp. v. Regents of Univ. of N.Y., 360 U.S. 684, 689 (1959) (Among free men, the deterrents ordinarily to be applied to prevent crime are education and punishment for violations of the law, not abridgment of the rights of free speech) (internal quotation marks and citation omitted). It is also well established that speech may not be prohibited because it concerns subjects offending our sensibilities. See FCC v. Pacifica Foundation, 438 U.S. 726, 745 (1978) ([T]he fact that society may find speech offensive is not a sufficient reason for suppressing it); see also Reno v. American Civil Liberties Union, 521 U.S. 844, 874 (1997) (In evaluating the free speech rights of adults, we have made it perfectly clear that [s]exual expression which is indecent but not obscene is protected by the First Amendment) (quoting Sable Communications of Cal., Inc. v. FCC, 492 U.S. 115, 126 (1989); Carey v. Population Services Intl, 431 U.S. 678, 701 (1977) ([T]he fact that protected speech may be offensive to some does not justify its suppression).*

*As a general principle, the First Amendment bars the government from dictating what we see or read or speak or hear. The freedom of speech has its limits; it does not embrace certain categories of speech, including defamation, incitement, obscenity, and pornography produced with real children. See Simon & Schuster, Inc. v.*

*Members of N.Y. State Crime Victims Bd., 502 U.S. 105, 127 (1991) (Kennedy, J., concurring).*

*The mere tendency of speech to encourage unlawful acts is not a sufficient reason for banning it. The government cannot constitutionally premise legislation on the desirability of controlling a persons private thoughts. Stanley v. Georgia, 394 U.S. 557, 566 (1969). First Amendment freedoms are most in danger when the government seeks to control thought or to justify its laws for that impermissible end. The right to think is the beginning of freedom, and speech must be protected from the government because speech is the beginning of thought.*

*To preserve these freedoms, and to protect speech for its own sake, the Courts First Amendment cases draw vital distinctions between words and deeds, between ideas and conduct. See Kingsley Intl Pictures Corp., 360 U.S., at 689; see also Barnicki v. Vopper, 532 U.S. 514, 529 (2001) (The normal method of deterring unlawful conduct is to impose an appropriate punishment on the person who engages in it). The government may not prohibit speech because it increases the chance an unlawful act will be committed at some indefinite future time. Hess v. Indiana, 414 U.S. 105, 108 (1973) (per curiam). The government may suppress speech for advocating the use of force or a violation of law only if such advocacy is directed to inciting or producing imminent lawless action and is likely to incite or produce such action. Brandenburg v. Ohio, 395 U.S. 444, 447 (1969) (per curiam). There is here no attempt, incitement, solicitation, or conspiracy. The Government has shown no more than a remote connection between speech that might encourage thoughts or impulses and any resulting child abuse. Without a significantly stronger, more direct connection, the Government may not prohibit speech on the ground that it may encourage pedophiles to engage in illegal conduct.*

a part of the ceremony, and that hence he is only returned to his previous position. Not so. In reality, the light is restored to him in another place; he has put aside old things, has come into things that are new; and he will never pass out of the Lodge as quite the same man that he entered. There is a very true sense in which the particulars of his initiation are in analogy with the process of birth into the physical world. The imputed darkness of his previous existence, amidst the life of the uninitiated world, and the yoke which is placed about him is unquestionably in correspondence with the umbilical cord. You will remember the point at which he is released therefrom – in our English ritual, I mean. I do not wish to press this view, because it belongs of right, in the main, to another region of symbolism, and the procedure in the later Degrees confuses an issue which might be called clear otherwise in the Degree of Entered Apprentice. It is preferable to say that a new light – being that of Masonry – illuminates the world of the Lodge in the midst of which the Candidate is placed; he is penetrated by a fresh experience; and he sees things as they have never been presented to him before. When he retires subsequently for a period, this is like his restoration to light; in the literal sense he resumes that which he set aside, as he is restored to the old light; but in the symbolism it is another environment, a new body of motive, experience, and sphere of duty attached thereto. He assumes a new vocation in the world.

The question of certain things of a metallic kind, the absence of which plays an important part, is a little difficult from any point of view, though several, explanations have been given. The better way toward their understanding is to put aside what is conventional and arbitrary – as, for example, the poverty of spirit and, the denuded state of those who have not yet been enriched by the secret knowledge of the Royal and Holy Art. It goes deeper than this and represents the ordinary status of the world, when separated from any higher motive – the world-spirit, the extrinsic titles of recognition, the material standards. The Candidate is now to learn that there is another standard of values, and when he comes again into possession of the old tokens, he is to realize that their most important use is in the cause of others. You know under what striking circumstances this point is brought home to him.

## Deeper

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new and different, in which another kind of light is communicated, and another vesture is to be assumed, and, ultimately, another life entered.

### The Meaning of Initiation

In the first Degree the Candidate's eyes are opened into the representation of a new world, for you must know, of course, that the Lodge itself is a symbol of the world, extending to the four corners, having the height of heaven above and the great depth beneath. The Candidate may think naturally that light has been taken away from him for the purpose of his initiation, has been thereafter restored automatically, when he has gone through

### Entered, Passed, Raised

The Candidate is, however, subjected to like personal experience in each of the Craft Degrees, and it calls to be understood thus. In the Entered Apprentice Degree it is because of a new life which he is to lead henceforth. In the Fellowcraft, it is as if the mind were to be renewed, for the prosecution of research into the hidden mysteries of nature, science, and art. But in the sublime Degree of Master Mason it is in order that he may enter fully into the mystery of death and of that which follows

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thereafter, being the great mystery of the Raising.

The three technical and official words corresponding to the successive experiences are Entered, Passed, and Raised, their Craft-equivalents being Apprentice, Craftsman and Master – or he who has undertaken to acquire the symbolical and spiritualized art of building the house of another life; he who has passed therein to a certain point of proficiency, and in fine, he who has attained the whole mystery. If I may use for a moment the imagery of Francis Bacon, Lord Verulam, he has learned how to effectuate in his own personality “a new birth in time,” to wear a new body of desire, intention and purpose; he has fitted to that body a new mind, and other objects of research. In fine, he has been taught how to lay it aside, and yet again he has been taught how to take it up after a different manner, in the midst of a very strange symbolism.

## Imperfect Symbolism

Now, it may be observed that in delineating these intimations of our symbolism, I seem already to have departed from the mystery of building with which I opened the conference; but I have, been actually considering various sidelights thereon. It may be understood, further, that I am not claiming to deal with a symbolism that is perfect in all its parts, however honorable it may be otherwise to the builder. In the course of such researches as I have been enabled to make into the Instituted Mysteries of different ages and countries, I have never met with one which was in entire harmony with itself. We must be content with what we have, just as it is necessary to tolerate the peculiar conventions of language under which the Craft Degrees have passed into expression, artificial and sometimes commonplace as they are.

Will you observe once again at this stage how it is only in the first Degree that the Candidate is instructed to build upon his own part a superstructure which is somehow himself? This symbolism is lost completely in the ceremony of the Fellowcraft Degree, which, roughly speaking, is something of a Degree of Life; the symbols being more especially those of conduct and purpose, while in the Third Degree, they speak of direct relations between man and his Creator, giving intimation of judgment to come.

## The Third Degree

I have said, and you know, that the Master Degree is one of death and resurrection of a certain kind, and among its remarkable characteristics there is a return to building symbolism, but this time in the form of a legend. It is no longer an erection of the Candidate’s own house – house of the body, house of the mind, and house of the moral law. We are taken to the Temple of Solomon and are told how the Master-Builder suffered martyrdom rather than betray the mysteries which had been placed in his keeping. Manifestly, the lesson which is drawn in the Degree is a veil of something much

deeper, and about which there is no real intimation. It is assuredly an instruction for the Candidates that they must keep the secrets of the Masonic Order secretly, but such a covenant has reference only to the official and external side. The bare recitation of the legend would have been sufficient to enforce this; but observe that the Candidate assumes the part of the Master-Builder and suffers within or in him – as a testimony of personal faith and honor in respect to his engagements. But thereafter he rises, and it is this which gives a peculiar characteristic to the descriptive title of the Degree.

It is one of raising and of reunion with companions – almost as if he had been released from earthly life and had entered into the true Land of the Living. The keynote is therefore not one of dying but one of resurrection; and yet it is not said in the legend that the Master rose. The point seems to me one of considerable importance, and yet I know not of a single place in our literature wherein it has received consideration. I will leave it, however, for the moment, but with the intention of returning to it.

## PART II

THERE are two ways in which the Master Degree may be thought to lapse from perfection in respect of its symbolism, and I have not taken out a license to represent it as of absolute order in these or in any respects. This has been practically intimated already. Perhaps it is by the necessity of things that it has recourse always to the lesser meaning, for it is this which is more readily understood. On the other hand, much must be credited to its subtlety, here and there, in the best sense of the term. There is something to be said for an allegory which he who runs may read, at least up to a certain point. But those who made the legend and the ritual could not have been unaware of that which the deeper side shows forth; they have left us also the Opening and Closing as of the great of all greatness – so it seems to me, my Brethren – in things of ceremony and ritual. Both are devoid of explanation, and it is for us to understand them as we can.

For myself it is obvious that something distinct from the express motives of Masonry has come to us in this idea of Raising. The Instituted Mysteries of all ages and countries were concerned in the figuration, by means of ritual and symbolism, of New Birth, a new life, a mystic death and resurrection, as so many successive experiences through which the Candidate passed on the way of his inward progress from earthly to spiritual life, or from darkness to light. The Ritual or Book of the Dead is a case in point. It has been for a long period regarded by scholarship as intimating the after – death experiences or adventures of the soul in the halls of judgment, and so forth; but there are traces already of the genesis of a new view, chiefly in the writing of Mr. W. Flinders Petrie, according to which some parts at least of this great text are really a rite of initiation and

advancement, through which Candidates pass in this life.

## The Book of the Dead

If I am putting this rather strongly as regards one important authority, it is at least true to say that he appears to discern the mystical side of the old Egyptian texts, while there are others, less illustrious than he, who have gone much further in this direction. It is very difficult for one like myself, although unversed in Egyptology, to study such a work as “Osiris and the Egyptian Resurrection,” by E. Wallis Budge, without feeling very strongly that there is much to be said for this view, or without hoping that it will be carried further by those who are properly warranted.

So far as it is possible to speak of the Kabiric Mysteries, there was in those an episode of symbolical death, because Kasmillos, a technical name ascribed to the Candidate, was represented as slain by the gods. Some of the rites which prevailed within and around Greece in ancient times are concerned with the idea of a regeneration or new birth. The Mysteries of Bacchus depicted the death of this god and his restoration to light as Rhea. Osiris died and rose, and so also did Adonis. He was first lamented as dead and then his revivification was celebrated with great joy. There is no need, however, to multiply the recurrence of these events in the old Mysteries nor to restrict ourselves within their limits, for all religions have testified to the necessity of regeneration and have administered it’s imputed processes. That which is most important – from my point of view – is the testimony belonging to Christian times and the secret tradition therein.

## The Christian Mysteries

Of course, to speak of this it is necessary to trend on subjects which at the present are excluded, and very properly so, from discussion in a Craft Lodge, when they are presented from a religious and doctrinal angle. I shall not treat them from that standpoint, but rather as a sequence of symbolism in the form of dramatic mystery, alluding slightly, and from a philosophical point of view only, to the fact that in certain schools they are regarded as delineating momentous experiences in the history and life of man’s soul. That new birth which conferred upon the Eleusinian mystae the title of Regenerated Children of the Moon – so that each one of them was henceforth symbolically a Son of the Queen of Heaven – born as a man originally and reborn in a divine manner – has its correspondence on a much higher plane of symbolism with the Divine Birth in Bethlehem, according to which a child was “born” and a son “given,” who, in hypothesis at least, was the Son of God, but Son also of Mary – one of whose titles, according to Latin theology, is Queen of Heaven.

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The hidden life in Egypt and Nazareth corresponds to the life of seclusion led by the mystae during their period of probation between the Lesser and Greater Mysteries. The three years of ministry are in analogy with the Temple-functions of the mystagogues. But lastly, in Egypt and elsewhere, there was the mystic experience of the Pastos, in which the initiate died symbolically; as Jesus died upon the Cross. The Christian "Symbolum" says – Descendit ad inferos – that is, "He descended into hell"; and in the entranced condition of the Pastos, the soul of the Postulant was held or was caused to wander in certain spiritual realms. But in fine, it is said of Christ – Tertia die resurrexit – "the third day he rose again from the dead." So also the Adept of the Greater Mysteries rose from the Pastos in the imputed glory of an inward illumination.

### The Mystical Fact

There was a period not so long ago when these analogies were recognized and applied to place a fabulous construction upon the central doctrines of Christian religion, just as there was a period when the solar mythology was adapted in the same direction. We have no call to consider these aberrations of a partially digested learning; but they had their excuses in their period. The point on which I would insist is that in the symbolism of the old initiations, and in the pageant of the Christian mythos, there is held to be the accurate delineation of a mystical experience, the heads and sections of which correspond to the notions of mystic birth, life, death and resurrection. It is a particular formula which is illustrated frequently in the mystic literature of the western world. Long before symbolical Masonry had emerged above the horizon, several cryptic texts of alchemy, in my understanding, were bearing witness to this symbolism and to something real in experience which lay behind it. In more formal Christian mysticism, it was not until the 16th century and later that it entered into the fullest expression.

Now, that which is formulated as mystic birth is comparable to a dawn of spiritual consciousness. It is the turning of the whole life motive in the divine direction, so that, at a given time – which is actually the point of turning – the personality stands symbolically between the East and the North, between the greatest zone of darkness and that zone which is the source of light, looking towards the light source and realizing that the whole nature has to be renewed therein. Mystic life is a quest of divine knowledge in a world that is within. It is the life led in this light, progressing and developing therein, as if a Brother should read the Mysteries of Nature and Science with new eyes cast upon the record, which record is everywhere, but more especially in his own mind and heart. It is the complete surrender to the working of the divine, so that an hour comes when proprium meum et tuum dies in the mystical sense, because it is hidden in God. In this state, by the testimony of many literatures, there supervenes an experience which is described in a thousand ways yet remains

ineffable. It has been enshrined in the imperishable books of Plato and Plotinus. It glimmers forth at every turn and corner of the remote roads and pathways of Eastern philosophies. It is in little books of unknown authorship, treasured in monasteries and most of which have not entered into knowledge, except within recent times.

### The Place of Darkness

The experience is in a place of darkness, where, in other symbolism, the sun is said to shine at midnight. There is afterwards that further state, in which the soul of man returns to the normal physical estate, bringing the knowledge of another world, the quest ended for the time being at least. This is compared to resurrection, because in the aftermath of his experience the man is, as it were, a new being. I have found in most mythological legends that the period between divine death and resurrection was triadic and is spoken of roughly as three days, though there is an exception in the case of Osiris, whose dismemberment necessitated a long quest before the most important of his organs was left finally lost. The three days are usually foreshortened at both ends; the first is an evening, the second a complete day, while the third ends at sunrise. I is an allusion to the temporal brevity ascribed in all literatures to the culminating mystical experience. It is remarkable, in this connection, that during the mystic death of the Candidate in the Third Degree, the time of his interned condition is marked by three episodes, which are so many attempts to raise him, the last only being successful.

### Operative Masonry

Two things follow unquestionably from these considerations, so far as they have proceeded. The interest in Operative Masonry and its records, though historically it is of course important, has proceeded from the beginning on a misconception as to the aims and symbolism of Speculative Masonry. It was and it remains natural, and it has not been without its results, but it is a confusion of the chief issues. It should be recognized henceforward that the sole connection between the two Arts and Crafts rests on the fact that the one has undertaken to uplift the other from the material plane to that of morals on the surface and of spirituality in the real intention. Many things led up thereto, and a few of them were at work unconsciously within the limits of Operative Masonry. At a period when there was a tendency to symbolize everything roughly, so that it might receive a tincture of religion – I speak of the Middle Ages – the duty of Apprentice to Master, and of Master to pupil, had analogies with relations subsisting between man and God, and they were not lost sight of in those old Operative documents. Here was a rudiment capable of indefinite extension. The placing of the Lodges and of the Craft at large under notable patronage, and the subsequent custom of admitting persons of influence, offered another and quite distinct opportunity. These facts notwithstanding, my

position is that the traces of symbolism which may in a sense be inherent in Operative Masonry did not produce, by a natural development, the Speculative Art and Craft, though they helped undoubtedly to make a possible and partially prepared field for the great adventure and experiment.

### The Old Charges

The second point is that we must take the highest intention of symbolism in the Third Degree to some extent apart from the setting. You will know that the literary history of our ritual is rather non-existent than obscure, or if this is putting the case a little too strongly, it remains that researches have so far left the matter in a dubious position. The reason is not for our seeking, for the kind of enquiry that is involved is one of exceeding difficulty. If I say that it is my personal aspiration to undertake it one of these days, I speak of what is perhaps a distant hope. That which is needed is a complete codification of all the old copies, in what language soever, which are scattered throughout the Lodges and libraries of the whole Masonic world, together with an approximate determination of their dates by expert evidence. In my opinion, the codices now in use have their roots in the 18th century, but were edited and re-edited at an even later date.

I have now brought before you in somewhat disjointed manner – as I cannot help feeling – several independent considerations, each of which, taken separately, institutes certain points of correspondence between Masonry and other systems of symbolism, but they do not at present enter into harmony. I will collect them as follows:

- (1) Masonry has for its object, under one aspect, the building of the Candidate as a house or temple of life. Degrees outside the Craft aspire to this building as a living stone in a spiritual temple, meet for God's service.
- (2) Masonry presents also a symbolical sequence, but in a somewhat crude manner, of Birth, Life, Death and Resurrection, which other systems indicate as a mystery of experience.
- (3) Masonry, in fine, represents the whole body of its Adepti as in search of something that has been lost, and it tells us how and with whom that loss came about.

These are separate and independent lines of symbolism, though, as indicated already, they are interlinked by the fact of their incorporation in Craft Masonry, considered as a unified system. But the truth is that between the spiritual building of the First Degree and the Legend of Solomon's Temple there is so little essential correspondence that the one was never intended to lead up to the other. The symbolism of the Entered Apprentice Degree is of the simplest and most obvious kind;

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it is also personal and individualistic. That of the Master Degree is complex and remote in its significance; it is, moreover, an universal mythos. I have met with some searchers of the mysteries who seem prepared to call it cosmic, but I must not carry you so far as this speculation would lead us, and I do not hold a brief for its defense. I am satisfied in my own mind that the Third Degree has been grafted on the others and does not belong to them. There has been no real attempt to weld them, but they have been drawn into some kind of working sequence by the Exhortation which the Worshipful Master recites prior to the dramatic scene in the last Master Degree. To these must be added some remarks to the Candidate immediately after the Raising. The Legend is reduced therein to the uttermost extent possible in respect of its meaning, though it is possible that this has been done of set purpose.

## Living Stones

It will be seen that the three aspects enumerated above fall under two heads in their final analysis, the first representing a series of practical counsels, thinly allegorised upon in terms of symbolical architecture. The Candidate is instructed to work towards his own perfection under the light of Masonry. There is no mystery, no concealment whatever, and it calls for no research in respect of its source. Its analogies and replicas are everywhere, more especially in religious systems. It is a reflection of the Pauline doctrine that man is or may become a temple of the Holy Spirit. But it should be observed in this connection that there is a rather important though confusing mixture of images in the address of the Worshipful Master to the Candidate, after the latter has been invested and brought to the East. It is pointed out to him that he represents the cornerstone of a building – as it might be, the whole Masonic edifice – but he is immediately counselled to raise a superstructure from the foundation of that cornerstone – thus reversing the image. That of the cornerstone is like an externalization in dramatic form of an old Rosicrucian maxim belonging to the year 1629 :- Be ye transmuted from dead stones into living, philosophical stones.”

From my point of view, it is the more important side of the symbolism; it is as if the great Masonic edifice were to be raised on each Candidate; and if every Neophyte shaped his future course both in and out of Masonry, as though this were the case actually, I feel that the Royal Art would be other than it now is and that our individual lives would differ.

## PART III

RECURRING to the Legend of the Third Degree, the pivot upon which it revolves is the existence of a building secret, represented as a Master-Word, which the Builder died to preserve. Owing to his untimely death, the Word was lost, and it has always been recognized in Masonry that the Temple, unfinished at the moment of the untoward

event, remained with its operations suspended and was completed later on by those who obviously did not possess the Word or key. The tradition has descended to us and, as I have said, we are still on the quest.

Now what does all this mean? We have no concern at the present day, except in archaeology and history, with King Solomon’s Temple. What is meant by this Temple and what is the Lost Word? These things have a meaning, or our system is stultified. Well, here are burning questions, and the only direction in which we can look for an answer is that which is their source. As to this, we must remember that the Legend of the Master Degree is a Legend of Israel, under the aegis of the Old Covenant, and though it has no warrants in the Holy Writ which constitutes the Old Testament, it is not antecedently improbable that something to our purpose may be found elsewhere in the literature of Jewry.

## The Kabbalah

I do not of course mean that we shall meet with the Legend itself; it would be interesting if we did but not per se helpful, apart from explanation. I believe in my heart that I have found what is much more important, and this is the root-matter of that which is shadowed forth in the Legend, as regards the meaning of the Temple and the search for the Lost Word. There are certain great texts which are known to scholars under the generic name of Kabbalah, a Hebrew word meaning reception, or doctrinal teaching passed on from one to another by verbal communication. According to its own hypothesis, it entered into written records during the Christian era, but hostile criticism has been disposed to represent it as invented at the period when it was written. The question does not signify for our purpose, as the closing of the 13th century is the latest date that the most drastic view – now generally abandoned – has proposed for the most important text.

We find therein after what manner, according to mystic Israel, Solomon’s Temple was spiritualized; we find deep meanings attached to the two pillars J. and B.; we find how the word was lost and under what circumstances the chosen people were to look for its recovery. It is an expectation for Jewish theosophy, as it is for the Craft Mason. It was lost owing to an untoward event, and although the time and circumstances of its recovery have been calculated in certain texts of the Kabbalah, there has been something wrong with the methods. The keepers of the tradition died with their faces toward Jerusalem, looking for that time; but for Jewry at large the question has passed from the field of view, much as the quest is continued by us in virtue of a ceremonial formula but cannot be said to mean anything for those who undertake and pursue it. It was lost owing to the unworthiness of Israel, and the destruction of the First Temple was one consequence thereof. By the waters of Babylon, in their exile, the Jews are said to have remembered Zion, but the word did not come back into their

hearts; and when Divine Providence inspired Cyrus to bring about the building of the Second Temple and the return of Israel into their own land, they went back empty of all, recollection in this respect.

## The Divine Name

I am putting things in a summary fashion that are scattered up and down the vast text with which I am dealing – that is to say, Sepher Ha Zohar, The Book of Splendor. The word to which reference is made is the Divine Name out of the consonants of which, He, Vau, He, Yod, we have formed Jehovah, or more accurately Yahve. When Israel fell into a state which is termed impenitence it is said in the Zoharic Symbolism that the Vau and the He final were separated. The name was dismembered, and this is the first sense of loss which is registered concerning it. The second is that it has no proper vowel points, those of the Name Elohim being substituted, or alternatively the Name Adonai. It is said, for example: “My Name is written YHVH and read Adonai.” The epoch of restoration and completion is called, almost indifferently, that of resurrection, the world to come, and the advent of the Messiah. In such day the present imperfect separation between the letters will be put an end to, once and forever. If it be asked: What is the connection between the loss and dismemberment which befell the Divine Name Jehovah and the Lost Word in Masonry, I cannot answer too plainly; but every Royal Arch Mason knows that which is communicated to him in that Supreme Degree, and in the light of the present explanation he will see that the “great” and “incomprehensible” thing so imparted comes to him from the Secret Tradition of Israel.

It is also to this Kabbalistic source, rather than to the variant accounts in the first book of Kings and in Chronicles, that we must have recourse for the important Masonic Symbolism concerning the Pillars J. and B. There is very little in Holy Scripture which would justify a choice of these objects as particular representatives of our art of building spiritualized. But in later Kabbalism, in the texts called The Garden of Pomegranates and in The Gates of Light, there is a very full and complicated explanation of the strength which is attributed to B., the left-hand Pillar, and of that which is established in and by the right-hand Pillar, called J.

## The Temple

As regards the Temple itself, I have explained at length elsewhere after what manner it is spiritualized in various Kabbalistic and semi-Kabbalistic texts, so that it appears ever as “the proportion of the height, the proportion of the depth, and the lateral proportions” of the created universe, and again as a part of the transcendental mystery of law which is at the root of the secret tradition in Israel. This is outside our subject, not

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indeed by its nature but owing to limitations of opportunity. I will say only that it offers another aspect of a fatal loss in Israel and the world – which is commented on in the tradition. That which the Temple symbolized above all things was, however, a House of Doctrine, and as on the one hand the Zohar shows us how a loss and substitution were perpetuated through centuries, owing to the idolatry of Israel at the foot of Mount Horeb in the wilderness of Sinai, and illustrated by the breaking of the Tables of Stone on which the Law was inscribed; so does Speculative Masonry intimate that the Holy House, which was planned and begun after one manner, was completed after another and a word of death was substituted for a word of life.

## The Builder

I shall not need to tell you that beneath such veils of allegory and amidst such illustrations of symbolism, the Master-Builder signifies a principle and not a person, historical or otherwise. He signifies indeed more than a single principle, for in the world of mystic intimations through which we are now moving, the question, “Who is the Master?” would be answered by many voices. But generically, he is the imputed life of the Secret-Doctrine which lay beyond the letter of the Written Law, which “the stiff-necked and disobedient” of the patriarchal, sacerdotal and prophetic dispensations contrived to destroy. According to the Secret Tradition of Israel, the whole creation was established for the manifestation of this life, which became manifested actually in its dual aspect when the spiritual Eve was drawn from the side of the spiritual Adam and placed over against him, in the condition of face to face. The intent of creation was made void in the event which is called the Fall of Man, though the particular expression is unknown in Scripture. By the hypothesis, the “fatal consequences” which followed would have reached their time on Mount Sinai, but the Israelites, when left to themselves in the wilderness, “sat down to eat and rose up to play.” That which is concealed in the evasion of the last words corresponds to the state of Eve in Paradise, when, she had become infected by the serpent.

To sum up as regards the sources, the Lost Word in Masonry is derived from a Kabbalistic thesis of imperfection in the Divine Name Jehovah, by which the true pronunciation – that is to say, the true meaning – is lost. It was the life of the House of Doctrine, represented by the Temple planned of old in Israel. The Master-Builder is the Spirit, Secret or Life of the Doctrine; and it is the quest of this that every Mason takes upon himself in the ceremony of the Third Degree, so that the House, which in the words of another Masonic Degree, is now, for want of territory, built only in the heart, “a superstructure perfect in its parts and honorable to the builder.”

## Craft Masonry

But if these are the sources of Craft Masonry, taken

at its culmination in the Sublime Degree, what manner of people were those who grafted so strange a speculation and symbolism on the Operative procedure of a building Guild? The answer is that all about that period which represents what is called the transition, or during the 16th and 17th centuries, the Latin-writing Scholars were animated with zeal for the exposition of the tradition in Israel, with the result that many memorable and even great books were produced on the subject. Among those scholars were many great names, and they provided the materials ready to the hands of the symbolists. What purpose had the latter in view? The answer is that in Germany, Italy, France and England, the Zeal for Kabbalistic literature among the Latin-writing scholars had not merely a scholastic basis. They believed that the texts of the Secret Tradition showed plainly, out of the mouth of Israel itself, that the Messiah had come. This is the first fact. The second I have mentioned already, namely, that although, the central event of the Third Degree is the Candidate’s Raising, it is not said in the Legend that the Master-Builder rose, thus suggesting that something remains to come after, which might at once complete the Legend and conclude the quest. The third fact is that in a rather early and important High Degree of the philosophical kind, now almost unknown, the Master-Builder of the Third Degree rises as Christ, and so completes the dismembered Divine Name, by insertion of the Hebrew letter Shin, this producing Yeheshua – the restoration of the Lost Word in the Christian Degrees of Masonry. Of course, I am putting this point only as a question of fact in the development of symbolism. Meanwhile, I trust that, amidst many imperfections, I have done something to indicate a new ground for our consideration, and to show that the speaking mystery of the Opening and Closing of the Third Degree and the Legend of the Master-Builder come from what may seem to us very far away, but yet not so distant that it is impossible to trace them to their source.

## Fundamentalism

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Holly asks, “Have Southern Baptists abandoned the Word of God and made ‘individual conscience’ the supreme rule of faith?”

The answer is again, “No!” The Preface to “The Baptist Faith and Message,” a statement of faith adopted by the Southern Baptist Convention in 1963, states:

*Baptists emphasize the soul’s competence before God, freedom in religion, and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified.*

“The Baptist Faith and Message” also states

that “God alone is Lord of the conscience.” Any freedom carries with it responsibility. Freedom of religion or conscience is no different. Ultimately, each person is responsible to God for what he believes and does, not to his fellow man.

Holly asks, “Can we allow the assertion that Southern Baptists have blessed the Masonic Lodge to go unchallenged?”

The Southern Baptist Convention has not blessed the Masonic Lodge. Anyone who believes the Convention has blessed Freemasonry is wrong and doesn’t understand the polity of the Convention.

Holly asks, “Have we instead given Masons a loaded gun with which to press their attack against pastors who wish to see their churches unfettered from the shackles of the occult?”

First, I reject Holly’s identification of Freemasonry with the occult. That is simply not true. A few Masons may be occultists, but not all or even most, just as a few Southern Baptists may be universalists, but not all or even most. Every church is still free to determine who may be members; they can refuse membership or leadership roles to Masons if they wish. Masons, who are refused membership or leadership roles, should find a church where they can serve God as He leads.

## The Future of the Southern Baptist Convention

The Southern Baptist Convention faces an uncertain future. The Freemasonry issue has taken on a life of its own; it will continue to haunt the Southern Baptist Convention for years. Many Southern Baptists are demoralized after fifteen years of constant infighting. Moderate Southern Baptists have lost the struggle to regain any leadership role in the convention. Moderate Southern Baptists cannot expect to be named to positions of influence within the convention for many years.

Perhaps the greatest threat to the Southern Baptist Convention is financial. Offerings to the convention through the Cooperative Program have plateaued or declined. There are a number of reasons. Certainly, many moderate Southern Baptists have begun sending their missions offerings, normally sent through the Cooperative Program, to the moderate-supported Cooperative Baptist Fellowship, headquartered in Atlanta, Georgia. Moderate churches have traditionally been the strongest supporters of the Cooperative Program and other mission offerings. Some Southern Baptists, disgusted with the feud of the past fifteen years, have reduced or stopped contributing to the Cooperative Program. Fundamentalist churches, often megachurches with huge, expensive programs of their own, have

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failed to make up the loss of revenue from other churches.

The Cooperative Missions Giving Study Committee of the Baptist General Convention of Texas announced in April 1994 it is considering a recommendation to focus on Texas Baptist causes and to allow individual churches to decide how their mission funds would be distributed beyond Texas. The new agreement, which would require approval at the annual meeting of Texas Baptists, is seen as an effort to allow churches to express their will and wishes concerning changes in the direction of the Southern Baptist Convention.

If the Southern Baptist Convention takes an anti-Masonic stance, as a number of leaders are committed to doing, individual Southern Baptist Masons will have to make a tough decision. Some will resign from the Masonic lodge to retain membership in their local churches. Some will remain quiet and not draw attention to their fraternal membership. Others will move their church memberships to Southern Baptist churches which ignore the position of the Southern Baptist Convention. Some will designate their mission offerings around the Cooperative Program to the moderate Cooperative Baptist Fellowship. Some will join non-Southern Baptist churches.

If the Southern Baptist Convention takes an anti-Masonic stance, several possibilities are seen. Some churches will refuse to allow Masons to hold leadership in the church, whether as Sunday School teacher, deacon or pastor. Southern Baptist seminaries will be pressured to include Freemasonry in their courses on heretical religious groups. The Southern Baptist Convention mission boards will be pressured to reject for missionary appointment any person who is a Mason. A motion to study whether to appoint Masons as missionaries failed after the outgoing Home Mission Board chairman broke the tie vote and voted against the motion in April 1994. Convention literature will reflect an anti-Masonic stance.

In the third volume, Holly says the "right choice is" to "urge all Southern Baptists to refrain from participation or membership in 'the Masonic Lodge'." That is the goal of his personal vendetta against the fraternity. Southern Baptist New Testament theologian, Jack McGomman, in a discussion of Galatians 5: 15, illustrated the danger of Christians fighting one another with this ditty:

*There was once two cats from Kilkenny,  
Each thought there was one cat too many,  
So they fought and they fit,  
They scratched and they bit.  
Until except for the nails  
And the tips of their tails,  
Instead of two cats There weren't any.  
Southern Baptists, whether Masons or not,  
Can be certain that the Freemasonry issue will  
continue to haunt the denomination for many  
years. If the Southern Baptist Convention*

*adopts an anti-Masonic position, the issue will begin to tear apart local churches as they debate how to respond to the decision of the Convention. The end result would be devastating to churches, families, individuals and the Kingdom of God. There are not enough Christians on the face of God's earth for us to keep on "killing" each other.*

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Dr. Gary Leazer uses the term "Fundamentalist" on many occasions. A number of Masons and others have expressed concern over the use of this term and the following letter written by Dr. Leazer was published in the September 1994 issue of the Scottish Rite Journal.

I hold to the fundamentals of the Christian faith: the doctrine of the Trinity, the Deity of Christ, His physical resurrection and return, the full inspiration and authority of the Bible. However, I refer to myself as a conservative theologian, not a fundamentalist. The fundamentalist mindset to which I referred in the article was a reference to those who insist they alone have the truth; and if you are faithfully following God, you must believe just as they do. These types of fundamentalists fit Charles Swindoll's witty ditty:

*Believe as I believe no more, no less;  
That I am right (and no one else) confess.  
Feel as I feel, think only as I think;  
Eat what I eat, and drink what I drink  
Look as I look, do always as I do;  
And then and only then  
I'll fellowship with you.*

The fundamentalist mindset which I was referring to in my article in the July Scottish Rite Journal is the mindset that desires to condemn Freemasonry as a Satanic religion and all Masons as having bowed their knees to Satan. It is the mindset that desires to attack and force out any person who doesn't accept their interpretation of religion. John Ankerberg and James Holly believe no Mason can be a Christian. Obviously you disagree with this mindset or you wouldn't be a Mason. Perhaps you are like me, a conservative Christian who strongly holds to the fundamentals of the faith, rather than a fundamentalist. They are not the same.

## Mithras

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pot with it, Mithra was able to hold his own identity, and emerged from the struggle at the head of a religion of his own. He was a young god full of vigor and overflowing with spirits, capable of teaching his followers the arts of victory, and such things appealed mightily to the bellicose Iranian tribesmen who never ceased to worship him in one form or another until they became so soundly converted to Mohammedanism centuries afterwards. Even then they did not abandon him



altogether but after the inevitable manner of converts rebuilt him into Allah and into Mohammed, so that even today one will find pieces of Mithra scattered about here and there in what the Mohammedans call their theology.

After the collapse of the Persian Empire, Phrygia, where so many religions were manufactured at one time or another, took Mithra up and built a cult about him. They gave him his Phrygian cap which one always sees on his statues, and they incorporated in his rites the use of the dreadful "taurobolium," which was a baptism in the blood of a healthy young bull. In the course of time this gory ceremony became the very center and climax of the Mithraic ritual, and made a profound impression on the hordes of poor slaves and ignorant men who flocked into the mithraea, as the Mithraic houses of worship were called.

Mithra was never able to make his way into Greece (the same thing could be said of Egypt, where the competition among religions was very severe) but it happened that he borrowed something from Greek art. Some unknown Greek sculptor, one of the shining geniuses of his nation, made a statue of Mithra that served ever afterwards as the orthodox likeness of the god, who was depicted as a youth of overflowing vitality, his mantle thrown back, a Phrygian cap on his head, and slaying a bull. For hundreds of years this statue was to all devout Mithraists what the crucifix now is to Roman Catholics. This likeness did much to open Mithra's path toward the west, for until this his images had been hideous in the distorted and repellant manner so characteristic of Oriental religious sculpture. The Oriental people, among whom Mithra was born, were always capable of gloomy grandeur and of religious terror, but of beauty they had scarcely a touch; it remained for the Greeks to recommend Mithra to men of good taste.

After the Macedonian conquests, so it is believed, the cult of Mithra became crystallized; it got its orthodox theology, its church system, its philosophy, its dramas and rites, its picture of the

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universe and of the grand cataclysmic end of all things in a terrific day of judgment. Many things had been built into it. There were exciting ceremonies for the multitudes; much mysticism for the devout; a great machinery of salvation for the timid; a program of militant activity for men of valor; and a lofty ethic for the superior classes. Mithraism had a history, traditions, sacred books, and a vast momentum from the worship of millions and millions among remote and scattered tribes. Thus accoutered and equipped, the young god and his religion were prepared to enter the more complex and sophisticated world known as the Roman Empire.

## II - HOW MITHRA FOUND HIS WAY TO ROME

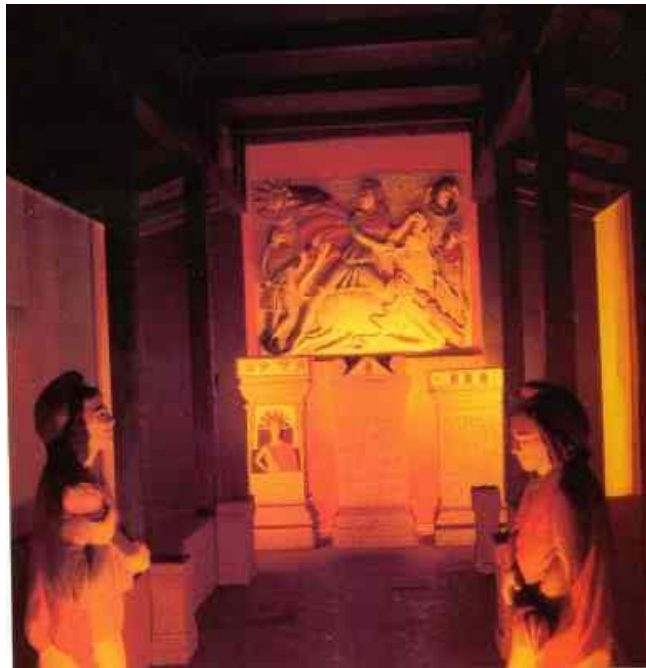
When Mithridates Eupator - he who hated the Romans with a virulency like that of Hannibal, and who waged war on them three or four times - was utterly destroyed in 66 B.C. and his kingdom of Pontus was given over to the dogs, the scattered fragments of his armies took refuge among the outlaws and pirates of Cilicia and carried with them everywhere the rites and doctrines of Mithraism. Afterwards the soldiers of the Republic of Tarsus, which these outlaws organized, went pillaging and fighting all round the Mediterranean, and carried the cult with them everywhere. It was in this unpromising manner that Mithra made his entrance into the Roman world. The most ancient of all inscriptions is one made by a freedman of the Flavians at about this time.

In the course of time Mithra won to his service a very different and much more efficient army of missionaries. Syrian merchants went back and forth across the Roman world like shuttles in a loom, and carried the new cult with them wherever they went. Slaves and freedmen became addicts and loyal supporters. Government officials, especially those belonging to the lowlier ranks, set up altars at every opportunity. But the greatest of all the propagandists were the soldiers of the various Roman armies. Mithra, who was believed to love the sight of glittering swords and flying banners, appealed irresistibly to soldiers, and they in turn were as loyal to him as to any commander on the field. The time came when almost every Roman camp possessed its mithreum.

Mithra began down next to the ground but the time came when he gathered behind him the great ones of the earth. Antoninus Pius, father-in-law of Marcus Aurelius, erected a Mithraic temple at Ostia, seaport of the city of Rome. With the exception of Marcus Aurelius and possibly one or two others all the pagan emperors after Antoninus were devotees of the god, especially Julian, who was more or less adle-pated and willing to take up with anything to stave off the

growing power of Christianity. The early Church Fathers nicknamed Julian "The Apostate"; the slur was not altogether just because the young man had never been a Christian under his skin.

Why did all these great fellows, along with the philosophers and literary men who obediently followed suit, take up the worship of a foreign god, imported from amidst the much hated Syrians, when there were so many other gods of home manufacture so close at hand? Why did they take to a religion that had been made fashionable by slaves and cutthroats? The answer is easy to discover. Mithra was peculiarly fond of rulers and of the mighty of the earth. His priests declared that the god himself stood at the right hand of emperors both on and off the throne. It was these priests who invented the good old doctrine of the divine right of kings. The more Mithra was worshipped by the masses, the more complete was the imperial control of those masses, therefore it



was good business policy for the emperors to give Mithra all the assistance they could. There came a time when every Emperor was pictured by the artists with a halo about his head; that halo had origin ally belonged to Mithra. It represented the outstanding splendor of the young and vigorous sun. After the Roman emperors passed away the popes and bishops of the Roman Catholic Church took up the custom; they are still in the habit of showing their saints be-haloed.

Mithraism spread up and down the world with amazing rapidity. All along the coast of northern Africa and even in the recesses of the Sahara; through the Pillars of Hercules to England and up into Scotland; across the channel into Germany and the north countries; and down into the great lands along the Danube, he everywhere made his way. London was at one time a great center of his worship. The greatest number of mithrea were built in Germany. Ernest Renan once said that if ever Christianity had become smitten by a fatal malady

Mithraism might very easily: have become the established and official religion of the whole Western World. Men might now be saying prayers to Mithra, and have their children baptized in bull's blood.

There is not here space to describe in what manner the cult became modified, by its successful spread across the Roman Empire. It was modified, of course, and in many ways profoundly, and it in turn modified everything with which it came into contact.

Here is a brief epitome of the evolution of this Mystery. It began at a remote time among primitive Iranian tribesmen. It picked up a body of doctrine from the Babylonian star worshippers, who created that strange thing known as astrology. It became a mystery, equipped with powerful rites, in the Asia Minor countries. It received a decent outward appearance at the hand of Greek artists and philosophers; and it finally became a world religion among the Romans. Mithraism reached its apogee in the second century; it went the way of all flesh in the fourth century; and flickered out entirely in the fifth century, except that bits of its wreckage were salvaged and used by a few new cults, such as those of the various forms of Manicheism.

## III - THE MITHRAIC THEORY OF THINGS

After overthrowing its hated rival, the early Christian Church so completely destroyed everything having to do with Mithraism that there have remained behind but few fragments to bear witness to a once victorious religion. What little is accurately known will be found all duly set down and correctly interpreted in the works of the learned Dr. Franz Cumont, whose books on the subject so aroused the ire of the present Roman Catholic Hierarchy that they placed them on the Index, and warned the faithful away from his chapters of history. Today, as in Mithra's time, superstitions and empty doctrines have a sorry time when confronted with known facts.

The pious Mithraist believed that back of the stupendous scheme of things was a great and unknowable deity, Ozmiuzd by name, and that Mithra was his son. A soul destined for its prison house of flesh left the presence of Ormuzd, descended by the gates of Cancer, passed through the spheres of the seven planets and in each of these picked up some function or faculty for use on the earth. After its term here the soul was prepared by sacraments and discipline for its re-ascend after death. Upon its return journey it underwent a great ordeal of judgment before Mithra. Leaving something behind it in each of the planetary spheres it finally passed back through

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the gates of Capricorn to ecstatic union with the great Source of all. Also there was an eternal hell, and those who had proved unfaithful to Mithra were sent there. Countless deons, devils and other invisible monsters raged about everywhere over the earth tempting souls, and presided over the tortures in the pit. Through it all the planets continued to exercise good or evil influence over the human being, according as his fates might chance to fall out on high, a thing imbedded in the cult from its old Babylonian days.

The life of a Mithraist was understood as a long battle in which, with Mithra's help, he did war against the principles and powers of evil. In the beginning of his life of faith he was purified by baptism, and through all his days received strength through sacraments and sacred meals. Sunday was set aside as a holy day, and the twenty-fifth of December began a season of jubilant celebration. Mithraic priests were organized in orders, and were deemed to have supernatural power to some extent or other.

It was believed that Mithra had once come to earth in order to organize the faithful into the army of Ormuzd. He did battle with the Spirit of all Evil in a cave, the Evil taking the form of a bull. Mithra overcame his adversary and then returned to his place on high as the leader of the forces of righteousness, and the judge of all the dead. All Mithraic ceremonies centered about the bull slaying episode.

The ancient Church Fathers saw so many points of resemblance between this cult and Christianity that many of them accepted the theory that Mithraism was a counterfeit religion devised by Satan to lead souls astray. Time has proved them to be wrong in this because at bottom Mithraism was as different from Christianity as night from day.

#### IV - IN WHAT WAY MITHRAISM WAS LIKE FREEMASONRY

Masonic writers have often professed to see many points of resemblance between Mithraism and Freemasonry. Albert Pike once declared that Freemasonry is the modern heir of the Ancient Mysteries. It is a dictum with which I have never been able to agree. There are similarities between our Fraternity and the old Mystery Cults, but most of them are of a superficial character, and have to do with externals of rite or organization, and not with inward content. When Sir Samuel Dill described Mithraism as "a sacred Freemasonry" he used that name in a very loose sense. Nevertheless, the resemblances are often startling. Men only were admitted to membership in the cult. "Among the hundreds of inscriptions that have come down to us, not one mentions either a priestess, a woman initiate, or even a donatress." In this the mithrea differed from the collegia, which latter, though they almost never admitted women as members, never hesitated to accept help or money from them. Membership in Mithraism was as democratic as it is with us, perhaps more

so; slaves were freely admitted and often held positions of trust, as also did the freedmen of whom there were such multitudes in the latter centuries of the empire.

Membership was usually divided into seven grades, each of which had its own appropriate symbolical ceremonies. Initiation was the crowning experience of every worshipper. He was attired symbolically, took vows, passed through many baptisms, and in the higher grades ate sacred meals with his fellows. The great event of the initiate's experiences was the taurobolium, already described. It was deemed very efficacious, and was supposed to unite the worshipper with Mithra himself. A dramatic representation of a dying and a rising again was at the head of all these ceremonies. A tablet showing in bas relief Mithra's killing of the bull stood at the end of every mithreum.

This, mithreum, as the meeting place, or lodge, was called, was usually cavern shaped, to represent the cave in which the god had his struggle. There were benches or shelves along the side, and on these side lines the members sat. Each mithreum had its own officers, its president, trustees, standing committees, treasurer, and so forth, and there were higher degrees granting special privileges to the few. Charity and Relief were universally practised and one Mithraist hailed another as "brother." The Mithraic "lodge" was kept small, and new lodges were developed as a result of "swarming off" when membership grew too large.

Manicheism, as I have already said, sprang from the ashes of Mithraism, and St. Augustine, who did so much to give shape to the Roman Catholic church and theology was for many years an ardent Manichee, and through him many traces of the old Persian creed found their way into Christianity. Out of Manicheism, or out of what was finally left of it, came Paulicianism, and out of Paulicianism came many strong medieval cults — the Patari, the Waldenses, the Hugenots, and countless other such developments. Through these various channels echoes of the old Mithraism persisted over Europe, and it may very well be, as has often been alleged, that there are faint traces of the ancient cult to be found here and there in our own ceremonies or symbolisms. Such theories are necessarily vague and hard to prove, and anyway the thing is not of sufficient importance to argue about. If we have three or four symbols that originated in the worship of Mithra, so much the better for Mithra!

After all is said and done the Ancient Mysteries were among the finest things developed in the Roman world. They stood for equality in a savagely aristocratic and class-riddled society; they offered centers of refuge to the poor and the despised among a people little given to charity and who didn't believe a man should love his neighbor; and in a large historical way they left behind them methods of human organization,

ideals and principles and hopes which yet remain in the world for our use and profit. If a man wishes to do so, he may say that what Freemasonry is among us, the Ancient Mysteries were to the people of the Roman world, but it would be a difficult thing for any man to establish the fact that Freemasonry has directly descended from those great cults.

[Note: Kipling, who has never wearied of handling themes concerned with Freemasonry, often writes of Mithraism. See in especial his Puck of Pook's Hill, page 173 of the 1911 edition, for the stirring Song to Mithras.]

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 Minor typographical errors corrected.

## Masonic Humor

### Cat Bathing As A Martial Art



Some people say cats never have to be bathed. They say cats lick themselves clean. They say cats have a special enzyme of some sort in their saliva that works like new, improved Wisk - dislodging the dirt where it hides and whisking it away.

I've spent most of my life believing this folklore. Like most blind believers, I've been able to discount all the facts to the contrary, the kitty odors that lurk in the corners of the garage and dirt smudges that cling to the throw rug by the fireplace.

The time comes, however, when a man must face reality: when he must look squarely in the face of massive public sentiment to the contrary and announce: "This cat smells like a port-a-potty on a hot day in Juarez."

When that day arrives at your house, as it has in mine, I have some advice you might consider as you place your feline friend under your arm and head for the bathtub:

Know that although the cat has the advantage of quickness and lack of concern for human life, you have the advantage of strength. Capitalize on that advantage by selecting the battlefield. Don't try to bathe him in an open area where he

can force you to chase him.

Pick a very small bathroom. If your bathroom is more than four feet square, I recommend that you get in the tub with the cat and close the sliding-glass doors as if you were about to take a shower. (A simple shower curtain will not do. A berserk cat can shred a three-ply rubber shower curtain quicker than a politician can shift positions.)

Know that a cat has claws and will not hesitate to remove all the skin from your body. Your advantage here is that you are smart and know how to dress to protect yourself. I recommend canvas overalls tucked into high-top construction boots, a pair of steel-mesh gloves, an army helmet, a hockey face mask, and a long-sleeved flak jacket.

Prepare everything in advance. There is no time to go out for a towel when you have a cat digging a hole in your flak jacket. Draw the water. Make sure the bottle of kitty shampoo is inside the glass enclosure. Make sure the towel can be reached, even if you are lying on your back in the water.

Use the element of surprise. Pick up your cat nonchalantly, as if to simply carry him to his supper dish. (Cats will not usually notice your strange attire. They have little or no interest in fashion as a rule. If he does notice your garb, calmly explain that you are taking part in a product testing experiment for J.C. Penney.)

Once you are inside the bathroom, speed is essential to survival. In a single liquid motion, shut the bathroom door, step into the tub enclosure, slide the glass door shut, dip the cat in the water and squirt him with shampoo. You have begun one of the wildest 45 seconds of your life.

Cats have no handles. Add the fact that he now has soapy fur, and the problem is radically compounded. Do not expect to hold on to him for more than two or three seconds at a time. When you have him, however, you must remember to give him another squirt of shampoo and rub like crazy. He'll then spring free and fall back into the water, thereby rinsing himself off. (The national record for cats is three latherings, so don't expect too much.)

Next, the cat must be dried. Novice cat bathers always assume this part will be the most difficult, for humans generally are worn out at this point and the cat is just getting really determined. In fact, the drying is simple compared to what you have just been through. That's because by now the cat is semi-permanently affixed to your right leg. You simply pop the drain plug with your foot, reach for your towel and wait. (Occasionally, however, the cat will end up clinging to the top of your army helmet. If this happens, the best thing you can do is to shake him loose and to encourage him toward your leg.) After all the water is drained from the tub, it is a simple matter

to just reach down and dry the cat.

In a few days the cat will relax enough to be removed from your leg. He will usually have nothing to say for about three weeks and will spend a lot of time sitting with his back to you. He might even become psychoceramic and develop the fixed stare of a plaster figurine.

You will be tempted to assume he is angry. This isn't usually the case. As a rule he is simply plotting ways to get through your defenses and injure you for life the next time you decide to give him a bath.

But at least now he smells a lot better.

## HELL EXPLAINED BY A CHEMISTRY STUDENT

The following is an actual question given on a University of Washington chemistry mid-term. The answer by one student was so "profound" that the professor shared it with colleagues, via the Internet, which is, of course, why we now have the pleasure of enjoying it as well :

Bonus Question: Is Hell exothermic (gives off heat) or endothermic (absorbs heat)?

Most of the students wrote proofs of their beliefs using Boyle's Law (gas cools when it expands and heats when it is compressed) or some variant. One student, however, wrote the following:

First, we need to know how the mass of Hell is changing in time. So we need to know the rate at which souls are moving into Hell and the rate at which they are leaving. I think that we can safely assume that once a soul gets to Hell, it will not leave. Therefore, no souls are leaving.

As for how many souls are entering Hell, let's look at the different religions that exist in the world today. Most of these religions state that if you are not a member of their religion, you will go to Hell. Since there is more than one of these religions and since people do not belong to more than one religion, we can project that all souls go to Hell.

With birth and death rates as they are, we can expect the number of souls in Hell to increase exponentially. Now, we look at the rate of change of the volume in Hell because Boyle's Law states that in order for the temperature and pressure in Hell to stay the same, the volume of Hell has to expand proportionately as souls are added.

This gives two possibilities:

1. If Hell is expanding at a slower rate than the rate at which souls enter Hell, then the temperature and pressure in Hell will increase

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until all Hell breaks loose.

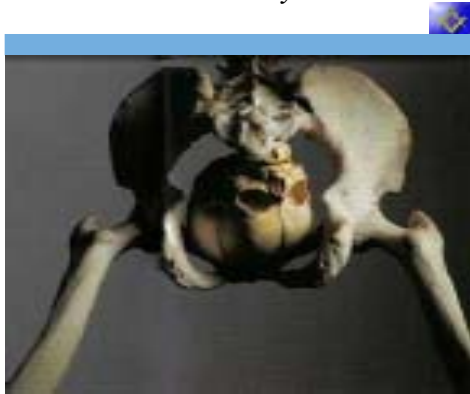
2. If Hell is expanding at a rate faster than the increase of souls in Hell, then the temperature and pressure will drop until Hell freezes over.

So which is it? If we accept the postulate given to me by Teresa during my Freshman year that, "It will be a cold day in Hell before I sleep with you," and take into account the fact that I slept with her last night, then number two must be true, and thus I am sure that Hell is exothermic and has already frozen over.

The corollary of this theory is that since Hell has frozen over, it follows that it is not accepting any more souls and is therefore, extinct... leaving only Heaven, thereby proving the existence of a divine being.

This explains why, last night, Teresa kept shouting "Oh my God."

This student received the *only* "A".



Ancient Politicians Skeleton Found on Archaeological Dig

## The Last Word

### THE CAB RIDE

Twenty years ago, I drove a cab for a living. When I arrived at 2:30 a.m., the building was dark except for a single light in a ground floor window. Under these circumstances, many drivers would just honk once or twice, wait a minute, and then drive away.

But I had seen too many impoverished people who depended on taxis as their only means of transportation. Unless a situation smelled of danger, I always went to the door. This passenger might be someone who needs my assistance, I reasoned to myself.

So I walked to the door and knocked. "Just a minute", answered a frail, elderly voice. I could hear something being dragged across the floor.

After a long pause, the door opened. A small

woman in her 80's stood before me. She was wearing a print dress and a pillbox hat with a veil pinned on it, like somebody out of a 1940s movie.

By her side was a small nylon suitcase. The apartment looked as if no one had lived in it for years. All the furniture was covered with sheets.

There were no clocks on the walls, no knickknacks or utensils on the counters. In the corner was a cardboard box filled with photos and glassware.

"Would you carry my bag out to the car?" She said. I took the suitcase to the cab, then returned to assist the woman.

She took my arm and we walked slowly toward the curb.

She kept thanking me for my kindness. "It's nothing", I told her. "I just try to treat my passengers the way I would want my mother treated".

"Oh, you're such a good boy", she said. When we got in the cab, she gave me an address, and then asked, "Could you drive through downtown?"

"It's not the shortest way," I answered quickly.

"Oh, I don't mind," she said. "I'm in no hurry. I'm on my way to a hospice".

I looked in the rearview mirror. Her eyes were glistening. "I don't have any family left," she continued. "The doctor says I don't have very long." I quietly reached over and shut off the meter.

"What route would you like me to take?" I asked.

For the next two hours, we drove through the city. She showed me the building where she had once worked as an elevator operator.

We drove through the neighborhood where she and her husband had lived when they were newlyweds. She had me pull up in front of a furniture warehouse that had once been a ballroom where she had gone dancing as a girl.

Sometimes she'd ask me to slow in front of a particular building or corner and would sit staring into the darkness, saying nothing.

As the first hint of sun was creasing the horizon, she suddenly said, "I'm tired. Let's go now"

We drove in silence to the address she had given me. It was a low building, like a small convalescent home, with a driveway that passed under a portico.

Two orderlies came out to the cab as soon as we pulled up. They were solicitous and intent, watching her every move. They must have been

expecting her.

I opened the trunk and took the small suitcase to the door. The woman was already seated in a wheelchair.

"How much do I owe you?" She asked, reaching into her purse.

"Nothing," I said

"You have to make a living," she answered. "There are other passengers," I responded. Almost without thinking, I bent and gave her a hug. She held onto me tightly.

"You gave an old woman a little moment of joy," she said.

"Thank you."

I squeezed her hand, and then walked into the dim



morning light. Behind me, a door shut. It was the sound of the closing of a life

I didn't pick up any more passengers that shift. I drove aimlessly lost in thought. For the rest of that day, I could hardly talk. What if that woman had gotten an angry driver, or one who was impatient to end his shift?

What if I had refused to take the run, or had honked once, then driven away?

On a quick review, I don't think that I have done anything more important in my life.

We're conditioned to think that our lives revolve around great moments.

But great moments often catch us unaware-beautifully wrapped in what others may consider a small one.

PEOPLE MAY NOT REMEMBER EXACTLY WHAT 'YOU DID, OR WHAT YOU SAID, ~BUT ~ THEY WILL ALWAYS REMEMBER HOW YOU MADE THEM FEEL.

Life may not be the party we hoped for, but while we are here we might as well dance.