

**The Architect
2004**



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**The Grand Council of
The Allied Masonic Degrees of Canada**

From the Editor

In addition to the various degrees which comprise The Allied Masonic Degrees of Canada and which are worked in Councils, **our purpose is in the area of research and education in order to make a daily advancement in Masonic education.**

Many of our members are active in their research and papers are regularly delivered at constituent Councils as well in members' Lodges and Chapters. As copies are forwarded to the Editor, the printing of *The Architect* permits them to be shared across Canada. This "sharing" is limited due to the number of copies of *The Architect* produced each year and Councils may wish to circulate one copy to their members. Not all Councils forward copies of members' papers: please ensure that they are forwarded so that the member who wrote the paper, his Council who received it, and other members of the AMD who were not at the meeting where it was presented, may all benefit from the efforts put forward.

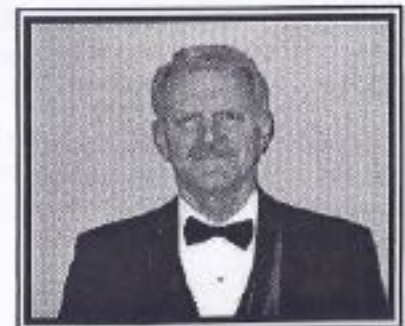
The Editor is responsible for the production of *The Architect* and its distribution. Each individual member who submits a paper is **responsible for the content and the ideas expressed therein.** Anyone who wishes to pursue the contents of a particular paper should contact the author through the Secretary of his Council.

The format for submissions is on 3½ inch disks, CD ROM, or e-mail attachment, preferably in WordPerfect or MSWord for Windows. Hard-copy versions of papers can be scanned, but the electronic form is preferred.

In accordance with recent changes in the Constitutions and Regulations, Council Secretaries are required to **provide two copies of each paper** delivered during the year when they submit their Annual Returns. One of these copies is for the Editor of *The Architect*. This improves the collection of papers and hopefully doesn't add significantly or unmanageably to the duties of the Grand Secretary whose assistance is very much appreciated. **The Editor requests that the copy for him be sent as soon as possible after the paper is delivered,** so that it may be considered for inclusion in the current year's edition of *The Architect*.

I would like to express my appreciation to V. Ven. Bro. Raymond S.J. Daniels, Senior Grand Deacon, for his editorial assistance in the preparation of this edition.

R. Ven. Bro. John W. Reynolds
Editor, *The Architect* 2004



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M. Ven. Bro. Raymond Charles Purslow Sovereign Grand Master, Allied Masonic Degrees of Canada 2003-2005



Born and educated in Brighton, England before coming to Canada in 1958 and settled in Toronto, Ontario. He retired in 1989 as Senior Accounts Manager having served with Consumers Gas Company for 30 years.

He is married to Winnie, and he has a son Christopher and daughter Carol who are twins by his first wife Maria who has passed away. Christopher and his wife Karen are blessed with 2 daughters Kimberley and Danielle; Carol and John are blessed with 3 boys, Kyle, Ian and Zachary.

He was initiated into Masonry by his father Wor. Bro. Charles Edward Purslow of *Regency Lodge No. 6349* Brighton, Sussex, U.K. in November 1953, who was then Master of *Regency Lodge*.

1963 — Following several years of visitations, he finally joined *Corinthian Lodge No. 96*, Barrie and so now holds a UGLE and GRC Certificate.

During the 10 years spent with *Corinthian Lodge No. 96*, he served in nearly every Chair and was the Master-Elect when transferred to St. Catharines.

1965 — Became a member of the *Barrie Lodge of Perfection*.

1966 — Became a member of *Spry Chapter Rose Croix Valley of Barrie* and until transferred to *St. Catharines* in 1974 served on the Barrie Degree team as Prince Kadmil in the 17th Degree.

1973 — Affiliated with *Maple Leaf Lodge No. 103, St. Catharines* and in 1977 served as Worshipful Master.

1978 — Became a member of *Barrie Consistory 32nd Degree*.

1980 — Became a member of *Leaside Shrine Club, Ramesses Temple, A.A.O.N.M.S., Toronto*.

1986 — Joined *Victoria Chapter No. 205, Thornhill*.

1988 — Affiliated with *Patterson Lodge No. 265, Thornhill*.

1989 — Elected President of *Leaside Shrine Club* in 1989 after having served as an Officer for several years. This was the year that the Shriners' Convention was held in Toronto.

1990 — Joined the joined *Willowdale Council No. 170, Allied Masonic Degrees of Canada*.

1991 — Served as Master of *Patterson Lodge No. 265*.

1992 — Served as Master of *Patterson Lodge No. 265*; appointed Ambassador of the *Leaside Shrine Club* by the Potentate.

1993 — Re-appointed Ambassador of the *Leaside Shrine Club* by the Potentate.

1993-96 — Served as Sovereign Master of *Willowdale Council No. 170, A.M.D.*

1993 — Joined *Geoffrey de St Aldemar Preceptory No. 2, Scarborough, Knights Templar*; and privileged to be the candidate for the World Conference of Sovereign Great Priory held in Toronto at which 14 Supreme Grand Masters of their respective countries were present.

1994 — Became Sub Marshall in the Preceptory; he has been Registrar since 2000; reappointed Ambassador of the *Leaside Shrine Club* by the Potentate; appointed Grand Junior Deacon of the A.M.D.; became a member of the *Toronto Conclave No. 3, Thornhill, Order of the Secret Monitor* and was elected as an Officer; Supreme Ruler 1998/1999 and 1999/2000.

1994/95 — Chairman, *Toronto District No. 6 Masonic Association*.

1995 — Elected Grand Auditor of the A.M.D.; became a member of *Rameses' Scooter Patrol*; joined *York Tabernacle No. 93, Holy Royal Arch Knight Templar Priests* and currently serving as the V. Em. High Priest.

1997 — Elected Secretary of *Patterson Lodge No. 265*; as of 2003 still holding this office; elected Grand Secretary, A.M.D. of Canada; re-elected 1998, 1999 and 2000; resigned in 2001 to be elected Deputy Grand Master - 2 year Term.

1998 — Elected 2nd Vice President of the *Principals Association*; elected First Principal of *Victoria Chapter No. 205*.

1999 — Appointed Deputy Grand Recorder, Order of the Secret Monitor; Member of *Holy Land Conclave No. 3, Thornhill, Grand Imperial Conclave of Canada*; Elected Secretary of *Patricia Lodge No. 587*; dispensation obtained from Grand Lodge to hold office in two Lodges. (Lodge now in darkness)

2000 — President of *Principals Association, District 8*.

2001 — Elected Deputy Grand Master, A.M.D. of Canada; elected Grand Guide, Order of the Secret Monitor.

2002 — Elected Grand Counsellor, Order of the Secret Monitor; Member of *Adoniram Council No. 2 (Toronto), Royal and Select Masters of Ontario (Cryptic Rite)*.

2003 — Appointed an Officer in *Holy Land Conclave No. 3 (Masonic & Military Order of Knights of the Red Cross of Constantine and Appendant Orders.)*; elected Grand Recorder, Order of the Secret Monitor; initiated in the Order of *St Thomas of Acon, Upper Canada Chapter No. 15 (Peterborough)*; serving as Door Keeper (2003).

2003 — Sovereign Grand Master of the A.M.D. of Canada (2 year term).

An Anglican of St Timothy's Church and is a member of the Advisory Board, he has served the community; has been a member of the Committee of Adjustments, Chairman of Winter Carnival; played Santa Claus to the home of the aged; Chairman of the Consumers Gas United Way appeal; volunteer for the CNIB.

Pillars, Columns and Pedestals of Freemasonry[†]

R. Ven. Bro. Leslie W. Brown, KGC
Medwayosh Council No. 62, Waterloo, Ontario

Presented to Medwayosh Council, No. 62 on September 29th, 2003.

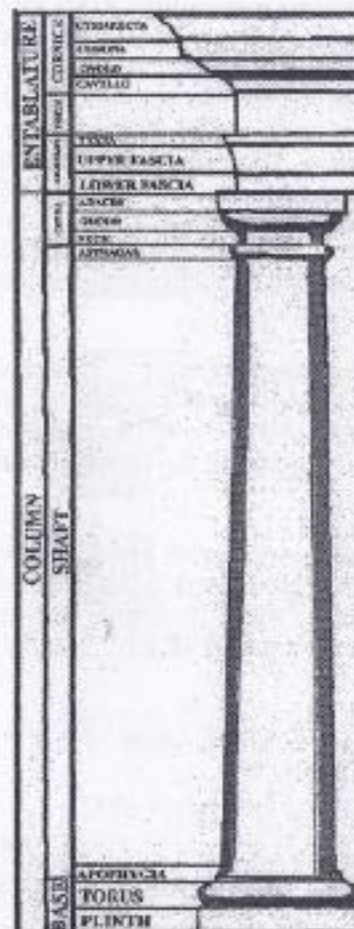
The Junior Warden during his lecture in the first degree states that a Masonic Lodge is supported by three great pillars,¹ not columns or pedestals, and discusses the three architectural orders we associate with Wisdom, Strength and Beauty. We should be aware that it was the Greeks who originated or developed the orders of architecture to which the attention of the Freemason is often directed. By "orders" are known certain arrangements of construction and ornament as applied to columns and the lintels over them; the three greatest of them — the Doric, Ionic and Corinthian.

The idea of the Doric came from Egypt, and that of the Ionic from Assyria, but the Greeks so largely redesigned these two as to be regarded as their originators. The order which the Greeks most loved was the Doric, the most massive of the three, but more delicate, more refined, and more dignified; generally it had a fluted shaft standing on a series of steps and having no base of its own.

The tapering of that shaft, together with the slight convexing of the horizontal lines of the lintel above, was intended to correct an optical illusion. Its capital, where the shaft supports the lintel is moulded. The Ionic shaft on the other hand, had a base and on the capital were carved scrolls or volutes²; this shaft was lighter than the Doric. In the Corinthian order that shaft was lighter still, and a bell-shaped capital was deeply carved with foliage; very occasionally a scroll or volute was added.

The Ionic column dating from 470 BC is today associated with the Master in the East. You will find this column at the extreme left on your Grand Lodge Master Mason's Certificate. The older Doric column, dating from 610 BC is today associated with the Senior Warden in the West. You will find this column at the extreme right of your Grand Lodge Master Mason's Certificate. The Corinthian column, the youngest dating from only 355 BC is today associated with the Junior Warden in the South. You will find this column in the centre of your certificate.

Let me quickly add a note that they have only been so assigned since the 1900's to acknowledge the relative importance of the three orders. Prior to that time they were assigned differently, the oldest to the East and the



youngest to the South. This of course is how the majority of our lodges are arranged today. It is important to remember that the lodges of the formative years, i.e., the first 20 years of the 18th Century, were not a bit like a lodge of today, and an 18th Century Mason would be as puzzled by a modern lodge room as we would be by his.

Only a small part of the work was done standing, the largest part being a series of questions and answers going around the table where the brethren were seated at refreshment. The actual admission required that the lodge be drawn on the floor and the brethren stood around the drawing with the Master in the East. Various objects were depicted on the drawing suitable to the occasion, the wishes of the brother who would explain them, and to the member who had to draw them. Painted floor cloths came into existence about 1733 and the modern Tracing Board developed from them. The first Boards of this type we know today date from the 1800's.

Drawings and descriptions between 1760 and 1765 make it clear that it was customary for each Warden to have a column in his hand which measured

about 20 inches [50 cm] long representing the pillars of the Temple. The Senior Warden held Boaz, representing "Strength," and the Junior Warden held Jachin representing "to Establish."

Both Wardens were seated in the West at this date (1760). In due time, during the course of the 18th Century, pillars appear as part of the furnishings of the lodge and were usually placed in the West near the Warden so that the candidate was taken around the lodge behind the brethren and knocked for admission on the Wardens' shoulders from behind. In Irish lodges this still occurs.

Modern practice is not uniform. London lodges rarely have pillars as part of the furniture, though they still use the Wardens' columns which are placed on the Wardens' desks or pedestals. In many lodges, the pillars are

in the foyer, or entrance hall, and in others they are against the West wall alongside the Senior Warden which probably most nearly accords with ancient practice.

The early versions of the pillars do not have globes on them. The Hebrew description in 1 *Kings* 7: 16³ is ambiguous. The Hebrew word [תורן] can mean either a globe or a bowl and at least one lodge in England has pillars with bowls on top. The globes were quite early features in a lodge room and were apparently placed on low stands in front of, and to the right and left of, the Senior Warden. Since 1760, the pillars appeared to have included the globes.

The reference to maps of terrestrial and celestial globes found in the English explanation of the Second Degree Tracing Board is of course an anachronism. The pillars are said to have been formed hollow,⁴ the better to serve as archives to Masonry, for therein were deposited the constitutional rolls.

It is not stated how these rolls were recovered when needed. The position of the brother lowered headfirst into one of the pillars to grab them is rather a daunting one. Incidentally, the account of the casting says nothing about them being hollow. The fact is drawn from *Jeremiah* 52: 21.⁵ The Irish ritual makes no mention of the pillars.

Is there a different between a pillar and a column? Let us view what some educated and knowledgeable sources have to say:

Architectural glossary (Craven, no date):

"A column is an upright pillar or post. Columns may support a roof or a beam, or they may be purely decorative. Pillar — a slender free standing vertical support, generally used for decoration."

Webster's Dictionary (McKechnie, 1958):

**Column*: a kind of pillar; a cylindrical or polygonal support for a roof, ceiling, statue, somewhat ornamented, and usually composed of base, shaft, and capital.

Pillars: a column; a long, slender vertical structure used to support a superstructure."

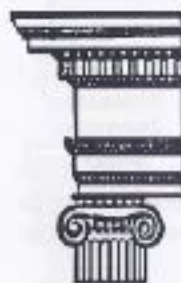
McCoy's Dictionary of Masonry (1873):

**Column*. A pillar usually cylindrical used for support of a building, its construction and ornaments varies according to the different orders of architecture.

Pillars: Somewhat as above."

As can be seen pillars and columns by name are interchangeable. Your choice! However when discussing them we always return to the three most celebrated. The three great pillars supporting a Freemason's Lodge represent Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abif.

IONIC



1. of Ionia or its people, Ionian.
2. designating or of a branch of the ancient Greek language including that of Attica.
3. designating or of a Greek style of architecture characterized by ornamental scrolls on the capitals.
4. of the Ionic of Greek and Latin prosody.



ionic order; one of the three Greek orders of architecture, distinguished by the volute of its capital. The shaft, including the base, which is half a diameter, and the capital to the bottom of the volute, is about 9 diameters high and usually fluted in 24 flutes.⁶

*Solomon, King of Israel for his wisdom in building, completing and dedicating to God's service the Temple at Jerusalem.*⁷

The Worshipful Master is entrusted with a pillar of the Ionic Order which, he is told, "... combines the strength of the Doric with the beauty of the Corinthian,"⁸ figuratively speaking, that is! To be historically pedantic the Ionic Order well and truly preceded the Corinthian but, for the sake of the ritual, we can surely permit a little literary licence and, in any case, chronology is not an issue here.

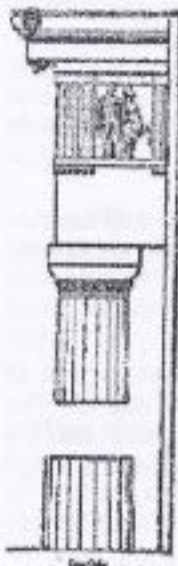
On a purely Masonic basis, the combination of Doric with Corinthian reminds us that the Master is instructed to combine the skills and lessons that he learnt during his years in both the Wardens' chairs.

The Worshipful Master is emblematic of King Solomon, combining strength of purpose with the judicious use of words. Ideally, he should be both a leader and instigator, with the wisdom and eloquence "to rule and direct his Lodge" firmly, fairly and smoothly. The double scroll, or spiral, capital of the Master's Ionic pillar reveals both Greek and Persian influences.

The Ionians had migrated from Greece to settle on the coast of Asia Minor, probably after being pushed off their lands by the crowding effect of the earlier Dorian influx. Living on the fringes of the Greek Empire, on the one

hand, and the western fringes of the Persian Empire on the other, they were washed, and at times immersed, by the waves of both cultures.

DORIC



1. of Doris, an ancient region of Greece, its people, their language, or culture.
2. designating "relating to the architectural style of Doris," characterized by simplicity of form.

Doric order; the oldest and plainest of the three orders (Doric, Ionic, Corinthian) of classical Greek architecture: it is characterized by fluted, heavy columns with simple capitals.

"Hiram, King of Tyre, for his Strength in supporting him with men and materials;"⁹

Hiram, the King of Tyre, was not only a contemporary, but a close friend of both King David and his son, Solomon. Hiram is reputed to have been one of the most noteworthy of all the kings of Tyre, at that time the capital of the Sidonite Empire or, as we know it, Phoenicia.

Tyre exploited its strategic location in the ancient world to view with Egypt in opening up the Mediterranean to trade and commerce. More than that, it was a centre of craftsmanship, mechanical skills and the manufacture of its famous purple dye. Tyre was rich in ingenuity and the spoils of its resourceful exploration and commerce. It is reasonable to assume that, with these advantages, Hiram played a significant part in guiding the young Solomon towards the accumulation of his fabled wealth.

Quite apart from his power, wealth, generosity and valuable political alliances, legend has it that Hiram was at least Solomon's intellectual equal. Indeed, it must have taken a superior intellect to deal with the complexities of supplying and maintaining the vast amount of materials and manpower required for the temple at Jerusalem, as well as acting as paymaster for the vast undertaking. Hiram was unquestionably a pillar of strength. Throughout the project he must have had many opportunities for personal gain, yet it is reputed that when the temple was completed Hiram refused Solomon's gift of twenty cities. But, whatever else the King of Tyre did to ensure the success of the temple, it was matched by his engagement of the gifted architect, mechanic and master metal worker, Hiram Abif.

CORINTHIAN



1. pertaining to Corinth, Greece, its people, or culture.
2. licentious; dissipated and given to luxury, as the people of Corinth were reputed to be.
3. in the style of the art of Corinth; elaborately graceful.
4. designating or relating to the most elaborate of the three orders (Doric, Ionic, Corinthian) of Greek architecture, distinguished by a slender, fluted column and a ball-shaped capital decorated with a design of *acanthus* (from the Greek, ἀκανθῶτος = thorn point) leaves.

"And Hiram Abif for his curious and masterly workmanship in beautifying and adorning the same."¹⁰

This master craftsman meticulously devised, supervised and organized the shaping and forming of the timbers, stones, bronze castings and other ornamentation, applying the uncompromising standards to his personal as well as his professional life. In the course of construction nothing was used and nothing was done that failed to meet his approval. If Solomon and Hiram of Tyre were kings, Hiram Abif was the ace!

With his "curious and masterly workmanship in beautifying and adorning" there can be no question about Hiram Abif being symbolized by a "pillar of beauty." In the Masonic ceremonial he is represented by Corinthian Order — the most beautiful and intricate of the "Noble Orders." During the pillars' presentation it is entrusted to the Junior Warden as "an emblem of beauty." Hiram Abif's connection with the Junior Warden comes partly from the way that his workmanship beautified and adorned the temple; partly from the standards that he set for himself and his builders; partly from the way that he offered encouragement to his workers. In like manner, the Junior Warden is instructed to "promote regularity amongst the brethren by your own precept and example."

One last point about Hiram Abif: he is described as "masterly." This designates a "master" craftsman, who knew when to adorn the work and when to avoid unnecessary ornamentation. There is surely a lesson in that for all of us. This concept applies to the appropriately pitched level of commendation to one's fellow Masons, at a pertinent point between meaningless over-praise and caustic negative, or "the discriminating encouragement of merit."

The capital of the Corinthian column consisted of lily or blue lotus tendrils, with palm fronds emerging from an invented, bell-shaped base of acanthus leaves. Its origins are uncertain, but owe much to Egypt, although lily work was common both to Judaic and Phoenician temples. Indeed, we know from the Second Degree Tracing Board that lily work embellished the chapters of the two great pillars that were placed at the porchway or entrance to King Solomon's Temple. Here again, by lily we mean the Egyptian lotus that grew widely throughout that region.

CONCLUSION

In conclusion there are but two pillars in an Ontario Masonic Lodge, they being the globe pillars situated in the South West and North West corners of the lodge room. Those which are generally thought to be pillar or columns located in front of the Worshipful Master and Wardens are in fact pedestals. The columns rest on the pedestals in front of the Senior and Junior Wardens and are raised and lowered during the opening and closing of a lodge. My problem while preparing this paper was what to leave out. There are many volumes and papers covering this subject, may I suggest that you all spend a few hours of study and come to your own conclusion.

My thanks to the many Masons who took the time to discuss and assist with this fascinating subject.

¹ previously published in the *Records of Medwayash Council*, (2003) No. 40, pp. 11-16.

¹ "The universe is the temple of the Deity whom we serve. Wisdom, Strength and Beauty are about His throne as pillars of His works." *The Work* (1999), p. 84.

² spiral scroll characteristics of Ionic, Corinthian and Composite capitals; kinds of gastropod [= snail] often with beautiful shell. [from *The Concise Oxford Dictionary*, 4th ed. (1954), Oxford: Clarendon Press]

³ And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

⁴ They [the pillars] were formed hollow, and the outer rim or shell was four inches, or a hands breadth in thickness." p. 143, *The Work* (1999).

⁵ And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

⁶ semicylindrical vertical groove in a pillar.

⁷ *The Work* (1999), p. 84.

⁸ alluded to in *The Work* (1999), p. 143.

⁹ *The Work* (1999), p. 84.

¹⁰ *The Work* (1999), p. 84.

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The Annihilation of Freemasonry¹

Bro. Sven G. Lunden

Read to *Bridge City Council*, No. 197 by Bro. Donald McDonald on October 27th, 2003.

The year 1941 — the height of the Second World War when this article appeared in print in the United States.

There is only one group of men whom the Nazis and the Fascists hate more than the Jews. They are the Freemasons. In Italy, indeed, the anti-Jewish feeling is of recent vintage and a largely artificial, whereas the blackshirt hatred of Freemasonry is old and deep. In their own countries Hitler and Mussolini inaugurated their respective reigns with outrages against Masons and Masonic institutions, and they have never relaxed the systematic persecution. Now Nazi conquests of other European nations — whether by invasion of forcible "persuasion" — are followed automatically by hostile measures against Freemasons. From Norway to the Balkans, the progress of the Swastika has brought outlawry, and often vandalism and death in its wake for all Masons. The anti-Semitic excesses have been widely reported, the anti-Catholic outrages have had considerable publicity, but the merciless totalitarian assaults on Freemasonry have not received a tithe of the worldwide attention they richly merit. They are practically an unknown chapter.

Nazi and Fascist publications leave no doubt of their belief that all evil

in the world, from the high mortality rate among the dinner guests of the Borgias down to the Versailles Treaty, has been the work of Freemasons, alone or with the help of Israel. In *Mein Kampf* [translation: My Battle], Hitler merges his twin phobias:

The general pacifistic paralyzation of the national instinct of self-preservation, introduced into the circles of the so-called 'intelligentsia' by Freemasonry, is transmitted to the great masses, but above all to the bourgeoisie, by the activity of the great press, which today is always Jewish.

And one of the first official statements made by Hermann Goering in his capacity as Prime Minister of Prussia, when the Nazis took over power in 1933, was that "In National Socialist Germany there is no place for Freemasonry." That view was not new. It had run through all the Nazi propaganda and had been an intrinsic part of the Fascist attitude in Mussolini's realm.

After the German debacle of 1918, the frustrated man who had been the virtual master of Germany's destinies, General Erich Ludendorff, sought an outlet for his bitterness in diatribes against Freemasonry. Right up to his death, Ludendorff devoted himself wholly to propaganda intended to prove that the war, the ensuing German revolution, and most other world ills had been the doing of the Masons. He published a pamphlet entitled, *Annihilation of Freemasonry Through the Revelation of Its Secrets*, wherein the so-called secrets of Freemasonry were "revealed" for the hundredth time since the foundation of the Order in 1717, without, however, annihilating Masonry. The senile general's main thesis was that Freemasonry is a Jewish device intended to make "artificial Jews." On one page the hand that had led Germany to disaster in 1918 wrote: "It is cheating the people to fight the Jew while allowing his auxiliary troop, Freemasonry . . . to function."

The Nazis continued where Ludendorff left off. But others had preceded them in Mason-baiting. In 1917, as one of their acts, the Bolsheviks dissolved all lodges in Russia. In 1919, when Bela Kun proclaimed the dictatorship of the proletariat in Hungary, one of his first decrees ordered the dissolution of Masonic lodges. In 1925, Spain's first dictator of this generation, General Primo de Rivera, ordered the abolition of Freemasonry in his country.

Benito Mussolini went about the same business more methodically. Having established his regime, Il Duce proceeded step by step to exterminate the lodges and the influence of Italian Freemasonry. Even the Nazi apostle, Dr. Alfred Rosenberg, has admitted in his book, *Masonic World Policies*, that the Freemasons had been the creators of the united democratic Kingdom of Italy. But this did not win them any mitigation of horrors at the hands of the

ultra-patriotic Fascists. In 1924, Mussolini decreed that every member of his Fascist Party who was a Mason must abandon one or the other organization. Thereupon General Cappello, one of the most prominent Fascists, who had held the post of Deputy Grand Master of Grande Oriente, Italy's leading Grand Lodge, gave up membership in Fascism rather than betray his Masonic ideals. He was to pay dearly for this loyalty. Less than a year later, he was charged with complicity in an attempt on Mussolini's life. It was a palpable frame-up by an OVRA stoolpigeon named Quaglia, but General Cappello was sentenced to thirty years in prison, where he probably still lingers.

In the summer of 1925 Mussolini got around to dissolving Italian Freemasonry. In an open letter to Il Duce, the Grand Master of the Grande Oriente, Domizio Torrigiani, had the courage to stand up for democracy and freedom of thought. The price he paid was exile to the Lipari Islands. After nearly going blind there, he died soon afterwards. Hundreds of other prominent Masons shared the harsh Lipari exile with him. At the peak of the anti-Mason agitation, in 1925-27, blackshirt strong-arm squads looted the homes of well-known Masons in Milan, Florence and other cities, and murdered at least 100 of them.

The Nazis acted more swiftly. Immediately on Hitler's rise to power, the ten Grand Lodges of Germany were dissolved. Many among the prominent dignitaries and members of the Order were sent to concentration camps. The Gestapo seized the membership lists of the Grand Lodges and looted their libraries and collections of Masonic objects. Much of this loot was then exhibited in an "Anti-Masonic Exposition" inaugurated in 1937 by Herr Dr. Joseph Goebbels in Munich. The Exposition included completely furnished Masonic temples.

The persecution was carried over into Austria when the country was captured by the Nazis. The Masters of the various Vienna lodges were immediately confined in the most notorious concentration camps, including the horrible living hell at Dachau in Bavaria. The same procedure was repeated when Hitler took over Czechoslovakia, and Poland. Immediately after conquering Holland and Belgium, the Nazis order the dissolution of the lodges in those nations. It was also Point One on the agenda of Major Quisling in Norway. It may be taken as part of the same ugly picture that General Franco of Spain in 1940 sentenced all Freemasons in his realm automatically to ten years in prison. When France fell last June, the Vichy government caused the two Masonic bodies of France, the Grand Orient and the Grande Loge to be dissolved, their property being seized and sold at auction.

The countries which are still ostensibly independent, but actually under the heel of Germany, must prove their conformity to the Nazi pattern by taking harsh measures against Masonry. In Hungary the dissolution of the

lodges was unnecessary because they were never allowed to resume after Bela Kun was overthrown. Mason-baiting is one "principle" on which White Terrors and Red Terrors have always agreed. Rumania recently prohibited Freemasonry to prove its subservience to Germany. Bulgaria and Yugoslavia, inhabited by levelheaded and tolerant peasantry, were also obliged to enact the twin sets of laws — anti-Semitic and anti-Masonic — that demonstrate "Friendship for Hitler."

This summary does not begin to convey the full terror of the Calvary to which Freemasonry has been subjected wherever the totalitarians took power. Murder, imprisonment, economic looting, social outlawry have been the bitter lot of individual Masons. Rapine has been the fate of their organizations, their treasures, their institutions of charity.

II

Why does this implacable and fanatic hatred of the Order obsess the totalitarian mind? The answer is in the whole history and temper of Freemasonry. For more than two centuries its leaders have been consistently on the side of political freedom and human dignity, reaping a harvest of persecution at the hands of tyrants. Before going into that, however, we must distinguish clearly between two things: Freemasonry and Freemasons. The chief trick of mason-haters through the generations, a trick followed by the Nazis, is to direct their accusations not against Freemasons personally but against the whole Masonic Order.

Freemasonry is made up of Masonic bodies: lodges, Grand Lodges and other groupings. All of these scrupulously refrain from meddling in politics or any other subject not directly related to Masonic matters or charity. The constitution of the Order stipulates that every member must be a loyal citizen of his own country, and it professes adherence "to that religion in which all men agree" — that is, belief in a Divine power, immortality and in charity. In contrast to narrow nationalism, it believes in serving Humanity as a whole. That is all that the Masonic Order itself professes and is interested in. What individual Masons do as citizens of their respective countries to serve the ideals they personally believe in, is their own business.

This attitude is no subterfuge. On the contrary, the enlightened Freemason not only admits, but prides himself in the fact that modern democracy and human progress owe so much to the heroism and idealism of individual Freemasons. Unless he is a very naive person, he will also admit that the lodge is a place where congenial people meet to gather that moral strength which they need to stand up for the ideals of liberty and equality outside the lodge. At the same time, however, to true Masons the lodge is hallowed ground, and inside its gates politics and the other concerns of the market-place are taboo.

Some of the less critically-minded Masons like to trace the origins of the order back to ancient Egypt. But in its present form, Freemasonry originated in England, probably in the 17th Century, while the first Grand Lodge was founded in London in 1717 and the regulations, by-laws and constitutions of Masonry were laid down in what is known as Anderson's Constitutions in 1722-23. The spiritual elements underlying these precepts were decidedly "advanced" for their time, emphasizing as they did tolerance for other men's religions and the brotherhood of all human beings.

The intellectual and spiritual foundations of modern democracy, including the American Revolution and the *American Constitution*, are to be found in large part in the teachings of Jean Jacques Rousseau and in the ideas cemented into the great first *Encyclopædia*. And it is a fact that most of the authors of that epoch-making *Encyclopædia* — Diderot, D'Alembert, Condorcet, the famous Swiss philosopher Helveticus, etc. — were Freemasons. The envoy to France from the rebellious American colonies, Benjamin Franklin, also was an ardent Freemason. So were George Washington, sixty of his generals, John Hancock and a great many of his co-signers of the *Declaration of Independence*. Both Washington and Franklin long held the post of Grand Master.

The most distinguished among the Masonic lodges of Paris in the 18th Century was the "Lodge of the Nine Sisters" — that is, the Nine Muses — and its membership included the intellectual cream of France. When Voltaire paid a visit to Paris in the year of his death, at the age of 79, he was initiated into Freemasonry in this lodge. The climax of the ceremony came when Brother Benjamin Franklin of Philadelphia handed to Voltaire the Masonic apron which the great Helveticus had worn before him. Voltaire raised the apron to his aged lips.

Six years before that memorable day, something even more memorable happened in Boston. It has come down in history as the Boston Tea Party. And it is no secret that the "Indians" who dumped the cargo on December 16, 1773, had emerged from the building which housed the St. Andrews Lodge, the leading Masonic body in Boston. Their job done, the "Indians" were seen to troop back to the lodge building — and no Indians ever again emerged from the lodge. Instead, a lot of prominent Bostonians, known to be Masons, did emerge. And in the book which used to contain the minutes of the lodge and which still exists, there is an almost blank page where the minutes of that memorable Thursday should be. Instead, the page bears but one letter — a large T. Can it have anything to do with Tea? It is perhaps the only instance in the History of Freemasonry where a lodge, as a body, has taken an active part in politics. [Or so the story goes! *Ed. Note*]

Practically everywhere, *individual* Masons have thus been in the forefront in movements of liberation. Goethe, who considered himself a European more than a German and so often criticized his fellow-Germans, was a fervent Freemason, as was Wolfgang Amadeus Mozart. Mozart's opera *The Magic Flute* is full of allusions and symbolism relating to Freemasonry. In fact, its theme is the search for truth and the victory of tolerance over the fanaticism that springs from ignorance, a theme which Mozart shared with his brother Masons. But few Masons today, listening to the delightful tunes of Mozart's *The Marriage of Figaro*, realize that they are enjoying a "revolutionary" play, set to music by a Mason who believed in the "revolutionary" principle of the equality of all men. Beaumarchais' *Figaro* comedy was written and staged under Louis XV of France as an attack against the prevalent feudal social system. Mozart's choice of this play, at a time when the success of the young American democracy was firing the imagination of the world, was not accidental.

Hebert, Andre Chenier, Camille Desmoulins and many other "Girondins" of the French Revolution were Freemasons. The Masonic ideal of freedom was strong in the heart of a Frenchman who became a Mason while in the youthful United States of America — the Marquis de Lafayette. He remained an enthusiastic Mason all his life, and was until his death in 1829 Grand Master of the Grand Orient de France.

And during the whole of the 19th Century, to be a Freemason was tantamount to being a champion of democracy. Many of the leaders in the great year of 1848, which saw so many uprising against feudal rule in Europe, were members of the Order; among them was the great Hungarian hero of democracy, Louis Kossuth, who found temporary refuge in America. Like Kossuth, another celebrated champion of democracy, Guiseppe Garibaldi, was a 33rd Freemason and Grand Master of the Italian Freemasons. Most leaders of the Young Turkish Committee, which in 1908 forced Sultan Abdul Hamid "the Damned" to give his nation a parliamentary form of government, and who deposed the "Red Sultan" in the following year, were likewise Masons. In Latin America, too, the process of liberation from the Spanish yoke was the work of Freemasons, in large measure. Simon Bolivar was one of the most active of Masonry's sons, and so were San Martin, Alvear, Sarmiento, Benito Juarez — all hallowed names to Latin Americans.

Thus, while the Order as such kept out of politics, it attracted to itself the most democratically minded, the champions of human decencies — and won for itself the undying hatred of those who feared progress. Yet, Masonry has never been a subversive movement. In countries where democracy is a reality, even Royalty belongs to the Order. Both King George VI and the Duke

of Kent are Freemasons; so is the Duke of Windsor. His grandfather, Edward VII, was the chief of British Masonry, and he was succeeded in the post by the aged Duke of Connaught. King Gustav V heads the Freemasons of Sweden.

It is clear, consequently, why the Nazis, Fascists and Bolsheviks must hate an organization so steeped in humanitarian traditions. They know that Masons, as individuals, have founded a great number of modern democratic states, have drafted the Declaration of Independence and created liberal Constitutions the world over. But the totalitarian hatred for the Order is not merely emotional. It is clearly defined in the fundamental divergence between their creed and the Masonic ideal. In his book to which we have already referred, the Nazi Dr. Rosenberg writes:

Without doubt the Masonic dogma of Humanity is a relapse into the most primitive conceptions; everywhere where it is put into practice it is accompanied by decadence, because conflicts with the aristocratic laws of Nature.

Thus in his own dogmatic terms he indicts Freemasonry for what is its greatest pride, its ideal of equality.

In 1938 Hitler's own publishing house, which puts both *Mein Kampf* and the official *Volkischer Beobachter*, issued a volume on *Freemasonry, Its World View (Weltanschauung), Organization and Policies*. The preface is written by Herr Heydrich, a second in command of the Gestapo, and hence an expert on oppression and violence, and hints openly at the seizure of libraries and property of German Freemasonry. The book itself, by one Dieter Schwarz, discloses that every new Nazi member must "conform by his word of honour that he does not belong to a Masonic lodge." In outlining the official Nazi [policy] on the subject, it says in part:

Nordic is the Nazi conception of the world, Jewish-Oriental that of the Freemasons; in contrast to the anti-racial attitude of the lodges, the Nazi attitude is race conscious

Masonic lodges are . . . associations of men who, closely bound together in a union employing symbolical usages, represent a supra-national spiritual movement, the idea of Humanity . . . a general association of mankind, without distinction of races, peoples, religions, social and political convictions.

I have read several hundred books about Freemasonry and scores of original Masonic documents. But never have I see Masonry's basic ideals expressed more clearly than by its mortal enemies in the passage above. Herr Heydrich and Herr Schwarz are right — the gulf between their

Weitanschauung [world view] and the Masonic Ideals can never be bridged.

¹ first published in *The American Mercury*, vol. 52, no. 206 (February 1941).



What is Speculative about Freemasonry?

Bro. Donald D. McDonald
Bridge City Council No. 197, Saskatoon, Saskatchewan

Presented to Bridge City Council, No. 197 on January 27th, 2003.

Worshipful Master, Brethren, Honourable Judges. In the brief time allotted me, I want to deal with the question, "What really is speculative about Freemasonry?"

In the March-April 1970 issue of *The Free Mason*, the Most Worshipful Brother Lawrence Healey wrote: "Freemasonry is no longer Speculative . . . The Speculations of the 1717's have become Absolutes . . . now we know that when applied to life, it works . . ."¹

Yes, I thought, Brother Healey, you're right. In a second breath: With respect, Most Worshipful Brother Healey, you are wrong – on three counts:

1. Freemasonry may have gone public in 1717, but it started long before.
2. Morality is not something which developed in the past 300 years, and it is certainly not an English invention.
3. Freemasonry will always be a speculative science.

*The World Book Dictionary*² gives two definitions for "speculative." In our work, the one most commonly understood – if not necessarily intended – is "theoretical." But, what really is theoretical about Freemasonry? It has been known for centuries that our philosophy, "the practice of every social and moral virtue,"³ works. "The important duties we owe to God, to our neighbour and ourselves" had been set down in the *Pentateuch*, then in the *Volume of the Sacred Law* and the *Koran* [قرءان] long before that eventful meeting at *The Goose and Gridiron Alehouse*.⁴ Ideals are theoretical only in that they are difficult to grasp and to apply.

The second definition of speculative is "carefully thoughtful." If we are carefully thoughtful about our origins, we see them extend into the mists of time. To dispel the hold that 1717 has for some of us, we need only consider an item contained in the issue of *The Free Mason* already cited: "In 1830, workman engaged in re-building the Baal Bridge in Limerick, Ireland, discovered beneath the foundation stone a metallic plate bearing the date,

1517, and this inscription: 'I will strive to live and love and care, upon the level, by the square.' Clearly, operative masons of the 16th Century were being carefully thoughtful about the symbolic meaning of the tools and of their Craft.

Enticed by the teaching that Freemasonry has "subsisted from time immemorial"⁵ and by legends of a connection with the Knights Templar (substantiated by thoughtful consideration of our opening and closing rituals), we can reach for the research of Brothers Knight and Lomas, set out in *The Hiram Key*⁶ and *The Second Messiah*,⁷ and of non-Masons Baigent and Leigh in *The Temple and The Lodge*.⁸ We will find:

1. Evidence, written in stone at Rosslyn Chapel, that several of our degrees were known in the 1400's.
2. Pictures of gravestones in Israel and Scotland which clearly demonstrate that the one interred was both a Templar and a Mason.
3. Persuasive argument that Solomon's Temple was Egyptian-based architecture, that the pillars which help define us, once stood in the sands of the Nile, that Hiram Abiff was an Egyptian prince. Strange stuff, unless we remember that the *Volume of the Sacred Law*, Acts 7:22, tells us: "Moses was learned in all the wisdom of the Egyptians."

Speculating on our origins can be fun, and – for some of us – it can be important. But, this is only part of the task of a Speculative Mason, which is to be "carefully thoughtful" about what Freemasonry teaches. If we are involved in the initiation, passing and raising of new brethren, we begin gradually to appreciate the words spoken and their significance for ourselves. We are led to consider the mysterious essence of God and our relationship with Him. We reflect on what "the important duties" are. We memorize the *ancient landmarks*. We come, in short, to appreciate this unique system of morality, known as Freemasonry.

¹ Healey, Lawrence. 1970. *The Free Mason*.

² Barnhart, Clarence Lewis. 1987. *The World Book Dictionary*. Toronto: World Book, Inc., 2430 p. (2 volumes)

³ Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario. [from the *Charge to the Newly Initiated Candidate*, p. 92]

⁴ *The Goose and Gridiron Alehouse* was the site on June 24th, 1717 in St. Paul's Church Yard, London where the Lodge of Antiquity met and elected Anthony Sayer as the first Grand Master.

⁵ Time immemorial. Time whereof the memory of a man is not to the contrary. [Black, Henry Campbell. 1968. *Black's Law Dictionary*, rev. 4th ed. St. Paul, MN: West Publ. Co., p. 1653. - Ed.]

⁶ Knight, Christopher and Robert Lomas. 1996. *The Hiram Key*. London: Century, xii + 384 p. [ISBN 0712685790]

⁷ Knight, Christopher and Robert Lomas. 1997. *The Second Messiah*. London: Century, xi + 259 p. [ISBN 0712677194]



Masonic Handshake

Bro. Eric H. Lakien
Richmond Hill Council No. 168, Richmond Hill, Ontario

Presented to Richmond Hill Council No. 168 on December 8th, 2003.

Preamble

My dear friends — As you know, I respect the sanctity of your inbox, and do appreciate the favour you have granted me of gracing it once a day, Monday to Friday. On rare occasions, I will send out an especial item of interest; on even rarer occasions will I ever send an attachment. Today, I'm making an exception. Mind you, I chose to do it over the weekend, so I can still respect my once a day rule.

Those of you who know me well know of my passion, involvement and love for the Masonic fraternity — Freemasonry as we call it. One of the issues Masons face is how to explain our "organization" to others. Masons often define it as "Masonry is a beautiful system of morality, veiled in allegory, illustrated by symbols. "While that is true, it's perhaps too archaic to mean anything to the non Mason. You most likely have seen our main symbols, the Square & Compasses, on car bumpers, rings, lapel pins, etc. But what's the rest about?

We are very fortunate to have enlightened leadership of our fraternity in Ontario. Our Grand Master, Donald H. Mumby, in a brilliant move, actually revealed one of our secrets, the famous "Masonic handshake"! He granted an interview in October with a reporter from *The London Free Press*. The attachment to which I alluded above is the resulting article, published October 4, 2003.

As you will see, the reporter captured the essence of what our Grand Master intended — to give the educated person an appreciation of what Masons love about the Craft [another "nickname" for Masonry], what kind of person aspires to be a Mason, and what we derive from it. One of my Brothers described it perfectly when he said "Masonry is a lifestyle". It's philosophy influences good men daily. And it aspires to "make good men better". [Note to the fairer sex — there are "fraternal" organizations akin to Masonry, some of which involve Masons and their families, for females —

that's a whole other subject, which I'll leave for others more skilled and knowledgeable.]

There is a tremendous amount that I can say about Masonry. It has a history and tradition that runs hundreds of years. I will leave you to find out more if you wish. I just want to comment about, and give you a little background on what is our best known trait — secrecy.

Q: How many Masons does it take to screw-in a light bulb?

A: I can't tell you. It's a secret!

An exaggeration, of course, but many a truth is said in jest. That's our reputation. Certainly secrecy has been a part of Masonry from its earliest times. In fact, we have no secrets — from the first days of public libraries, it's all been there in print for any enterprising person to research. And today, it's all out there on the internet. Just do a Google search on all the words in the entire definition I gave you above, "Masonry is a beautiful system . . .", and you'll get over 300 search results, with some excellent sites to explore, if you're interested and when you have time. And if you search on fewer words, you'll get many more times the results!

Freemasonry is not a secret society but rather a society with secrets. While this is true, even some Masons are unaware of what is to be kept secret. Who we are, where and when we meet, what we do at meetings, what we stand for, etc. . . . — that's all open. What is not to be revealed, quite simply, are the modes of recognition we use to enter a Lodge. Everything else can be freely discussed. However, our Grand Master has the authority to set the rules. These are these exceptional times of turmoil, and constant pressures in our lives from many sources. In my opinion, he made his bold move not only to educate the public, but also to show Masons that it is okay to discuss our Craft in the public. Our philosophy appeals to many men, and many find comfort, friendship and balance from it.

I want to try to put the secrecy in perspective with a brief, high level, history lesson. Many centuries ago, Masons were really stone artisans and craftsmen, Their Lodges were actual trade guilds. They took on apprentices to learn the trade, or craft. As is still the case today in many areas, apprentices had to qualify to prove they were worthy and capable of learning the trade secrets. They would eventually be ones to carry on the good name and good work of their guild, and to bring credit to all the members by their skilfully crafted workmanship. The knowledge of the craft was a closely guarded secret to prevent impostors from stealing work, and to maintain the quality of the work. Naturally, certain secret knowledge was used to prove someone was a legitimate member. As an apprentice learned, he graduated to higher levels or ranks within the Lodge. Each level had another set of secrets, so even those within the guild could tell what level a member had

attained. And if a member moved to another town, he could prove he knew the trade. So he had an automatic introduction, to be welcomed by the local trade guild, get a job, and thereby provide for his family. The guilds also provided a social need, catering to the fellowship of its members, and looking after its members families in times of trouble. Over time, the need for stone workers diminished greatly. The other aspects of the guild became the focal points - in fact their main reasons for existence. Rather than developing trade skills, the Lodges emphasized and developed a man's moral "skills". Thus, from a very high overview, is derived the fraternal, social and benevolent nature of Masonry. The theme of secrecy as a mode of recognition between members continues to this day.

When it comes down to it, secrecy is simply something to cement that very special bond Masons have between each other. And that bond exists between Masons around the world — even those we have not met, yet! Ask any Mason that you know, and you will be sure to see a special spark in his eyes when he discusses it.

In short, from a pure sense, Masons aspire to be better men by emphasizing faith, morality and charity in their daily lives. Masons call it "Brotherly love, relief and truth" — terms handed down for hundreds of years. And from a practical point of view, we face the reality that some are more successful at it than others. In general, we do see that many more are successful, than fail!

Masonry attracts, and appeals to all different sort of men, of differing race, creed, religion, and socio-economic background. Because of this, we can call each other friend, and equal.

I hope that you will appreciate this message, and the attachment, if not, simply use the <Delete> key. I won't be insulted. Masonry occupies my time and efforts because it appeals to me, and I enjoy meeting like minded men. But it is not for everyone.

If you did appreciate this, please feel free to contact me if you have any questions or comments. It will be my pleasure to try to address them, if I can. Or direct you to a better source, if I can't.

To my many Masonic Brethren on this list, I hope you weren't bored by this treatise. However, please feel free to pass this on to your family and friends, if you wish.

Knowledge is power; in this case the knowledge of what Masonry is, and the morality to which we aspire, must be doing some good!

Attachment

Intrepid columnist exposes mysterious Mason handshake Ian Gillespie, Columnist — *The London Free Press*, October 4th, 2003

He seems like a really good guy. And he did show me the secret handshake. So may be the conspiracy theorists are wrong.

Maybe the Freemasons aren't really an elite group of bankers, religious leaders, politicians and businessmen who secretly pull the strings of puppet governments around the world and seek to rule the world with an iron fist.

Maybe the Grand Master of Ontario's 60,000 Freemasons is telling the truth. "We are not a cult," says Don Mumby. "We're not devil worshippers. And it isn't a great big bunch of mumbo jumbo."

I believe him. But some don't.

Yesterday, I sat down with Mumby during his visit to London, which is home to about 3,300 Mason members. Mumby, who lives near Ottawa, is a retired chief superintendent

with the RCMP. He served with the RCMP for 35 years — and that influence is immediately apparent in his manner and bearing. He's the kind of man I instinctively call "sir" and, when shaking hands, squeeze as hard as I can.

More about the handshake later.

Mumby has been a Mason since 1975. And three months ago, he was elected as Ontario's Grand Master. Yesterday, he visited London to officially pass along a three-year \$105,000 donation to UWO's professor Richard Seewald for his work with hearing-impaired infants.

Giving out money is a big part of what the Masons do.

Since 1979, the Masons of London's East and West districts have contributed more than \$425,000 to a long list of local agencies, including Merrymount Children's Centre,

Women's Community House and the AIDS Committee of London.

According to Mumby (and believe me, this number is so Astonishing, I asked him three times to confirm it), the Masons spend \$1.75 million US on charities in North America every day.

There have been many famous — Masons over the years, including Mozart, Henry Ford, Ty Cobb, Nat King Cole, Clark Gable, Peter Sellers, George Wallace and John Glenn.

Mumby says every Ontario premier up to and including Bill Davis was a Mason. And seven prime ministers have also belonged to the fraternal group.

But whisper "Mason" or "Freemason" to most people, and you instantly invoke a whiff of mystery. Because for centuries, the Masons have been

linked to power and secrecy.

And that's part of Mumby's stated goal as Ontario's new Grand Master – to improve public understanding of the Masonic Order. "I would do anything to do away with the myths that surround us," he says. "If we were a secret organization I would not be talking to you."

OK, then. What are the Masons?

"We are a group of good, honest, upstanding men who try to improve ourselves," says Mumby. "We believe very strongly in the concept of honesty. We believe in the concept of brotherly love. We believe in such old-fashioned ideals as duty, integrity, faithfulness, loyalty and patriotism."

"Masonry is a very moral organization," says Mumby. "But we don't pass moral judgements on anybody else."

Mumby says the Masons peaked in Ontario in 1950, when the group boasted about 150,000 members – many of them Second World War veterans seeking the kind of brotherhood they'd found in the military. Now, however, the Masons are quite literally dying off. Mumby says the average Ontario Mason is in his 60s, and about 1,900 members die every year.

Over the years, some have accused the Masons of being a bigoted group of WASPS. Mumby denies the charge. "Every Mason has to profess a belief in a Supreme Being," he says. "But we do not say what the Supreme Being is. Therefore we don't excluded any religions. Everyone is welcome."

Mumby admits ritual plays a big part in Mason[ic] meetings. And he admits Masons have invited suspicion because they've been too secretive.

So I grab the opportunity and ask him to show me the "secret" Mason handshake. And he does.

When giving the special handshake, a Mason – drum roll please – press on one of the other man's knuckles with the thumb. Which knuckle he presses indicates what degree or stage of development that Mason has attained.

I didn't ask Mumby, though, about those theories linking John F. Kennedy assassination. I figured learning the secret handshake was enough for one day.

Masonry in Ontario in 1904

Ven. Bro. Richard G. Carveth, Sov. Master
York Council No. 133, Etobicoke, Ontario

Presented to York Council No. 133 on December 6th, 2003.

I thought that at this time, with our Grand Lodge making such an effort to prepare for its 150th Anniversary, it might be interesting to look back almost 100 years, and reflect upon the makeup and operations of our gentle Craft in 1904. My source is largely the *Proceedings* for that year, which I managed to find in the Scarborough Masonic Temple Library.

In 1904, Grand Lodge held several meetings. The first, an Especial Emergent Meeting, was held May 30th in the Village of Auburn, to lay the foundation stone of Knox Presbyterian Church, Auburn.¹ The second emergent meeting was held July 1st in the Township of Port Dover to lay the foundation stone of a new town hall,² and the third, the Annual Convocation, was held July 20th and 21st in the Town of Brockville.³ As you may see, the laying of foundation stones was a popular pastime in those days. As well, Grand Lodge had not yet settled into its permanent "home away from home," the Royal York Hotel in Toronto.

Masonry in our jurisdiction was then divided into 19 districts, with an average of 20 lodges in each district. Each of the D.D.G.M.s was expected to do a fair amount of travelling, as the geographical area of his district could well be large.

Membership also was on a healthy rise. My own lodge, Wilson No. 86, was reported to have 209 members,⁴ and I grieve to compare to our present numbers.

The Grand Master, M.W. Bro. John E. Harding, K.C. seems to have spent most of his time travelling as well. Indeed most of his address to Grand Lodge recounts his various travels within and without the jurisdiction.

As an example of just how different these times were at the beginning of the 20th Century, I'd like to offer a quote from the Grand Master's Address, concerning his trip to Rochester in the State of New York:

One of the first things I noted on entering the dining room where we were entertained by M.W. Bro. Sutherland, was the flag of Great Britain and the United States intertwined. Under the Union Jack a portrait of King Edward in the regalia of the Grand Master, and under Old Glory the portrait of the Honoured President in his regalia as a



M.M.; bringing to mind that two of the greatest nations of the world were ruled by members of the Craft pledged to peace and good will, the Fatherhood of God and the Brotherhood of Man.

These were far more innocent times, and more innocent (and perhaps even naïve) people.

I mentioned that Grand Lodge was preparing to celebrate its first 50 years of existence. A special fund was set up for moneys toward that celebration, and the Grand Master reported that during the year to date of \$5,119.22.⁵ Certainly only a small fraction of what today's Grand Lodge anticipates will be required for the 150th Anniversary, but a significant amount nonetheless on 1904 money. All lodges in the province contributed a dollar per member per year for three years to support this fund-raising effort.

Most of the remainder of the *Proceedings* consisted of the reports of the 19 D.D.G.M.s and extensive fraternal correspondence. There were almost none of the reports of Standing Committees that we have come to know so well in recent years, as there were very few such committees. They did discuss a proposal to move the Asylum Fund into a more general Benevolence Fund,⁶ but that was only a recommendation of the Grand Master.

In reading the *Proceedings*, I noted that it may be summed up in one word: polite. Every speaker took great pains to speak well of his subject. Even where criticism was called for, it was couched in the most positive language possible, and the actual criticism was turned into something encouraging. They understood, even as we do today, that masonry's greatest strength is its positive attitude and inclination toward good. As an example of the type of tone in the reports, I offer the following from the Report of R.W. Bro. Edward Francis, D.D.G.M. for Toronto West District 11:

Wilson Lodge No. 68, Toronto . . . the applicants for admission are numerous, and judging from the three admitted on this date they are a good class, and men who no doubt will make true and faithful Masons. I was pleased to see the spirit of benevolence that prevails in this Lodge. The members are caring well for their less favoured brethren . . .

I really enjoyed reading the old *Proceedings*, as it gave a view of life and Masonry a century ago. It was too bad, however that I had to be very careful with the book itself, as it has become very fragile with age. I encourage you brethren to read such books when you have an opportunity, and to reread the Harrington histories written 50 years ago as part of Grand Lodge's Centennial celebrations. Perhaps even consider it you project to get ready for the Sesquicentennial in 2 years time. Such books put a special

perspective in view, and help us understand from whence we come and where we may be headed.

I close with a poem I found at the end of R.W. Bro. Francis' report:

It has been my joy to find,
At every turn of the road,
The strong arm of comrade kind,
To help me onward with my load.

And since we need not gold to give,
But love alone to make amends,
The only prayer is while I live
May prove worthy of you, my friends.

God bless your life, God bless your home,
Where'er that home may be,
A thousand thousand thanks I send
For honours conferred on me.

¹ *Grand Lodge Proceedings* (1904), p. 3.

² *ibid.*, p. 6.

³ *ibid.*

⁴ *ibid.*, p. 189.

⁵ *ibid.*, p. 38.

⁶ *ibid.*

⁷ *ibid.*, p. 181.

⁸ *ibid.*, p. 187.

Reference

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The Square — A Study in Symbolism¹

R. Ven. Bro. John W. Reynolds,² KGC, Sov. Master
Medwayash Council No. 62, Waterloo, Ontario

Presented to Rock Island Lodge No. 111 (S.C.), A.F.M. on April 8th, 2003.

The Square is one of the fundamental symbols of Craft Lodge Masonry. It is first seen as one of the three great lights of Masonry beheld by the Entered Apprentice on being brought to light, and ultimately represents the authority of the Worshipful Master who presides in the East. The teachings symbolized by the Square are at the very heart of Masonry, and their influence is felt throughout the three degrees.

The term *Square* is derived from the Latin *ex-quadrare* meaning "to square" and is defined by Webster as "an instrument having at least one right angle [= 90°] and two straight edges used to lay out or test right angles." It is defined in the Old York Lectures as "the theory of universal duty and consisteth in two right lines, forming an angle of perfect sincerity or ninety degrees; the longest side is the sum of the several duties which we owe to all men. And every man should be agreeable to this *Square*, when perfectly finished."³

The *Square* has symbolized rightness and justice in almost every civilization irrespective of its importance to Masonry. Its earliest influence is found in ancient Egypt where it was used to ascertain the boundaries of land that had been obscured or carried away by the floods which were annual occurrences in that land. Its importance to the Egyptian civilization led to its adoption as the symbol of justice.⁴ A testimony of its importance was found in the tomb of Tut-Ankh-Amen (ca. 2500 BC) in the form of a draftsman's *square* of gold plate.⁵

Aristotle employed the *Square* as a symbol of justice, stating,

He who valiantly sustains the shocks of adverse fortune, demeaning himself rightly, is truly good and of a square posture without reproof, and he who would assume such a square posture should often subject himself to the perfectly square test of justice and integrity.⁶

The Chinese, in an ancient writing entitled, *The Great Learning* stated that "a man should refrain from doing unto others that he would not want them to do unto him," a doctrine characterized by Confucius as "acting upon the *Square*"⁷ which was later stated in a positive form by Jesus of Nazareth.⁸ Shakespeare wrote in *Anthony and Cleopatra*:

Read not my blemishes in the world's report;
I have not kept my *Square*; but that to come
Shall all be done by rule.⁹

The importance of the *Square* to Masonry arises from its value to the Operative Mason. It was the first geometrical figure brought into use by Operatives. According to Mackey,

The *Square* is an important implement to operative Masons, for by it they are enabled to correct the errors of the eye and to adjust with precision the edges, sides, and angles of their work. The nicest joints are thus constructed, and stones are fitted with accuracy to fill their destined positions. As the *Square* was used to prove the rightness and accuracy of angles, it became an emblem of accuracy, integrity, and rightness of conduct. As stones are cut to fit a building, so are acts and thoughts built together into a structure of character which must be tested by the symbolic *Square*, emblematical of the moral standards which one should adhere to.¹⁰

The significance of this symbol to Craft Lodge Masonry is recorded as early as the 16th Century. In 1880, when Baal Bridge near Limerick, Ireland was rebuilt, the workmen found under the foundation stone an old brass *Square*, bearing the date 1517, and containing this inscription:

I will strive to live with love and care
Upon the level by the *Square* ¹⁰

In an early catechism dated 1925, the question is asked, "How many make a Lodge?" Answer: "God and the *Square*, with five or seven right or perfect Masons."

The early Masons, of course, believed the world to be flat, and the sky an arch or circle. The *Square* was considered by them to be an element of the earth, and the earthly element in man, and later as a symbol of that which is mundane or human, as opposed to that which is Divine, the latter represented by the Compasses. But as it was used to prove that angles were right [90°; ⊥]; it received the further significance of true character, and of conformity with righteousness.¹¹

Some writers have concluded that the significance of the letter "G" to Masonry arises from the *Square*. The theory is advanced that the Old English "gallows square," in the form of a hangman's gibbet was in its original form the Hebrew character ghimel [= gimel, ג] and also the Greek character gamma [Γ], both of which respond to the English letter "G." As early as 1742, the letter G was considered a symbol of a Fellowcraft Lodge, as the *Square* is now a



symbol. Hence, the argument is, the letter "G" as emblematical of Geometry derived its original significance from the *Square*.¹²

The symbolic significance of the *Square* to Masonry takes three principal forms: (1) as a Great Light, (2) as a working tool of the Fellowcraft, and (3) as the jewel of the office of the Worshipful Master.

(1) As a Great Light, the square admonishes the Craft to "square their actions," and "to regulate our lives and action by the Masonic rule and line, and to correct and harmonize our conduct by the principles of morality and virtue" ¹³

Mackey states:

As by application of the square the stone is tried and proved, so by the application and principles of morality, each human life is judged and approved or condemned, as it coincides with, or deviates from those eternal and immutable principles. And as the stone that on inspection with the Square does not prove true and trusty, is rejected or its defects amended, so each action that is not consistent with the dictates and rules of morality is carefully avoided by him who wishes to erect a mental structure of virtue that shall afford him honour in life and repose in death.¹⁴

In another work Mackey states:

The Square is a symbol denoting morality. It teaches us to apply the unerring principles of moral science to every action of our lives, to see that all the motives and results of our conduct shall coincide with the dictates of divine justice, and that all our thoughts, words and deeds shall harmoniously conspire, like the well adjusted and rightly squared joints of an edifice, to produce a smooth, unbroken life of virtue.¹⁵

As one of the great lights of Masonry, the *Square* is also an integral portion of the furniture of the Lodge, dedicated to the Master thereof. As such, without the presence of the *Square*, there can be no just and legally constituted Lodge.

(2) In the Fellowcraft Degree, a candidate is reminded on his entrance into the Lodge that the *Square* of morality and virtue should be the rule and guide of his life in his transactions with all mankind, but more especially with Brother Masons. He is later presented with the *Square* as one of the working tools, and admonished to Square his actions by the Square of virtue.¹³ The Fellowcraft Degree is, of course, emblematical of manhood, and represents that age when in his life is primarily devoted to labour. It is intended to train the reasoning facilities and improve the intellectual powers.¹⁴ The *Square* is

adopted as a symbol of this degree to impress upon the Fellowcraft the material importance of morality and virtue in his labours both in the Lodge and the world.

(3) Jewel of the Master. The ultimate significance of the Square is as the proper emblem of the office of the Worshipful Master. No doubt, the significance to the Master is derived from its significance to the labours of the Craft. It is the duty of the Master to superintend the Craft during the hours of Labour. Says Mackey, "as it is the duty of the Master of the Lodge to produce among its members a strict attention to moral deportment and to mark and instantly correct the slightest deviation from the rules of propriety and good conduct, the Square is appropriately conferred upon him as the distinctive jewel of his office."¹⁷ As the Square is to the operative Mason an instrument of correctness and precision, the Master is reminded by the three lesser lights that as the sun and moon govern the day and night, so should he rule and govern his Lodge with equal regularity and precision.

Of lesser significance, Masons are said to part on the *Square*, because having met together, "their conduct should be such that when they part no unkind expression or unfriendly action should have deranged that nice adjustment of their feelings which alone unites them in a band of brothers; an adjustment that can only be preserved by a constant application of the Square of morality."¹⁸

The *Square* assumes an indirect, but important significance in the ceremony of the Northeast Corner. The Entered Apprentice is placed in the Northeast Corner for the purpose of laying the cornerstone of his future and Masonic edifice. He stands between the North, a place of darkness, and the East, the place of Light, and hence his position symbolizes his Masonic progress from darkness to light and from ignorance to knowledge.¹⁹

The cornerstone represented by the candidate must, in its proper form, be perfectly *Square*. This lesson is emblematically represented by the position of the candidate's feet while in the Northeast Corner. The ceremony of the Northeast Corner, since it derives all its typical value from the symbolism of the Cornerstone and hence the *Square* is intended to portray the necessity of integrity and stability of conduct of fruitfulness and uprightness of character, and of purity and holiness of life, which just at that time and in that place, the candidate is most impressively charged to maintain.²⁰

The symbolism of the *Square* can be best summarized as a standard or boundary of right conduct. As the *Holy Bible* is the rule and guide of our faith, so should the *Square* be the rule and guide of our lives, both in the Lodge and the world. Its precision and accuracy are emblematical of the unerring, unbending rules of morality and virtue by which we might appraise and adjust our conduct. As the operative workmen applies the *Square* to his

work, so should we, as Speculative Masons, apply the Square to our lives, thereby fitting them as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

¹ originally prepared by Bro. Larry E. Gates and published in *Masonic Igniters*, 1977-78, volume 2, pp. 47-51, but modified for this presentation.

² Sovereign Master, Kawartha Council No. 143, 2001-2000, District Deputy Grand Master, District No. 2, A.M.D. Canada 2002-2003, Junior Grand Warden, A.M.D. Canada 2003-2004.

³ Reynolds, L.E. 1870. *The Mysteries of Masonry*. Philadelphia, PA: J.P. Lippincott & Co., p. 138.

⁴ *Ibid.*, p. 402.

⁵ Jones, B.E. 1956. *Freemason's Guide and Compendium*. London: G.C. Harrap & Co., Ltd., p. 432.

⁶ Mackey, A.G. 1955. *The Symbolism of Freemasonry: Illustrating and Explaining its Science and Philosophy, its Legends, Myths, and Symbols*. Chicago: C.T. Powner Co.; also known as the Golden Rule, St. Matthew 7:12.

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⁹ Mackey, A.G. 1858. *A Lexicon of Freemasonry*. Philadelphia, PA: Moss Brothers & Co.

¹⁰ Mackey, A.G. 1966. *Encyclopaedia of Freemasonry*, volume 2, rev. New York: Macey Publ. & Masonic Supply House, Inc., p. 963.

¹¹ Haywood, H.L. *op cit.*, p. 121.

¹² Jones, B.E. *op cit.*, p. 300.

¹³ Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, pp. 138-9.

¹⁴ Mackey, A.G. *A Lexicon, op. cit.*

¹⁵ Mackey, A.G. *The Symbolism of Freemasonry, op. cit.*, p. 97.

¹⁶ Mackey, A.G. *Encyclopaedia, op. cit.*, vol. 1, p. 352.

¹⁷ Mackey, A.G. *A Lexicon, op. cit.*

¹⁸ *Ibid.*

¹⁹ Mackey, A.G. 1925. *Masonry Defined*, Memphis, TN: Masonic Supply Co., pp. 82-83.

²⁰ Mackey, A.G. *The Symbolism of Freemasonry, op. cit.*, p. 165.

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Pythagoras ~ Boethius ~ Euclid, Three Pillars of Ancient Masonry[±]

"Geometry or Masonry, originally synonymous terms"

V. Ven. Bro. Raymond S.J. Daniels, KC, Senior Grand Deacon
Medwayosh Council No. 62, Waterloo, Ontario

Presented to Medwayosh Council No. 62 on May 2nd, 2003.

Where wast thou when I laid the foundations of the earth?
Declare, if thou hast the understanding
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?
Whereupon were the foundations thereof fastened?
Or who laid the corner-stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?

Job 38: 4-7

It must seem to some of you that this is becoming too much of a good thing. Again, I stand before you to read a paper. As Immediate Past Sovereign Master, one is supposed to retire from the chair gracefully and fade into the distance. However, it is always an honour to accept the invitation of the Sovereign Master to participate once again by sharing a few ideas and expressing some opinions that, hopefully, will provide something for you to think about.

I: Geometry, or Masonry, originally synonymous terms –

"Masonry . . . is an art founded on the principles of Geometry."
Freemasonry's oldest surviving document, *The Regius Manuscript*, ca. 1390, begins with these lines:

Hic incipient Constitutiones artis Gemetriae secundum Euclidem.
[Here begins the constitutions of the art of geometry according to Euclid.]

This honest craft of good masonry
Was established and made in this manner:
By imitation of these teachers together;
At the prayers of these lords,
They demonstrated geometry,
And gave it the name of Masonry,
For the most honest craft of all.¹

In the legendary history recounted by Dr. James Anderson (ca. 1680-1739) in *The Constitutions of the Right Worshipful Fraternity of Accepted Free Masons*, first published in 1723, we are informed that:

Adam, our first Parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart; for even since the Fall, we find the Principles of it in the Hearts of his Offspring, and which, in process of time, have been drawn forth into a convenient Method of Propositions, by observing the Laws of Proportion taken from Mechanism: So that as the Mechanical Arts gave Occasion to the Learned to reduce the Elements of Geometry into Method, this noble Science thus reduc'd, is the Foundation of all those Arts, (particularly of Masonry and Architecture) and the Rule by which they are conducted and perform'd.²

Dr. Anderson then goes on to trace the Art of Masonry or Geometry from Adam to Cain to Noah and his three sons, thence to Ishmael, Isaac, to his sons Esau and Jacob, to the Patriarchs, to Moses, and on to Solomon, "King of Israel, the Prince of Peace and Architecture."

In *Masonry Dissected* an exposure published by Samuel Prichard — 'late Member of a Constituted Lodge' — in London in 1730, and claiming to be 'an Impartial Account of their Regular Proceeding in Initiating their New Members in the whole Three degrees of Masonry,' we read:

The original Institution of Masonry consisteth on the Foundation of the Liberal Arts and Sciences; but more especially on the Fifth, viz., Geometry. For at the building of the Tower of Babel, the Art and Mystery of Masonry was first introduc'd, and from thence handed down by Euclid, a worthy and excellent Mathematician of the Egyptians, and he communicated it to Hiram, the Master-Mason concern'd in the building of Solomon's Temple in Jerusalem . . .³

Fellow-Craft's Degree

Q. Are you a Fellow-Craft?

A. I am.

Q. Why was you made a Fellow-Craft?

A. For the sake of the Letter G.

Q. What does that G denote?

A. Geometry, or the fifth Science.

At a later point in the ceremony of the Fellow-Craft Degree, the candidate is required to "Repeat the Letter G."

*By letters Four and Science Five
This G a right doth stand,
In a due Art and Proportion
You have your Answer, Friend.*

Four letters are Boaz. Fifth Science Geometry.

The lectures given in former days were much expanded and more explicit, which the following quotations will illustrate.

In his explanation of 'the winding staircase that led to the middle chamber, where Solomon had ordered all the gifts to be conferred,' William Preston (1742-1818) informed the candidate:

On the Fifth step, the Geometrician displayed the superiority of his science; he treated on the powers, and properties of magnitude in general, where length, breadth, and thickness were considered. He taught the architect to construct his plans; the general to arrange his troops; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, delineate the extent of seas, and specify the divisions of Empires, kingdoms, and provinces; and the astronomer to make his observations, and fix the duration of times and seasons. In short he proved Geometry to be the foundation of architecture, and the root of mathematics.⁴

There is some truth in the iconoclastic definition of a 'geographer' included by Ambrose Bierce (1842-1914) in *The Cynic's Word Book: A chap who can tell you offhand the difference between the outside of the world and the inside.*⁵

In *A Dictionary of Symbolical Masonry*, published in 1853, Dr. George Oliver (1782-1867) asserted that, "Among the mathematical sciences geometry is the one which has the most especial reference to architecture, and we can, therefore, under the name of geometry, understand the whole art of Freemasonry."⁶

II: God, the Grand Geometrician of the Universe

*Of old hast thou laid the foundations of the earth:
and the heavens are the work of thy hands.*

[Psalm 102: 25 KJV]

When the Fellow-Craft is asked to explain the Letter G, he replies,

Geometry, the fifth science; but more particularly to the sacred name of the Deity, to whom we should all, from the youngest Entered Apprentice who stands in the northeast corner, to the Worshipful Master who presides in the east, with reverence most devoutly and humbly bow.⁷

The allegorical reference to God, the Architect and Creator of heaven and earth in this passage from the *Book of Job* is illustrated in the well-known painting by William Blake (1737-1827) in which God is depicted holding the compasses:

Then the Lord answered Job out of the tempest:
Where were you when I laid the earth's foundations?
Tell me if you know and understand.
Who settled its dimensions? Surely you should know.
Who stretched his measuring line over it?
On what do its supporting pillars rest?
Who set its corner-stone in place,
when the morning stars sang together
and all the sons of God shouted aloud?

[Job 38: 4-7 New English Bible]

III: Geometry teacheth a man the mett and measure of earth and all other things

Geometry is the study of the properties, measurements, and relations of lines, angles, triangles, surfaces, and solids. In the ancient world, the three great exponents of the science were 1) *Pythagoras* of Samos (ca. 569-475 BCE), 2) *Euclid* of Alexandria (ca. 330-260 BCE), and 3) *Boethius* of Rome (480-524 CE).

The constraint of time allows only brief reference to each of these great mathematicians. We will not concern ourselves with the biographical details, which, while they may be interesting, are at best sketchy or conjectural. Rather, we will review briefly their more important teachings, the dowry of ideas they bequeathed to Western Civilization in philosophy, mathematics, and science.

1) **Pythagoras**, 'the first genius and the founder of Greek mathematics,' taught that nature is commanded by numbers.⁸ He it was that coined the word, 'philosopher' — a lover of wisdom.

In summary Pythagoras taught:

- 1) that at its deepest level, reality is mathematical in nature,
- 2) that philosophy can be used for spiritual purification,
- 3) that the soul can rise to union with the divine,
- 4) that certain symbols have a mystical significance, and
- 5) that all brothers of the order should observe strict loyalty and secrecy.

In these statements of belief, Freemasons find resonance. When in his Lecture to the Entered Apprentice, the Junior Warden informs the candidate that, "The Pythagorean system seems to have been established on a similar plan" we understand what is meant.

The philosophical school of Pythagoras was a series of initiations comprised of three degrees: *Mathematicus*, *Theoreticus*, and *Electus*. The study of geometry, music, and astronomy were basic essentials to an understanding of God, nature, and man. To Pythagoras, "Geometry is knowledge of the eternally existent." In simple terms, the dot or point symbolized the power of the number 1, the line the power of the number 2, the surface the power of the number 3, and the solid the power of the number 4. The *Tetractys* formed of ten dots arranged in four rows as an equilateral triangle was a symbol of universal nature. [1 + 2 + 3 + 4 = 10] On it the Pythagoreans swore an oath: "By him who gave to our soul the tetractys which hath the foundation and root of ever-springing nature." Graphically, the numerals 1 and 0 are pillar and circle — symbolically male and female.



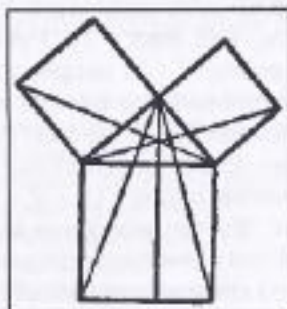
The *Monad* is the Father Embracing all that will be.
The *Dyad*, the form of Difference, and Mother of Multiplicity.
The *Triad*, the first actual number, with Beginning, End, and Mean.
The *Tetrad* completes the arrangement of the Soul and what is seen.
Ancient Tetractys, Pythagoras' vision divine,
The *Decad*, a perfect Limit, and Cosmic Paradigm.

Robert Apatow

2) **Euclid**, "whose name would for two thousand years provide geometry with a synonym." In the twelve books of *Elements* he collected in logical order the accumulated geometrical knowledge of the Greeks. Each 'problem' was stated as proposition, diagrammatic illustration, proof, and conclusion. The figures needed only ruler and compasses to 'prove' the propositions. The historian Will Durant gives us this appraisal: "The total result was a mathematical architecture that rivalled the Parthenon as a symbol of the Greek mind. . . . One must go to the *Bible* to find a rival for it in enduring influence."⁹

A motto of the Pythagorean brotherhood was *A diagram and a step, not a diagram and a penny* — a 'step' being a step in knowledge. When a student asked Euclid, "What shall I profit from learning geometry?" — a question posed by many a schoolboy even today - he turned to his slave and said with contempt, "He wants to profit from learning — give him a penny."

Considered to be the key to philosophic mathematics, to Freemasons, the 47th Proposition of the First Book of Euclid is of the greatest significance. While included by Euclid in his *Elements*, it is properly attributed to Pythagoras. It is the figure in the jewel worn by a Past Master, and as such may represent the three Grand Masters who bore sway at the building of the Temple — Solomon, Hiram the king, and Hiram the Master.



In a right-angled triangle, the square on the hypotenuse is equal to the sum of the squares on the other two sides: $a^2 + b^2 = c^2$. The proportions of the three sides of a right-angled triangle are perpendicular 3 – base 4 – hypotenuse 5. When the candidate in the first degree is instructed to approach the Altar by three steps, 'the first of about fifteen inches, the second of twelve, and the third of nine,' the steps are the proportions of a right-angled triangle.

The three great pillars – *Wisdom, Strength, and Beauty* – are symbols of Intelligence, Matter, and Cosmos or beauty and order in the world itself. Plato further explains them as Wisdom, the Idea – Exemplar – Father; Strength, the Mother – the Nurse – the Place and Receptacle of Generation; and Beauty, the Offspring and the Production. Thus, the perpendicular is masculine, the base is feminine, and the hypotenuse is the offspring.

3) Boethius, Bertrand Russell, (1872-1970) the English philosopher and mathematician, said of him, "He would have been remarkable in any age; in the age in which he lived, he is utterly amazing."

Statesman, philosopher, and mathematician, Boethius wrote extensively on the science of music. His *De Institutione Musica* defined three kinds of music: the first, the music of the universe; the second, human music; the third, instrumental music. He also went on to describe three classes of musician: one class has to do with instruments, another invents songs, a third judges the work of instruments and the song.

Every art, and every discipline as well, has by nature a more honorable character than a handicraft, which is produced by the hand and labor of a craftsman. For it is far greater and nobler to know what someone does than to accomplish oneself what someone else knows, for physical skill obeys like a handmaid while reason rules like a mistress. And unless the hand does what the mind sanctions, it is vain. How much more admirable, then, is the science of music in apprehending by reason than in accomplishing by work and deed!"¹⁰

Or expressed in familiar Masonic language – 'we are not operative, but speculative.'

His magnum opus, *De consolazione philosophiae* (Consolation of Philosophy) was written in prison. In conversation with Dame Philosophy, he considered the questions of the nature of good and evil, of fortune, chance, or freedom, and of divine foreknowledge. Daniel Boorstin observed that, "After the *Latin Bible*, his was perhaps the most widely read book of the European Middle Ages."¹¹

IV: . . . the study of moral geometry . . .

Mathematical studies are ladders and bridges to the divine because they share a perfection and beauty that is true of the divine but lacking in the physical world. . . . Therefore, the meditation upon and comprehension of mathematical Ideas allows the soul to enter into the Ideas as a genuine mandala, awakening the energy of the soul and preparing it for the vision of true reality.¹²

In a passage of Old Testament scripture familiar to all Installed Masters, the Hebrew prophet Amos records this vision of the Lord God:

This was what the Lord showed me: there was a man standing by a wall with a plumb-line in his hand. The Lord said to me: 'What do you see, Amos?' 'A plumb-line', I answered, and the Lord said, 'I am setting a plumb-line to the heart of my people Israel; never again will I pass them by.'

[Amos 7: 7-8, *New English Bible*]

To a contemplative Freemason, the infallible plumb-line is applied to every thought, word, and deed. Today, plumb-lines in the form of tassels hang in the four corners of every Masonic Temple, and symbolically represent the Four Cardinal Virtues: *Temperance, Fortitude, Prudence, and Justice*. The Greek philosophers Plato and Aristotle considered the cardinal virtues to be four sides of a perfectly symmetrical character, and the man who possessed them could stand foursquare to all the winds that blow.¹³

"In their ethical practices, the Pythagoreans were famous for their mutual friendship, unselfishness, and honesty." These three Freemasons espouse as our fundamental principles: *Brotherly Love, Relief, and Truth.*

Pythagoras taught that friendship and nearest perfect of all relationships. He declared that in Nature there was a friendship of all for all; of gods for men; of doctrines one for another; of the soul for the body; of the rational part for the irrational part; of philosophy for its theory; of men for one another; of countrymen for one another; that friendship also existed between strangers, between a man and his wife, his children, and his servants. All bonds without friendship were shackles and there was no virtue in their maintenance."¹⁴

Freemasons are taught the three great social treasures: *fraternity, liberty, and equality* — "to view in every son of Adam, a brother of the dust."

Out of the simplest lines and figures the whole secret of corporeal nature emerges. Just as the Trinity of the circle (centre, radius, and circumference) shows the Divine Trinity, so the Divine Trinity's creative works appear in the trinity of the equilateral triangle The right angle signifies the constant and immutable operation of all natural law . . . $3 + 4 + 5 = 12$, which is the nature of the dodecahedron. Hence, just as numbers are implicitly contained in numbers, lines in lines, and figures in figures, so all are all in all. . . . [F]rom the right-angled scalene proceeds the genesis of all mundane bodies and the universe."¹⁵

Pythagoras said: "Every man has been made by God in order to acquire knowledge and contemplate." By a study of Moral Geometry the Freemason extends his researches into the hidden mysteries of nature and science and makes a daily advancement in Masonic knowledge.

"This course, if you observe, you shall know then
The constitution both of gods and men.
The due extent of all things you shall see,
And nature to her uniformity."

*The Golden Verses of Pythagoras
Iamblichus – Exhortation to Philosophy*

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² Anonymous. 1924. *Little Masonic Library. Vol. I. Anderson's Constitutions of 1723*. Richmond, VA: Macey Publ. & Masonic Supply Co., Inc., pp. 184-185.
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⁴ Dyer, C.F.W. 1987. *William Preston and his works*. Shepperton: Lewis Masonic, p. 251.

⁵ Bierce, A. 1995. *The Devil's Dictionary*. London: Wordsworth Editions Ltd., p. 102.
⁶ Oliver, G. 2000. *A Dictionary of Symbolical Masonry*. Reprinted from New York: Gramercy Books, Random House Value Publ., Inc. p. 585.
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⁹ Durant, W. 1939. *The Life of Greece — The Story of Civilization, Part II*. New York: Simon and Shuster, pp. 627-628.
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¹¹ Boorstin, D.J. 1992. *The Creators: A History of the Heroes of the Imagination*. New York: Random House, Inc., p. 236.
¹² Apatow, R. 1999. *The Tetractys: The Cosmic Paradigm of the Ancient Pythagoreans*. Parabola, The Magazine of Myth and Tradition vol. 24, no. 3 (Fall 1999).
¹³ Stalker, J. 1902. *The Seven Cardinal Virtues*. New York: Dodd, Mead & Co., p. 2.
¹⁴ Hall, M.P. 1988. *The Secret Teachings of all Ages*. Los Angeles, CA: The Philosophical Res. Soc., Inc., p. LXIX.
¹⁵ Kircher, A. n.d. *Oedipus Aegyptiacus* (1652), quoted in Hall, *op. cit.* *The Forty-seventh Proposition of Euclid*, facing p. LXIX.



The Level — The Symbol of Equality and Tolerance¹

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Presented to *Keystone Lodge No. 726 (N.C.), A.F. & A.M.* on April 9th, 2003.

From the Latin word *Libella* and the diminutive form *Libra*, meaning "Balance," comes our English word, "level."

As one of our most important symbols, "the level demonstrates that we are decended from the same stock, partake of the same nature and share the same hope."³ We are taught that "all Free Masons, as brethren, are upon the level" and that we "meet upon the level."

The principle of equality among its members has made Freemasonry one of the most democratic and enduring organizations conceived by man. Within her lodges, men of varying ages, social, educational and financial backgrounds meet in harmony and upon the level, bound by that "invisible tie," in an effort to practice true brotherhood, charity and tolerance.

With these common aims and with these diverse backgrounds, what a golden opportunity we possess to discuss and seek answers to some of the many important problems that now plague our communities, our nation, and the world.

During the Renaissance Period in Europe, lodges of Masons were frequently referred to as the "Free Thinkers" because their members were known to practice democratic philosophies and to meet in their lodge halls and discuss means to better themselves and their fellow men. This same principle, today, should rule and guide our Masonic journey, and yet how many times do we simply meet, open our lodges, read the minutes of the preceding meeting, conduct the required business, close our lodges and depart? We have forfeited the golden opportunity of using our combined knowledge and experience to discuss the important issues and problems of the day.

Is a Masonic lodge the proper place to enter into such discussions? As Masons, we are taught to apply the liberal arts and sciences,⁴ among which are two that are important, *Rhetoric* and *Logic*. The Worshipful Master is duty bound to see that the brothers are "given good and wholesome instructions, or cause the same to be done."⁵ To hold a lodge meeting without some inspirational or instructional discourse could be compared to attending a church service at which no sermon was given.

As Masons, we are taught to honour our brother's religious and political opinions, "be they what they may" but certainly these are not the only topics of discussion that we are pertinent to the times. One of the important issues of the day bears a direct correlation to our symbol — the *level*. Things seem to have somehow gotten out of balance. The forces of pessimism seem to be overcoming those of optimism. Our newspapers, magazines and television constantly remind us that as a people and a nation, we are on the verge of disaster. If a nuclear war doesn't destroy us, then pollution, overpopulation and starvation will. It is any wonder that our children are discouraged and that juvenile suicide is at an all time high, when young people are constantly bombarded with propaganda from the prophets of doom who tell only the negative side of the story?

As Masons we should strive to maintain a good balance between pessimism and optimism with the latter predominant. There are usually two sides to every story and while emphasizing the negative may currently be the popular thing to do, it is certainly not the honest thing.

Let us take an example. Because only the negative side of the ecology or pollution problem has been predominant in the news media, many of our younger generation accuse the over 30 generation of leaving them a polluted planet, with water unfit to drink and air unfit to breathe. Let us, for a moment, apply our *level* and try to balance fact with fact.

As long as man has been on earth, he has and will continue to pollute his environment. Man, by his nature, must destroy and consume plant life and animal life to exist; he also gives off waste materials that pollute and in the end, his own body becomes waste matter to be disposed of. To produce his food and fibre, his energy and shelter, he must consume and destroy vast quantities of raw materials, some not readily replaceable. But man's pollution of the planet is infinitesimal when compared with the pollution caused by the forces of nature. Man tends to overestimate his influence upon his environment, but he is still few in number when compared with the population of all the other creatures who inhabit the earth with him. He also underestimates the vastness of his planet.

The entire human population of the earth at this time, all four billion of us, could each be allotted 0.20 hectares of land in Canada.

While we admittedly contribute to world pollution, all of our automobile exhaust, factory smoke, chemical processes that create gaseous discharges contribute only a minimal amount of contamination into this vast envelope of air that surrounds our planet. The atmosphere is so immense that if all of the coal, oil, wood, grass and other combustible materials on earth were buried at one time, we could not reduce the percentage of oxygen [O₂] by one percent [1%].

It is estimated that somewhere on the earth, two thousand thunder storms are taking place at any given minute of every day.⁶ Lightning flashes combine atmospheric oxygen and nitrogen into oxides of nitrogen at the rate of 20 million tonnes every 24 hours, more than that produced by all of our automobiles, trucks and tractors. But all of those nitrogenous oxides,⁷ no matter what the source, do not permanently pollute the atmosphere, they are dissolved in the rain, returning to the earth as weak acids which eventually end up as fertilizer for our plant life.

There are over 70 active volcanoes around the globe that produce more sulphur oxides⁸ than all of our factories, furnaces and automobiles and these too are flushed out of the air by the rains and are recycled.

Of the billions of hectares of virgin forest on the planet, where trees and other vegetation live, die and decay, just 40,400 hectares produce more carbon dioxide [CO₂] and carbon monoxide [CO] than all of our automobiles and trucks produce in the same given period of time. Again, nature disposes of its own and our pollution.

Such facts as these are completely ignored by the few uninformed individuals who seem bent on giving mankind a guilt complex. It seems to be easier to make headlines with scare tactics than by telling the whole truth.

A few decades ago, before conservation and reforestation, when wood was man's chief building material and fuel, the prophets of doom announced that we were destroying our stands of virgin timber and would soon run out of wood. Also, they said, since trees were needed to convert carbon dioxide [CO₂] back into breathable oxygen [O₂], mankind would soon smother to death. We now know that only a small percentage of the Oxygen Cycle depends upon vegetation and that most of our oxygen is supplied by the decomposition of water vapour [H₂O] at high altitudes.⁹

The ingenuity of man has created synthetic plastics to replace many of the older uses for wood. Glass fibres and similar glass products, made basically from sand, one of our most plentiful minerals, are now being used for the manufacture of fireproof, non-deteriorating fabrics and items once composed of scarcer materials.

Man is a highly adaptable creature; he has faced many problems in the past and has solved them; there is no reason to believe that he will not continue to do so.

Generation by generation, man has improved himself and his way of life; he is better fed, better clothed, better educated and better housed than ever before. He has built more schools, libraries, museums and hospitals; conquered many of the deadly diseases, and at an ever increasing rate, has

vastly improved his lifestyle. Despite what some might have us believe, he is more humane and sympathetic to the needs of his neighbours. He has become more concerned with his environment and the future of his children.

God has given man three of His greatest creations: (1) an adaptable body, (2) a creative mind, and (3) a portion of the Divine Spirit we call our soul. With this miraculous combination, over the eons, man has crawled out of the dark cava, emerged from the forest and jungle and slowly but surely climbed the ladder of civilization until today and tomorrow he travels among the stars. Let us, as men and Masons, constantly have faith in the Supreme Architect of the Universe and in our brothers, that we will continue to improve ourselves both physically and spiritually.

Despite man's present faults and follies, his errors and his sins, he has a God-like potential. Let us always strive to balance our own nature of good and evil until that day when man will purge himself of all that is negative and achieve the "Light" for which we seek. While we constantly search for the light, which symbolizes "truth" and "wisdom," we must not become discouraged when our progress is slowed by our own weaknesses. Although our potential is great, man is still his own worst enemy, shackling himself with the *deadly sins* of greed, hate, superstition and intolerance. Most of our crimes, wars and problems are caused by one or more of these failings. While it is part of our nature to want possessions to satisfy our needs and give us some comfort, haven't we become overly possessive and materialistic, creating a society based on status symbols as our yardstick of success? We know that worldly possessions are transient things, while the love and respect of our fellow man the most valuable and lasting, and yet we ostentatiously try to out-do our neighbours with material wealth.

Despite our professions, in his heart, man is still intolerant. We criticize others for faults that we ourselves possess. We constantly sit in judgement of our neighbours. The younger generation is critical of our errors and yet history shows that we seldom learn from the mistakes of our elders and will repeat the same mistakes over and over again.

Man strives for equality under the law for all people, equality of the sexes and the races and this is an admirable goal, but because of physical and mental differences, no man is created equal or attains true equality. A great philosopher once said, "I have never met my superior nor my inferior — vastly different men I have met, but I am neither equipped to judge who is superior or inferior, nor is it my prerogative."

Nor is man born free or ever gains true freedom, for he is saddled from cradle to grave with duties — duties to God, his country, his fellow men and to himself.

We are all taking a short rip on this small planet and there are many challenges and much to be accomplished during our brief lifetime, yet many of us waste our most valuable possession, our time.¹⁰ Not knowing how much or how little time we still possess, perhaps we should re-evaluate our lives and determine how best to spend this limited possession. Rather than spending so much of our time with superficial pleasures and acquiring worldly goods, would it not be better spent in trying to obtain wisdom and knowledge and sharing these with our brothers. Masonic charity is not regulated to the giving of material things as it is to the intangible gifts of brotherly love and understanding.

Regardless of the miles that separate us, men of all colours and creeds are constantly moving closer together. As Edwin Markham so aptly put it, "There is a destiny that makes us brothers — None goes his way alone. All that we send into the lives of others, comes back into our own." As Masons we are taught of the Fatherhood of God and the Brotherhood of Man.

We are taught that only by self improvement can we expect to have a better society and a better world. Since man is fallible and far from perfect at this time, his government, his community and all of his creations will reflect his imperfections. We strive for perfection and some time in the distance future man will achieve it.

Let us as Masons be of positive thinking, let us preach optimism and let us practice what we preach. Let the symbol of the level ever be before us, the symbol of equality and tolerance.

Of all of the millions of words that have been written and spoken suggesting solutions to our problems, none will ever surpass the brief advice of the Hebrew Carpenter who, 2000 years ago, said, "Love thy neighbour as thyself."¹¹

¹ originally prepared by V. Wor. Bro. W. Reese Hart and published in *Masonic Igniters*, 1977-78, volume 2, pp. 59-63, but modified for this presentation.

² Sovereign Master, Kawartha Council No. 143, 2001-2000, District Deputy Grand Master, District No. 2, A.M.D. Canada 2002-2003, Junior Grand Warden, A.M.D. Canada 2003-2004.

³ Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, pp. 139.

⁴ grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. [*The Work*, p. 146]

⁵ *The Work*, p. 6.

⁶ Reddie, D.C. 1980. *When heavens go berserk*. Papers Toronto College, S.R.I.A., no. 8, pp. 9-13.

⁷ nitric oxide, NO; nitrogen dioxide, NO₂; nitrogen trioxide, N₂O₂.

⁸ sulphur dioxide, SO₂.

⁹ Reynolds, J.W. 1995. *Ecosystem structure and its components*, pp. 1-20, in: *Compilation of Theme Papers on Environmental Studies* (Khan, M.N., ed.) Dhaka: Bangladesh Technical Education Board, 165 pp.

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¹¹ Matthew 19:19.



History of the Grand Chapter of Royal Arch Masons of Canada and the Sovereign Great Priory of Canada

Ven. Bro. George H. Gifford

Kawartha Council No. 143, Peterborough, Ontario

Presented to Kawartha Council No 143 on November 13th, 2003.

The Grand Chapter of Royal Arch Masons of Canada was duly formed on April 2nd, 1857. The Grand Master, of the Grand Lodge of Canada – M. Wor. Bro. William Mercer Wilson was installed as the first Grand First Principal of our Grand Chapter by M. Ex. Comp. Czar Jones – Past Grand High Priest of the Grand Chapter of Royal Arch Masons of Michigan.



As Grand Master – M. Ex. Comp. Wilson Mercer Wilson thus Officially and Formally announced the formation of the Grand Chapter of Royal Arch Masons to the Grand Lodge of Canada in his annual address in 1857:

I have much pleasure in Officially announcing to you that on the 2nd of April last, The Grand Officers, who had been previously elected at a Convention of Royal Arch Masons, hailing from a constitutional number of Chapters, were duly installed, and the Grand Chapter of Canada proclaimed and established, by competent authority and according to Ancient practice.

The establishment of a Grand Royal Arch Chapter in Canada is a matter of congratulations to every true Mason, and affords to every lover of Sublime Masonry, a pleasing subject of contemplation; for, as it has been well remarked it is that which alone enables the possessor to acquire that knowledge so indispensable to a proper understanding of Ancient Masonry, and to a due appreciation of the beauties of the Craft.

The defective link in Symbolic Masonry is restored in Capitular Masonry, the mysteries, and impressive word lost in the catastrophe of the first Temple, is herein brought to view, and the whole chain of sequences following therefrom, is a study deserving the profoundest attention, as it not only amply rewards the earnest investigator, but must also add much to the knowledge of the devote Mason.

The Character for intelligence which is justly accorded to the Masons of Canada, causes me no room to doubt the general spread of Royal Arch Masonry among us, or that, ere many years lapse, each Lodge under your jurisdiction will have a Chapter attached to it, I may add also, that the influence of Sublime Masonry has always proved favourable to the best interests of Symbolic Masonry.

The **Royal Arch Degrees** were considered most important in the early years of Freemasonry and so dogmatic was the Mother Grand Lodge – from which all Speculative Masonry derives – that in 1813, when the two Grand Lodges in England united, a firm and solemn landmark was adopted and placed in the *Articles of Union* to guide Masons throughout the world forever on this matter:

“Pure Ancient Freemasonry consists of but three degrees, that of Entered Apprentice, Fellowcraft, and Master Mason, including the Supreme Order of the Holy Royal Arch.”

The Chapter of Royal Arch Masonry consists of three degrees in Canada and four degrees in the United States of America, *Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason.*

The *Mark Master Degree* is believed to have originated as a ceremony of registering a craftsman's Mark in those years distinguished by operative craft masons and their temple building. It was later developed into a full-fledged degree by the Masonic fraternity as we know it today. Some scholars say it was the earliest degree and may predate all others by many years. It is highly regarded by students in all Masonry, teaching lessons that have proven of value in all walks of life. Some Grand Lodges place so high an eminence on the Mark Master Degree, that they confine it to the jurisdiction of a separate grand body, the Grand Lodge of Mark Masters.

The *Past Master Degree* came into being because originally the degree of Royal Arch was conferred by the Symbolic (Blue) Lodge only on actual Past Masters. This degree was instituted to make it possible for all worthy Brethren to receive the Royal Arch degree. The first record of its conferral is found in 1768 in England.

The *Most Excellent Master Degree* is a product of American innovation. It was conferred in a Royal Arch Chapter as early as 1783 in Middletown, Connecticut. It is by far the most spectacular degree in all Freemasonry. It is the only degree that brings forcibly to our attention the completion and dedication of King Solomon's Temple.

The *Royal Arch Degree* is the climax of Ancient Craft Masonry and Masonic Symbolism. It is described as “the Root and Marrow of Freemasonry.” It is the complete story of Jewish History during some of its darkest hours. Jerusalem and the Holy Temple are destroyed, the people are being held captive as slaves in Babylon. Here you will join with some slaves as they are set free to return home and engage in the noble and glorious work of rebuilding the city and the Temple of God. It is during the rebuilding that they make a discovery that brings to light the greatest treasure of a Mason – the long lost Master's Word.

Many historians have traced the earliest origins of the Royal Arch Degree to Ireland, late in the 17th Century and in England in 1738, in 1752, ambulatory or military warrants for Lodges were introduced. This was instrumental in placing the Royal Arch Degree on a par with the Master Mason Degree.

Military Lodges were greatly responsible for planting Freemasonry in the colonies and also gave birth to the use of the Mark and Royal Arch degrees in the “New World.” Lodge records show that the Royal Arch Degree was conferred at *Fredericksburg No. 4* on December 12, 1753. George Washington was raised in this Lodge a few months prior to this date.

The value of Royal Arch Masonry will be appreciated by all who are exalted to that most sublime degree, particularly by those who are seeking to complete their Masonic education. It reveals the full light of Ancient Craft Masonry, presents it as a complete system in accordance with the original plan and justly entitles you to claim the noble name of Master Mason.

To be eligible for membership a Brother Mason must have been raised to the sublime degree of a Master Mason for a period of at least six months and who is, and remains to be, in good standing in any Lodge of A.F. & A. M. within the jurisdiction of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario, or within the jurisdiction of any other Grand Lodge, recognized and in fraternal communication with the first mentioned Grand Lodge and a resident in the province of Ontario for a least one year.

Currently there are approximately 9000 Royal Arch Masons and 116 Chapters in the Province of Ontario.



The **Knights Templar** is a Christian – oriented fraternal organization that was founded in the 11th Century. Originally, the Knights Templar were laymen who protected and defended Christians travelling to Jerusalem. These men took vows of poverty, chastity, and obedience, and were renowned for their fierceness and courage in battle.

All Knights Templar are members of a Lodge of Ancient Free and Accepted Masons as well as a Chapter of Royal Arch Masons. However, not all Masons or Royal Arch Masons are Templars. Templary is but a part of the Masonic structure known as the "York Rite of Freemasonry."

The *Order of Red Cross* – Here we revert to the period of the Royal Arch Degree when the Jews were returning from Babylon to Jerusalem to rebuild the Temple. One of their number prevails upon King Darius to restore the Holy Vessels to the new Temple. They had been carried away by the Babylonian armies when the first Temple was destroyed. In presenting his plea before the King, the Companion gives a powerful testimony to the almighty force of Truth.

The *Order of Malta* – Shifting to the time of the Crusades, admission to the Mediterranean Pass is sought so that a safe pilgrimage to the Holy Sepulchre might be undertaken. This is a sublime and sacred Order, which culminates in the enrollment of the supplicant as a Knight of Malta.

The *Order of the Temple* – No Degree or Order in Masonry is more solemn, impressive or soul-searching than the Order of the Temple. It is a fitting climax to the labours of the humble penitent, who has faithfully performed the seven symbolic years of preparation for this consummation of his endeavours. He is knighted a Christian warrior.

Knights Templar were so named because of their close association with the site of the Temple during the years they occupied Jerusalem. The Ancient Order of the Temple has been dispersed and its warlike spirit has passed away. There remains, however, a spirit of refined and moral chivalry, which prompts its members to be ever ready to defend the weak, the innocent, the helpless and the oppressed.

The Order of the Temple is often called the most beautiful of all Orders and Degrees of Masonry. No Mason, who is a believer in the Christian religion, should be satisfied until he has received this — the capstone of the York Rite.

To petition a Preceptory of Knights Templar for membership, the Applicant must be a member in good standing in a Lodge of A.F. & A.M. as well as a Chapter of Royal Arch Masons and profess a belief in the Christian Religion.

Both of these York Rite bodies have an array of Charitable Foundations which are faithfully supported by their membership.



The Plumb — The Foundation of the Masonic System ¹

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Presented to Prince Arthur Lodge No. 334 (Ont.), A.F. & A.M. on March 17th, 2003.

From the French *plomb* and the Latin *plumbum*, meaning "lead" which comes the English word *plumb* and the concept of vertical or sheer and eventually perpendicularity.

The *Plumb* is an instrument used by Operative Masons to try perpendiculars. It consists of a small piece of metal, cast in spherical form, to which there is a line attached. This line is attached to a parallel rule; and when the rule is applied to the side of a stone or building, the *Plumb* line shows immediately whether or not it is perpendicular to the horizon. The *Plumb* is really a plumb-line attached to a plumb-rule, but for our Masonic purposes it is sufficient to describe it simply as a *Plumb*. It is one of the working tools of a Fellowcraft and is a symbol of rectitude of conduct. It represents integrity of life and moral uprightness without which a candidate for Freemasonry is lost in a sea of meaningless metaphors. The *Plumb* is worn by the Junior Warden of a Lodge, whose duty it is to superintend the Craft during the hours of refreshment.

A candidate of Freemasonry advances in knowledge by degrees in succession. A portion of Freemasonry is contained in the first degree, another part in the second degree, still a third in the last degree. To

receive the Fellowcraft degree without having first received the first would be like beginning a journey halfway to the destination. The three degrees of our system also overlap and are each dependent on the other two. Being a Master Mason also includes being an Entered Apprentice and a Fellowcraft. The Entered Apprentice Degree and the Fellowcraft Degree are preserved and incorporated in the Master Mason's Degree, and form the foundation on which it rest.

The ideas, the ideals, the teachings of the second degree as permanently belong to Freemasonry as the third; the moral obligations continue always to be binding. A Master Mason is just as much a brother of Entered Apprentices and Fellowcrafts as of Master Masons.³

Therefore, Brethren, considering this we are now free to speculate on the following thought. If the Entered Apprentice Degree is the foundation of the other two degrees, then the Level and the Square must each contain the *Plumb*. Upon close examination we find that they do. As a matter of fact, there exists a preconceived connection between all the symbols of our order. If an angle of 90° is attached to the bottom of a *Plumb*, then you can see that it becomes a Square, and if two right angles be attached than the *Plumb* becomes a Level. So now we can reason that both the Square and Level are derived from the *Plumb*. Every Masonic law or rule has as its basis a practical reason and a symbolic or hidden reason. If you understand that the *Plumb* as an instrument of measuring is the basis of the Level and the Square, then you can see symbolic reasons, as well as the obvious practical reasons, why the Master of a Lodge must first have served as Warden. You may also discern why it is customary for the Junior Warden to confer Entered Apprentice Degrees, the Senior Warden the Fellowcraft Degrees and so on. It is not by chance that the different instruments or jewels are worn by certain officers, but from symbolic necessity in order to preserve the integrity of the true meaning.

But let us look further into this instrument. Let's expand our thoughts geometrically and examine the *Plumb* and its relationship with the whole Masonic system.

What are we attempting to do; where are we attempting to go as we begin our Masonic journey through a Lodge? To understand the answer to this question, let us take an overview of our whole Masonic system. Freemasonry, Brethren, is a duplication of the *Holy Bible*. That's right! I said a duplication. I admit that this is opinion, but not one arrived at without careful study and analysis of both. The *Holy Bible*, when viewed as a whole, is a plan for Man's salvation. So it is with Freemasonry. But let us begin at the beginning.

In the sixth day of creation, God created Man in His own image.⁴ That is, Man was a Divine creature. Since he was in the image of God, he had not only Divinity, but Immortality. God loved man, His perfect Creation, and He gave him the Earth and all that was in it; Man had dominion over the beasts, birds, herbs, and trees. God placed Man and his help-mate Woman, created from Adam's rib,⁵ in a garden of Eden, and demanded of him only one thing — obedience. He gave him everything on the Earth and demanded in return only that they obey one command — that of the knowledge of the fruit of the trees of good and evil they partake not.⁶ Some think that the knowledge of good and evil really meant that Adam and Eve were not to engage in sexual intercourse or attempt to re-create themselves, but this is not important. The thing was that they *disobeyed* God. In His anger, God condemned Adam (Man) to death. He took from him his Divinity. Man was no longer Immortal. He was reduced to an animalistic state and from that time on "earned his bread by the sweat of his brow."

From that moment of condemnation, Man has engaged in a never ceasing struggle to regain favour with God. Generation after generation passed, and as Man laboured and sweated to gain ascendancy over the animals and beasts of the Earth, he sometimes paused momentarily in his labour and lifted up his eyes toward the heavens and tried to contemplate the nature of God, and longed for a knowledge of his Creator. But Man also continued to dishonour and disobey God and reduced himself further and further through Sin and wantonness. Since he was unable to fathom the nature of God, he began to worship idols and in his reduced state of mortality and intellect, his idols were but the extension of his own corrupted nature. The Almighty Creator, angered at the insolence and degenerate nature of his own creation decided to destroy Man and wipe him from the face of the Earth. He found one man, Noah, who still recognized and worshipped the one true God, and God decided to save him.⁷ Noah built his Ark according to the instructions of God, and after the deluge the descendants of Noah began anew. Some fell again into idolatry, but some, in order to come face to face with their Creator, began construction of a Tower from which they might ascend into Heaven. This tower was called Babel. But God was not ready for Man to accompany Him, or rather, Man was not ready to meet God, Babel was destroyed.⁸ Man had failed in his own efforts to reach God. The destruction of the Tower and the confounding of the language represents Man's fall from Grace in Adam's sin.

You know the story. Now God promised Abraham and his descendants that they would inherit once more the Promised Land (immortality), but the Children of Israel (Abraham's descendants) slipped into slavery (sin) and you know His plan for their redemption and

restoration to favour through their escape. The wanderings of the Children of Israel, their receipt of and their life under the law given to Moses on Mt. Sinai, their wars with the Philistines, their entrance into the Promised Land are all symbolic of Man's progression from a condemned state to an enlightened, regenerated state; God was trying to save Man and restore to him immortality.

He gave him a law to live by. This law was intended to elevate Man to a point whereby he was worthy of God's Kingdom (Heaven). The Law of Moses, written by the finger of God, contained strict moral codes for Man's guidance and formed the basis for his moral development, his legal code, and his social and economic life thereafter.

An Entered Apprentice represents a man in his youth, but he also represents Mankind in his early struggle to regain Grace. An Entered Apprentice Lodge is not only a lodge of Masons, but is representative of the world through which mankind is struggling. An Entered Apprentice Lodge also represents that period in the *Holy Bible*, from Man's condemnation by God up through the period when the Children of Israel were ruled by the judges and the prophets. An Entered Apprentice not only represents man in his youth but Mankind in his early struggle upward from the condemned state of Adam's original sin. The wearing of the apron in certain positions and the position of the Compasses upon the Square upon the Altar marks his progress toward a more enlightened state. The obligations of Freemasonry are really nothing less than a duplication of the Ten Commandments.⁹ The obligation of an Entered Apprentice demands that above all else Man must obey God. We are attempting to elevate Man to his original Divine state; we are to suppress the animalistic nature of Man and elevate the spiritual nature. You see, Divinity is still in Man. It was left over from Creation. It is a minute portion of the Will and Force that Created the Universe. It has been suppressed, but it is there nevertheless. That immortal spirit we are trying to raise, that we may once again be more like our Creator.

For light or knowledge to enter a man, for the learning process to take place, a man must abandon his natural stiff-necked haughty attitude and open his mind for the reception of Truth. The best posture he may assume is one of complete humility and obedience. There is a certain ceremony in the first degree which is intended to accomplish this state and after the candidate has been completely humiliated and ashamed, then he is ready for the learning process to begin.

Leaving the Entered Apprentice and passing to the Fellowcraft, we find that the *Plumb* has taken on new dimensions. It has now become a Level and is represented by the Senior Warden. The candidate has advanced into manhood and using the moral foundation of the *Plumb*

(rectitude of conduct) he has prepared himself for the reception of lessons of the more intellectual nature. The realm of the Entered Apprentice is now expanded. The Lodge has now come to represent the Middle Chamber of King Solomon's Temple and the world has been expanded geometrically to represent the Universe. Using the five human senses,¹⁰ Man now advances through the study of the seven liberal arts and sciences¹¹ to avail himself of all the knowledge of the Universe, whereby he may understand better the nature of God and his relationship with his Creator. To be sure his reward shall be the possession of the name of God, the Master's Word, whereby he might travel in foreign countries (= be admitted into the Kingdom of Heaven).¹² This period is represented in the Holy Scriptures by the period when the Children of Israel (mankind) were under the dispensation of the law and the prophets. Even so, during this period, time and again, Man is promised that a Saviour, a Messiah, will rise out of the House of Jacob and restore Mankind to favour with God. One of these predictions is manifested in the prophesy of Amos, who lived and prophesied about 800 BC.

Amos had a vision which he described in this way:

Thus He shewed me, and the Lord stood upon a wall made by a *plumb-line* with a *plumb-line* in His hand, and the Lord said unto me, Amos, What seest thou?, and I said, A *plumb-line*. Then said the Lord, Behold! I will set a *Plumb-line* in the midst of my people Israel. I will not again pass by them anymore.¹³

Let's read that again. "I will not again pass by them anymore." Is God ready to forgive Man? Is he now to repent of his condemnation of Man and to save him? Let us continue.

Leaving The Fellowcraft Lodge and advancing to the Master's, we find the position of the compasses have been changed once again to represent an even further advancement eastward, from the Tower of Babel, to the Three Cornered Threshing Floor of Ornan. The Children of Israel (Mankind) are about to gain their promise. The culmination of God's plan to save Man and restore him to Divinity is about to take place. The leadership has passed from the judges and the prophets to the Kings. We are going to be admitted to the *Sanctum Sanctorum* of King Solomon's Temple.

King Solomon had chosen Mt. Moriah as the spot on which to erect a Temple for many reasons, some practical, and some symbolical. We are concerned only with the symbolic aspects of his choice. It was the spot on which:

1. Adam's bones were buried,

2. Abraham attempted to sacrifice Isaac,
3. Noah had built his Ark,
4. Jacob laid his head upon a stone and had a dream of angels ascending a ladder,¹⁴ and
5. David saw the Hand of God stay the plague sent against Israel for Sin.

It was the Holiest spot on Earth. What more fitting place could be found to erect a Temple for the dwelling place for God on Earth? Man and God were to be reunited at last.

Or were they? Had Man advanced morally, intellectually and spiritually to the point where he was worthy of God's Kingdom. He had in his possession the password of a Fellowcraft. Entrance to the *Sanctum Sanctorum* was to be gained by the use of that Word. Wasn't it?

The Master's Lodge represents the *Sanctum Sanctorum* of King Solomon's Temple. A candidate at this stage of development is in the final stages of his quest to return to God. He finds that he must die and the word in his possession is but a Substitute. The earthly and the universal state must now pass away and Man finds himself at last transformed fully and completely into a spiritual state. *The Lodge now represents Heaven*. The triangular form of the three-cornered Threshing Floor of Oman is now transformed into a replica of the Holy Trinity God, represented by the Master, The Holy Spirit, represented by the Senior Warden, and Son, represented by the Junior Warden, are now Trinity, the Triune nature of God. Whither are you travelling? Eastward, to the Three Cornered Threshing Floor of Oman . . . where the chaff is separated from the grain, where corruption must put on incorruption, where the mortal must take on immortality. There is within Man an imperishable, immortal Spirit, over which the grave has no dominion and Death, no power.

Right down the hill from the West Gate of the Temple is a smaller hill near the foot Mt. Moriah. It is called Golgotha, or the place of the Skull. Legend says that it is the burial place for Adam's bones. It corresponds exactly to the spot where Abraham found a "Lamb without blemish"¹⁵ to use as a substitute sacrifice in the place of his son, Isaac. It is the spot where God and Man would be reunited at last. For there God sacrificed His Son and yielded Him up as a substitute sacrifice as atonement forever for the Sins of Man. Man, in spite of the Law, in spite of generations of continuous struggle and effort has failed again in his efforts to elevate himself from Sin. God's promise to Abraham, Isaac, Jacob, and David had been fulfilled. If Man could not reach God, God Himself would descend from the Heavens, take on human form and dwell

upon the earth in order that Man might be saved. "In the beginning was the Word and the Word was God, and the Word was with God . . . and the Word became Flesh and dwelt upon the Earth, full of Grace and Peace."¹⁶ Christ is the substitute for the Master's Word and His dwelling place on earth was to be the Temple of Man. Christ is the *Plumb*, and His duty in the spiritual Lodge is to supervise the Craft during the hours of eternal refreshment and rest. Man is immortal, Death is the door to Everlasting Life. To reach the East, we must go by way of the South and West. To reach God, we must enter by the *Plumb* and pass by the Level. Christ said, "I am the Way; I am the Truth; I am the Life. No man cometh to the Father, save by Me."¹⁷ The walls of the Temple we are erecting must be tried by the *Plumb*. Are you a Master Mason? "I am, try me."¹⁸ Try me by the *Plumb* and by the Square.

Before Christ died upon the Cross, He told His disciples: "A New Commandment I give unto you; That ye love one another."¹⁹ Here it was finally. A new dimension had been added to Man's duty on the Earth. Was the Law (the Ten Commandments)²⁰ superseded? Was this a new doctrine? No, it was a supplement to the Old Law. It was a new state that Man had to achieve to gain Everlasting Life.

"I came not to Destroy the Law, but to fulfill it."²¹ Man, in order to reach a more sublime state of perfection, now had to have the love of his fellow man in his heart, as well as the love of God. Man must hereafter stand foot to foot, knee to knee, and breast to breast with his fellow man in order to achieve the sublime state. Friendship, morality, and brotherly love were to be the keys to the gate of Heaven. Universal Benevolence is the new order of things. To the Fatherhood of God was now added a new dimension; The Brotherhood of Man.

Brethren the secrets of a Master Mason are not words, signs, or tokens. The real secrets are hidden in allegory and in symbolism. A lifetime of study may lead us to understand only a portion of the depths of its allegory. We may never advance morally, intellectually, or spiritually very far beyond the rude and imperfect state of a condemned, unregenerated, sinful Man. But it must be clear to us now that there is a preconceived connection between our fraternity and the Christian religion. There is a Grand design and purpose to both. *Man must be saved*, and the business of Freemasonry is to furnish him with working tools to facilitate his progress.

¹ originally prepared by Rt. Wor. Bro. Paul E. Creel and published in *Masonic Ignorance*, 1977-78, volume 2, pp. 53-58, but modified for this presentation.

² Sovereign Master, Kawartha Council No. 143, 2001-2000, District Deputy Grand Master, District No. 2, A.M.D. Canada 2002-2003, Junior Grand Warden, A.M.D. Canada 2003-2004.

³ *The Lodge System of Masonic Education*, p. 40.

⁴ *Genesis* 1:26-27.

⁵ *ibid.*, 2: 21.

⁶ *ibid.*, 2:17.

⁷ *ibid.*, 6: 1-22.

⁸ *ibid.*, 11: 4-9.

⁹ *Exodus* 20: 3-17.

¹⁰ hearing, seeing, feeling, tasting, touching and smelling.

¹¹ grammar, rhetoric, logic, arithmetic, geometry, music and astronomy.

[Anonymous. 1999. *The Work*. Hamilton: Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, p. 146]

¹² Oulton, B.A. 1978. *The ceremonies of Craft Masonry from standard authority, 7th edition*. Saint John, NB: Barnes-Hopkins Ltd., p. 135.

¹³ *Amos* 7: 7-8; and familiar to all Masters and Past Masters [Grand Lodge of Canada. 1994. *Ceremony of Installation and Investiture of Officers of a Lodge*, p. 28].

¹⁴ This dream was God's first indication that immorality would be restored to Man.

¹⁵ *Genesis* 22: 13.

¹⁶ *John* 1: 1; and in the Opening of the Chapter of the Royal Arch Mason's Degree, Grand Lecturer and Grand Executive Committee. 1999. *The Work*, p. 84.

¹⁷ *John* 1: 1-14.

¹⁸ *The Work*, p. 17

¹⁹ *John* 13: 34.

²⁰ *Matthew* 5: 17.



Allied Masonry and its Degrees¹

R. Ven. Bro. Arthur D. Payne, KGC
Mariners Council No. 214, Sarnia, Ontario

Presented to Mariners Council No. 214 on October 25th, 2003.

The Order of the Allied Masonic Degrees was created in the late 1870's to give some cohesion to the various degrees that had originally been granted by the "Antients." The object of the original Constitutions as contained in Rule 1 was stated in the following terms: "In view of the rapid increase in Lodges of various Orders recognising no central authority and acknowledging no common form of government, a ruling body has been formed to take under its direction all Lodges of such various Orders in England and Wales and in the Colonies and Dependencies of the British Crown."

Between 1870 and 1931 there was much discussion as to which Orders fell under this new body, in particular Grand Council obtained control of a large group of Knight Templar Priest Degrees and also the Secret Monitor Degree from America. In 1923, following the formation of the Grand College of England of Holy Royal Arch Knight Templar Priests, Grand Council disclaimed all interest in such degrees; and after protracted discussions with the Grand Council of the Order of the Secret Monitor a treaty was signed in 1931 agreeing to cease the practice of the Secret Monitor degree under Grand Council jurisdiction.

By 1924 the following degrees were being worked under Grand Council. St Lawrence the Martyr, Knight of Constantinople; Grand Tilers of Solomon; The Red Cross of Babylon; The Holy Order of the Grand High Priest and The Secret Monitor. It is the first five degrees on that list which are still being worked in Allied councils today.

This was all taking place in Britain while in the United States on August 5, 1933, this Grand Council took as its date of formation January 14, 1892. This date was the beginning of the Allied Masonic Degrees in America with the formation of the Sovereign College of Allied Masonic and Christian Degrees at Richmond, Virginia, that on April 16, 1932. The subsequent establishment of a Grand Council of Allied Masonic Degrees of the United States of America occurred in Salisbury, North Carolina, and that union of the two bodies was drawn up and entered into July 18, 1933, and was ratified by the North Carolina Grand Council August 5, 1933 and was subsequently ratified by the Sovereign College at Norway, Maine August 24, 1933, and became effective as of September 7, 1933.

Many of these detached degrees became dormant in some places, although in others they were conferred as side degrees. In time, the better of these degrees were grouped together in an organized body under the title of Allied Masonic Degrees. The degrees comprising the system in the Jurisdiction in the U.S.A. are the *Royal Ark Mariner*, *Secret Monitor*, *Knight of Constantinople*, *Saint Lawrence the Martyr*, *Architect*, *Superintendent*, *Grand Tilers of Solomon*, *Master of Tyre*, *Excellent Master*, *Installed Sovereign Master*, *Installed Commander Noah*, *Red Branch of Eri* and *Ye Ancient Order of Corks*. They are conferred in the United States in Councils chartered by the Grand Council. Each Council is limited to twenty seven members, with two exceptions. One of these Councils is known as the *Council of the Nine Muses* and is limited to nine members. The other is Grand Masters Council, which has what is known as a roving charter. The purpose of the latter Council is to provide a place of membership in the Allied Masonic Degrees for brethren residing in localities where Councils have not been organized. Membership in every Council of Allied Masonic Degrees is by invitation, and is predicated on membership in the Royal Arch Chapter.

In addition to perpetuating these degrees, there is still another and equally important purpose. It is to bring together, in small groups, Freemasons who are interested in the advancement of all Masonry, preparing themselves to better serve the Craft through the medium of study and research. By limiting the membership in a Council and securing membership only by invitation, the result is a congenial group able to enjoy full fellowship when meeting together. Wherever there is an active Council of Allied Masonic Degrees, it exerts an influence for the betterment of Freemasonry in all the Masonic Bodies.

There is no intention on the part of the Allied Masonic Degrees to detract from any organized and established body of Masonry. On the contrary, you will find our members active, beyond the average, in all local Masonic bodies. The real purpose is to stimulate interest in Masonry in general and bring together in small groups those who are interested in the study of Masonic subjects. Thus they are better enabled to serve the Craft.

In Canada with the formation of the Grand Council of Allied Masonic Degrees of Canada in 1984, which was made possible by the joining of all Councils resident in Canada working under the jurisdiction of the Allied Masonic Degrees of the United States, and the formation of new councils under that grand body. Certain Degrees were made available to Canadian Masons. Originally the *Council of the Nine Muses* and the *Order of the Secret Monitor* were part of the Grand Council, and until the most recent Grand Session the Grand Masters Council were still available to members of the Allied Masonic Degrees. The *Order of the Nine Muses* has been disbanded in Canada² as has the Grand Masters Council and the order of the Secret Monitor is a separate body. The degrees of *Royal Ark Mariner* and installed Worshipful Commander Noah are under the auspices of the Grand Council Royal and Select Masters. Thus leaving the degrees of *St. Lawrence the Martyr, Knight of Constantinople, Grand Tylers of Solomon, Excellent Master, Grand Architect, Superintendent, Master of Tyre, Installed Master of St. Lawrence the Masonic Order of the Bath* and *Ye Antient Order of Corks* along with the *Orders of the Red Branch of Eri*. These degrees and Orders are conferred on an irregular basis except for the Degree of St. Lawrence the Martyr which is required as a form of initiation into Allied Masonry, and the Degree of Master of St. Lawrence which is conferred on all incoming Sovereign Masters of each Council. Degree teams have been formed in many of the Districts and many of the other Degrees are seen, most especially *Grand Tylers of Solomon* and *Knight of Constantinople*. The Grand Council works the *Order of the Bath* and the *Antient Order of Corks* at its Grand Sessions and the Enlightened Knight Commander of the Red Branch of Eri controls the working of those orders with the *Order of Knight* conferred at the Grand Sessions and throughout

the districts by the District Deputy Grand Masters under his authority. Thus it is shown that although many degrees have passed by the wayside there are still a large number available and that the research of these degrees can fill many an idle moment, and as such fulfill that thirst for knowledge that all members of Allied Masonry profess.

¹ Prepared and presented by Rt. Ven. Bro. Arthur D. Payne KGC for the official visit of the District Deputy Grand Master Rt. Ven. Bro. Donald B. Kaufman KGC to *Manners Council #214* in Sarnia, October 25, 2003


² Passed at Grand Council of the *Allied Masonic Degrees of Canada* held in Cambridge, Ontario, August 2002.

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Highlights from *Die Zauberflöte* (The Magic Flute)

Ven. Bro. Glen Miller, Sovereign Master
Mariners Council No. 214, Sarnia, Ontario

Presented to *Manners Council No. 214* on October 25th, 2003.

 On this occasion of my Installation as the Sovereign Master of *Mariners Council No. 214*, and having a name with a musical connotation, I would like to present a small treatise on *The Magic Flute* (commonly referred to as *The Masonic Opera*) written by Wolfgang Amadeus Mozart the famous Masonic composer.

The sources and influences of *The Magic Flute* are many, the most obvious being *Lulu, or The Magic Flute* by Christoph Martin Wieland, one of a collection of fairy stories published in 1786 under the title *Dschinnistan*. This had already inspired several Singspiel productions by various companies with such titles as *Kaspar the Bassoon Player*, or *The Magic Zither*. But the oriental decor and magical effects taken from this source provide only one level of Mozart's work, for underlying them are pervasive references to the mysteries of Freemasonry.

Mozart, a Freemason since 1784, and Schikaneder, a fellow Mason of a different lodge, had embodied much of Masonic teaching and symbolism in their opera. In using the symbols and, by many accounts, references to the actual rituals of Freemasonry, they may have intended to make subtle demonstration of the society's high-minded purposes. It seems at least possible, in other words, that the opera was intended in part as a defence of the Masons. (For two centuries there have been rumours and speculation that Mozart was murdered by the Masons for revealing their secrets, but this seems unlikely for several reasons. His collaborator and fellow Freemason, Schikaneder, lived for another two decades. Mozart's close personal identification with Masonic tenets and his frequent contact with high-ranking leaders of the society are well-documented in his letters, and it is improbable that he would have defied the society's strictures, or that he would have been unaware of what he could use in a public work and what could not be revealed.)

The number three had a deep significance for the Masons, and it keeps occurring throughout *The Magic Flute*: Three Ladies, Three Boys, Three Temples, and so forth. A drawing of Schikaneder's revival production of 1794 shows that in the opening scene the Three Ladies kill the serpent by cutting it into three pieces. The opera's home key of E-flat (redolent of virtue, nobility and repose) was often used by Mozart for his Masonic compositions because of its signature of three flats. Prominent in the Overture is the three-fold repetition of the Masonic rhythmic motto (short-long-long), also heard in Act II of the opera itself.

Also Masonic in origin are the inscriptions on the three temples: *Wisdom, Reason, and Nature*. Freemasons in the audience would have recognized the symbolic armour of the guardians during the initiation trials, the earth-air-water-fire symbolism of the trials themselves, the Ladies' silver spears, Papageno's golden padlock, Sarastro's lion-drawn chariot, Tamino's death-like swoon, and the Queen of the Night's defeat by the powers of Light.

In his admirable book *The Magic Flute, Masonic Opera*, Jacques Chailley makes a convincing argument that the trial of the opera's second act (as well as much that leads up to them in the first act) are modelled on actual Masonic initiation rituals. Even an unrelated incident like Tamino's fainting spell in the opening scene, for instance, is interpreted as a reference to the beginning of such rituals, when the initiate is made to lie face down as a symbol of death to old habits of thought and action.

Brigid Brophy, in her fine study, *Mozart the Dramatist*, points out the origins of Masonic practices in the Eleusinian mysteries and Orphic myths of the ancient world. She documents the libretto's heavy debt to

The Life of Sethos, a novel published in Paris in 1731 by the abbe Jean Terrasson. Purporting to be a translation from an ancient Greek source, this book recounts the initiation of its Egyptian hero into the mysteries of Isis. As Ms Brophy points out, "Terrasson does not (but then one would not expect him to) explicitly connect his Isiac mysteries with Masonry; indeed, it is possible that the real influence was the other way about and the Masons borrowed hints for their own ritual from Terrasson's fictionalized Egypt."

Mozart and Schikaneder were also well-acquainted with the works of Shakespeare. Many fascinating parallels between *The Magic Flute* and *The Tempest* are noted in *Mozart on the Stage* by Janos Liebner. Sarastro, the opera's controlling force, is similar to Shakespeare's Prospero. Each plans the union of two chosen lovers but makes the way arduous in order to strengthen the bond. Monostatos and Caliban are very similar creations, symbols of our baser nature to be overcome and cast off. The unworldly innocence of the Three Boys finds its counterpart in Ariel, Prospero's sprightly servant and messenger.

Each succeeding era has seen *The Magic Flute* in its own way, and each of these interpretations has validity. Whether the opera is viewed as a light-hearted fantasy, enlightenment allegory, veiled Masonic ritual, or a lost battle in the struggle for feminine equality, it speaks anew of magic and maturation to each successive generation.

Freemasonry in Crisis

Since the Masonic lodges operated openly in Mozart's Vienna and numbered among their members many of the highest officials of the realm, we may ask ourselves why two Masons, Mozart and Schikaneder, felt it necessary to compromise Masonic silence and portray so many of the society's secret symbols and beliefs in a public entertainment like *The Magic Flute*. If they, as the eminent scholar H.C. Robbins Landon has written, "risked a long shot – to save the Craft by an allegorical opera," what was the peril by which the once-powerful society was threatened? What forces ultimately caused their attempt to be futile, ending in the complete suppression of Masonry only four years later?

The answers are to be found in the revolutionary cross-currents of that turbulent era, and in the involvement of many of the Masons, even many of the highly placed aristocrats, in activities that threatened the thrones of Europe.

Freemasonry evolved from some of the craftsmen's guilds of the Middle Ages (which helps explain its name and why its adherents refer to

it as the Craft), but its rise to prominence began in the mid-18th Century. Its espousal of Wisdom, Beauty, Knowledge, and Truth made it attractive to adherents of Enlightenment philosophies (with their de-emphasis of traditional religion in favour of individual moral advancement), which included most of the best minds in Europe and America. Viennese Masons included Mozart, who joined in 1784, his friend and admirer Franz Joseph Hayden, initiated in 1785, and Mozart's father Leopold, who joined at his son's instigation in 1785 and advanced to the third degree of membership in just sixteen days. The head of Mozart's lodge was Prince Nikolaus Esterhazy, Hayden's patron and a high-ranking diplomat in the imperial government. Freemasonry thrived in the empire despite the enmity of the Roman Catholic Church (a Papal Bull condemning the Craft in 1738 was simply ignored in Austria and its territories) and that of the powerful Empress Maria Theresa (whose younger son, the future Leopold II, had reputedly been elevated to the 18th Degree of the Scottish Rite of Masonry).

But although a succession of Austrian emperors took a benign view of Masonry's espousal of the enlightened notion that all men are perfectible through Reason, they naturally smelled treason when certain of the Masons went a step further and argued that in a fully enlightened society there was no need for monarchs. Masonry's insistence on shrouding its inner workings in secrecy worked against it, for the code of silence allowed treasonous sects to flourish within the Craft and at the same time caused government officials to imagine Masonic excesses much greater than those that actually occurred. In the end, the Emperor felt he had no choice except to ban Masonry outright.

Probably the most virulently anti-monarchic sect of Masonry was the *Illuminati*, founded in Bavaria by Adam Weishaupt, a university professor in 1776. Weishaupt joined the Masons the following year and soon allied the *Illuminati* with them. The sect's original aim was to fight evil and defend good causes, but this was soon expanded with anti-clerical and anti-royalist sentiments. The *Illuminati* operated for only a decade and probably never have more than 2000 members, but they panicked the royalty, who became suspicious of all Masonry.

The crowned heads had good reason to connect Masonic Lodges with revolutionary activities. Many of the leaders of the American colonies' revolt against their British king in 1776 were Masons, including George Washington, Benjamin Franklin, and Thomas Jefferson. In France, Masons were behind the push for republican government that led to the French Revolution (which, incidentally, went much further than those high-minded aristocrats had foreseen and claimed most of them among its victims). The Austrian emperor heard first-hand reports of the uproar in Paris from his sister, the French Queen Marie-Antoinette.

Austrian attempts to control the Masons included Joseph II's decree of 1781, forbidding any order to submit to foreign authority. This led to severing Masonic ties with the Grand Lodge of England and setting up Austria's own governing body, the Grosse Landesloge von Österreich. In 1785 another imperial edict centralized the country's lodges and limited their autonomy. The proliferation of local lodges was reduced (only three remained in Vienna), and the members of each were limited to 180. Regular reports of lodge meetings and attendance had to be submitted to the Emperor's police.

In 1790 Joseph II died and was succeeded by his brother, Leopold II. With the French Revolution in full cry, the Austrian government was becoming exceedingly alarmed about treasonous sentiments in the land and especially in the Masonic orders. That same year a lodge of *Illuminati* was uncovered in Prague, and names of high officials were increasingly mentioned in secret police reports to the emperor. As Landon points out, Austria was fast becoming a police state.

This was the demoralizing situation for Austrian Freemasons when Mozart and Schikaneder decided that their Singspiel would be more than merely light and entertaining, that it would demonstrate the probity and superiority of Masonic teachings. They may have had hopes of saving the Craft from total suppression, but those hopes were in vain. Leopold II died just six months after *The Magic Flute's* premiere and he was succeeded by his son, Francis II. The imperial government under the young and inexperienced Francis became dominated by conservative advisors and consequently swung even further to the right. In June of 1795 an order came down to close all Masonic lodges and other secret societies and Freemasonry ceased to exist in Austria for more than a century.



The Seven Liberal Arts and Sciences and the Quadrivium of Pythagoras

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York Council No. 133, Toronto, Ontario

Presented to York Council No. 133 on October 11th, 2003.

The term "Liberal Arts and Sciences" was apparently coined in the Middle Ages as a metaphor to elevate the activities of the "freemasons" above the "Mechanical Arts" of the "handicraftsmen" or "operative masons," thus assimilating into the higher realm of the scholars. The so-called "liberal man" (*liberalis homo*) of that time was his own master, free and independent (a "free mason") and sometimes a gentleman-scholar.

In the educational system of the 11th Century, students were initially instructed in the *Trivium* (or "three roads"), *Grammar*, *Rhetoric*, and *Logic*. (Hence the term – "trivia"). So much for the Arts. They were then taught the more advanced Sciences of *Arithmetic*, *Music*, *Geometry* and *Astronomy* thus completing their "literary" education.

The Seven Liberal Arts and Sciences are mentioned in the Old Constitutions as an essential part of Masonry in such documents as the *Lansdowne Manuscript* and the *Regis Manuscript*². After the "revival" of 1717, they were incorporated into the Craft, first in the Entered Apprentice ("seven masons form a Lodge") and later in the Fellowcraft, symbolic of Science ("seven steps of the Winding Staircase").

Today we focus on the *Quadrivium*, as taught by Pythagoras in Crotona, Italy. Born ca. 500 BC, Pythagoras was the first *philosopher* or "lover of wisdom," as opposed to *sophist* – wise one.) He is credited with many mathematical discoveries, e.g. Tetractys, Five regular solids, famous Theorem, and the musical scale.

In practice the sciences of *Mathematics*, *Music*, *Geometry* and *Astronomy* represent a progression from abstract to the real world, from static to the dynamic, and from the discrete to the continuous. By that we mean: from no-Time, no-Space to the full manifestation of Time and Space, thus:

- **Arithmetic** deals with numbers, strictly abstract quantities outside for Space or Time.
- **With Music**, the element of Time is introduced (but no Space).

- Similarly, **Geometry** deals with objects in Space (but no Time).
- Finally, **Astronomy** describes the full Space-Time continuum of the universe.

Thus, starting with simple Numbers, progressing through the intermediate states of Music and Geometry we reach to the final flowering of Astronomy.

Arithmetic

Arithmetic is the study of the properties and powers of numbers, abstract symbols used for counting. Numbers have their own personalities, e.g. *Odd numbers* are male because they cannot be divided, *Even numbers* are female because they can. Then there are square numbers (e.g., 4, 9), *triangular numbers* (3, 6, 10, 15, etc.), *cubic numbers* (8, 27 etc.), *pyramidal numbers* (5, 14, etc.) and so on.

Further, quoting from the *Grand Master Architect Degree* (12° of the Scottish Rite), Mackey enunciates the following moral principles of operations of numbers, stating that you should:

- **Add** to your knowledge,
- Never **subtract** anything from the character of your neighbour,
- **Multiply** your benevolence to your fellow creatures, and
- **Divide** your means with a suffering brother.

Music

Music is defined as that "concord of sweet sounds" which elevates the generous sentiments of the soul, generating that friendship and brotherly love which promotes harmony throughout the Craft.

It deals with the so-called *rational numbers*, i.e. the ratios of integers (particularly the numbers 1-5). The emphasis is on harmony. The smaller the numbers the more harmonic the ratio is. Pythagoras developed the seven-note *Diatonic* (through the tones) scale based on simple ratios. Harmonic intervals, in order from the most harmonic are:

- Octave = 2:1, Fifth = 3:2, Fourth = 4:3, Third = 5:4, and Sixth = 5:3;
- More "distant" Second = 9:8 (Tone) and the most "distant" Seventh = 15:8.

The *Chromatic scale* (derived by adding coloured notes "chroma") has a similar series:

- Minor Third = 6:5, Augmented Fifth = 8:5, Diminished Seventh = 9:5, and Sensu-tone = 16:15;
- Most distant is the "Tritone": Augmented Fourth = 45:32 or Diminished Fifth = 64:45.

These are related to vibrations in time, thus: Frequency x Wavelength = Speed of Sound. Applying these principles a simple octave scale can be produced with pipes of different lengths, e.g. In inches – 12, 10.67, 9.6, 9, 8, 7.2, 6.4 and 6 give the notes C, D, E, F, G, A, B, middle C. (Actually they sound one semi-tone or # above this.)

Three pipes of length 15, 12 and 9 sound a harmonic minor triad of notes G#-C-E. Similarly, the golden ratio 1.618 yields the "Augmented Fifth" (8/5), e.g., C-G# (with 12" and 7.42).

Geometry

Geometry is essentially the study of points, lines, planes and solids.

- A **point** really has no dimensions, but has location in space,
- A **line** is a one dimensional subspace, with infinite extension in space,
- A **plane** is a two dimensional subspace. Planes intersect in lines, or parallel, and
- **Solids** occupy three-dimensional space.

In theory, you can go beyond into 4, 5 or more dimensions, and these are called *Polytopes*. Geometry is synonymous with Masonry in the Old Constitutions. The Greek philosopher Euclid is credited with its invention, probably due to his monumental work on the "Elements," although Pythagoras preceded him and in turn was preceded by the "Egyptian Philosophers." The Egyptians traditionally used Geometric means to measure the earth (*geometria*), especially at the times of the inundations of the Nile. As the waters receded, the newly-fertile fields had to be re-surveyed to establish ownership. The priests were the only ones who know the secrets of doing this. Geometry was subsequently used extensively by the Operative Masons in their craft-work and later by the Speculative Masons.

In the jewel lecture of the Holy Royal Arch, the Triple Tau³ is seen to represent the Five Regular (or Platonic) solids. These in turn represent the mystical elements (Earth, Water, Fire and Air) together with the Sphere of the Universe.

Astronomy

Astronomy instructs us in the laws that govern the motions of the heavenly bodies in both Time and Space, being a combination of Geometry and Music, i.e. Music of the Spheres. Their regularity and precision have long given a lesson of wisdom and prudence and been used to measure the passage of time.

The vaulted heavens, or glorious firmament above has long been admired. Our lodge is a representation of the worlds, the planet Earth. It is adorned with images of the sun and the moon. The two Great Pillars mark the Solstices. The clouded canopy is decorated with the seven stars of the Pleiades (the seven sisters), while the Blazing Star is the Egyptian Anubis, or Dog Star whose rising foretold the overflowing of the Nile.

On another level, Pythagoras taught that there are both Physical and Philosophical universes called "Shadows" and "Realities." (This emerged later in the Platonic idea of cave with "shadows.") Kepler made a connection with Five Regular Solids as follows (see Figure 1). His Philosophical model of the universe consists of a Sphere of the Earth, successively enveloped by the Spheres of the Dodecahedron (Mars), Tetrahedron (Jupiter), Cube (Saturn), and finally enclosing the Spheres of the Isocohedron (Venus) and Octahedron (Mercury).



Figure 1. Kepler's Philosophical Model of the Universe.

¹ This version of the *Old Charges* is of very early date, about the middle or latter half of the 16th Century, as these *Free Masons Orders and Constitutions* are believed to have been part of the Collection made by Lord Burghley who died in 1598 AD.

² Also known as the *Halliwel Manuscript*, the earliest of the old Constitutions. It is in poetic form, and was probably transcribed in 1390 from an earlier copy.

The tau cross, or Cross of St. Anthony is a cross in the form of a Greek T (T). The triple tau is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter T resting on the traverse bar of an H. This emblem, placed in the centre of a triangle and circle – both emblems of the Deity – constitutes the jewel of the Royal Arch as practised in England, where it is so highly esteemed as to be called the “emblem of all emblems,” and “the grand emblem of Royal Arch Masonry.” It was adopted in the same form as the Royal Arch badge, by the General Grand Chapter of the United States in 1859; although it had previously been very generally recognized by American Masons, it is also found in the Capitular Masonry of Scotland.

The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T.H., *Templum Hierosolymæ*; others, that is a symbol of the mystical union of the Father and Son, H signifying Jehovah, and T, or the cross, the Son. A writer in *Moore's Magazine* ingeniously supposes it to be a representation of three T squares, and that it alludes to the three jewels of the three ancient Grand Masters.

It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter shin [ש], which was one of the Jewish abbreviations of the sacred name. Oliver thinks, from its connection



with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the author of eternal life. The English Royal Arch lectures say that “by its intersection it forms a given number of angles that may betaken in five several combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the Universe.” Amid so many speculations, I need not hesitate to offer one of my own. The Prophet Ezekiel speaks of the tau or tau cross as the mark distinguishing those who

were to be saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favourable distinction; and with this allusion we may therefore suppose the triple tau to be used in the Royal Arch Degree as a mark designating those who know and worship the true Name of God from those who are ignorant of that august mystery.



The Lewis¹

Bro. Claude E. Meslage
Capital City Council No. 154, Ottawa, Ontario

Read to Capital City Council No. 154 on February 10th, 2003.

I've got two A's the small boy cried,
His voice was filled with glee.
His father very bluntly asked,
"Why did you not get three?"

"I've got two A's the small boy cried,
His voice was filled with glee;
His father proudly said, "That's great!"
I'm glad you live with me.

"Mom, I've got the dishes done"
The girl called from the door.
Her mother very calmly said:
"And did you sweep the floor?"

"Mom, I've got the dishes done,"
The girl called from the door,
Her mother smiled and softly said,
"Each day I love you more."

"I've mowed the grass" the tall boy
said,
"And put the mower away"
His father asked him with a shrug,
"Did you clean off the clay?"

"I've mowed the grass" the tall boy
said,
"And put the mower away"
His father answered with much joy,
"You've made my happy day.

The children in the house next door
Seem happy and content.
The same things happened there,
But this is how it went.

Children need encouragement. For
tasks they're asked to do,
If they're to lead a happy life,
So much depends on you.

Author unknown

Tonight we are going to look into the Origins of Lewis and the rapport we may find with the poem.

The Origin of "Lewis"

To rest your mind at ease, my presentation this evening is not aimed at discussing Alex's name, his family or ancestry, but at the term Lewis that, according to Mackey's *Encyclopædia of Freemasonry* tells us that (p. 443):

The son of a Freemason is, in England, called a Lewis, because it is his duty to support the sinking powers and aid the falling strength of his father; or as it has also been expressed: to bear the burden and the heat of the day, that his parents may rest in their old age: thus rendering the evening of their lives peaceful and happy.

In the instructions of the middle of the 18th Century he was called a *louffton*. From this it seems the French derived their ancient word *luffton*, which they applied in the same way. They also used the word *louveteau* and applied the term to a young Boy Scout. They also call the daughter of a Freemason a *louvetine*. However, the word *louveteau* is probably derived directly from the word *louve*, the French word of a wolf.

made of two articulated branches and used to move a large piece of wood or a block of ice used in the ancient ice boxes still in use in the forties and fifties;

but it is in a singular coincidence that *louveteau* also means a young wolf, and that in the Egyptian mysteries of Isis, the candidate was made to wear the mask of a wolf head. Hence, the name of a young wolf and a candidate in these mysteries were often used as synonymous terms.

Recently, several Grand Lodges in North America have re-introduced the old tradition of accepting a *Lewis* into the Craft. How do they define a *Lewis*? It was recorded that: A *Lewis* is the son of a Mason who may be admitted into the Craft upon his 18th birthday. Before discussing how admitting a *Lewis* into the Lodge should affect the degree in which business is conducted let me digress on what a *Lewis* is.

The word *Lewis*, like Masonry itself has a clouded origin. Some feel that it was created when King Louis XIV of France requested his son to be accepted as a candidate at the age of 18. Other Masonic authors attribute the word to a conjecture on Anderson's part that the French word *Louveteau* meaning male wolf cub was attributed to the eldest son of a Mason and was shortened to *Lewis* in English.

In Scotland, the word was already attributed to the son of a Mason who would provide for his parents in the general term, when they became aged and infirmed. A particular part of the old Scottish Catechism, writes Bro. Walter B. Benesh of the Washington York Rite College who researched this subject and from whom I drew extensively for this dissertation, and from information provided by Bro. Ewart Thornhill, which I thank very much for his support.

In the old Catechism, a part relates that meaning:

Q: What do we call the son of a Freemason?

A: A *Lewis*.

Q: What does it Denote?

A: Strength. (Note the connection to the first pillar "B".)

Q: How is a *Lewis* depicted in a Mason's Lodge?

A: As a cramp of metal used in stonemasonry for the raising and the lowering of finished ashlar into their proper place in the Temple.

Q: What was the duty of a *Lewis* to his aged parents?

A: To bear the heavy burden during the heat of day and thereby earn his proper wages so as to render the close of their days happy and comfortable. (Note the connection with the *Mark Degree*, which is also part of the second degree in the *Scottish Constitution*.)

Q: His privilege for doing so?

A: To be made a Mason before any other person, however dignified by birth, rank or riches, unless he, through complaisance, waives this privilege.

Please note in the above reference to a stonemason's *Lewis*, which was a device of two steel wedges on either side of a spacing piece, which could be placed in a stone to lift it into its proper place. The drawings show the stonemason's *Lewis* out of and in the stone to be lifted.



It has been mentioned and it can be seen in paintings such as appearing on the walls of the dining room, in the Montreal Temple on Sherbrooke Street that this very implement that is a *Lewis* is used to place the corner stone of that Masonic Building.

Now, how does this conferring of the term *Lewis* influence the tradition of meeting in the first degree? Simple, a *Lewis* was admitted as an Entered Apprentice at 18, but could not become a Fellowcraft until 20, and none could become a Master Mason until they had obtained the full mature age of 21 years. It follows that a *Lewis* could not be present whenever the Lodge was passed to the Second Degree or raised to the Third Degree. It appears then to be the reason why we do most of our work in the First Degree, contrary to many European or American jurisdictions. [This is also the case in many other Canadian jurisdictions as well, where they operate on the 3rd Degree unless conferring a lower degree – Ed.]

I am quite sure this presentation will not answer all your questions, but will awaken your curiosity that upon returning home this evening, you will start researching to find out how much of my presentation you may disagree with, and suggest corrections.

[This is the *Lewis Jewel* which is not seen frequently in Ontario. Those who do wear this jewel, generally received it in another jurisdiction where either the Father or Son was a member. The top bar is for the Lewis where his name and date of raising appears. The second bar is for similar information for the Father. Additional bars may be added below for previous grandfathers, great grand fathers, etc., where appropriate. The editor has this jewel with three bars, although others could have been added, making the length too long. The editor was initiated, passed and raised in New Brunswick where this jewel is seen more frequently. - Ed.]

¹ original by Rev. Claude Edward Meslage (December 4th, 2002).

² MacKey, A.G. 1927. *An Encyclopædia of Freemasonry*. New York: The Masonic History Company.

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Masonry and the Enlightenment, and some notes on Mozart

Ven. Bro. David B. Wilde, Sovereign Master
Medwayosh Council No. 62, Waterloo, Ontario

Presented to *Medwayosh Council No. 62* on March 29th, 2004.

The topic of my Inaugural Address to Council this evening is, "Masonry and the Enlightenment, and some notes on Mozart". No pun intended. Although quite a weighty topic, I shall try to be brief as I can.

With the forming of the Premier Grand Lodge in England in 1717, organized Masonry began and quickly spread to the continent. This all was happening in the early years of an era in history referred to as "the Enlightenment." It is said that this era took its origins from the Glorious Revolution in England, in 1688-9, and from the philosophy of

John Locke. The power and despotism of royalty was curbed by balancing politics with an elected parliament.

The Enlightenment was to become a way of thinking, rather than a definite historical period. Scientific discoveries were disproving religious dogma. Voltaire wrote, "Very few people read Newton, because you have to be erudite to understand him." For this reason, the Enlightenment was for the well educated, usually the upper classes and the recently awakened and growing, middle classes. As scientific discoveries were made, discussion ensued, in the rapidly expanding networks of salons, coffee houses, and Masonic Lodges in Europe. New approaches to religion were embraced, and a general tolerance for all religions led to an intellectual society that was more cosmopolitan than ever.

But Enlightenment philosophers had to have some basis for their free thinking. The barbarous middle ages were an embarrassment to them. The philosophies reached farther back to ancient Greece and Egypt for a renewed interest in classical thought, especially the concepts of virtue, of social responsibility, of politeness, and of passage from darkness to light.

As the centuries of dogmatic repression by the Holy Catholic Church were finally being turned back, people also became more aware of the concept of self. This turned out to be a major step in the evolution of Western thought, and basically, it permitted independent concepts of the divine that paralleled society's collective developments. Freemasonry encouraged from thinking, and many Masons, including famous ones such as Mozart, although being active members and visitors within the Masonic fraternity, continued to actively practice, in Mozart's case, Catholicism without.

The politeness of individuals and the decorum of society also characterizes the Enlightenment phenomenon. The ancient Greeks, especially the Epicureans and the Stoics, contributed greatly to this, by proclaiming that it was more important to meet and discuss, with civility, all topics pertinent to society, in order to achieve happiness. They also laid down the concepts of utopia, a mythical imagining of a society in total harmony, producing and consuming only what it needed. The salons and Lodges across Europe, filled with educated people of all social levels, took care to practice common address to avoid offense. If it became necessary to do so, it was done with an artful cover. In order to be addressed in a manner befitting one's position, one had to practice these manners, oneself.

We are all aware that Wolfgang Amadeus Mozart was a Mason, a member of a number of Lodges in Vienna, and a visitor to many more across Europe. We also know that he was a genius composer, and was responsible for many Masonic marches and celebratory compositions for Masonic events in the mid to late 18th Century, the peak of the Enlightenment. In the Lodges in Vienna and elsewhere, he would meet other intellectuals, musicians and performers. Thinking spread rapidly through these private connections.

One of Mozart's most famous operas is, *The Magic Flute*, that has some Masonic references, plus other Enlightenment features that make it worthy of note. It is a misconception, however, to consider Mozart as being solely responsible for *The Magic Flute*. It is derived from a libretto written by a fellow Mason, Emanuel Schikaneder, and in turn was based on a fairy tale written by another Mason, Wieland. Mozart adapted the libretto and put it to music. Originally, he did not want to do this Opera, as he claimed he was too busy with other works, ironically including Masonic funeral music. The Masons of Vienna, feeling that Freemasonry was in bad favour with some of the public (and aristocracy), needed someone of Mozart's stature to write an opera that proclaimed Masonic virtues.

The concept of Initiation by trial, for example, is a success for the heroes Pamino and Pamina, but not so for Papageno and Papagena, who remain underground after failing to pass the trials put before them. They are quite content to live here with only their physical requirements supplied. Here, then, is a Masonic teaching that demonstrates there is more to life's passage than physical needs only. For the Enlightened Initiate, there is the spiritual. One passage from *The Magic Flute*:

"Oh hear us, Isis and Osiris!
For those that seek your light we pray,
In all their perils, grant them patience
And lead them safe in wisdom's way!"

Here is a reference to Egyptian mythology, involving these gods in the passage from darkness to light, from ignorance to wisdom, combining Masonic virtues with Enlightenment classical antecedents. Masonry, in contemporary practice, refers to these Egyptian antecedents in the Junior Warden's lecture, and has adopted symbolic progressions so eloquently expressed in *The Magic Flute*.

Eventually, the Enlightenment faded, and as the nobles and aristocrats, once encouraged by middle class Freemasons to join Lodges in order to lend the Lodges credence, were overcome by social upheaval in the form of the American and French Revolutions in the late 18th

Century. In France especially, the nobility were persecuted, and although a social freedom from despotism was achieved, intellectual development was put on hold due to the loss of so many educated thinkers. It is ironic that the theme for the new France would be "Liberty, Equality, Fraternity," certainly Masonic parallels can be made. In both the French and American Revolutions, prominent Masons were involved on both side of these respective conflicts, but no divisions would occur in the Lodges.

Can the artistic achievements of Mozart, and others, be appropriated by Masonry today to glorify its past and illumine its future? Mozart lived in an exciting time, and he was excited by the freedoms accorded by Masonic beliefs, but he really didn't want to do *The Magic Flute*. In fact, it came too late at any rate, as the Enlightenment was in serious decline in the 1790's for the Opera to be of much use to Freemasonry. Masonry might also have been on the decline, but Mozart held on to his membership to the end, which was at the tender age of 35 years. Also, to his credit, his music was often composed for the literate, and often for the entertainment of the masses. In this respect, he is an example to emulate, and so I ask, what are we going to do about it?

Rather than praise our Fraternity for having the likes of Enlightenment artists in our midst, let us recall the exciting times in which they lived, the social graces they practised, and the challenges to live the virtuous life, and promote it. Mozart can be an exemplar of Masonic ideals, but his art and his faith also have to be considered. As the Final General Charge at Installation reminds us, we do the good things for the common good of doing the right thing, not for self edification.

What about us, the Masons who live in a society and culture with so many challenges to our faiths from anti-social music, from media invasion, and from deterioration of common courtesies? In a time of so much discovery and potential, why is the world pulling itself apart when it should be building on the principles of the Enlightenment? Here tonight, we are present as brothers, as thoughtful individuals, as responsible citizens, and perhaps as men of influence who can, by example, practice our faiths, promote virtue, respect the views of others and express our concern for civilisation in general. We live in an age of unbelievable scientific discoveries and advances, fabulous wealth, and, unfortunately with its partner, extreme poverty, but opportunity for all. Shall we abandon the great achievements of the past under the threat of retrogressive fanatical extremism? What a waste that would be.

Before I can be accused of wasting any more of your time, (or is it already at that point?), I recall the saying, "Enough reading about the past. Now is the time to get to work". As individuals? As members of our

Fraternity? As citizens of the world? I leave that up to you.

However, for those of you who would take interest in this subject, and in my sources, they are listed on the last page. My thanks for your kind attention.

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The Convivial Mason ¹

R. Ven. Bro. James Doherty, KGC, Grand Treasurer
Scarboro-Willowdale Council No. 170, Willowdale, Ontario

Read to Scarboro-Willowdale Council No. 170 on December 13th, 2003.

I know present to you the working tools of the convivial Mason. They are the *Fork*, the *Knife* and the *Tumbler*.

The Fork is an implement, which enables even the most inexperienced Mason to secure, sometimes by reaching across the table, the most delicate and succulent morsels, which adorn our festive board to delight the eye and stimulate the jaded appetite. It is further used to convey the various portions to the aperture which has been specially designed to receive them, and which reduces all nutriment to a common level. More especially, should this implement be used in partaking of peas, which, if conveyed to the mouth by the aid of the knife, often prove very elusive.

The Knife, when properly ground and sharpened, is used in bringing crude matter into due form, assisting us to dissect the anatomy of even the most venerable rooster; and to further prepare and divide the same into proper proportions to suit the dimension of the aforesaid aperture, so, that it may not be filled to excess, and thus prevent that flow of fervid eloquence which should at all times be the distinguishing characteristics of the convivial mason.

The Tumbler enables us, with accuracy and precision, to ascertain and determine the quantity of liquid which we find best conduces to the preservation of our general joviality, and while all Tumblers have not an engraving or marking upon them commonly known as "the pretty," the skilful craftsman can measure his "tot" by the aid of the two, or three finger rule.

But as we are not met here as speculative, but rather as energetic and operative Masons, we apply these rules to our morals.

In this sense **the Fork** points out that we should not at all times sit down and wait for what we most desire, but should reach out, secure, and retain it, profiting by our opportunities, and assimilating the knowledge gained by our experiences. Nor should we forget that the little things of life require to be looked after. And as the prongs of the Fork are equal and mutually assist each other, being joined together in one

compact structure, so are we all equal when we meet together as Masons, and the Fork should teach us to stand shoulder to shoulder, and practice those four qualities which cannot be too strongly recommended to your notice, viz. straight forwardness in our dealings with one another, sympathy with the failings of a brother, good temper in our differences of opinion, and fidelity to the sacred tie which binds us together.

The Knife points out the value of patience and assiduity, for as it requires to be sharp, and in good condition to enable it to cope with some of the problems which confront it, so we are taught to take care of our mental and corporeal faculties that we may not be left behind in the battle of life. It also teaches us not to cut off more than we can comfortably chew, but to limit our desires in every station of life, that, arising to eminence by merit, we may live respected and die regretted.

The Tumbler inculcates the necessity for moderation in all things, for as it has no graduated scale by which to measure its varying contents, the user must exercise his own judgement as to the quantity of liquid poured therein. So we are expected to ascertain, and not exceed the limits of our internal economy, for, as the Tumbler will only hold a certain quantity without detriment to its surroundings, so should we learn our capacity, and thus avoid either overflowing with unseemly hilarity or confusing our mental and physical powers. And as the perfect Tumbler rings true whether it is empty, or whether it contains liquor, so should the perfect convivial Mason ring true after labour at the Supper Table. A cracked Tumbler is despised and rejected.

Thus the **Working Tools of the Convivial Mason** teach us to bear in mind and act according to the cardinal virtues of *Prudence* and *Temperance*, so that when we shall be summoned to drink the Tyler's Toast, after partaking of all the good things which a bountiful Providence has provided for us, we may arise and depart homeward with the gratifying testimony of a contented mind, and equal poise, and a clear brain.

¹ originally by Tony Huglin, *Blyth Lodge No. 2869* (Ireland).



Freemasonry and the Science of Life

Bro. Derek J. Wildfong, Senior Warden
Medwayosh Council No. 62, Waterloo, Ontario

Presented to *Medwayosh Council No. 62* on May 30th, 2004.

We all travel through life by a path of our own choosing. Some great, some not. Some big, some small. Our destination, whether we realize it or not, is the same. How we get there is what really matters. It is not the destination, but the journey that is important. The means do in fact justify the ends.

The route I chose may seem convoluted to some, but as I look back I see a natural progression. From a carefree child to a rebellious teenager, to an angry young man. Right up to where I am now, as a contented man and a Mason, presenting this paper in this lodge room. Now I've got to be honest. I spent a large part of my youth as an angry atheist that is until certain events started occurring in my life that at first I fought and tried to disregard. Kind of a kick in the butt from above. I've learned to accept them now and reconciled my spiritual self with the logical self. I think for my next paper, I'll explore these proverbial kicks in the butt.

What common idea or ideal was it that brought us all together? That's my question. So how did we all get here? In particular, how did this individual, how did I get here with all of you?

Some may say a belief in a Supreme Being. Yes, that is part of the answer, but not the whole answer. Others may say the fellowship. Again, only part of the answer. I say it is integrity. Integrity of mind and integrity of spirit. Integrity of one's word, and integrity of one's actions. A personal commodity so rare in the world outside the lodge room. Rare because of guarded feelings and emotions. Nobody likes to get hurt and therefore sometimes the truth is shielded from them and by them.

What is the source of one's integrity? Philosophy.¹ That's it. What is philosophy? It is the Science of Life. Our working tools for living in a civilized society. Our weapons and means of survival. Every individual functions and makes decisions and value judgements based on what their philosophy dictates. Whether the individual realizes this or not. Our creator, whatever you may call him or her, be it God, Jehovah, Yaweh, Allah, Buddha, or Great Grandfather Spirit, this is matters not. But this creator has enabled us with freewill to choose our

own philosophy and path.

During my many travels, working on concerts, from coast to coast I arrived at the following conclusions through the works of Aristotle, Will Durrant and Ayn Rand. Besides the many opportunities for introspection, I've been able to observe others implicitly practice, but rarely explicitly state these principles.

Philosophy is made up of five subcategories and each is dependent on the first subcategory. If you see it structured as a triangle, or pyramid, you'll see what I mean.

1st is *Epistemology*.² The science of thought. How we think and reason. It is logical, or not?

2nd is *Metaphysics*.³ Our view of reality and the world around us. It is ordered or chaotic? Is one's view rational, or not? Our world view is dependent on how we think.

3rd is *Ethics*.⁴ The science of morals. How we respect our fellow creatures and our environment, or not. Is it fair and balanced, or it is biased and skewed? Our ethics are dependent on our world view and how we think.

4th is *Politics*.⁵ Now I know we are not to speak of politics in Lodge, I speak not of what our governmental leaders have made it, but the science of relationships between men. Does one ask what's in it for me, or what's best for us? Our politics are dependent on our ethics which is dependent on our world view and relies on how we think.

5th is *Aesthetics*.⁶ The arts. All things beautiful. Aesthetics is our spiritual fuel. It inspires us by showing how things could, should and ought to be. It can show us the heroic, and the ideal. What we determine to be ideal and heroic reveals the art that appeals to us and depends on our relationships which in turn is based on our ethics, and relies on how we view the world and how we think.

You may ask how does this apply to Masonry? Well, if we equate the three great pillars which support Masonic Lodges, *Wisdom, Strength and Beauty*, with the five subcategories of philosophy, it does.

We receive wisdom via our epistemology and metaphysics: strength from our ethics and politics which also provides us with the courage to stand by our convictions, and beauty from aesthetics.

Therefore, the wisdom of King Solomon, the strength of Hiram King of Tyre, and the beauty of Hiram Abiff's craftsmanship, are symbolic of an all encompassing philosophy from which no man of upright character is excluded, be he a Mason or not. For me becoming a Mason was a natural progression of these ideals. You see it was from a favourable opinion preconceived of the institution based on what I knew of the integrity of its members.

In conclusion, all of us have found a common ground in our ethics to guide us to the path of Masonry. Each in our own ways. Each in our own time have come forward of our own free will and accord to swear before our Creator and each other that by our integrity we will uphold a brother's honour and preserve it as our own. Remember that we carry a torch passed down through the generations of brethren who have gone before us. A beacon of how things could be, should be, and ought to be in the world.

¹ science of language; (now rare) love of learning and literature. [f. L f. Gk philo (logos) f. logos word, speech; φιλοσοφία] love of learning]

² theory of the method or grounds of knowledge. [f. Gk. epistēmē, επιστήμη].

³ based on abstract general reasoning; over-subtle; incorporeal; supernatural; visionary. [f. Gk. metaphusika; μεταφυσική].

⁴ relating to morals, treating of moral questions; science of morals, treatise on this, moral principles, rules of conduct. [f. Gk. ēthikos, ἠθικός].]

⁵ science of art and government, political affairs or life, political principles. [f. F. politique, f. L. f. Gk. politikos, πολιτικός].

⁶ belonging to the appreciation of the beautiful; having such appreciation; in accordance with the principles of good taste. [f. Gk. aisthētikos, αισθητικός].



The Holy Grail ¹

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"When the pupil is ready, the Master will come."²

When I proposed the idea of "The Holy Grail" as a topic for discussion and for a submitted paper to Enoch Council, I did so in a fit of naiveté, clearly with obvious curiosity, but without any real idea of either the magnitude or the import of what I had entered into. I was quite sure that a couple of months would see the topic done justice to . . . I was wrong! During the eight weeks or so in which I have spent evenings studying the subject, I became steadily more resigned to the fact that I am incapable of so much as scratching at the surface of so complex and immense a story in the time available. I have instead enlightened myself to one plain fact: That I now know that I know far less that I thought I knew before. For every morsel of information that I have found, cross-referenced, or attempted to verify, there have arisen several questions. The end result is that there are far more questions than answers. At best, therefore, I hope to present a primer; perhaps something in the nature of a Devil's advocate approach, in order to stimulate discussion. This paper cannot be viewed as my own work, but as an amalgam of the collected works of others, presented here for the consideration of the brethren.

What is the Holy Grail?

For many people in the western world, the Holy Grail is a cup or goblet associated in some way with Christ. Such writers as Sir Thomas Malory in his *Morte d'Arthur*³ popularized this image. It is not, however, the only object that has been linked to the word "Grail." Indeed, it has been claimed that the Grail is not a physical object of any type but rather that it is the bloodline of Christ or even a spiritual ideal presented in metaphor.

The Cup of Christ

When *Indiana Jones III: The Last Crusade*⁴ opened to packed houses, it was apparent that the legend of the Grail was not dead. The film on the surface perpetuates the Grail in the "Cup of Christ image." If the script is examined a little closer, though, some evidence of the Grail as knowledge or a path to God can be seen. Note in particular Professor

Brodie's line, "The search for the Cup of Christ is the search for the Divine in all of us." Nonetheless, the file is a good example of how most people see the Grail: Simply as the Cup of Christ.

The "Cup," of course was the cup said to have been used at the Last Supper from which wine was drunk as a symbol of Jesus' blood. It is also the cup which Joseph of Arimathea is said to have used to collect the actual blood of Jesus after his crucifixion. The legend then follows many differing stories about Jesus and the Cup. The most well known legend is that Joseph left Jerusalem and sailed to France before travelling on to England. There it is claimed he set up the first Christian church at Glastonbury. Some legends say that he left the Cup in the care of his brother-in-law in France while most stories tell of him taking the Cup to the town of Glastonbury, which to this day is still firmly associated with the Grail legends.

Joseph of Arimathea was the uncle of the Virgin Mary and Jesus' great uncle. He was, by some accounts a rich merchant with a large fleet of ships that ran the tin trade for the Roman Empire, between England and the Mediterranean.

As Jesus' great uncle, Joseph became Jesus' Guardian when Mary's husband Joseph died early in Jesus' life. There is speculation that he took Jesus with him on his journeys to England. Of Jesus' visits to England, scattered evidence abounds. Here's a short scenario from one C.C. Dobson:

As a boy He was brought merely for a visit by Joseph of Arimathea on one of his voyages. Later as a young man He returned and settled at Glastonbury for the purpose of quiet study, prayer, and meditation. Here He erected for Himself a small house of mud and wattles.

Dobson goes on to present historical evidence in a letter to Pope Gregory, St. Augustine states that there was a church "constructed by no human art, but divinely constructed (or by the hands of Christ Himself), for the salvation of His people."

The historian, Gildas, says Jesus': Light and precepts" were "afforded . . . to this island during the . . . last year of the reign of Tiberius." Tiberius retired to Caprae in 27 A.D.

William of Malmesbury includes in his writings the contents of a letter given by King Ina to Glastonbury, in 700 A.D. "To the ancient church, situate in the place called Glastonbury which Church the Great High Priest and Chief Minister formerly through His own ministry, and

that of angels” This fragment perhaps confirms Gildas’ statement that Jesus had a ministry at Glastonbury.

The historical records contained in the *Doomsday Book*,⁵ also allude to Jesus’ possible presence in Glastonbury. These surveys state that Glastonbury contained 12 hides of land (each a 160 acre parcel [= 64.75 hectares]) that “have never paid tax.” This was because the former King Arvragus gave these parcels to Joseph of Arimathea when he arrived in England in 37 A.D.

William Blake beautifully expressed the speculation of Christ’s presence in his hymn, *Jerusalem*:

And did those feet in ancient time	Bring me my sword of burning gold!
Walk upon England’s mountains green?	Bring me my arrows of desire!
And was the Holy Lamb of God	Bring me my Spear! O clouds unfold!
On England’s pleasant pastures seen?	Bring me my chariot of fire!
And did the Countenance Divine	I will not cease from mental fight
Shine forth upon our clouded hills?	Nor shall my sword sleep in my hand
And was Jerusalem builded here	Till we have built Jerusalem
Among those dark satanic mills?	In England’s green and pleasant land.

It is this supposed familiarity with England (or Britain as it would have been then) on the part of Joseph of Arimathea that would have enticed him there after the Crucifixion, as Britain would not be part of the Roman Empire for another 32 years.

The Arthurian stories now include stories of the Cup of Christ, but that was not always so. Something called the Graal was in early Arthurian stories, but it wasn’t until later that this was Christianized and became the Cup of Christ. The Graal was a mysterious object that was not described in detail. The earliest story, to mention the Grail in some form, by Chretien de Troyes was left incomplete, enabling many writers since to place their own interpretation on the story. It ought to be pointed out that these legends are considered by historians to be at best pseudo-history, and at worst complete romantic fabrications.

In 390 A.D., the Roman Legions in Britain proclaimed their own general as Emperor. This general was Maximus, a Spaniard. Maximus marched on and took Rome, proclaiming himself emperor. He then attempted to conquer the eastern empire, but was defeated by Theodosius, the eastern emperor (the empire being split at that time). Stability in Britain thus waned with the departure of Maximus’ legions, which were not replaced.

In 395 A.D., Niall — High King of Ireland attacked Britain, but was defeated by a Roman force that came to Britain’s aid. Rome also assisted against the Picts and the Saxons, but help from Rome was dwindling thereafter and it is into this somewhat chaotic land that Arthur was supposedly born.

Arthur would have been a Romanized Celt. There is speculation that his name was Rhiothamus. If he did in fact exist, he lived possibly from about 420 to 470 A.D., but almost certainly between 420 and 455 A.D.

Arthur was possibly the product of an illicit union between Uther Pendragon (the High King of Britain) and Ygerne — the young bride of the old and ailing Cadar, Duke of Cornwall. His illegitimacy would have precluded him from becoming a king by birthright and indeed his only real title seems to have been *dux bellorum* or “war leader.”

He first appeared in literature in 1136, in the *Historia Regum Britanniae*,⁶ or *The History of the Kings of Britain*,⁶ by Geoffrey of Monmouth, an Augustinian canon of St. George at Oxford. The account is flawed, however, due to Geoffrey’s limited ability to translate properly the ancient Gaelic text he claimed to have found as the source in Brittany.

Legend has it that Arthur was wounded in battle against the forces of Mordred (his son). He was taken to the Island of Avalon, which is now believed by some to be the town of Glastonbury as it was apparently surrounded by water and marshes at that time. Many have speculated over the centuries that it was at Glastonbury that the Grail Cup was placed either in Joseph of Arimathea’s grave or in the well at the cathedral. The link with Arthur thus becomes obvious.

The Cup is said to possess certain powers. These include:

- ◆ Healing and restorative ability,
- ◆ Communication with God or knowledge of God,
- ◆ invisibility to evil or unworthy eyes,
- ◆ Ability to feed those present,
- ◆ Immortality, and
- ◆ Ability to call those to it who were worthy.

The Grail is said by a variety of source to be anywhere from buried beneath a pillar at Rosslyn Chapel, to having been transported by the Knights Templar to Nova Scotia (Oak Island).

Nanteos Mansion was the resting place for over 300 years for the, so called, Grail Cup. The Cup which was the same one used in the Last Supper, made of olive wood. Legend tells that when Joseph of Arimathea brought the Cup to Glastonbury, it remained there until the 16th Century when the seven Monks of Glastonbury at the Dissolution escaped with it and left it in the safe keeping of the Cistercian Monks of Strata Florida. It was then given to the Stedman Family by the last remaining monk when they escaped to the original house, Nant Eos and where they looked after it until, one by one, they died. Later the Stedmans married into the Powell family who built Nanteos Mansion in the 1730's. The composer Richard Wagner was a visitor to Nanteos Mansion and it was from this place that the opera *Parsifal* was originally conceived.

The Cup is now held in the museum in Aberystwyth, Wales.

The Holy Grail — Alfred Lord Tennyson

For on a day she sent to speak with me,
And when she came to speak, behold her
eyes

Beyond my knowing of them, beautiful,
Beyond all knowing of them, wonderful,
Beautiful in the light of holiness.

And "O my brother Perchvale," she said,
"Sweet brother, I have seen the Holy Grail:
For, waked at dead of night, I heard a
sound

As of a silver horn from o'er the hills
Blown, and I thought, "It is not Arthur's use
To hunt by moonlight;" and the slender
sound

As from a distance beyond distance grew
Coming upon me — O never harp nor horn,
Nor sought we blow with breath, or touch
with hand,

Was like that music as it came; and then
Streamed through my cell a cold and silver
beam,

Rose-red with beatings in it, as if alive,
Till all the white walls of my cell were dyed
With rosy colours leaping on the wall;
And then the music faded, and the Grail
Past, and the beam decayed, and from the
walls

The rosy quiverings died into the night.
So now the Holy Thing is here again
Amongst us, brother, fast thou too and pray,
And tell thy brother knights to fast and pray,
That so perchance the vision may be seen
By thee and those, and all the world be
healed."

The Urim and the Thummim

Lady Flavia Anderson presented an interesting theory about the Grail in her book, *The Ancient Secret*. In her book, she claims that the Grail is in fact a round ball of glass filled with water. This was held in a tree-like stand and these, she claims, are the Jewish objects the *Thummim* and the *Urim*: Objects made use of to light fires from the light of the sun.

Her book shows how man has revered light in religion through the ages and that fire, made from direct sunlight through a crystal or glass

ball, or the like, has long thought to be holy in some sense. Virgins using such methods are supposed to have often kept perpetual fires alight in Holy places. Anderson also claims how many metaphors for light and rays of light (such as the spear and the sword) appear time and again in Arthurian legend. Not only this but the Grail is often depicted as a stone and there is reference to a Grail tree. Further it was often women who were in charge of fires created from objects such as these and it is women who are depicted as the Grail guardians in the Arthurian legend.

Quite possibly such objects did exist and it is possible that the Jews at the time of Solomon used such objects. The theory goes on to state these objects were buried along with the Ark of the Covenant in a cave system somewhere in Jordan.

But Anderson's story is not the original regarding the Urim and Thummim:

The ancient Egyptians named the Pantheon of Gods, the Zep Tepi. They were Ptah, Ra, Su, Seb, Set, Osiris (associated with Orion — god of resurrection and rebirth), Horus, Ma, and Thoth who, it is said, came to this realm, based on the procession of the equinoxes, approximately 12,500 years ago. Their sacred message was recorded in *The Emerald Tablet of Thoth the Atlantean*⁸ who, as the God, Tehuti, was the ruler of Atlantis for an unknown period of time, coming and going through the story of its existence. The Zep Tepi wore breastplates made of electrum or higher frequency metals created from mysterious elements. These metals, combined with 12 stones became a communication devise, enabling them to communicate with those who create and maintain reality.

Subsequently, Abraham supposedly used *Urim* and *Thummim*, as did Aaron and the priests of Israel. The *Urim* and *Thummim* is thought to be a Hebrew oracular device, used in the following manner (as Ginzberg describes in his *The Legends of the Jews*⁹): "The twelve stones in the breastplate, with their bright colours, were of great importance in the oracular sentences of the high priest, who by means of these stones made the *Urim* and *Thummim* exercise their functions."

In this respect the *Urim* and *Thummim* were like a tool used to do a sort of psychic reading for those who came with questions. The supplicant would ask his question of the high priest while the high priest gazed deeply into his eyes. Once the question was put to the high priest, he would glance at the breastplate and divine the answer.

It is also suggested that the *Urim* and *Thummim* were supposedly

hidden under the breastplate of the High Priest, with its array of twelve inlaid precious and semi-precious stones, inscribed with the names of the twelve tribes of Israel.¹⁰ The *Urim* and *Thummim* thus served as an oracle through which those on the physical planet received direction and answers to their queries. This, along with the Ark of the Covenant, its contents, and the Shekinah or manifest glory of God, which had hovered between the gilded wings of the carved cherubim above the Ark, disappeared after the destruction of the First Temple by the Babylonians.

Some believe that the *Urim* and *Thummim* had no physical form, but were integral to the breastplate itself. How it operated is also a mystery. The word *Urim* can be translated as "Lights or Perfection," thus it is believed by some that the stones of the breastplate actually lit up when they were pressed or touched.

The Bloodline of Christ

The word used for the Grail has perhaps changed subtly over the centuries as language has been developed. One of the words used to refer to the Grail is *sangreal*. The word *sangreal* has been split to mean Holy Grail (San Greal). However, some theories have been put forward which support a different splitting of the word: *Sang Real* (Holy Blood). The reasoning behind this theory is that Jesus Christ had a child (or children) by Mary Magdalene. The lineage of the Royal Blood was thus continued and some theories say that it exists to the present day. Most notably of course, this Royal Blood theory has recently been presented in the book, *Holy Blood - Holy Grail*.¹¹

In this book it is claimed that Christ was married to Mary Magdalene and that Christ did not die on the cross. The authors present much so-called evidence to support their claim and try to show how several secret societies have guarded the secret of this blood line down through the ages to the present day. They associate historical characters and places with those found in the earliest Medieval Grail texts and demonstrate how the bloodline from Christ has been involved in world affairs.

Another notable Grail seeker, Walter Stein, also investigated this theory for some time. His theories were discredited because of his one-time association with the Nazis. He was, however, apparently not a Nazi himself and indeed was Sir Winston Churchill's advisor on Nazi occult activity for a time.

The "Bloodline of Christ" theory essentially refutes the divinity of Jesus and therefore the current Christian view of the make-up of the Trinity.

The Celtic Cauldrons

Many notable writers have shown the similarity between the Celtic folklore tales and the stories of King Arthur. There were many cauldrons in Celtic tales and some had very similar properties to the Grail as described in the Arthurian tales.

A famous Welsh poem, *The Preiddue Annwn*,¹² describes Arthur and his men venturing into the Celtic underworld to steal the Cauldron of Annwn which had pearls and is blown on by nine maidens. It has the ability to restore life to dead warriors. Note that in some Christian traditions, the Cup is frequently carried or guarded by women and that it has life restoring capabilities.

Another cauldron, the Cauldron of Awen had a potion brewed in it, which could bestow all knowledge. A youth, Gwion, was set to stir this by the goddess Ceridwen. He spilled three drops onto his fingers and then put them into his mouth. He gained all knowledge. Note too, that the Grail in Arthurian legend could bestow knowledge.

Many authors have thus tried to show that the Celtic cauldrons are in some sense forerunners to the modern Grail image. This, together, with the derivation of some Arthurian heroes, such as Kay and Bedivere, from Celtic ones has been explored in many texts. But while the Celtic derivations are popular in theory, they by no means provide adequate explanations.

The Emerald of Lucifer

The story of the angels fighting in heaven gives us yet another theory about the Grail. The story tells how Lucifer (although this name is commonly used to represent the Devil now, at one time it had no such association and meant simply "The Light Bringer") led one third of the heavenly host in a revolt against God, but that he was defeated. As Lucifer was cast down out of Heaven, a large emerald fell from his crown and this emerald is said to have been the source of his power.

It is interesting to note that the Grail has been depicted as a stone in the early Arthurian legends. It is this stone, fallen to earth, which has been suggested is the Grail.

The Philosopher's Stone

Alchemy [*alchimia*, *الکیمیاء*, *الکیمیاء*] was long thought of as a false science. The apparent basis of alchemy was to create a stone

which would turn all base metals to gold. It is now often said that alchemy was a code for spiritual teachings that were considered heretical and it was therefore necessary to write in a code of some form.

Originally the Philosopher's Stone was believed to be the chemical that changed base metals¹³ into silver [Ag] or gold [Au], often it was termed the Power of Projection.

The Philosopher's Stone was an alchemical "medicine" sought by alchemists in order to bring about a permanent transmutation of base metals into gold. The Philosopher's Stone had several names, including the *materia prima* and the *magnum opus*. Many "recipes" for the Philosopher's Stone were concocted throughout the centuries, usually either containing a silver or gold alloy which could be changed again into the pure metal, making alchemists believe that the metal had been transformed, or a "white or yellow metallic alloy superficially resembling silver or gold." Only a small quantity of the Philosopher's Stone was said to be required in order to transform large quantities of base metals into gold.

The Philosopher's Stone was mystically described in a way unlike the experimental definition of the substance. For philosophers and mystics, "philosophical sulphur" and "philosophical mercury" were, in a representation of "perfect unity," to be combined in some mysterious way to form the Philosopher's Stone.

The "gold" in alchemy is presented as being "enlightenment" or spiritual oneness with God. The base metal is what each man is before the process of alchemy, and that alchemy is a spiritual path to God. The Philosopher's Stone has thus been associated with the Grail as it supposedly has the same property of imbuing oneness with God. It should be stressed that the Philosopher's Stone is not considered to be a real stone of any sort, but that the Grail in this case is a metaphor for the final stage of enlightenment.

Wolfram von Eschenbach defined the Grail as *Lapis Exillis*. The name could be a corruption of the name *Lapis Elixir*, or the *Philosopher's Stone*.

Sometimes this theory is tied to the Emerald of Lucifer theory in suggesting that a real stone may exist.

It was first mentioned by Zosimos the Theban in the 3rd Century. Throughout the generations the Philosopher's Stone has taken on an immense range of powers; not only has it been called the secret of life and health, but it was also been credited with possessing spiritual

significance. The notion of its spiritual qualities expanded until in the 13th Century a program evolved that led the alchemist through a strict devotional ritual and purification. After completing this ceremony he was thought worthy to perform his activities.

The Grail as Knowledge

In his book, *Hitler and The Spear of Destiny*,¹⁴ Trevor Ravenscroft tells the history of the Lance of Longinus, the spear that pierced the side of Christ as he hung on the cross. He traces this spear through history and shows it to have been in the possession of some of the most influential people in history. His teacher was Walter Stein (mentioned earlier) and so much of the book concentrates on Hitler and his obsession with this object.

In this book the Grail is presented as the knowledge to use this spear in some supernatural way. No evidence is presented and no cross-referencing of any of the other literature is available; it is simply stated. Ravenscroft claims that there are two ways to achieve this knowledge: Either through the use of "black arts" or by a much harder route of "learning the ABCs of magic." These particular quotes are from the introduction to Wolfram Von Eschenbach's *Parzival*.¹⁵

Once this knowledge is obtained some power that is said to be present in the spear can then be used for good or evil. The use is determined by the method that the user employed in gaining his knowledge of the Grail. If he used black arts, then he must wield the spear for evil, if not then he is free to chose.

The Aquarian Grail

One growing source of publications about the Grail is the New Age theory (or Aquarian Grail). This sees the Arthurian legends as somehow allegorical of spiritual paths to God. The belief is that the Grail is not a real object but a union with God whilst still on Earth. Thus a grail seeker attempts through study of the legends and personal search, to find the Grail internally. Many books have been written about this, one notable writer being John Matthews. The Aquarian Grail theory says that all religions have a fundamental core of common truth and that this is best represented by the symbol of the Grail.

It is part of the theories of the Grail as a mystical concept or level of achievement spiritual and not a real object at all. It should be remembered that the stories of Arthur that include the Grail were written in a time when many of the hidden ideas that this theory presents would have been considered heretical and dangerous.

At the time, the first mix large-scale of eastern cultures with that of the west was happening through such groups as the Knights Templar. In fact, Wolfram Von Eschenbach describes a group of knights who are the guardians of the Grail. He is apparently alluding to the Templars. The *trouveres* and *troubadours* (storytellers of the Middle Ages) would undoubtedly have had contact with stories and legends from eastern religions as well as western ones for the first time. Similar to alchemy, it would have been heresy to combine these openly but expression of this union of religions through story would be a natural and acceptable outlet.

The "Virgin" Mary

This theory somewhat piggy-backs on the Joseph of Arimathea story and suggests that the "Grail" was in fact a metaphor for Jesus' mother. It is said that while Joseph of Arimathea may have taken Mary to Britain and that her bones lay at Glastonbury, they were ultimately taken to Wales. Indeed, some suggest that the first church was not at Glastonbury at all, but in Wales. One author in particular, Graham Phillips, in his book *The Marian Conspiracy*¹² suggests that Jesus may actually have been the son of King Herod. This is another theory that refutes Jesus' divinity and therefore the current approach to the Trinity. This same author claims that the Isle of Anglesey in Wales was the true Avalon. Mary's bones having been taken there from Glastonbury by the seven monks of Glastonbury during the Dissolution. He says they were subsequently hidden elsewhere (the Chapel at Llanbabo?) To avoid the Viking hoards, but that they were eventually buried in the middle-ages.

Summary

The Grail legend has distracted numerous, brilliant minds from conventional existences — some of which people have dedicated much of their lives to either its discovery, or its definition. The overriding question for me, though, is not so much where it is or indeed what it is, but why it matters? If the nature of the Grail would determine the divinity of Jesus, then there is much scope for the very roots of civilization to be shaken — for our entire value system in the western world was generated through many centuries of Christianity in various forms. If that is not the case, as it would seem in all but a couple of theories, then what is its significance? How can its discovery or definition affect us? And what are we to gain by pursuing it?

¹ see www.geocities.com "All the theories about Grail."

² Declared by Merlin relating to the Grail, p. 149; Chopra, Deepak. 1995. *The Way of the Wizard: Twenty Spiritual Lessons for Creating the Life you Want*, 1st ed. New York: Harmony Books, 176 p.

³ Malory, T. 1986. *Morte d'Arthur*. Toronto: Cassell, 1088 p.

⁴ Lucas, George. 1989. *Indiana Jones and the Last Crusade*, 127 minutes.

⁵ Commissioned by William the Conqueror in 1085, www.domesdaybook.co.uk.

⁶ Monmouth, Geoffrey of. 1136-8. *Historia Regium Britanniae*. www.smu.edu/arthurian/access

⁷ *The Ancient Secret*, see footnote 1, *supra*.

⁸ Hauck, D.W. 1996. *The Emerald Tablet of Thoth the Atlantean*. London: Source Book and Sacred Spaces, 84 p.

⁹ Ginzberg, L. 1967. *The Legends of the Jews*. Philadelphia: Jewish Publication Society of America, 7 volumes.

¹⁰ Asher, Benjamin, Dan, Ephraim, ^a Gad, Issachar, Joseph, Judah, Levi,^b Manasseh, ^a Naphtali, Rueban, Simeon,^b Zebulun. [a, b paired half tribes].

¹¹ Baigent, M., R. Leigh and H. Lincoln. 1982. *Holy Blood - Holy Grail*. London: J. Cape, xvi + 445 p.

¹² 14th Century *Llyf Taliesin*, "The Spoils of Annwn" translated by Sarah Higley, www.lib.rochester.edu/camelot/preideu

¹³ e.g. antimony [Sb], copper [Cu], lead [Pb], mercury [Hg], and tin [Sn].

¹⁴ Ravenscroft, T. 1973. *Hitler and the Spear of Destiny*. Toronto: Bantam Books, xxi + 361 p.

¹⁵ Eschenbach, W. von. 12th Century; Mustard, H.M. (Transl.) 1961. *Parzival*. New York: Vintage Books, iv + 443 p.

¹⁶ Phillips, G. 2001. *The Marian Conspiracy*. Auckland: Macmillan, 353 p.

