

A Daily Advancement...

CANBERRA LODGE OF RESEARCH & INSTRUCTION

February 2000

ARE WE THE GUILTY ONES?

by Bro. Jim Hoppitt

How often do we see a Brother take his three degrees in Freemasonry, only to find that shortly thereafter, he loses all interest in the fraternity? He doesn't even take time out to consider the advisability of giving it a fair go, nor does he think that the time so far spent, worth while. Perhaps a little application by the Brother in studying and delving into the principles of Masonry would increase his desire for further knowledge. However, without this attempt at further knowledge, we feel that the Brother has not availed himself of the many opportunities offered by the Craft.

We have often wondered what the cause may be. Perhaps we ourselves are somewhat to blame for just such a lack of interest. May be we have overlooked some small detail whereby we would have aroused enough interest in this brother to keep him from staying away. What more can we offer than the fraternalism which exists among all the brothers and which must be so very evident to all who partake of Freemasonry.

While we pride ourselves on being members of an outstanding fraternity, yet we should not forget that those who enter the portals of Masonry, may some day be leaders in the Craft. Let us note some of the outstanding personalities of the world today and we must be convinced of the true value of the principles for which our fraternity stands.

There are so many of these figures who are real men and masons. Their efforts are undoubtedly directed towards a better place for all to live, so that there may be freedom from want and freedom to worship as we please.

Should we not as Freemasons make every effort to cement our fraternal ties and friendship and help build for the future a more solid foundation of the true understanding among friends and brothers. To do this, we must join with our fellow Freemasons and partake of the many offerings of our fraternity. Join with us and help promote the new spirit which prevails in the world today

This is lip service.. this is passing the buck.. As was said many years ago, the buck stops here.

Let us look at this statement:

- ◆ When does a man become committed to Freemasonry, and what does he expect.

Frequently when he fronts the Nomination Committee he is told as little as possible on which to base a judgement of his future commitments so as not to frighten him away. If he doesn't ask don't tell him. Do we assume his sponsors have told him all?

- ◆ When is a mason assured that he will have the training and assistance of his fellow masons.

At his initiation, the Master informs him that it is the duty of his sponsors and the privilege of every mason to assist and guide him. How many times has the candidate been left to fend for himself.

- ◆ Why is there not a follow up meeting of an assistance committee, possible a District function, to which the candidate attends after taking each of the steps, at which he is consulted, guided and taught of the meaning and symbolism of each degree. Of his progress in that degree towards the next, and to answer any questions that he may have in relationship to the steps he is taking.

Possible even to arrange a visitation to a Lodge either within or even out of the District which is doing the degree just taken. Plus if possible to an Installation.

Membership of the committee could be:

- 1.The D.G.I.W.
- 2.The Preceptor of the Lodge of Research & Instruction.
- 3.The Masters of the District (with the Master of his own Lodge mandatory at the meeting with his candidate.
- 4.The D.C. of his own Lodge
- 5.The District Education Officer.
- 6.His Sponsors.

On completing his first degree, he be given an invitation to attend the committee, and a list of names, addresses and phone numbers of his Lodge's Officers down to the Deacons, plus the D.G.I.W. and D.E.O.

On his attendance at the committee after completion of the third degree, he would be given a written invitation to attend the next meeting of the Lodge of Research and Instruction to which he would be expected to give a five minute talk of his own choosing, this would be a special evening to which the members of the District would be invited to attend to welcome his as a Master Mason, and a suitable talk would be given of interest to him especially and the brethren of the district in general.

Benefits.

- 1.The Candidate would be assured that he is not left to himself.
- 2.The sponsors would be made aware of their responsibilities to the candidate and the Lodge.
- 3.The candidate would have an excellent grounding in the true meaning and functions of Freemasonry
- 4.The individual Lodges would ensure that their candidate's are properly prepared and selected.
- 5.The sponsors would be made aware that their duty does not end when the candidate takes his third degree but is a life long duty and privilege.
- 6.The candidate would be introduced to visitation at the start of his career.

After completing his third degree, the candidate could be given a charge to be performed at the Lodge of Instruction in two months from his final attendance at the committee.

Who are those outstanding world leaders that we spoke of in the initial statement, they may be there but they keep well hidden their involvement in the fraternity to which they belong and to which espouses, peace, love and harmony. Let us get publicity for those things we do with pride, such as fund raising, the little we do of it, community assistance, such as Meals On Wheels etc.

Let us rethink the initial statements, and make a more positive approach to the initiation, passing and raising of a brother that he may become a committed mason, and an involved member of the Lodge and district.

- ◆ Would you join again as a new candidate knowing what you know, would you put up with mediocre work, poor souths, long winded speech's and drawn out evenings. Then why do it now?? Why subject our candidate's to what we complain about as a committed member?

Let us again look to a Lodge of Excellence, re-establish the Lodge as we want it to be, not as we currently put up with and complain in quiet. We want excellent candidates, but we in some cases submit them to sub standard meetings, poor quality south's, and members who keep to

themselves or their own little clique. Let us make our candidates as well as our guests the focal point of our evenings.

I hope that this has caused enough debate to engender a spirit and plan of action for the future, and a dedicated approach to the current and future members of our fine fraternity.

A DAILY ADVANCEMENT...

CANBERRA LODGE OF RESEARCH AND INSTRUCTION

July 2000

DORMER MASONIC STUDY CIRCLE TRANSACTION #2

THE MYSTICAL QUEST IN FREEMASONRY

By the general agreement of Masonic students today the history of Speculative Freemasonry is considered to commence with the formation of the London Grand Lodge on the 24th June, 1717, but as an introduction to the subject of my Paper this evening, I wish to emphasise that although this date is accepted because it marks the beginning of an organised plan for the development of what is now the English Masonic Constitution, it must not be overlooked that the transition of the Craft from Operative to Speculative was a gradual process taking place both before and after the inauguration of the Grand Lodge. At the beginning of the eighteenth century Masonic Lodges in England, Scotland and Ireland were composed of Operatives as well as Speculatives, and notwithstanding the fact that by this time the greater number were undoubtedly Speculative Freemasons, the operative element was by no means eliminated. This was the period when the Craft of Masonry was transformed, and the final result was the emergence in the year 1723 of Speculative Freemasonry proclaiming itself a system of morality presented in the form of Ritual, and veiling its instruction by recourse to allegory and symbolism. The precise circumstances under which the transformation took place have not yet been revealed, but we do know that the real Founders of the Speculative Rite remained in obscurity and occupied themselves with only the general execution of the design of the system which they had inspired. Hence it is that the structure of the Ritual and the Instruction Lectures as we have them today was the responsibility of the executive of the London Grand Lodge, who worked in accordance with principles outlined to them by the master minds who directed without actually participating in the verbal composition. A close study of the historical setting prior to the emergence of the Speculative Order will disclose to the student that the original Founders saw with clear vision and foresight that the Operative Craft Guilds had outlived their sphere of usefulness as a trade organisation, but that at the same time they were capable of placing a ready-made machinery complete with an elementary symbolism on which to graft matters of a highly esoteric and mystical nature. It was with this end in view that they arranged for non-operatives to be admitted into the Trade Guild, and then they

gradually derived blended with the symbolism derived from the operative art of Masonry a higher-symbolism which served to veil an arcane science and philosophy.

I have deemed it advisable to draw your attention to these facts in a Paper of this nature, in order to illustrate that Emblematic Freemasonry incorporates doctrine and symbolism divided into two distinct classes:-

(1)..ETHICAL AND MORAL - derived from the Operative Craft and the technical equipment of a workman in material stone.

(2)..MYSTICAL AND PHILOSOPHICAL - transmitted from less public organizations of mystics and occultists, and having no relation to the practical building trades.

The wisdom of the incorporated system lies in the recognition that both classes of symbolism and instruction have one characteristic in common; they both refer to MAN, his nature, his destiny, and the course he must follow in order to fulfil that nature and attain his true destiny. Freemasonry therefore acknowledges, as the writer, Pope, expressed it in his celebrated *Essays* that, "the proper study of mankind is Man", and we find this same principle set forth in the Third Degree, in the instruction to the candidate to "guide his reflections to that most interesting of all human studies, the knowledge of himself". All thinking men will freely admit that some form of self-knowledge is a necessary preliminary to self-mastery, and it is also abundantly proved that he who would be a Master among men, must indeed know himself and know of the powers which reside within himself, further he must know the truth concerning his relationship with his fellow men and all nature. The system we know as Craft Freemasonry was especially designed to teach self-knowledge, but this involves a knowledge much deeper, vaster, and more difficult than is popularly conceived, and therefore before the individual Freemason is in the position to reduce its implications into personal experience, he must have the ability to understand the meaning of all that has been communicated to him "veiled in allegory and illustrated by symbols".

As a contribution to the interpretation of Masonic doctrine I will now proceed with the subject of this Paper, and I first of all wish you to note carefully one thing that emerges clearly in the MASTER MASON DEGREE; this is an Emblematic Quest for the recovery of what are cryptically described as "the genuine secrets". In the title of my Paper I have termed this Quest mystical, because great significance is attached to a full comprehension of what is intended by the cryptic Ritual phrase, "To seek for that which is lost".

I must now ask you to concentrate your attention-for a few moments on the Ceremonies of Opening and Closing the Lodge in the Third Degree. You will recall in that in the case of the Ceremony of Opening the Lodge the whole intent is fixed upon the loss of "genuine secrets" and the method of their recovery, and it is shown in the Ritual catechism that so great is the zeal of those who are presumed to be engaged in the search for them, that they have covered the symbolical distance between cosmic East and West in order to participate. Now, by way of contrast, we find that in the Ceremony of Closing the Lodge the symbolical journey is reversed, being now from West to East, it is declared that the "genuine secrets have not been found. Further, certain "substituted secrets" having been regularly communicated, it is decreed that the fulfilment of the quest must be delayed "until time or circumstances shall restore the genuine ones". From this is quite clear that the intention is to show that in the Master Mason Degree the measures of possibility have been spanned, and that henceforth the fulfilment or recovery rests with Providence, watching within the veil of futurity.

In what light do we Freemasons regard the contents of these two brief Ceremonies of Opening and Closing the Lodge? It may surprise some of you who have listened in Lodge on many occasions to the recitation of the Ritual catechism, to learn that it is a modern version of what is known in mysticism as the "Quest-formula" and thus is the reflection of a highly mystical doctrine. Its correspondence in mysticism is in fact the age-old theosophical doctrine concerning the Eternal East of our ante-natal life, which is forfeited by the descent of the soul into generation as on a journey to the West, or into manifested being and the "grave" of the flesh. The way of resurrection from the grave is proclaimed to be that of return whence we came.

The Quest-formula is exceedingly old in folk-lore, and the presence of the doctrine incorporated in the ritual of the Third Degree throws a flood of light upon that which is presented heavily "veiled in allegory" in the Ceremony of Raising; it also provides the key to that obscure passage in the Ritual when the attention of the candidate is directed to a "retrospect of those Degrees in Freemasonry through which he has already passed".

Let us reflect a little upon these things, and express them in language with which as Freemasons we are all familiar. We have been taught that our "admission into Freemasonry" was "an emblematical representation of the entrance of all men upon this their mortal existence". What bearing has this on the problem of self-knowledge? Surely we may quickly

grasp that it is an emphatic answer to that deep persistent questioning which presents itself to every thinking mind, WHENCE COME I? The answer is luminous in Ritual terms; each of us, we are told, has come from that mystical "East" the eternal source of all light and life, and our life here is described as being spent in the "West", that is in a world which is the antipodes of our original home. Hence every Candidate upon admission is placed, in a state of darkness, in the West of the Lodge. Thereby he is repeating symbolically the incident of his actual birth into this world, which he entered as a blind and helpless babe, and through which in his early years, not knowing whither he was going, after many stumbling and irregular steps, after many tribulations and adversities incident to human life, he may at length ascend, chastened by experience, to larger life in the Eternal East. The Instruction Lectures also illustrate this in order to amplify the Ceremony of Admission, and thus in the First Section of the First Lecture the question is asked, "As a Freemason whence come you?"; the answer coming from an Apprentice (i.e. from the natural man of undeveloped knowledge) is "From the West", since he supposes that his life has originated in this world. But, in the Master Mason Degree, First Section of the Third Lecture, the question is put, "As a MM whence came you?", and the answer is that he came "From the East", for by this time the Freemason is deemed to have so enlarged his knowledge, as to realise that the primal source of life is not in this world; that existence on this planet is but a transitory journey, spent in search of the "genuine secrets", the ultimate realities of life, and that he must return from this temporary world of "substituted secrets" to that "East" from which he originally came.

I trust that it is now possible for you to glean that, in its highest understanding, the doctrine of Freemasonry tells us that the soul of man comes forth from an eternal centre, and that the soul in fine goes back, or to that "point within a circle" from which the Master Mason "cannot err". It is in this sense that as Master Masons, we are intended to realise that the pageant of the Third Degree, is our own story told in another manner of language, and shadowed forth in other types.

We are also pursuing the search for that "which is lost", and we have been raised in the shadow, that we may be brought thereafter into a great light, at once a Morning Star and Orient which visits us from on high. This is indeed the message of the Sublime Degree, and it is again truly recorded in the Introduction to the Third Lecture that, "To a perfect knowledge of this Degree few attain, but it is an infallible truth that he who gains by merit those marks of pre-eminence and distinction which this Degree affords receives a reward which amply compensates for all his attention and assiduity"; thus we are reminded that

these few are those who lift their eyes to the Morning Star. Whose rising brings peace and salvation, and a great inward light to all who sit in darkness and in the shadow of death.

It now remains for me to show, that the key to the whole purpose of the Masonic system is contained in the Central Legend and the Traditional History of the Third Degree; and that it is this key which is missing in the majority of cases when Brethren have sought to elucidate the mystery.

To many members of our Order the story of the building of the Temple at Jerusalem appears to be the history of an actual structure of stone and mortar erected by a famous Hebrew King, assisted in the work by another King who supplied the men and materials, and by a Principal Architect who supplied the pre-ordained plans to the Craftsmen. But we must be very careful before we come to any such conclusions regarding this Temple, and we must also bear in mind that the Masonic legend informs us that during the course of the work of erection a conspiracy arose among the workmen, resulting in the murder of the "Principal Architect" and preventing the completion of the building, which therefore remains unfinished to this day. I will ask you to note that this legend cannot refer to any historical building erected in the old metropolis of Palestine, for if we refer to the V. of the S.L., as an authority for the Temple at Jerusalem, we find it recorded that the Temple was completed. Moreover, the account given in the V. of the S.L., makes no reference whatever to the conspiracy among the workmen, but on the contrary it is expressly stated in the Second Book of Chronicles, Chapter 4, verse 11, "And Hiram finished the work that he was to make for King Solomon for the House of God", and we are further informed that the Temple was finished and completed in every particular.

The Masonic legend further instructs us that by the death of the Principal Architect "the genuine secrets of a Master Mason were lost". Now it is obvious that the principles of architecture, the genuine secrets of the building trade, are not, and never have been lost; they are thoroughly well known, and it is absurd to suppose that Masons of any kind are waiting for time or circumstances to restore any lost knowledge as to the manner in which temporal buildings ought to be constructed. Clearly our duty is to pierce the veil of allegory contained in the Legend, and by so doing, grasp the significance of its true purport. That which "is lost" in to be found, we are told, "With the Centre", but if we enquire in the language of the Ritual, "What is a Centre?", we are confronted with the enigmatic answer that it is, "A point within a circle from which every part of the circumference is equidistant". But what circle? and what circumference? for we can obtain no clue to this in the

construction of ordinary buildings. If we ask also "Why with the Centre" we are again faced with the perplexing answer, "Because that is a point from which a Master Mason cannot err". The truth is that these questions and answers are typical examples of an intentional puzzle language which is used to stimulate investigation into the deeper things which lie behind the literal words. The method is one that is common to all systems of initiations, and the clue to its adoption in our system will be found by a reference to the Lecture on the Tracing Board of the First Degree, where it is affirmed that, "philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their tenets and principles of polity and philosophy under hieroglyphical figures". The Traditional History of the Third Degree constitutes such a hieroglyphical figure.

From what I have already disclosed in this Paper, it follows that the Legend of the Third Degree deals with something quite distinct from the construction of a material edifice, and I need only add that the Temple of Speculative Freemasonry is that Holy Temple of which all material edifices are but the types and symbols. It is that Temple of the collective body of humanity referred to by St. Paul in the First Book of Corinthians, Chapter 3. verse 16, in the words, "Know ye not that ye are the Temple of God; and that the spirit of God dwelleth in you?", and of which he also declared, "According to the grace of God which is given unto me, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1st Corinthians, Chapter 3, verse 10). A perfect humanity was the great Temple, which in the counsels of the Most High, was intended to be reared in the mystical Holy City (the "City of Eternal peace"), of which the local Jerusalem was the type. The three Master Builders, King Solomon and the two Hiram, are a triad corresponding to the Trinities to be found in all the great world religions; it is hardly necessary to remark that the builders of this Temple of the Most High were not three human personages, and we should realise that their names are a personification of the Divine Creative Energy considered in its three constituent principles, which are symbolised in our Ritual as "Pillars of His work", namely:- Wisdom, Strength and Beauty. Those of you who are versed in metaphysics will recognise that these three metaphysical principles form the basis of all created things, and may be defined for our purpose of study in more modern terms:-

(1)..WISDOM. - Life essence, otherwise the "breath of life".

(2)..STRENGTH. - Primordial substance or that which translated from the Hebrew in the V. of the S.L., as "dust of the ground" into which the Lord (life) God breathed the "breath of life". It is therefore a mould or vehicle of the Life-essence and is termed in our modern

nomenclature "the soul", which gives form or objectiveness. (NOTE: the actual passage in the V. of the S.L., concerning this is in Genesis, Chapter 2, verse 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul".)

(3)..BEAUTY, - The intellectual principle which is built into the soul, and which energises and binds the life-essence and the substance together, and constitutes the whole an intelligent instrument.

It was of these three principles, or in the words of our Ritual, "of these Divine attributes", that the human soul was originally and divinely built, and thus the Temple of the collective soul of humanity was made, or built, of the three constituent principles of Deity in due balance and proportion, "perfect in all its parts" (see Genesis, Chapter 1, verse 27, "So God created man in his own image"), and the work was divinely pronounced to be "very good" (Genesis, Chapter 1, verse 31, "And God saw everything that he had made, and behold, it was very good". The material of the mystical Temple at Jerusalem was therefore the souls of men, who were at once the living stones, the fellow craftsmen and collaborators with the divine purpose. But in the course of the construction of this ideal Temple, something happened that wrecked the scheme and delayed the fulfilment indefinitely. If you will consult the Book of Genesis in the V. of the S.L. you will find the same subject related in the allegory of Adam and Eve, They were intended, as you are aware, for perfection and happiness, but the project of the Creator became nullified by their disobedience to certain conditions which were imposed upon them. You will observe that their offence was precisely the same as that committed by our Masonic conspirators. They had been forbidden to eat of the Tree of Knowledge, or, in Masonic language, they were under obligation "not to attempt to extort the secrets of a superior degree" to which they had not attained. In our Masonic system the "ruffians" are represented as demanding the secrets of the Master", or, the secrets of his exalted degree", and they attempt to extort them by violence. The meaning of this becomes clear once it is understood that the translation of the Hebrew word HIRAM is "teacher of supreme knowledge", or more correctly it is the equivalent of the Sanskrit word CURU, meaning literally "teacher of the divine wisdom". The Fellowcrafts are therefore represented as endeavouring to obtain that knowledge which Hiram said was "known to but three in the world," or in other words knowledge that was known only in the counsels of the Divine Trinity, and the attempt resulted, as you know from our legend, in the "death of the Master". This tragedy, however, is not intended to be the record of any vulgar, brutal murder of any individual man; it is a parable of a universal loss, and an

allegorical expression of that which resulted in consequence of a defect in the collective or group soul of the human race. In this parable we are dealing with a moral disaster to universal humanity, for those significant words "Hiram is slain" refer to the fact that owing to all that is signified by the "Fall of Man", the faculty of enlightened wisdom has been cut off from humanity. It is in this sense that the Temple of human nature still remains unfinished, and it will do so until we recover the "plans and designs" which were formerly "regularly supplied" by the T.G.A.O.T.U. In our own day we have good reason to know that despite all efforts and endeavours we are still unable to regulate the disorders of individual and national life, and this indicates to us that some heavy calamity has befallen us a race.

It is also true that in our best moments we all long for that light and wisdom which have become lost to us, and like the Craftsmen in search of the body we go our different ways in search of what is lost. We seek it in pleasure, in work, and in varied occupations and diversions; we seek it in intellectual pursuits, and in Freemasonry, and those who search farthest and deepest are those who become most conscious of the loss, and who are compelled to cry M..... or M.....! "the Master is smitten". Thus the search goes on, and in the Divine Providence we find that there still remains to us "the glimmering ray" in the "East", for in our "darkness" we still have our "five points of fellowship", our five senses and our rational faculties to work with, and these provide us with the "substituted secrets" that must distinguish us before we regain the genuine ones. In this manner, "veiled in allegory" Freemasonry teaches us the great truth that it is Humanity itself that is the living Temple whose building in those far off days became obstructed, and therefore to all of us who have "eyes to see and ears to hear", it conveys the emphatic message that we are both the Craftsmen and the building materials of that edifice which was intended to be an unparalleled structure", but which although in foundation, "well and truly laid" has so far failed in the effort to raise a superstructure perfect in all its parts and honourable to the Builder". But let us not forget that while Freemasonry emphasises the "utter confusion" arising from the universal loss of the original "plans and designs", its real purpose is to bear witness to the fact which has been taught in all subsequent ages, namely that with proper instruction and by our own patience and industry, we can regain "that which is lost".

Remember, we are taught that in "due time we shall be entitled to a participation in the genuine secrets", providing that we are found worthy, and in our Masonic system, to be "installed in the Chair of King Solomon" means, in its true sense, the re-attainment of that Wisdom we have lost and the revival in ourselves of the Divine Life-essence which is the basis of our being. This brings us to the consideration of the most important matter. How

can we regain the genuine secrets? In order to answer this, we must obviously solve the problem of the burial place of the Principal Architect. According to the legend we are informed that the Wisdom of the Most High - personified by King Solomon - ordered him to be interred, "in a grave from the c.../ 3 feet between N and S, 3 feet between E and W, and 5 or more feet perpendicular". Where, Brethren, do you imagine that grave to be? Probably you have never thought of the matter as other than at ordinary burial place outside the walls of a geographical Jerusalem, but the real grave of Hiram is ourselves. Deep at the centre of ourselves lies buried the "vital and immortal principle" that affiliates us to the Divine Centre of all life, and this is never wholly extinguished however imperfect our lives may be. The lost guiding light is buried at the centre of ourselves, high as your hand may reach upwards or downwards from the centre of your own body i.e. 3 feet between N and S, as far as your hand can reach to the right or left from the middle of your person i.e. 3 feet between E and W, and 5 feet or more perpendicular, the height of the human body; these are the indications by which our cryptic Ritual describes the tomb of H... A... at the centre of ourselves.

Freemasonry then, is a system of philosophy inasmuch that it provides us with a doctrine of the Universe and our place in it; indicates whence we are come and whither we may return. Its first purpose is to show that man has fallen away from a high estate to the externalised condition in which we now live, but its great virtue lies in the fact that, to those who seek it indicates the way by which the "centre" may be found within ourselves, and the outline of this teaching is embodied in the discipline and ordeals brought to the notice of the candidate in the three Degrees. The instruction of these degrees is "veiled allegory and illustrated by symbols" to emphasise that all great symbols are shadowed forth in the person of man himself. Thus the human organism is the true Lodge that must be opened and wherein the mysteries are to be found; thus it is that our Lodge-rooms are so furnished to typify the human organism. The lower and physical part of us earthy, and rests, like Jacob's Ladder, upon the earth; whilst our higher portion is spiritual and reaches to the heavens. These two portions are in perpetual conflict, and he alone is a wise man who has learned to effect a perfect balance between them and to establish himself in strength so that his own inward house stands firm against all weakness and temptation. The world at large is, as it were, but one great Lodge, of which our Masonic Lodges are the little mirrors. Mother Earth is also the Mother Lodge or us all. As its vast work goes on, souls are ever descending into it and souls are being called out of it at the knocks of some great unseen Warden of life and death, who calls them from labour here and summons them hence for

refreshment. Hence it is that after the work in the Lodge, the festive board; after the labour of this world, the repast and refreshment of the heavenly places.

In submitting these thoughts to you I would once again stress the fact that the real aim of Freemasonry is to provide us with a course of self-knowledge and self-discipline, by means of which we may accelerate our return to our real home, which in the V. of the S.L., is known as the "Kingdom of Heaven". The candidate in the Entered Apprentice Degree is informed that our system is one containing secrets, but he is also reminded that those "secrets" are not "communicated indiscriminately". This is indeed true, for they exist concealed beneath a great reservation, and are disclosed only to those of us who are prepared to act upon the hint given in the Instruction Lectures, "Seek and ye shall find; ask and ye shall receive; knock and it shall be opened unto you". The search may be long and difficult, but great things are not to be acquired without effort and it may be affirmed that to the candidate who is "properly prepared" there are doors leading from the Craft, that, when knocked, will assuredly open and admit him to places and to knowledge of which he at present knows little.

And now, Brethren, this brings me to the conclusion of my Paper and our study of the "Mystical Quest in Freemasonry", and I trust that the small contribution I have been privileged to place before you will prove to be "glimmering ray in the restoration of that "Light" which we have declared is the predominant wish of our hearts". It rests with each one of us whether Masonry remains merely a series of symbolic rites, or whether we allow those symbols to pass into our lives and become realities. Our Craft was given out to the popular world from obscure and secret sources as a great experiment and means of Grace. The knowledge concealed by the allegory and illustrated by the symbols is only taught in certain carefully concealed sanctuaries, and its presentation in Craft Lodges is intended to lead those capable of discerning its true purpose, into still deeper initiations.

Finally, Brethren, in accordance with the general design of our system, the Worshipful Master of a Craft Lodge is the humble representative of King Solomon, who himself is a symbol, and behind these and all the Grand Officers, stands the Grand Master of all true Freemasons throughout the Universe, "The Master of the Great White Lodge", to whom we all owe allegiance, and to whose protection and enlightening guidance I commend myself and you all.

SO MOTE IT BE

CANBERRA LODGE OF RESEARCH AND INSTRUCTION

November 2000

'EDUCATION' AND 'INSTRUCTION' - SOME RANDOM NOTES TO AID DISCUSSION

There are some interesting points made on the topic of Masonic education in Chapter XIV of the late Bro. Kellerman's History of the UGL 1948-1988 (vol. 5). It is obvious from this chapter that the Committee on Masonic Education was to take a broad view of education, stemming from the original aim of 'the better enlightenment of Brethren generally, and the provision of lectures and Masonic information in an interesting and co-ordinated manner to assist Private Lodges in educating their Brethren' (page 429).

The BoC of the GL of New Zealand had the following reference to the objects of a Lodge of Research:

- (1) The objects of a Lodge of research shall be the historical and comprehensive study and illustrations of the origins, development and modern trends and activities of freemasonry, its organization, ritual and teachings, and the dissemination of Masonic knowledge amongst the members of the Lodge and other Brethren.
- (2) The objects may be attained by means of lectures, discussion and papers.

The above paragraph is taken from *Masonic Education*, a comprehensive two part paper by RWBro. R Hepburn (New Zealand) published in *AQC* vols. 86 and 87. (Those interested in reading this paper should contact me for a copy). Bro. Hepburn does discuss *education* and *information* in the following pertinent paragraph:

Information is something more than education. It is suggested that information in our field of work covers all subjects on Masonry with the exception of interpreting the laws and teaching the ritual and that it further covers the correction of misinformation. (p. 270, *AQC* 86)

In his paper Bro. Hepburn stated that Masonic education 'appears to be neglected by Masonic writers.' This was partially put to rights by the delivery of the 1984 Prestonian

Lecture by Bro. Harry Mendoza entitled *Getting and Giving Masonic Knowledge*. In it he raises many important points apposite to our ongoing discussion. Some examples are:

Should a Grand Lodge be responsible for ensuring that masonic knowledge is obtainable in an orderly and recognized manner? Or should this be the responsibility of the Preceptor of the Lodge of Instruction or the Master of the Lodge, or the candidate's sponsors? Should the candidate accept that the responsibility for learning about Freemasonry is *his*? If so, who should guide him? (*The Collected Prestonian Lectures Volume Three 1975-1987*, p. 208 - available in the CMC Library)

A somewhat different slant is taken by Bro. Wilmshurst in his *The Masonic Initiation* where he states, under the title of 'The Ideal Lodge':

... Lodge meetings would be primarily devoted to what we are taught is their chief purpose, namely to expatiating on the Mysteries of the Craft and educating Brethren in the understanding of them. This is now never done; largely because we are without competent instructors. We suppose that our side-lectures are sufficient instruction. This is not the case. There are additional large fields of knowledge that masons must explore if they wish to learn this science, while our official lectures are themselves packed with purposefully obscured truths that are left to our own efforts and perspicuity to discover, but the purpose of which remains entirely concealed. (p. 37)

In a paper entitled *Simply Smarter Management* delivered to the Masonic Secretaries Association seminar in 1996, RWBro. Roger Donsworth included the following:

* EDUCATION

Within each Lodge there is a Brother who is capable of carrying out this role for the benefit of the Lodge. However his action is not limited to the assistance of the W.M. to further the Masonic education of the Brethren at meetings, but may incorporate a wider scope of action such as:

- Conducting discussion meetings on subjects of Masonic interest.
- Supporting the District Education Officer at District Level
- Providing assistance on Leadership training.
- Assisting in the assimilation of new Brethren.
- Instruction in public speaking.
- Procedure in proposition and response of toasts.

These actions can be very supportive and expanded with imagination.

Burt Prater, author of *Family Masonic Education Handbook*, uses a winding stair of three, five and seven steps, with three landings, as a symbol of the learning process in Freemasonry. His five steps are:

- Information is acquired.
- Knowledge is gained from information.
- Experience is applied knowledge.
- Understanding is manifested knowledge and experience.
- Wisdom is gained from teaching.

Prater sets out some examples of ways to implement Masonic knowledge:

- Encourage all Brethren to offer suggestions to improve Masonic education.
- Offer District Masonic education workshops at least twice a year.
- Encourage Masters to present Masonic education material at each meeting.
- Offer family night Masonic education programs at each lodge every quarter and invite family members and people who are not associated with the Craft.
- Have speakers available to present masonic education programs to lodges and families.
- Combine Masonic education, officer coaching and candidate coaching into one group so that the Masonic word of instruction can be taught fully in our lodges.

RWBro. J L Cowie, addressing Lodge Kiama on 8 August 1946, said the four necessary elements for the ideal School for Masons are:

1. *The subject: Freemasonry*, which is a progressive science.
2. *The master of the Lodge as teacher*, whose duty is to instruct the brethren in Freemasonry.
3. *The pupils*, the members of the Lodge whose duty is to make some daily progress in the acquisition of Masonic knowledge.
4. *The motive for attending*. to acquire the advantage of education

He also said:

We may know by memorising every word of the ritual and every detail of the various ceremonies and yet be totally unable to translate the teaching and hidden mysteries into our individual lives and so make an impact for good upon our fellows. The mysteries remain 'hidden' - instead of being revealed by search, education and

meditation. So we fail to become living agents of our Order and fail to practise the tenets of the Craft. We become simply mechanics without any technical knowledge or training.

The last word comes from a favourite author of mine, Norman Douglas, said 'Knowledge is power, they say. Knowledge is not only power, it is good fun.'