

Provincial Grand Lodge of Valencia

Grand Lodge of Spain



2.1- THE WORKING TOOLS OF THE FIRST DEGREE

**Provincial Education Programme
Entered Apprentice Degree**

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The Working Tools of an Entered Apprentice Freemason.

Masonry is more than a ritual; it is a way of living. It offers us a method and a plan, by which we may build a character so strong and true that nothing, not even death, can destroy it. If we act justly, love mercy and walk humbly before God, then we can serenely await the solemn moment when we must quit this transitory scene with a clear conscience and a trust in the mercy of God.

The Twenty-four Inch Gauge represents the twenty-four hours of the day, part to be spent in prayer to Almighty God, part in labor and refreshment and part in serving a friend or brother in time of need, without detriment to ourselves or connections. This is a reminder to the Initiate that he is mortal, that he has so many years of life, with so many days to each year, and so many hours to each day. It is only the immortals that do not have to concern themselves with time, for to them it no longer exists; for us mortals each day has twenty-four hours. Later we may learn the secrets of immortality, but first we must make full use of our mortality. In other words, time and space are given to us with all their limitations to prepare ourselves for the ampler freedom of afterlife. Time is but the gateway to eternity, and by learning to use our time, we prepare ourselves for eternity.

The first lesson for the Initiate is time, and how to use it, and that time is divided into three parts: for God, for our neighbor and for ourselves. The first is emphasized throughout our ritual; we put our trust in God, our Lodge opens and closes with prayer. Prayer is the alpha and omega, the beginning and the end, but we must not stop at prayer, the definite act of homage to the Great Architect, but carry out His will through the whole day.

The second is our duty to our neighbor, and that does not mean to take good care of ourselves and if we have a few crumbs left over to scatter them to the poor. It means that we give and go on giving to our neighbor, but do not make our own family suffer in consequence of that giving. In other words, remember our neighbor, but do not neglect our own family in the process. The words "without detriment to yourself or connections" have been quite a stumbling block, and the cause of deprecation among superficial thinkers. It is, however, only superficial thought that is scandalized. There must be some order in the fulfilment of our obligations, and a man has no right to neglect his family in order to wear a jewel, even of Masonic charity. And giving does not mean just giving cash out of a large superfluity. There is no real gift without the giver feeling it. There are many different kinds of gifts; some have cash from their pocket, others have advice, encouragement and sympathy from the heart, and others again may provide help in some sort of practical work or service.

Our duty to ourselves has two parts: Work and refreshment. Without work the gifts that we have been given are wasted -- the great gifts of talent of mind and body, which have been entrusted to our keeping. The finest steel will rust and lose its temper if it is not used, and the finest intellect will become dulled, and the finest muscles waste, if neither are put to use as planned by our Maker. Excess never yet spelled efficiency. So, refreshment is enjoyed. Refreshment, like recreation, means nothing if not renewal. The very word "recreation" means creating again; or, in other words, a renewal of our strength and power.

The Gavel, we are told, represents the force of conscience, which, of course, is the voice of our own soul, or as our ritual puts it "the voice of nature" and the "center from which we cannot err". It is this inner voice that is ever ready to warn us when without it we would err. If we let conscience guide us, and are prompt to heed it, we will find its voice becoming stronger and clearer with every day of our

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lives; but, if we fail to heed it, failure becomes a habit, and its voice will eventually become so weak that it is barely audible, so that finally there is no warning at all and its owner becomes a really evil person.

Conscience, like the Gavel, will "knock off all superfluous knobs and excrescence's" so that the rough stone of our character will become the Perfect Ashlar fit for the Temple.

The Chisel is the last of the three working tools of the First Degree, and rightly so, because the Chisel should never leave our hand. As our ritual tells us: "the Chisel points out the advantages of education, by which means alone we are rendered fit members of regularly organized (civilized) society". "Points out the advantages of education". As the workman, with the aid of a chisel gives form and regularity to the shapeless mass of stone, so education by cultivating ideas and polishing rude thoughts transforms the ignorant savage into the civilized being.

The Chisel furthermore demonstrates the advantages of discipline. The mind like the diamond in its original state is unpolished, but by grinding away the external coat we are enabled to discover the latent beauty of the stone. Thus, education discovers the latent beauties of the mind, and draws them forth to range over the field of matter and space in order to display the summit of human knowledge, our duty to God and man.

After drawing the candidate's attention to the Chisel, we then exhort him to make a daily advancement in Masonic knowledge. He is then ready for the Second Degree.

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2.2- THE SYMBOLS OF THE FIRST DEGREE

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SYMBOLS OF THE FIRST DEGREE

The symbols, emblems and allegorical ceremonies of the First Degree have a meaning and comprise a large part of the teachings of the Degree.

The language of symbols is as universal as man. In fact, language itself is an illustration of the uses of symbols to transfer ideas from man to man.

We may divide symbols into two classes-natural and artificial-though sometime the dividing line between them is very vague, and in many cases the same symbol is used in both classes. By a natural symbol we mean one in which the nature of the thing itself conveys an idea and is independent of any other language, either spoken or written. An artificial symbol is one to which an arbitrary meaning has been assigned by common agreement.

In general we may say that the letters of the alphabet and words formed from them are artificial symbols, and the level as it conveys the idea of equality is a natural one.

The Hoodwink represents the darkness in which the uninitiated stand as regards Masonry. It is removed at the moment of enlightenment, suggesting that we do not create the great things of life, such as goodness, truth and beauty, but find them. They always exist regardless of the blindness of any individual.

The ancient significance of the Cable Tow is uncertain, and evidence of this is found in the widely divergent interpretations one may read in the literature of Masonry. However, without stating in detail the reasons, we regard the assumption of the Cable Tow in advance of each of the Degrees as a symbol of the voluntary and complete acceptance of and pledged compliance with whatever Masonry may have in store; and his subsequent release after taking the obligation indicates this symbol is no longer needed, since he has assumed the definite and irrevocable pledge of the Degree.

Concerning the penalty, it suggests it may also be regarded as a physical symbol of the spiritual penalty which naturally and inevitably follows the violation of moral obligations. If a man does not keep the law of his own free will he must be compelled to keep it. The removal of the Cable Tow signifies that when a man becomes master of himself, he will keep the law instinctively.

The Ceremony of Entrance signifies birth or initiation and symbolizes the fact that the candidate is entering a new world-that of Masonry.

The reception typifies the one real penalty for violation of the Obligation: the destructive consequences to a man's nature through failure to be true to his vows.

The Rite of Circumambulation is Masonry's name for the ceremony in which the candidate is conducted around the Lodge room, an allegorical act rich with many meanings. One of these is that the Masonic life is a progressive journey, from station to station of attainment, and that a Mason should continually search for more light.

An equally significant ceremony is that of Approaching the East. The East is the source of light, that station in the Heavens in which the sun appears to dispel the darkness. Masons are sons of light; therefore, we face the East. The Altar is a symbol of the spiritual heart of Masonry.

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The Obligations have a literal meaning and as such are the foundations of our disciplinary law, but above this they signify the nature and place of obligation in human life. An obligation is a tie, a contract, a pledge, a promise, a vow, a duty; in addition to the obligations we voluntarily assume, there are many under which we stand naturally-obligations to God, to our country, to our families, to employers or employees, to friends and fellow citizens.

The Great Lights in Masonry are the Holy Bible, Square and Compass. As a Great Light the Holy Bible represents the Sacred Book of the Law and is a symbol of man's acknowledgment of and his relation to Deity.

The Square is an emblem of virtue. It is an instrument of architecture that has been used throughout the ages, and our ancient brethren who wrought in Operative Masonry could not have erected the superb temple which immortalized the name of King Solomon without the use of this instrument.

The Compass was employed in Operative Masonry for the accurate measurement of the architect's plans and to enable him to give just proportions which would insure stability and beauty. In Speculative Masonry it is an equally important implement symbolic of that true standard of rectitude of living which alone can insure beauty and stability in life. The Compass signifies the duty which we owe to ourselves-that of circumscribing our desires and keeping our passions within due bounds. We might also properly regard the Compass as excluding beyond its circle that which is harmful or unworthy.

The Lesser Lights represent the Sun, Moon, and Master of the Lodge.

The Word and Grip are our means of recognition by which among strangers we are able to prove others or ourselves regular Masons in order to enter into fraternal intercourse.

The Rite of Salutation, in which the candidate salutes each station in turn, is not only a test of his ability to give the proper due guard and sign, but it is his recognition of the authority of the principal officers. It is also a symbol of a Mason's respect for and obedience to all just and duly constituted authorities. The Old Charges state this in a single sentence: "A Mason is a peaceable subject to the Civil Powers, wherever he resides or works."

The Worshipful Master is a symbol as well as the executive officer of the Lodge. As the sun rules the day, he should endeavour to rule and govern his Lodge.

The Apron is at once an emblem of purity and the badge of a Mason. By purity is meant clean thinking and clean living, a loyal obedience to the laws of the Craft and sincere good will to the brethren; the badge of a Mason signifies that Masons are workers and builders, not drones and destructionists.

The symbolism of the Rite of Destitution reverts to those ancient times when men believed that the planets determined human fate and controlled human passions, and that there was a mental by which each planet was itself controlled. In ancient initiations candidates were compelled to leave all metals behind, lest they bring into the assembly disturbing planetary influences. While with us this symbolism no longer has an astrological character, the old point about excluding disturbing

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influences remains; the candidate is not to bring into the Lodge room his passions or prejudices lest that harmony, which is one of the chief concerns of Masonry, be destroyed.

There is another and more obvious significance in this Rite of Destitution: that of the obligation of every Mason to recognize and alleviate, so far as his resources reasonably permit, the distress of his fellowman; and we are reminded that this obligation rests with even greater weight upon us when the one in distress is a Masonic Brother.

The Northeast Corner is traditionally the place where the cornerstone of a building is laid. The Apprentice is, therefore, so placed to receive his first instruction on which to build his moral and Masonic edifice.

The Operative Mason would have been helpless without his Working Tools. Except for them there would have been no magnificent cathedrals, no superb Temple of Solomon; even the Craft itself would have been non-existent, and the world today infinitely poorer.

Nowhere in Masonry do we find the impact of symbolism more significant than in its application to the Working Tools. Without them, Speculative Masonry would be but an empty shell of formalism-if, indeed, it managed to exist at all. While they do not contain the whole philosophy of Masonry, the various Working Tools allocated to the three Degrees by their very presence declare there is constructive work to be done; and by their nature indicate the direction this work is to take.

The Entered Apprentice is himself a symbol, one of the noblest in the emblematic system of the Craft. He represents youth, typified by the rising sun; trained youth, youth willing to submit itself to discipline and to seek knowledge in order to learn the great art of life represented and interpreted by all the mysteries of Masonry.

It is by such voices and arts as all these, that our magnificent First Degree gave its teachings to you as a man and an Entered Apprentice. We sincerely hope that these suggestions as to the meaning of these symbols and emblems will lead you to seek further for more light, not only that you may become a well-trained Mason, but also for their value to your life outside the Lodge room.

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2.3- TEACHINGS FROM THE MASONIC LECTURES – PART ONE

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A PECULIAR SYSTEM OF MORALITY

Freemasonry is so frequently quoted as 'a peculiar system of morality, veiled in allegory, and illustrated by symbols' but, let us now examine that statement with a view to finding out just what is meant by the phrase and how it arose.

'A peculiar system of morality' - well - word values tend to change over the years and the word 'peculiar' in this sense means particular or special; the morality in question has its roots in a philosophy and a code inspired by the bible as a whole.

In mediaeval times skilled craftsmen in various trades banded together to protect their crafts and permitted only those who had been trained, taught, proved, and trusted to pursue their skills. It was a means to outlaw pirates from producing inferior work and thus betray the trust of the architect, the master, or the commissioner of the work. From such early control development escalated in the 14th to the 17th centuries and there is ample evidence in both England and Scotland that such a trade control included instruction in matters beyond their crafts and skills; traces of that form of instruction can be found in modern times. As an illustration let us take the little booklet supplied on admission to the Freedom of the City of London which is entitled Good Advice to Apprentices; or The Covenants of the City Indenture (familarly Explained and Enforced By Scripture.) from a copy dated 1863 the first two items, from eleven are 'familarly Explained', are here quoted:

'During which term the said Apprentice his Master faithfully shall serve' - that is he shall be true and just to his Master in all his dealings, both in word and deed; he must not only keep his hands from picking and stealing, and his tongue from lying and slandering; he must also abstain from doing him any manner of injury, by idleness, negligence, or carelessness; by deceiving, or defaming, or any kind of evil speaking; but he must learn and labor to do him a true and real service.

Several biblical quotations are listed in support of those injunctions including:

Ye must be faithful in all things. (Timothy iii, 11) In all your labors let no iniquity be found. (Hosea xii, 8) and in addition to those there are quotations from Leviticus xix,11; Ephesians iv,25; Deuteronomy xxv,16; and Proverbs xii,19. The next example is:

'His secrets keep' - that is he shall conceal the particular secrets of his art, trade, or science, without divulging or making any one privy to them to the detriment of his Master, whose interest may very much depend on a peculiar management and knowledge of his business. To behave thus is to serve faithfully; and fidelity is the glory and perfection of a servant, as his want of it is his greatest discredit and reproach.

Only one biblical extract is given in support of that:

Discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away. (Proverbs xxv, 9, 10)

That booklet perpetuates injunctions similar to those written into the Old Charges dating from the 14th century. It was from those manuscripts the Revd. James Anderson compiled the first book of Constitutions of the Freemasons in 1723. It was officially sanctioned by the premier Grand Lodge founded in London in 1717 and became the means by which Speculative Freemasonry was to be governed.

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Under the sub-heading 'City Freedom' in the Good Advice booklet the following appears: Apprentices who have faithfully served their Masters can obtain the Freedom of the City, which confers many advantages, for the sum of 5s only.

And that is followed by a Note which states:

Masters should enroll their apprentices at the Chamberlain's Office within twelve months from the date of their Indentures, it being for their mutual advantage. ... Persons who give false testimony, forfeit their freedom. All who come to the Chamberlain's Office to enroll, turn over, or make free their Apprentices, must bring the copies of their own freedom with them.

The Entered Apprentice was thus guided, encouraged, taught the skills of the craft, and if he faithfully served his Master for the period of indenture, at least seven busy years, he obtained the Freedom of the City of London and by becoming a Fellow of his craft was then on his way to becoming a Master if that was his ambition. But, according to a reference quoted by Douglas Knoop in *The Mason Word*, his Prestonian Lecture for 1938: 'Actually fewer than 50 per cent of the apprentices bound in London took up their freedom.'

The earliest record among the surviving Old Charges is the oft-quoted Regius Poem, or Halliwell MS dated c. 1396. It is headed in Latin - 'Here begin the constitutions of the art of Geometry according to Euclid', and among the fifteen Points and the fifteen Articles, is the following, but quoted in modern English:

The third Point must be severely with the 'prentice know it well,
His master's counsel he keeps and close,
and his fellows by his good purpose;
The privities of the chamber tell he to no man,
nor in the lodge whatsoever they do;
Whatsoever thou headrest or sees them do,
tell it to no man wheresoever you go;
The counsel of the hall, and even of the bower,
keep it well to thy great honor,
Lest it would turn thysel to blame,
and bring the craft into great shame.

(From a modern transcript by Roderick H Baxter, Master of Quatuor Coronati Lodge in 1922.
British Masonic Miscellany Vol 1)

It is worthy of notice here that the Regius Poem ends with the expression 'So mote it be' and that archaic expression is still used in Freemasonry. There is no question that Freemasonry was and still is 'a peculiar system of morality' that has stood the test of time. The essence of the principles then taught are still to be found in the modern Charge after Initiation, the first printing of which was by W. Smith in *The Pocket Companion* published in 1735 and has remained unchanged in the basic wording.

VEILED IN ALLEGORY

Let us turn to the expression 'veiled in allegory', and in that connection, note that the bible is full of accounts of incidents and stories that cannot possibly stand up to modern analysis and in

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consequence has provided much that has to be taken as allegory. Indeed, the most effective teaching designed to capture full interest was given in parable form using an example that was common knowledge. Perhaps the clearest illustration of this is given in the Gospel According to St. Mark (chap. iv, 2-9) in the story of the sower who went forth to sow.

...and as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth: and immediately it sprang up, because it had not depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. (but) others fell on good ground and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some hundred(fold).

Communicating in that manner, in whatever subject but based upon elements already known and understood by an audience, has its greatest value in that it can be esoteric and therefore selective, separating those who are 'properly prepared' to appreciate an inner meaning of an otherwise plebian story, but of interest to everyone. The story just quoted ends with the comment: 'And he said unto them, He that hath no ears to hear, let him hear', or in other words - he who understands, will understand!

Stories from the bible have long been the subject of Mummers Plays, Miracle Plays, Morality and Passion Plays. They portrayed incidents that people learned as children and that stayed with them all their lives which were, in those days, centred almost entirely upon church or cathedral. Dressing up and acting in a fantasy world was not only an t retained some control over the text which paraphrased the sacred writings.

Conder also gave lists of various towns and cities to shew the proliferation and here is a random choice as an example of that:

48 plays listed at York in the year 1430

25 at Chester from 1268 to 1577

42 at Coventry in 1468

30 at Wakefield in 1425

27 at Newcastle from 1285 to 1675.

The period that he took ranged from the 12th to the 17th centuries and in that time similar evidence was forthcoming from other places in England, from north to the south and from east to west. Various parts of London where plays are known to have been presented are also mentioned but, regrettably, no texts have survived in that connection.

The only subject related to building is the one entitled 'Building of the Ark and the Flood' at Wakefield but no entry as to who performed it; at Newcastle it was appropriated by the Shipwrights under the title 'Noah's Flood'; in that city it is even possible that the Master Mariners may have had something on that theme. The carpenters had the 'Burial of Christ' and the Masons had 'The Corpus Christi' Plays; but nowhere did the masons have a play linked with their craft and quite often they joined with another craft for their project. Nowhere is the building of Solomon's Temple shewn to have been a subject among the extensive list so one might search in vain for traces of the Hiram Legend; the Morality Plays may well have provided a pattern or a form for it when it did arise for adoption. The earliest record of it is given in the masonic exposure, *Masonry Dissected*, written and published by Samuel Prichard in 1730.

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There is no mention of the building of King Solomon's temple in the earliest manuscript, the Regius Poem of c. 1396 and it received only scant mention in the Cooke MS of c. 1410. Whilst in that one the central character is not named he is identified there as '... the kings son, of Tyre, as his (Solomon's) master mason'. Into the next century, the Downland MS c. 1550, the reference is:

The king that men called Iram . . . had a son (named) Aynon, and he was Master of Geometry, and was chief Master of all his Masons and was Master of all his gravings and carvings, and all manner of Masonry that belonged to the Temple.

In that case not only is Hiram Abif deemed to be the son of the King of Tyre, a commonly held interpretation of the name, but we find one of a large variety of spellings invented or copied phonetically for the master craftsman. But there is absolutely nothing about the Hiram legend which surely must be treated as the most prominent allegory that was still to come into Freemasonry.

In 1723 the Revd. James Anderson compiled and published the first book of Constitutions of the Freemasons in which he included a so-called history of the mason craft both operative and speculative which he gathered from the manuscript of Old Charges where legend, myth, and fairy tale often became confused with history. Whilst he gave much attention to the biblical account of the master craftsman being sent by Hiram King of Tyre to Solomon King of Israel, and to interpretation of the Hebrew construction of the words 'Hiram' and 'Abif' there was no mention of any drama involving his death which is, of course, legendary having absolutely no foundation in fact nor biblical history because it is pure fiction.

In Anderson's 2nd edition, published in 1738 eight years after Prichard's exposure, Masonry Dissected, the examination of the Hebrew construction is repeated but the subject taken a step further by the following footnote:

But tho' Hiram Abif had been a Tyrian by Blood, that derogates not from his vast capacity; for Tyrians now were the best artificers, by the encouragement of King Hiram: and those Texts testify that God had endued this Hiram Abif with Wisdom, Understanding, and mechanical Cunning to perform every Thing that Solomon required, not only in building the Temple with all its costly Magnificence, but also in founding, fashioning and framing all the holy Utensils thereof, according to Geometry, and to find out every Device that shall be put to him! And the Scripture assures us that He fully maintained his Character in far larger Works than those of Aholiab and Bezalleel, for which he will be honored in the Lodges til the End of Time.

Anderson's last remark there - 'for which he will be honored in the Lodges till the End of time' - is probably an indication of the use of the drama, after a style of the Miracle Plays, but in this case performed under tyled conditions as they are still performed in some Jurisdictions. Regarding the completion of the Temple, Anderson wrote:

It was finished in the short space of 7 Years and 6 Months, to the Amazement of the World when the Cape-stone was celebrated by the Fraternity with great Joy. But their Joy was soon interrupted by the Sudden Death of their dear Master Hiram Abbif, whom they decently interred in the Lodge near the Temple, according to ancient Usage. After Hiram Abbif was being mourn' d for, the Tabernacle of Moses and its Holy Reliques being lodged in the Temple, Solomon in a General Assembly dedicated or consecrated it.

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In that account the 'sudden death' happened after the completion of the Temple and not during its construction. In accordance with the edict - ' . . . he shall build a house unto my name 'King Solomon dedicated the temple to the Holy Name, or in Hebrew terms Ha Shem. The Holy Name is allusive in that whilst both Enoch and Noah 'walked with God' (Gen v, 22: vi, 9) there is no mention in the bible of them being given the Name. Biblical records state that the Patriarch Abraham, Hagar the mother of Ishmael, and the Patriarch Isaac 'called upon the name of the LORD' which tends to credit them with knowing it (Gen. Xii, 8: xii, 4: xvi, 13: xxvi, 15) but it would appear that the name granted to them was of descriptive character only and that is borne out by the statement of Moses - ' I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (in Hebrew - El Shaddai), but my name JEHOVAH (in Hebrew-Jod He Vav He) was I not known to them' (Exod. Vi, 3). The name JEHOVAH is an Anglicized manufactured word to accommodate the Hebrew characters - the Tetragrammaton - Ha Shem - and as they are consonants, the vowels known only to the priesthood and with such limited use by them, the original pronunciation has been lost.

The possession of the name of a person meant a close affinity or relationship with that person, but possession of the Holy Name was the highest privilege and, by masonic fable, was known by the three Grand masters. In order to avoid its full pronunciation, the word was shared between them by syllables and the 'sudden death' of one of them brought an end to that practice; there was no question of the appointment of another to replace him and that gave rise to a substitute - or 'the Masonic Word'. The attempt to revive or 'raise' Hiram Abbif in order to recover from the dead, as it were, the secret that he had in life has been submerged in a welter of interpretations that include the fable of the Noah incident mentioned in some of the Old Charges, a subject not from biblical history, the raising of the widow's son by the action of Elijah (1 Kings xvii, 17-23) a similar raising of the son of the Shunammite woman by Elisha (2 Kings iv, 34-35) and the young man by St. Paul (Acts xx, 9-12). They are resurrection allegories, effected through divine influence, but nowadays compared with the 'kiss of life' action.

In a symbolical interpretation 'The Name' of 'the Mason Word' is ever lost whenever mankind turns away from his faith in the Almighty, in whatever form, or by whatever Name he is known. Biblical history records the conquering of Jerusalem, the destruction of Solomon's temple, the Exile of the Jews to Babylon, and the subsequent return to Jerusalem to re-build the City and a Second Temple. That sequence provided the 'Recovery' theme - the completion of the Master Mason's degree, and is a subject dealt with in the Royal Arch.

ILLUSTRATED BY SYMBOLS

'Illustrated by symbols' is the final item for this examination and here we have to distinguish between a tangible object, or symbol, upon which has been bestowed a meaning or representation completely different from its form, e.g., an anchor is just an anchor to the seafarer but symbolically it is widely taken to represent Hope; the other distinction from the tangible is the intangible and what better example of that is a handshake to represent friendship in greeting; the whole world seems to know that it is a symbolic means of recognition among Freemasons!

Symbols may be universal and can transcend all language, classic examples of which are road and traffic signs, but even such common signs or symbols may still be endowed by some organized groups of societies where meanings are given to such mundane objects but known only to themselves. Freemasonry abounds with such symbols through which abstract ideas may be presented; they provide the visual aid.

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Not all that Albert G. Mackey wrote on Freemasonry is acceptable to modern masonic students, but that does not mean that all his work is dismissed. Here is what he had to say on Symbolism in his Encyclopedia, first published in 1873.

In Freemasonry, all the instruction in its mysteries are communicated in the form of symbols. Founded as a speculative science, on an operative art, it has taken the working- tools of the profession which it spiritualizes, the terms of architecture, the Temple of Solomon, and everything that is connected with its traditional history, and adopting them as symbols, it teaches its great moral philosophical lessons by this system of symbolism.

Mackey also wrote:

The older the religion, the more the symbolism abounds. Modern religions may display their dogmas in abstract propositions; ancient religions always conveyed them in symbols. Thus, there is more symbolism in the Egyptian religion than the Jewish, more in the Jewish than the Christian, more in the Christian than the Mohammedan, and lastly more in the Roman (Catholic) than the Protestant . . . Any inquiry into the symbolic character of Freemasonry, must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the Masonic Institution.

It is possible that some people might argue with that, but it does provide food for thought!

In reply to comments on their Paper - 'Masonic History Old and New' given to Quatuor Coronati Lodge on 2 October 1942, (AQC Vol. 55, pp.285-323). Douglas Knoop and G. P. Jones stated:

There is no evidence to suggest that masons themselves (i.e., operative stonemasons) moralized upon their tools. Though the Regius Poem is full of moral precepts, and the Cooke MS rather less so, in neither of these early manuscripts, nor in later versions of the MS Constitutions, those peculiarly masonic documents written about Masons for masons, is there any sort of symbolism based upon masons' tools. Had the masons made use of such symbolism in their teachings, one would have expected some reference to it in surviving documents.

Another useful statement of theirs was 'The Philosophy and symbolism of masonry are quite distinct from the history of masonry' and that is a point of differentiation that is constantly overlooked by some freemasons and masonic writers.

During the long period of transition from operative to speculative masonry in the 17th and 18th centuries the scientific, Philosophical, the studious, those who made up the intelligentsia many of whom indulged in studies of alchemy, mysticism, and Kabbalistic pursuits, providing what has been termed a fringe of the craft undoubtedly left their marks in its construction. The mystical writings of such people had a strong influence and would account for the adoption of certain symbolism, traces of which, however slim are there to be found.

Symbols can be classified as a form of pictorial shorthand, examples of which are to be seen in stained glass windows in churches, some of which are indeed visual sermons in themselves. Emblazonment in heraldry also provide examples where a symbol in that context can mean so much in regard to family name, a line of succession, marriage, property, county, and countless other meanings so cryptically displayed. Symbols therefore can mean all things to all men, but an inner meaning can be made to apply in the context in which persons have been so informed.

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Tangible forms of freemasonry are usually explained to the membership in ceremonial or lectures, and in the case of the Lectures which can be so informative insufficient use is made of them; there is a lack of stress placed on that area of explanation for much that is contained in the book of Working according to that used in a member's lodge.

The intangible symbols are much more difficult for brethren to appreciate for they can often be bent to suit whatever interpretation that may be preferred, and an inner meaning only applies in circumstances in which one has been so informed. It may be truly said that we are given all the ingredients, but the mixing is left to ourselves. Let us take the expression 'The Mason Word' appropriately used by Douglas Knoop as the title for his Prestonian Lecture in 1938, he commented as follows:

The justification for stressing the importance of the Mason Word as a factor in the development of masonic ceremonies lies in the fact that it consisted of something substantially more than a mere Word. Thus, the Rev. Robert Kirk, Minister of Aberfoyle, writing in 1961, says the Mason Word 'is like Rabbinical Tradition, in a way of comment of Jachin and Boaz, the two Pillars erected at Solomon's Temple (1 Kings, 21) with an Addition of some secret Signe delivered from Hand to Hand, by which they know and become familiar one with the other.'

The preamble to The Abstract of Laws for the Society of Royal Arch Masons (as it was called when issued in 1778) was clearer in the point as it included the following:

. . . We also use certain signs, tokens and words; but it must be observed, that when we use that expression and say THE WORD. It is not to be understood as a watch-word only, after the manner of those annexed to the several degrees of the Craft, but also theologically, as a term, thereby to convey to the mind some idea of that great BEING who is the sole author of our existence, and to carry along with the most solemn veneration for his sacred Name and Word, as well as the most clear and perfect elucidation of his power and attributes that the human mind is capable of receiving; . . .

The 'Mason Word' is the most intangible symbol of all intangible symbols used in Freemasonry. Without some acquaintance with the Law of Moses, otherwise called the Torah, or the Pentateuch, where we became acquainted with the gradual revelation of His holy will and Word and the development which ensued from that biblical period, one cannot begin to understand what has now become so obscured.

It was not the intention in this short review to take individual symbols as a study, nor to develop a treatise based solely upon symbolism, such an exercise would take several volumes and would raise a proliferation of discussion or argument, sound or otherwise; each would have an interpretation of a sort, some that are held to the exclusion of all else. However, it must be stressed that the bible, the Patron Saints of the Christian church, the observances of Holy Days, all provided the very foundation for this 'peculiar system of morality'. The system has gathered accretions from other religions, and various mystics from different backgrounds to the extent that its simple form has been swamped; it really has become 'veiled in allegory and illustrated by symbols', some of which have failed to stay the course but nevertheless did leave a mark or trace here and there to be re-discovered and perhaps enjoyed by the industrious student of Free and Accepted masonry in the future.

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The state of contention between brethren regarding some matters that are dealt with in lectures or ceremonial was the subject of an appropriate comment by the author of Three Distinct Knocks, a masonic ritual exposure published in 1760. Here is what he inserted at the end of the part of the Fellow-Craft (p.45):

Some Masters of Lodges will argue upon the Reasons about the holy Vessels in the Temple and the Windows and Doors, the Length, Breadth and height of everything in the Temple, Saying, why was it so and so? One will give one Reason; and another will give another Reason, and thus they will continue for Two or Three Hours in this Part and the Master-Part; but this happens but very seldom, except an Irishman should come, who likes to here himself talk, asking, why were they round? Why were they square? Why were they hollow? Why were the Stones costly? Why were they hewn Stones and Sawn Stones, &c. some give one reason and some another; thus, you see that every Man's Reason is not alike. Therefore, if I give you my Reason, it may not be like another; but any Man that reads the foregoing and following Work, and consults the 5th, 6th, 7th and 8th Chapters of the first Book of Kings, and the 2nd, 3rd and 4th of the second Book of Chronicles may reason as well as the best of them; . . .

If ever there was a common-sense summing up of the situation that surely must be it; getting back to basics and building from there, staying within the proper context and treating interpretation for what it is, nevertheless searching among the symbols and allegories to find the intention of the compilers, will help anyone to get Freemasonry into perspective.

JUST, PERFECT AND REGULAR

As an illustration of how easily something may change and its importance lost through carelessness, let us take the reply that is no uncommon when a Candidate is being questioned prior to being Passed to the Fellowcraft Degree:

Q. Where were you made a Mason?

A. In the body of a Lodge, just perfect and regular.

In that answer the essential comma between "just" and "perfect" is omitted and the masonic sense of the reply completely lost, not only for the Candidate but seemingly for his sponsors.

In the majority of early Catechisms, dating from the Edinburgh Register House MS in 1696, to the published ritual exposure Masonry Dissected in 1730, there is only slight variation in the description; it is either "a true and perfect lodge" or a "just and perfect lodge"; there is no mention of "regular".

But by the time we get to William Preston's First lecture of Freemasonry published in 1775, but probably compiled earlier and rehearsed in his Grand Chapter of Harodim from 1772 onwards, we find those adjectives described in Section 1, Clause iii:

Where were you made a Mason?

In the body of a lodge, just, perfect, and regular.

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What is a lodge of Masons?

Any number of Masons assembled for the purpose of explaining Masonry.

What makes a lodge just?

The Sacred Law unfolded. Because it is understood to contain the dictates of an unerring Being; it must therefore be considered the standard of truth and justice.

What makes it perfect?

The number seven (it then goes on to explain the liberal arts and sciences)"three form a lodge, five hold a lodge, and seven of more make it perfect".

What makes a lodge regular?

The Charter Warrant and Constitution.

TONGUE OF GOOD REPORT

Being "under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one and is found in the earliest rituals of the eighteenth century.

Provincial Grand Lodge of Valencia

Grand Lodge of Spain



2.4- TEACHINGS FROM THE MASONIC LECTURES – PART TWO

**Provincial Education Programme
Entered Apprentice Degree**

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NO SOUND OF METALLIC TOOLS

We are told that in the building of King Solomon's Temple there was not heard the sound of any ax, hammer or metallic tool.

All stones were fitted and numbered in the quarries; the timbers were prepared in the forest of Lebanon, whence they were brought by floats to Joppa, and thence carried over land to Jerusalem.

Stones and wood-work thus prepared fitted into the architectural plans of the building with such perfection that the whole, when completed, seemed rather the work of the Grand Architect of the Universe than that of mere humans.

This can hardly be called a legend, because the same facts are substantially related in the First Book of Kings;

Among Masons these remarkable facts symbolize the entire peace and harmony which should prevail among Masons when laboring on that spiritual temple of which the Solomonic Temple was the archetype.

References: (1 Kings 5:18 - 1 Kings 6:7 - Deuteronomy 27:5,6)

COWANS AND EAVESDROPPERS

Cowans and Eavesdroppers are two common names used in Freemasonry.

We cannot have a masonic meeting without the words Cowans and Eavesdroppers being used. As Freemasons we are reminded on a regular basis to be on guard for both. But what are they really? The etymology of both words is lost to time, so let's look at them one at a time.

First let's talk about Eavesdroppers. The origin of the word is believed to refer to the water that drips from a roof, or eaves drippings. If you have ever seen a house or building that that doesn't have gutters on it, there is a line around the structure where the water running off the roof has eroded the ground. The idea of an eavesdropper came from someone who would stand so close to the structure that they would be on or inside that line and able to hear what was going on inside the house or structure. Another definition of eavesdropper, possibly due to Henry VIII, were people who would hide up in the beams of the house by the eaves.

Henry VIII had wooden figures carved and placed in the beams of his palace. The idea was to make all in his court feel like that they were being listened to and the information was being reported back to the King. This may have something to do with the fact that in old lodges, the Deacons were charged with checking the rafters of the meeting room with their staff. Making sure that no one was listening to the meeting and unlawfully obtaining the secrets of masonry.

Ironically a Cowan could very well be a successful Eavesdropper. The origin of the word Cowan is believed to be old Scottish. A Cowan was a person, often someone who worked as an operative mason, who was not part of a lodge and not formally trained. Extending from the fact that operative

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lodges were trade guilds (unions), a Cowan in modern terms would be a "scab", someone who either refused to join a union or in some way went against a union. A Cowan would be any individual who would present themselves as a Freemason, having never joined the Fraternity. In a real sense a Cowan is a clandestine Mason. A Cowan may have all of the right answers to be able to get in to the door of a lodge room, although never became a Freemason.

Albert Mackey stated in Mackey's Encyclopedia of Freemasonry that Cowan was a word that was uniquely Masonic in its origin.

Regardless of the origins of the words, Cowans and Eavesdroppers for Freemasons might as well be one word. It reminds us of our obligations to the fraternity and to remind us that we should be careful of who we let into our lodge room, and by extension those we let into our life.

ALARM

An Alarm in Freemasonry means "a notice of the approach of someone desiring admission," given by the Tyler by three distinct knocks on the door.

A knock at the Lodge door is so named because it calls for alertness, lest the wrong man be permitted to enter.

The term 'alarm' is not mentioned as a rubric in the ritual books commonly used. A report is a correct knock in 'the appropriate circumstances' and an alarm is an incorrect knock, serving as some sort of warning.

To further clarify: A Report must match the degree in which the Lodge is open.

In some Lodges, the traditional distinction is that 'ALARMS' occur just before the Candidate is admitted to be Initiated.

In these cases, very clearly, he who is entering the Lodge Room, is NOT qualified to enter.

In the case of an Initiation, the Tyler gives three distinct knocks (not the same of the degree), what suggests that he who seeks admission has No Masonic Status (i.e. he is NOT a Mason, indeed he is a Mr. entering an open Masonic Lodge).

FREE WILL AND ACCORD

In the initiation ceremony Masons hear the phrase:

... a poor candidate... ... who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes of **his own free will and accord**, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry"

Freemasons use the word "free" in several ways – Free Mason or Freemason; freeborn, free and accepted; free will and accord. So familiar are these words, and so frequently used, that few questions are ever asked about them.

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“Own free will and accord” is a phrase that every Freemason knows. It is one of a number of expressions used in ritual that is to all intent and purposes universal throughout the English-speaking Masonic world.

When this phrase is thoughtfully considered, the immediate questions arise:

- Why is “free will” alone not enough?
- Why “accord” alone is not enough?
- Why does Freemasonry use “free will and accord” as the necessary phrase by which an Initiate describes his motive in asking to become a member?

Reference to a dictionary in use at the time the ritual was settled in its present form describes “accord” as “to adjust, unite, to agree with; a compact; harmony; a union”.

The word “free will” meant “unconstrained, without care”. Neither of these explanations is helpful in an attempt to explain the modern understanding of the origins and the intentions of the expression.

Modern Masonic usage has put much more into the words than the early dictionary explains or may be intended.

That which is done “of my own accord” is accomplished with desire. Many acts may be those of free will, which are accomplished without desire, even sometimes with distaste. Thus, faced with the choice of two evils, man chooses the lesser by his exercise of free will.

What he does of his own accord is not influenced by a prospective penalty, but by a want or desire that includes a hope of some better state, some happiness – some good to come from such action.

Dr. Joseph Fort Newton, Baptist minister and Masonic historian, defined the difference most happily, in answering the question “Why both free will and accord?”

He said:

Free will denotes liberty of choice, self-determination; lack of restraint, while ‘accord’ implies wholeheartedness, free from inducement or pressure of any kind.

Now, this is where the problem begins. Let us return to study the phraseology as it was originally contained in the ritual, as it was settled in its present form. Although the matter was raised as early as 1723 by Anderson, it was shortly after the union of the two Grand Lodges that, in 1815, the new UGLE Book of Constitutions proclaimed to the world forever the non-sectarian character of Freemasonry in the Charge “Concerning God and Religion”.

It provided for Freemasons, wherever dispersed, to choose of their own free will and accord their own religion.

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ANCIENT USAGES AND ESTABLISHED CUSTOMS OF THE ORDER

The Ancient Landmarks

In ancient times, it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which, by malicious persons, would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property. To remove them, therefore, was considered a heinous crime. "Thou shalt not," says the Jewish law, "remove thy neighbor's Landmark, which they of old time have set in thine inheritance." Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the Sons of Light, are called the Landmarks of the Order.

The Universal Language and the Universal Laws of Freemasonry are Landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred Landmarks, by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offenses that a Freemason can commit.

In the decision of the question what are and what are not the Landmarks of Freemasonry, there has been much diversity of opinion among writers. Doctor Oliver says (Dictionary of Symbolic Masonry) that "some restrict them to the O. B. signs, tokens, and words. Others include the ceremonies of initiation, passing, and raising; and the form, dimensions, and support; the ground, situation, and covering; the ornaments, furniture, and jewels of a Lodge, or their characteristic symbols. Some think that the Order has no Landmarks beyond its peculiar secrets." But all of these are loose and unsatisfactory definitions, excluding things that are essential, and admitting others that are unessential.

Perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the Landmarks are therefore "of higher antiquity than memory or history can reach." The first requisite, therefore, of a custom or rule of action to constitute it a Landmark, is, that it must have existed from "time whereof the memory of man runneth not to the contrary." Its antiquity is its essential element.

Were it possible for all the Masonic authorities at the present day to unite in a Universal Congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained un-repealed, be obligatory on the whole Craft, yet it would not be a Landmark? It would have the character of universality, it is true, but it would be wanting in that of antiquity. Another peculiarity of these Landmarks of Freemasonry is that they are un-repeatable. As the Congress to which we have just alluded would not have the power to enact a Landmark, so neither would it have the prerogative of abolishing one. The Landmarks of the Order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remain and must so continue in force until Freemasonry itself shall cease to exist.

Until the year 1858, no attempt had been made by any Masonic writer to distinctly enumerate the Landmarks of Freemasonry, and to give to them a comprehensible form. In October of that year,

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the author of this work published in the American quarterly *Renew of Freemasonry* (volume ii, page 230) an article on "The Foundations of Masonic Law," which contained a distinct enumeration of the Landmarks which was the first time that such a list had been presented to the Fraternity. This enumeration was subsequently incorporated by the author in his *Text Book of Masonic Jurisprudence*. It has since been very generally adopted by the Fraternity and republished by many writers on Masonic law; sometimes without any acknowledgment. According to this recapitulation, the result of much labor and research, the Landmarks are twenty-five, and are as follows:

LANDMARK FIRST

The modes of RECOGNITION are, of all the Landmarks, the most legitimate and unquestioned. They admit of no variation; and if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest. An admission of this is to be found in the proceedings of the Masonic Congress at Paris, where a proposition was presented to render these modes of recognition once more universal - a proposition which never would have been necessary, if the integrity of this important Landmark had been rigorously preserved.

LANDMARK SECOND

THE DIVISION OF SYMBOLIC MASONRY INTO THREE DEGREES is a Landmark that has been better preserved than almost any other, although even here the mischievous spirit of innovation has left its traces, and by the disruption of its concluding portion from the Third Degree, a want of uniformity has been created in respect to the final teaching of the Master's order, and the Royal Arch of England, Scotland, Ireland, and America, and the "high degrees" of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all symbolic masonry.

In 1813, the Grand Lodge of England vindicated the ancient Landmark, by solemnly enacting that ancient craft Masonry consisted of the three degrees: Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch; but the disruption has never been healed, and the Landmark, although acknowledged in its integrity by all, still continues to be violated.

LANDMARK THIRD

The Legend of the THIRD DEGREE is an important Landmark, the integrity of which has been well preserved. There is no rite of Masonry, practiced in any country or language, in which the essential elements of this legend are not taught. The lectures may vary, and indeed are constantly changing, but the legend has ever remained substantially the same; and it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry; any rite which should exclude it, or materially alter it, would at once, by that exclusion or alteration, cease to be a Masonic rite.

LANDMARK FOURTH

THE GOVERNMENT OF THE FRATERNITY BY A PRESIDING OFFICER called a Grand Master, who is elected from the body of the craft, is a Fourth Landmark of the Order. Many persons ignorantly suppose that the election of the Grand Master is held in consequence of a law or regulation of the Grand Lodge. Such, however, is not the case. The office is indebted for its existence to a Landmark of the Order. Grand Masters are to be found in the records of the institution long before Grand Lodges were established; and if the present system of legislative government by Grand Lodges were to be abolished, a Grand Master would be necessary. In fact, although there has been a period within the

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records of history, and indeed of very recent date, when a Grand Lodge was unknown, there never has been a time when the craft did not have their Grand Master.

LANDMARK FIFTH

The prerogative of the Grand Master to preside over every assembly of the craft, wheresoever and whensoever held, is a fifth Landmark. It is in consequence of this law, derived from ancient usage, and not from any special enactment, that the Grand Master assumes the chair, or as it is called in England, "the throne," at every communication of the Grand Lodge; and that he is also entitled to preside at the communication of every Subordinate Lodge, where he may happen to be present.

LANDMARK SIXTH

The prerogative of the Grand Master to grant Dispensations for conferring degrees at irregular times, is another and a very important Landmark. The statutory law of Masonry requires a month, or other determinate period, to elapse between the presentation of a petition and the election of a candidate. But the Grand Master has the power to set aside or dispense with this probation and allow a candidate to be initiated at once. This prerogative he possessed in common with all Masters, before the enactment of the law requiring a probation, and as no statute can impair his prerogative, he still retains the power, although the Masters of Lodges no longer possess it.

LANDMARK SEVENTH

The prerogative of the Grand Master to give dispensations for opening and holding Lodges is another Landmark. He may grant, in virtue of this, to a sufficient number of Masons, the privilege of meeting together and conferring degrees. The Lodges thus established are called "Lodges under Dispensation." They are strictly creatures of the Grand Master, created by his authority, existing only during his will and pleasure, and liable at any moment to be dissolved at his command. They may be continued for a day, a month, or six months; but whatever be the period of their existence, they are indebted for that existence solely to the grace of the Grand Master.

LANDMARK EIGHTH

The prerogative of the Grand Master to make masons at sight, is a Landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this Landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was perhaps at the very time substantially exercising the prerogative, without the slightest remark or opposition. It is not to be supposed that the Grand Master can retire with a profane into a private room, and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe that this is the so much talked of right of "making Masons at sight". The real mode and the only mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other masons, convenes a Lodge, and without any previous probation, but on sight of the candidate, confers the degrees upon him. after which he dissolves the Lodge. and dismisses the brethren. Lodges thus convened for special purposes are called occasional lodges," This is the only way in which any Grand Master within the records of the institution has ever been known to "make a Mason at sight". The prerogative is dependent upon that of granting dispensations to open and hold Lodges. If the Grand Master has the power of granting to any other Mason the privilege of presiding over Lodges working by his dispensation, he may assume this privilege of presiding to himself; and as no one can deny his right to revoke his dispensation granted to a number of brethren at a distance, and to dissolve the

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Lodge at his pleasure, it will scarcely be contended that he may not revoke his dispensation for a Lodge over which he himself has been presiding, within a day, and dissolve the Lodge as soon as the business for which he had assembled it is accomplished. The making of Masons at sight is only the conferring of the degrees by the Grand Master, at once, in an occasional Lodge, constituted by his dispensing power for the purpose, and over which he presides in person.

LANDMARK NINTH

The necessity of masons to congregate in lodges is another Landmark. It is not to be understood by this that any ancient Landmark has directed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails, but the landmarks of the Order always prescribed that Masons should from time to time congregate together, for the purpose of either operative or speculative labor, and that these congregations should be called Lodges. Formerly these were extemporary meetings called together for special purposes, and then dissolved, the brethren departing to meet again at other times and other places, according to the necessity of circumstances. But warrants of constitution, by-laws, permanent officers and annual arrears, are modern innovations wholly outside of the Landmarks, and dependent entirely on the special enactments of a comparatively recent period.

LANDMARK TENTH

The government of the craft, when so congregated in a Lodge by a Master and two Wardens, is also a Landmark. To show the influence of this ancient law, it may be observed by the way, that a congregation of Masons meeting together under any other government, as that for instance of a president and vice-president, or a chairman and subchairman, would not be recognized as a Lodge, The presence of a Master and two Wardens is as essential to the valid organization of a Lodge as a warrant of constitution is at the present day. The names, of course, vary in different languages, the Master, for instance, being called "Venerable" in French Masonry, and the Wardens "Surveillants," but the officers, their number, prerogatives and duties, are everywhere identical.

LANDMARK ELEVENTH

The necessity that every lodge, when congregated, should be duly tiled, is an important Landmark of the institution, which is never neglected. The necessity of this law arises from the esoteric character of Masonry. As a secret institution, its portals must of course be guarded from the intrusion of the profane, and such a law must therefore always have been in force from the very beginning of the Order. It is therefore properly classed among the most ancient Landmarks. The office of Tiler is wholly independent of any special enactment of Grand or Subordinate Lodges, although these may and do prescribe for him additional duties, which vary in different jurisdictions. But the duty of guarding the door, and keeping off cowans and eavesdroppers, is an ancient one, which constitutes a Landmark for the government.

LANDMARK TWELFTH

The right of every mason to be represented in all general meetings of the craft and to instruct his representatives, is a twelfth Landmark. Formerly, these general meetings, which were usually held once a year, were called "General Assemblies," and all the fraternity, even to the youngest Entered Apprentice, were permitted to be present. Now they are called "Grand Lodges," and only the Masters and Wardens of the Subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally, each Mason represented himself; now he is represented by his officers. was a concession granted by the fraternity about 1717, and of course

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does not affect the integrity of the Landmark, for the principle of representation is still preserved. The concession was only made for purposes of convenience.

LANDMARK THIRTEEN

The Right of every mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge or General Assembly of Masons, is a Landmark highly essential to the preservation of justice, and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of Subordinate Lodges, in cases of expulsion, cannot be wholly set aside upon an appeal, have violated this unquestioned Landmark, as well as the principles of just government.

LANDMARK FOURTEENTH

THE RIGHT OF EVERY MASON TO VISIT and sit in every regular Lodge is an unquestionable Landmark of the Order." This is called "the right of visitation." This right of visitation has always been recognized as an inherent right, which insures to every Mason as he travels through the world. And this is because Lodges are justly considered as only divisions for convenience of the universal Masonic family. It is right may, of course be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation, of what is in general a Masonic right, founded on the Landmarks of the Order.

LANDMARK FIFTEENTH

It is a Landmark of the Order, that no visitor, unknown to the brethren present, or to some one of them as a Mason, can enter a Lodge without first passing an examination according to ancient usage. Of course, if the visitor is known to any brother present to be a Mason in good standing, and if that brother will vouch for his qualifications, the examination may be dispensed with, as the Landmark refers only to the cases of strangers, who are not to be recognized unless after strict trial, due examination, or lawful information.

LANDMARK SIXTEENTH

No Lodge can interfere in the business of another Lodge, nor give degrees to brethren who are members of other Lodges, this is undoubtedly an ancient Landmark, founded on the great principles of courtesy and fraternal kindness, which are at the very foundation of our institution. It has been repeatedly recognized by subsequent statutory enactments of all Grand Lodges.

LANDMARK SEVENTEENTH

It is a Landmark that every freemason is Amenable to the Laws and Regulations of the masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge. Non-affiliation, which is, in fact in itself a Masonic offense, does not exempt a Mason from Masonic Jurisdiction.

LANDMARK EIGHTEENTH

Certain qualifications of candidates for initiation are derived from a Landmark of the Order. These qualifications are that he shall be a man, shall be unmultilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these

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principles; but the qualifications really arise from the very nature of the Masonic institution, and from its symbolic teachings, and have always existed as landmarks.

LANDMARK NINETEENTH

A belief in the existence of God as the GRAND ARCHITECT of the universe, is one of the most important Landmarks of the Order. It has been always deemed essential that a denial of the existence of a Supreme and Superintending Power, is an absolute disqualification for initiation. The annals of the Order never yet have furnished or could furnish an instance in which an avowed atheist was ever made a Mason. The very Initiatory ceremonies of the first degree forbid and prevent the possibility of so monstrous an occurrence.

LANDMARK TWENTIETH

Subsidiary to this belief in God, as a Landmark of the Order, is the belief in a resurrection to a future life. This Landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication and runs through the whole symbolism of the Order. To believe in Masonry, and not to believe in a resurrection, would be an absurd anomaly, which could only be excused by the reflection, that he who thus confounded his belief and his skepticism, was so ignorant of the meaning of both theories as to have no rational foundation for his knowledge of either.

LANDMARK TWENTY-FIRST

It is a Landmark, that a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The "Book of the Law" is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief." The Book of the Law is to the speculative Mason his spiritual Trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestleboard, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The Landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge.

LANDMARK TWENTY-SECOND

THE EQUALITY OF ALL MASONS is another Landmark of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman or the gentleman is entitled to all the influence and receives all the respect which rightly belong to his exalted position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level—that on that level we are all traveling to one predestined goal, that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume

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that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

LANDMARK TWENTY-THIRD

The secrecy of the institution is another and a most important Landmark. There is some difficulty in precisely defining what is meant by a "secret society," If the term refers, as perhaps in strictly logical language it should, to those associations whose designs are concealed from the public eye, and whose members are unknowing which produce their results in darkness, and whose operations are carefully hidden from the public gaze - a definition which will be appropriate to many political clubs and revolutionary combinations in despotic countries, where reform, if it is at all to be effected, must be effected by stealth - then clearly Freemasonry is not a secret society. Its design is not only publicly proclaimed. but is vaunted by its disciples as something to be venerated; its disciples are known, for its membership is considered an honor to be coveted; it works for a result of which it boasts, the civilization, and reformation of his manners. But if by a Secret society is meant, and this is the most popular understanding of the term, a society in which there is a certain amount of knowledge, whether it be of methods of recognition, or of legendary and traditional learning, which is imported to those only who have passed through an established form of initiation, the form itself being also concealed or esoteric, then in this sense is Freemasonry undoubtedly a secret society. Now this form of secrecy is a form inherent in it, existing with It from its very foundation, and secured to it by its ancient Landmarks. If divested of its secret character, it would lose its identity, and would cease to be Freemasonry. whatever objections may, therefore, be made to the institution, on account of its secrecy, and however much some unskillful brethren have been willing in times of trial, for the sake of expediency, to divest it of its secret character, it will be ever impossible to do so, even were die Landmark not standing before us as an insurmountable obstacle; because such change of its character would be social suicide, and the death of the Order would follow its legalized exposure. Freemasonry, as a secret association, has lived unchanged for centuries an open society it would not last for as many years.

LANDMARK TWENTY-FOURTH

The foundation of a Speculative Science upon an Operative Art, and the symbolic use and explanation of the terms of that art, for purposes of religious or moral teaching, constitute another Landmark of the Order. The Temple of Solomon was the cradle of the institution," and, therefore, the reference to the operative Masonry, which constructed that magnificent edifice, to the materials and implements which were employed in its construction, and to the artists who were engaged in the building, are all component and essential parts of the body of Freemasonry, which could not be subtracted from it without an entire destruction of the whole identity of the Order. Hence, all the comparatively modern rites of Masonry, however they may differ in other respects, religiously preserve this temple history and these operative elements, as the substratum of all their modifications of the Masonic system.

LANDMARK TWENTY-FIFTH

The last and crowning Landmark of all is, that these Landmarks can never be changed. Nothing can be subtracted from them-nothing can be added to them-not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one title of these unwritten laws can be repealed; for in respect to them, we are not only willing but compelled to adopt the language of the sturdy old barons of England - "Nolumus legem mutari."

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THE THREE GREAT LIGHTS

The Three Great Lights the fundamental objects in Freemasonry. To the uninitiated this bears no meaning; to a brother a way of life. Their importance is highlighted when the Worshipful Master directs attention to the Three Great Lights in Freemasonry, the VSL, The Square and the Compasses.

THE V.S.L.

The most important of these is the Volume of the Sacred Law an indispensable part of the Lodge. The open Bible (or other Holy book) signifies that we should regulate our conduct according to it. The teachings are to rule and guide our faith, a symbol of man's acknowledgment of his relationship to Deity.

During the ceremony he will be informed that "It teaches us the important duties we owe to God, to our neighbor and to ourselves."

The candidate is informed that it is the unerring standard of Truth and Justice and that it is to rule and govern our faith.

The first condition of admission into, and membership of, the Order is belief in the Supreme Being; the Volume of the Sacred Law, is always open in Lodges. Every candidate is required to take his obligation on that book or the Volume that is held by his particular creed to impart sanctity to an oath or promise taken upon it.

Before the Grand Lodge Unification in England, the Moderns regarded these as the furniture of the Lodge. To the Ancients these three emblems were known as the Three Great Lights.

When the two Grand Lodges were united in 1813 and the Lodge of Reconciliation revised the ritual, both Grand Lodges agreed that the three emblems would be referred to as the Three Great Lights as well as the furniture of the Lodge.

The term Volume of the Sacred Law first appeared in the Old Charges in the Grand Lodge No 1 as an essential part of the equipment of the operative Lodge. It is the Greatest of the three Great Lights. It is considered that it pours forth light from the East across the Lodge. But what is 'Light'? Masonically speaking 'Light' means knowledge.

The VSL records the Will of God. From this book the teachings are conveyed and no more are these teachings conferred but in the first degree charge. It symbolizes Trust, Justice and the way in which Masons conduct their lives by the divine precepts contained. For hundreds of years Freemasons have applied its teachings.

THE SQUARE

The Square is prominent throughout the rituals and ceremonies of Freemasonry and is the second of the Great Lights. It is normal for this implement to be displayed with the compasses. During the initiation ceremony, the candidate is informed that the Square should remind him of his conduct in life.

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The importance of the Square cannot be understated it is the emblem that is associated to the Master of the Lodge, “being the implement which forms the rude and proves the perfect mass, is well applied by Master Masons to inculcate the purest principles of piety and virtue. Masonically speaking, it should be the guide of all your actions”.

From time immemorial the Square has represented right and honesty. For Freemasons, the Square represents morality. Alongside the VSL it reminds Freemasons that God provides instruction to man to develop his moral and spiritual character, while the Square reminds us that we must constantly test our behavior by the Square.

Within each of us we have our own Square – essentially our conscience. We apply this in every thought, word or deed.

THE COMPASSES

The third of the Great Lights is the Compasses. The Compasses are there to educate Masons in the duty we owe to ourselves. We are taught that we must keep our desires within due bounds, self-reverence and control. Without such a restraint on our mind / deeds it could lead our lives to chaos. The restraint is needed to ensure that there is a balance between our relationship with God, our neighbor and ourselves.

The Compasses also act as a conduit for the mind. We hear the term ‘daily advancement in Masonic knowledge’ and this implement aids in this. Through the three degrees the position of the compasses is changing which represents the knowledge that is shed on each brother through Masonry, enabling him to ascertain greater understanding. In the first degree both points of the compasses are hiding beneath the square. This demonstrates that during this stage he has no ‘knowledge’ and is ‘born’ into the understanding of Masonry.

Summary

The Great Lights are therefore a vital part of Freemasonry today as they were yesterday and for our future. They symbolize how we should regulate our life and actions, it could be deemed a philosophy in which to live. It is a way of life and by following the simple, yet important guidance laid out before every Lodge and accordingly every Freemason we can improve ourselves and that way maintain our altruistic devotions which is admired in Masons.

Provincial Grand Lodge of Valencia

Grand Lodge of Spain



2.5- TEACHINGS FROM THE MASONIC LECTURES – PART THREE

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Entered Apprentice Degree**

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THE THREE LESSER LIGHTS

The basic symbol of Freemasonry is the three lesser light. These are, according to the words of our symbolic art document, located in the South, West and East and represent the sun, the moon, and the master of the lodge. They are called the three lesser lights in Freemasonry, because the sun rules the day, the moon governs the night and the master of the lodge likewise rules or directs his lodge.

The sun, the moon, and the master of the lodge are further known as the three lesser lights, in comparison with those three great lights, which the Freemasons must first light, before the lesser lights can be useful to you, as Freemasons. Those three great lights, as the main symbols of Freemasonry, are represented by the VSL, the square and the compasses, but themselves are the knowledge of God, of individual men, and of mankind; they are called great because they contain the whole eternal and enduring purpose of Freemasonry – humaneness and humanity; which exist forever in time and space, independently from this sun, this moon, and this Masonic fraternity working under the leadership of this Master. – On the other hand, the three lesser lights in Freemasonry relate to this earth as the current venue and sphere of activity of this particular fraternity and are rightly called small compared to the universe and to eternity, in which the whole life of humanity developed.

The first of these lesser lights "is the sun, because it rules the day." From this magnificent heavenly body flows down incessantly on the whole globe, life, joy and beauty. All life unfolds in the glow of the sun; it raises and also affirms the highest and most beautiful life that the earth has, – the life of mankind. The life of mankind is what the Masonic fraternity builds in social craft, where each brother is to act in his own person with all his strength: Therefore, the sun is to our fraternity also the first glowing, warming, and invigorating star. – The works of our social diligence are intended for the day, for the private and public life; – whether or not until now we maintain those seeds [of that work] partly by candle light and behind closed doors.

The sun shall first remind the Mason, by its metaphorical language, and as often as he sees it in the sky, that Freemasonry is not mere knowledge, not a mere play of emotions, but that it is action and life; that the sun never shines in vain on his Masonic work. The sun shines on all peoples of the earth, it is a source of goodness and joy to all people: so, shall and can be Masonry, once it has become the art of human life, bringing light to all peoples and to all their families and joy everywhere.

The sun shines or at least dawns upon all men every day; all eyes look towards it: it also reminds the Mason that all people are his brothers and sisters, that they are all members of one family under the vast canopy of heaven; that all, no matter their shape, as human beings, deserve your esteem and love. – May the life of the Mason be so pure, so warming, so delightful as the sun, as it appears every day on the scene of our life on earth; may it find us all every day purer, more loving, more human! Because in the firmament the gentle moon is joined to the magnificent sun, and because of it, is to the earth the most effective and most beneficial luminary: so the moon has become in our metaphorical language, the second lesser light next to the sun. Also, the influence of the moon is like the power of the sun, interlinked in the unfolding of all life on earth; and when the sun disappears from our horizon, it then leave us, the fellows of our earth, with a friendly comforting light, and mitigates the horror and the dreary silence of the nights.

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The night too, in the spirit of humanity, is not ruled out from the sphere of action of the Masonic brethren; awake, the brother ponders on his own upbringing and education for [the benefit of] the people, and on the fortunes of his brothers and sisters on earth; or he goes, oblivious of his sleep, on the way where he [can] serve the brother; – and when he receives the gift of sleep, then his noble human soul is reflected in his pure, beautiful dreams.

The lovely moon too illuminates the whole globe, pleasing all people; but particularly bountiful and comforting to those at the bare poles, whom the dull and non-uniform sun illuminates. The moon's light also brings all the children of man close to the heart of the Mason, because he recognizes and loves all peoples and classes as his equal human beings. Be the mind of the Mason so gentle, so quiet, like the image of the moon in the night sky. – May the moon often find the Mason on watch for human welfare, may it shine on him only on the paths of virtue and humanity! –

Certainly, when our ancestors chose the sun and moon as the first two lesser lights in Freemasonry, thought in the true spirit of our art, that is, in the spirit of humanity. Through these benevolent stars, that involuntarily draw the eyes of every man, they made the most fundamental truths of Freemasonry clear to the newly admitted, as well as to the more mature Mason. Freemasonry is for the light, for day and night, for life, for all the people on whom the sun and the moon shine upon the wide earth: you are all partakers of human nature, which is created after the likeness of God; you all combine the vast canopy of heaven in a universal lodge of this earth. Freemasonry is for all nations, for both genders, for all stations in life, for the whole life of humanity; – even reverence for nature, and for its entire works, especially in front of its finest work, to the human body, which, not desecrated by wanton lust, fulfills, and elevates the mind of the true Mason! – These are the most weight-laden truths that irradiate us in the image of these, to us the greatest natural lights, the sun and the moon.

But sun and moon would shine in vain on the Mason at work, if he does not unite harmoniously their light with the third lesser light in Freemasonry, with the light of the Master of the lodge, "The Master of Masons, who, as the old document says – rules or is to govern his lodge." – Individually man can do little, sociably united he can do all things of which his nature is capable. – Once the Mason is imbued with the spirit of pure humanity, he shall exercise incessantly the fine art of the Craft, even as an individual, in his quiet room, as well as in his professional life; but even his individual pursuit in this would prosper him little, if he would not always be newly taught, elevated, inspired by the collective effectiveness of the brothers.

Much, however, and by far the most and the greatest thing that the body of mankind requires from the Masonic society can be achieved and accomplished only through hard collective work. The building of mankind into one fraternal organization is the social union of all people who are driven by knowledge and love of humanity, – Freemasonry itself, essential and necessary. But no society endures and flourishes, and bears fruit, without collective order and without the preservation of this order, and the management of all the work activities of the entire society being assigned by the whole community to a suitable group of officers.

The government of the lodge is given to its officers, over which presides, as Master of the lodge, one Master Mason elected among the brothers. The Master of the lodge stands, therefore, as master to all the brethren that make up this lodge; he is the voice of the general will of his lodge, which every brother is to obey with cheerful alacrity. It lies upon him to lead the collective work of the brothers,

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in and outside the lodge room, according the general will; to arrange the instruction of the brothers, and to assign each of them to the collective work according to the whole plan.

Thus, law and order, and peaceful bustling activity, flourishes under the grace of a good and wise master, – Unity, Plurality and Harmony is created and maintained within the fraternity – the three great pillars, on which rests the Lodge, Wisdom, Strength and Beauty, exist, and above them rises a joyful building.

THE WHITE LAMBSKIN APRON

Perhaps the most universal symbol of Masonry, other than the Square & Compass or the seemingly all-pervasive letter G, is that singular mark of distinction which every Entered Apprentice is first presented with -- the white lambskin apron. Recognized around the globe as the distinguishing “badge” of the Mason, the lambskin apron is rich with symbolism and practical instruction for the speculative initiate of our Craft who is willing to seek more Light.

We can glean some level of insight by looking at the presentation of the apron from the ritual of the Entered Apprentice. The monitorial lecture informs us that “the lambskin, or white leather apron” is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other Order that can be conferred upon you at this or any future period, by King, Prince, Potentate, or any other person, except he be a Mason, and which I hope you will wear with pleasure to yourself and honor to the Fraternity.

Furthermore, the monitorial lecture of the second section adds on the “Badge of a Mason”:
The lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lambskin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

As with all the symbols of Masonry, our emblems are richly variegated, and what may appear as a straightforward explanation may oftentimes contain deeper layers of meaning and symbolism as one contemplates the symbols. While the surface interpretations of our symbols teach a moral lesson, one may open up to deeper layers of interpretation with contemplation on the symbols, each layer building upon the previous one.

The first layer of instruction within the white leather apron is that of the moral teaching implicit in the Craft degrees. It is clear then that this emblematic device of the Craft represents innocence, honor, and the purity of life which is necessary for admission into the “Celestial Lodge.” Masonry instructs us that it is a “system of morality veiled in allegory and illustrated by symbols.” It has further been defined as a “science which is engaged in the search after the divine truth.”(Mackay). Both of these may be seen as indicators of the ethical structure of Masonry. A simple layer of interpretation of the white apron indicates that its placement at the waist is to purify the sexual instinct of man, which if left unchecked, has more often than not resulted in errors of thought, word and deed. Thus, the purity alluded to with the color and placement of the apron has a practical, ethical instruction.

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FORM OF THE LODGE

The form of a Freemason's Lodge is said to be an oblong square, having its greatest length from east to west, and its greatest breadth from north to south. This oblong form of the Lodge, has, as Brother Mackey thought, a symbolic illusion that has not been adverted to by any other writer. If, on a map of the world, we draw lines which shall circumscribe just that portion which was known and inhabited at the time of the building of Solomon's Temple, these lines, running a short distance north and south of the Mediterranean Sea, and extending from Spain to Asia Minor, will form an oblong square, whose greatest length will be from east to west, and whose greatest breadth will be from north to south.

There is a peculiar fitness in this theory, which is really only making the Masonic Lodge a symbol of the world. It must be remembered that, at the era of the Temple, the earth was supposed to have the form of a parallelogram, or oblong square. Such a figure inscribed upon a map of the world and including only that part of it which was known in the days of Solomon, would present just such a square, embracing the Mediterranean Sea and the countries lying immediately on its northern, southern, and eastern borders. Beyond, far in the north, would be Cimmerian deserts as a place of darkness, while the pillars of Hercules in the west, on each side of the Straits of Gades now Gibraltar might appropriately be referred to the two pillars that stood at the porch of the Temple. Thus, the world itself would be the true Freemason's Lodge, in which he was to live and labor. Again: the solid contents of the earth below, "from the surface to the center," and the profound expanse above, "from the earth to the highest heavens," would give to this parallelogram definition which says that "the form of the Lodge ought to be a double cube, as an expressive emblem of the powers of light and darkness in the creation."