

*A DAILY ADVANCEMENT ...*  
CANBERRA LODGE OF RESEARCH AND INSTRUCTION

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A MASONIC ALPHABET

*A* stands for the Architect Author of All,  
*B* is his Blessing Benign,  
*C* is the Candidate answering a Call,  
*D* is for Duty Divine,  
*E* is for Enter, Examine, Exalt,  
*F* is the Freedom we Feel,  
*G* is to Grope for the Goal where we halt,  
*H* is to Hide and Hele,  
*I* to Impart an Infinite love,  
*J* stands for Justice and Jewel,  
*K* is for Knowledge from Kingdom above,  
*L* is Light, Law, Lodge and Level,  
*M* stands for Master, the ruler of Man,  
*N* is the Need we must aid,  
*O* is Our Order, a wonderful clan,  
*P* is its Past truly laid,  
*Q* is the Quest from which do not Quail,  
*R* is Relief you will reap,  
*S* stands for Square, act so and prevail,  
*T* is the Truth we all seek,  
*U* Universal, Unfounded we are,  
*V* is for Virtue and Vice,  
*W* our World to make or to mar,  
*Y* is Yourself, take advice,  
*X* is the unknown, so don't expect a rhyme,  
*Z* will repay you - Suffice!

As usual, in all walks of life, 'X' is the unknown quantity.

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OUR RITUAL - A Study in its Development  
From the GRAND LODGE OF SCOTLAND YEAR BOOK 1960

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IT MAY COME as a surprise to many brethren to learn that our Craft ritual, in the form in which we know it today, does not date farther back than 1835 or thereabouts. That does not mean, of course, that the elements of which it is composed or at least most of them, do not go back very far indeed, but it does mean that we have no evidence that these elements were combined before that date into the 'peculiar system of morality veiled in allegory and illustrated by symbol' with which we are familiar today. It will be our present purpose to pass under review some early masonic records and from them establish historical facts on which the foregoing conclusion is based, and at the same time to present some other considerations that may have a bearing upon the development of our ritual.

Most craftsmen believe, and believe correctly, that the freemasonry of today is, in a very real sense, the lineal descendant of the old Masons' Guild. In the Middle Ages many trades had their Guilds, but the Masons' Guild differed from all the others in two very important respects. In the first place, most tradesmen carried on their vocations in fixed localities where they were all well known to one another and to their employers. But the masons, because of the nature of their work were necessarily mobile - settled for a time while engaged on the building of (say) a Cathedral or a Royal Palace, and when their work there was completed travelling, some times a considerable distance, to the site of the next building on which they would be employed. They were not so well known to one another or to employers of labour, and when one professing to be a mason presented himself at a building site seeking employment, it was necessary for the employer not only to prove, by a practical test, that the man was capable of skilled work, but also to be satisfied that he had been regularly received into the Guild, a necessary condition of employment in those days. Hence the need for such 'test' questions as we find in the catechism part of the Edinburgh Register House MS (1696): 'Some Questions that Masons used to put to those who have the Word before they will acknowledge them.'

In the second place, the masons alone had 'charges' that were addressed to apprentices when they were indentured to their masters. These are commonly spoken of as The Old Charges. The two oldest that have been preserved are The Regius Poem (it is written in rhyme) believed to date from 1390, and the Cooke MS. about 1425. Another in the possession of the Grand Lodge of England is dated 1583, and some others were written in the seventeenth century. Brothers Pick and Knight, in their *Pocket History of Freemasonry* say: 'Although parallels may be found here and there, no other medieval body, whether craft, religious or otherwise, is known to have possessed such documents.' They also say: 'It is remarkable that Scotland produced no traditional history such as England had from about 1400 in the Old Charges. The few copies associated with Scotland are obviously copied from England, indeed one or two naively require the Craftsman to be true to the King of England.'

A short description of elements that are common to all or most of these Old Charges will be of interest and are relevant to our present purpose. They all open with a prayer which, as is to be expected at that period, is definitely Christian in character, including an invocation of the Holy Trinity. Then follows a 'traditional history' of the Craft, which is in many respects fantastic, but which contains some elements that are not unfamiliar to us today. They deal with the seven liberal Arts and Sciences- Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. These Arts and Sciences were written on two pillars of stone - 'the one stone was called marble, that cannot burn with fire. The other was called Lateral (ie, brick or tile) that cannot drown with water'. That detail, with a slight modification and transposition, will be familiar to many. And there are some students who believe that we have here the original legend of 'Two Pillars', a later version of which finds embodiment in other Pillars that are alluded to in the Edinburgh Register House MS., in all the eighteenth-century catechisms, and in our present-day rituals.

At this point several versions of the Old Charges require the Apprentice to take an OB on the VSL. Then follow the 'general' Charges, which relate not only to the craft and its secrets, but also to general conduct. The Apprentice is charged:

1. To be true to God and Holy Church;
2. To be a true liegeman to the King and his Council;
3. To be true to one another, and to do to others as he would that others should do to him;
4. To keep the secrets of the craft;

5. Not to be a thief;
6. To be loyal to his master and to serve him for his profit and advantage;
7. To call masons fellows or brothers and no foul name, not to take a fellows' wife violently, nor his daughter ungodly, nor his servant in villany;
8. To pay his way honestly, wherever he may go; and
9. To do no villany in any house where he may be entertained.

Then follow some particular Charges for Masters and Fellows; but these relate entirely to the operative work of the craft.

These details are given here for three reasons: (1) because in them we can recognise much that is in the ethical instruction given in our modern ritual; (2) because the method of giving such a 'charge' is continued in the Charges that are given today at the conclusion of the ceremonies of Entering, Passing and Raising and also in the Charges read to the Master of a Lodge at his installation: and (3) because failure to read these Old Charges was one of the allegations brought by the Antients against the Moderns which will be dealt with later.

Thus it can be clearly seen that any study of the development of our Ritual must begin with the Old Charges and their contents.

In the days when masons followed the work from building site to building site, a 'lodge' would be formed at each site. This was probably discontinued gradually as the erection of Great buildings such as cathedrals, palaces or castles grew less and masons became more settled in towns where they were employed in more ordinary building. Then they formed what Brother Douglas Knoop calls 'territorial lodges'. The Schaw Statutes (1599) make mention of lodges at Edinburgh, Kilwinning and Stirling - and these three lodges are still actively working, Knoop and Jones, in *The Genesis of Freemasonry* (page 52) state that 'the only independent evidence of the ownership, or the use, of versions of the MS, Constitutions' (ie, the Old Charges) 'by operative masons relates to lodges at Stirling, Melrose, Kilwinning, Aberdeen, Dumfries, Aitcheson's Haven, Alnwick and Swallowwell'. Six of these eight lodges were in Scotland; but it is interesting to note that the lodge of Edinburgh is not included. The other two lodges were in Northumberland, and both had a very close linkage, masonically, with Scotland. (See *The Genesis of Freemasonry*, pages 221 and 222). This list is given here to establish two points: (1) that lodges at that time were localised or 'territorial', and (2) that the Old Charges continued to be used after the Lodges were so localised. Pick and Knight in their *Pocket History*

state that in England 'the operative Lodge is almost unknown' - (presumably they mean in a 'territorial' sense). When Elias Ashmole was admitted to the lodge at Warrington in 1646, none but non-operative masons were present.

It was no doubt after the settling of lodges at fixed centres that non-operative members began to be admitted. The earliest record of a non-operative being present at a meeting of an operative lodge is to be found in the minutes of the Lodge of Edinburgh for 8 June 1600, which were attested by all present, including James Boswell of Auchinleck, an ancestor of the biographer of Dr Johnson. Three others were admitted to the same lodge in 1634 - twelve years before the admission of Elias Ashmole to the lodge at Warrington.

The seventeenth century may be regarded as the period when the transition from operative to speculative got well under way. Influence in that direction no doubt came from men like Ashmole and Sir Robert Moray, one of the founders of the Royal Society (who was admitted by the lodge of Edinburgh at a meeting in Newcastle on 20 May 1641), and possibly, indirectly, from others of similar interests. Space does not permit of enlarging upon this matter; but one brief quotation (which may later be found to have considerable relevance to our present study) may be given from a well-known masonic historian, Robert Freke Gould. In his *History of Freemasonry* (Vol II, page 138) he expresses the opinion that 'during the sixteenth and seventeenth centuries, Kabalism and Rosicrucianism profoundly influenced many secret societies in Europe; and Freemasonry received no slight tinge from the Kabalistic pursuits of some of its adherents at that time'. Brother Gould, a doughty champion of the principles of the 'Authentic School' of masonic historians, was exceedingly cautious and careful in his scrutiny of evidence, and we may take it that he would not have ventured to make such a categorical statement unless he was satisfied that it was fully justified by the cumulative effect of all the available evidence - no doubt in great measure 'circumstantial'. Such a statement by such a man is worthy of the most serious consideration.

He is certainly supported in his statement by a still more learned student of masonic and cognate matters, who, however, approaches the subject from a somewhat different angle, Brother A. E. Waite, who says: 'It seems to me quite certain that Kabalism has transmitted elements to our secret societies, and it is not less certain that the men who elaborated our (Masonic) rituals had some personal knowledge of the secret doctrine of the Kabalah.' He was, of course, referring to our modern rituals.

Towards the end of the seventeenth century we come to the Edinburgh Register House MS., which is the first of a series of catechisms which continued to appear until well into the eighteenth century. Three of these - the Edinburgh Register House MS (1696), the Graham MS (1726), and Masonry Dissected (1730) were dealt with in detail in an article on 'The Five Points of Fellowship' in the Grand Lodge of Scotland Year Book for 1959. Here it is proposed only to pick out one or two points that are relevant to our immediate purpose.

These catechisms are not ritual as we now understand that word. They consist of questions and answers which, however, refer back in specific terms to some ceremony that had taken place previously. Of these ceremonies themselves we know nothing except what may be inferred from the questions and answers. They were probably very short and simple, restricted to the formal introduction of new Apprentices and Fellows, and the communication of the Word and other Secrets. That there was possibly no set form for this may be gathered from the narrative portion of the Edinburgh Register House MS. There we read: 'Then all the masons present whisper among themselves the word, beginning with the youngest, until it come to the master mason, who gives the word to the entered Apprentice.' In this short quotation there are two expressions that call for comment as relevant to our present purpose: 'the word' and 'entered apprentice'.

The earliest known reference to the Mason Word is in *The Muses' Threnodie*, a metrical account of Perth and neighbourhood by Henry Adamson, published in Edinburgh in 1638. which contains these lines:

'For we be brethren of the Rosie Crosse, We have the Mason Word and second sight.'

Brother Douglas Knoop, in *The Genesis of Freemasonry* (page 222) says that 'there is no evidence to show that the Mason Word was ever used among English operative masons except possibly in the North'. These last words would cover such lodges as those at Alnwick and Swallowwell already mentioned. He also says that 'various entries in Lodge records in the seventeenth and eighteenth centuries refer to the Mason Word; those records, without exception, refer to Scottish Lodges'. And, finally, he says: 'The purpose of the Mason Word was to distinguish masons who were members of their trade organisation from others who were not. The need for some secret method of recognition arose from two conditions peculiar to Scotland, viz., the possibility of employment open to cowans, and the

existence of an industrial grade without exact parallel in England, that of entered apprentice.' Apprentices who were bound to their masters by indenture did not require any special mode of recognition. But when they had completed their indentured service, they became 'entered' apprentices - journeymen they would be called today. The expression entered apprentices was not known in England until the publication of the first Book of Constitution in 1723, which was compiled by Rev James Anderson, DD - a Scotsman!

In passing, it may be remarked that 'Fellow of Craft' is also distinctively Scottish. It appears in the Schaw Statutes (1599), but in England it was not known until 1723; and there it is generally used without the 'of' - ie, 'Fellow Craft'.

Let us now revert to the Graham MS (1726) which is of special importance for a study of the development of our ritual. This MS makes very clear reference to King Solomon and Hiram Abiff, and their respective parts in the building of the Temple:

Four hundred and four score years after the Children of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, that Solomon began to build the House of the Lord.... Now we read in the 13<sup>th</sup> verse of the 7<sup>th</sup> chapter of the First Book of Kings that Solomon sent and fetched Hiram out of Tyre, he being a widow's son of the Tribe of Naphtali, and his father was a man of Tyre, a worker in brass.... And he came to King Solomon and wrought all his work for him.

This is very familiar to us. But the MS does not go on to give us the legend of our Third Degree which has Hiram as its central figure. Instead, it does give practically all the ingredients of that legend in a very different setting, with a traditional history of which Noah was the central figure - which may be taken as about 1,300 years before the building of King Solomon's Temple.

By the death of Noah some secret knowledge was lost. His three sons, Shem, Ham and Japheth, went to their father's grave 'to try if they could find anything about him to lead them to the vertuable secrets which this famous preacher had.' But before they went they 'had already agreed that if they did not find the very thing itself, the first thing they found was to be to them as a secret . . .' There we have the earliest reference to substituted secrets.

When they came to the grave they found 'nothing but the dead body almost consumed away'. Because of its condition their first efforts to raise it failed. But ultimately 'they raised up the dead body, setting foot to foot, knee to knee, breast to breast, cheek to cheek, and hand to back'. In this old Noah legend the MS gives several other details that are almost identical with elements in our Hiramic Legend. And also, incidentally, it contains some dramatic details with which our modern Mark Degree has made us familiar.

The first record of the Hiramic Legend appears in Samuel Pritchard's *Masonry Dissected* which was published in 1730 - four years after the date of the Graham MS. The appearance, at dates so close to one another, of two legends so similar in content but so vastly different in setting and in the periods to which they are assigned by their respective 'traditional histories', is very striking indeed. In this connection Brothers Pick and Knight, in their *Pocket History of Freemasonry* say: 'It is probable that, before the Craft finally settled on the building of King Solomon's Temple, and the loss and recovery of certain Knowledge, other prototypes were tried out, perhaps by small groups of Masons in isolated parts of the country.' We may agree, broadly, with what is implied in this conjecture; but it raises two very interesting questions: (1) who, at this period, constituted 'the Craft' which ultimately decided in favour of the Hiramic version - or, more briefly, who made the decision; and (2) did they come to their decision deliberately after a consideration of the experiments made with various prototypes? We shall have occasion to revert to these questions at a later stage.

In 1717 the first Grand Lodge of England had been formed. Its jurisdiction was at first confined to London and Westminster, but it gradually spread throughout England, where many lodges had long been functioning. There had also been many lodges actively operating in Ireland and Scotland. The Grand Lodge of Ireland was formed in 1725 and the Grand Lodge of Scotland in 1736. These simple historical facts are stated to introduce the next phase of our study in the development of our ritual.

According to Bernard Jones in the *Freemason's Guide and Compendium* Freemasons from Ireland and Scotland 'were drifting into England and bringing with them ideas which had grown up not on English soil, but which, nevertheless, were very precious to those who held them. Grand Lodge was probably very worried, somewhere about 1730, at the number of unaffiliated masons coming apparently from nowhere and claiming admission to their lodges.' In order to make admission of such men to lodges more difficult, Grand Lodge issued an order to make certain changes in the



methods of 'proving' or testing, including the transportation of the words of the First and Second Degrees; but not all lodges obeyed this order. Many lodges in England had an appreciable proportion of members of Irish origin, and no doubt many Scottish Masons also had migrated to England; and the influence of these would tend towards the maintenance of the older tradition and practice. In any case, the lodges that were in opposition to Grand Lodge on this or other grounds - most of which had never come under the jurisdiction of Grand Lodge - gradually grew together, and probably as early as 1739 a Committee had been formed to co-ordinate their activities, and the work of that Committee culminated in the formation of a rival Grand Lodge in 1751. Then ensued a long period of bitter rivalry between the two Grand Lodges until their union in 1813. The history of this period is not only intrinsically interesting to masonic students, but it also provides much material that is relevant to our present study.

The new Grand Lodge took the title of 'The Most Antient and Honourable Society of Free and Accepted Masons'. They claimed that they had adhered to the Antient Landmarks of the Order, from which the others had departed, and on this account they became known as the Antients, while the older Grand Lodge were dubbed the Moderns; and both these designations have been retained ever since.

Among the defections of which the Antients accused the Moderns, the following may be noted as relevant to our present purpose:

1. That they had ceased to read the Old Charges at initiations, thus abandoning a Landmark.
2. That they had de-Christianised Freemasonry. The Old Charges had been, almost without exception, of a positively Christian character; but the first of the Regulations that were embodied in Anderson's Constitutions of 1723 stated that 'tis now thought more expedient only to oblige them (ie, the Freemasons) to that Religion to which all men agree, leaving their particular opinions to themselves'.
3. That they had transposed the modes of recognition of the First and Second Degrees- as already indicated above.
4. That they omitted the Deacons from their Office-bearers.
5. That they had abandoned the esoteric ceremony of Installed Master.
6. That they had curtailed the ceremonies, and in particular had neglected the 'Lectures', or catechisms, attached to each Degree.

The Grand Lodges of Ireland and Scotland had sympathised with those lodges who had resisted the changes ordered by the original Grand Lodge,

and they maintained very close and amicable relations with the new Grand Lodge when it was formed in 1751. It may be of interest to note how close that relationship was at the highest levels. In 1756 a former Grand Master of Ireland, the Earl of Blessington, was elected Grand Master of the Antients. He was succeeded, in 1760, by the Earl of Kellie, who was Grand Master Mason of Scotland in 1763-65. The third Duke of Atholl was Grand Master of the Antients from 1771 to 1774 and Grand Master Mason of Scotland in 1773, so that he held both offices simultaneously for a period. The same is true of the fourth Duke of Atholl, who was Grand Master Mason of Scotland 1778-1779 and was Grand Master of the Antients from 1774 till 1781 and again from 1791 till 1813. And in the period between 1781 and 1791 the Grand Master of the Antients was the Marquis of Antrim, who was Grand Master of Ireland in 1773 and again in 1779. It may be of particular interest to Scottish Masons to know that the Antients were known as Atholl Masons and even the official Year Book of the United Grand Lodge of England refers to the Atholl or Antient Grand Lodge. In 1813 the Duke of Atholl was succeeded by HRH the Duke of Kent, son of George III.

Though the rivalry between the two Grand Lodges in England was very acute, there were enlightened brethren in both bodies who realised the wrongness of this division and worked to find a way towards union. Ultimately, on 26 October 1809, the Modern Grand Lodge issued a Charter or Warrant to the Lodge of Promulgation, so named because it was formed 'for the purpose of promulgating the ancient Land Marks of the Society, and instructing the Craft in all matters and forms as may be necessary to be known by them . . .' The work done by this lodge represents the beginning of a process that culminated, nearly forty years later, in the final formulation of our modern ritual as we know it today.

The Lodge of Promulgation, when they had completed the work allotted to them, reported back to the Moderns Grand Lodge that they had 'a confident persuasion of having derived the most authentic information from the purest sources . . . as henceforth to render all the Ceremonies of the Craft, in practice simple, in effect impressive, and in all respects conformable to ancient practice'. What this amounted to in actual fact was that they accepted practically all the Antient practices in matters on which there had been differences between the two bodies with one notable exception, namely, that they tacitly accepted the position reflected in the first Article in the Regulations incorporated in Anderson's Constitutions of 1723, referred to above. The Lodge of Promulgation ceased to function in 1811.

On the side of the Antients, their Grand Lodge appointed a Committee in 1810 to explore the prospects of achieving union, and their report led to that Grand Lodge deciding 'that a Masonic Union, on principles equal and honourable to both Grand Lodges, and preserving the Land Marks of the Antient Craft would, in the opinion of this Grand Lodge, be expedient and advantageous to both'.

The union of the two Grand Lodges was finally effected and ratified on 1 December 1813. At that time the Duke of Sussex was Grand Master of the Moderns and the Duke of Kent Grand Master of the Antients. They were both brothers of the Prince Regent, afterwards King George IV. On the motion of HRH the Duke of Kent, HRH the Duke of Sussex was elected Grand Master of the United Grand Lodge, and he was installed as such on St John the Evangelist's Day, 27 December 1813, and he continued to hold that office for thirty years.

On 7 December 1813, six days after the Union had been ratified, the Lodge of Reconciliation was warranted. This Lodge was composed of well-known brethren from each Grand Lodge and its purpose was to reconcile the working of previous Modern Lodges and previous Antient Lodges so as to ensure uniformity of working in all the lodges throughout England. They built on the foundation that had been laid by the Lodge of Promulgation, and their method of procedure was to give demonstrations at various centres which the Masters of Lodges were invited to attend. They continued to function till 1816 and held twenty-six meetings. There are detailed records of twenty meetings, and from these records, considered in the light of subsequent history, and even though the Minutes make no reference to Lectures, it can be gathered that their demonstrations were not so much the actual working of the Degrees as a detailed description of the working given in the form of questions asked by the Master for the evening and answered by the Wardens for the evening - different brethren occupied these chairs at each meeting. At nine of the twenty meetings referred to above the Master's chair was occupied by the Rev Samuel Hemming, DD, who later compiled the famous 'Hemming Lectures' to which further reference will be made shortly. After the Lodge of Reconciliation ceased to function in 1816 their work was continued by Lodges of Instruction, of which the most famous were the Stability Lodge of Instruction, formed in 1817, and the Emulation Lodge of Improvement, formed in 1823.

It will be relevant to our present purpose to give more details regarding this method of giving instruction by means of the Lectures. This method corresponds exactly to the eighteenth-century Catechisms which embody

references back to previous ceremonies, of which we otherwise know nothing, but of the nature of which we can gather something from the questions and answers. Similarly the early nineteenth-century Lectures refer back to the ceremonies of the three degrees; and it may be assumed with confidence that as the Lectures were developed by the Lodge of Reconciliation, the actual ceremonies were being developed *pari passe* and gradually took more definite form. By 1816 Brother Hemming had compiled Lectures on all three degrees, and these comprised 256 questions and answers on the First Degree, 145 on the Second Degree and 78 on the Third Degree. Ten years later a Minute of the Stability Lodge of Instruction, dated 21 April 1826, reads as follows: - 'The Rev Dr Hemming was invited to preside, when the Lecture (First Degree) was ably worked by the Rev Dr Samuel Hemming assisted by . . .' At the close, the grateful thanks of the Lodge were tendered to Brother Hemming for presiding and 'for the advantage they enjoy in the possession of that Lecture which he has arranged with such skill and talent as to stand unparalleled in the Masonic World'. According to the minutes, also, the Lodge seems to have worked only the Lecture on the First Degree until 28 September 1827, when that on the Second Degree is mentioned for the first time; and that on the Third Degree is not mentioned until 7 November 1828.

As already indicated, the Emulation Lodge of Improvement was not formed until six years after the Stability Lodge of Instruction. Brother C. D. Rotch, in his short treatise on *The Lodge of Reconciliation 1813-1816, and its Influence on Present-Day Ritual*, says: 'It is not easy to understand why the Stability and Emulation Lodges of Improvement preferred to work by Lectures only until after 1830.' This may be difficult to understand, but we must accept the fact, noting that it applies to Emulation as well as to Stability.

In the early days of the Emulation Lodge of Improvement the dominating figure was Brother Peter Gilkes, who, however, did not join it until two years after its formation. Brother Gilkes was a very significant personality in English Masonic history of this period. Regarding him, Brother Hiram Hallett in his short history of The Lodges of Promulgation, Reconciliation, Stability and Emulation, says: 'The Emulation Lodge of Improvement bases all its claims for pre-eminence on the assumption that they derive their Ritual from this famous masonic instructor.'

It may be relevant to give the following further quotation from Brother Hallett: 'When the method of imparting masonic Instruction by means of Lectures began it is impossible to say. About 1763 Lectures by William Hutchinson were published, and in 1772 William Preston published his

version. The ceremonies in those days were short and simple; the Lectures were long and verbose . . . these Lectures, however, containing all the essentials of the three degrees. It is not now possible to state when the rehearsals of the ceremonies supplanted them.' The words 'long and verbose' are no doubt true of Hutchinson and Preston, but are scarcely so applicable to the eighteenth-century Catechisms or the nineteenth-century 'Lectures'.

The Emulation Ritual (known as the Perfect Ceremonies of Craft Freemasonry) was first published by 'A. Lewis' in 1838, but it may be taken for granted that MS copies were in circulation for some time before that. It may also be taken for granted that the Stability Ritual had been completed about the same time. Brother Rotch states that all the present-day rituals, except those of Ireland, Scotland and Bristol, may be said to be derived from Stability and Emulation. As regards the Scottish rituals, all those known to the present writer, with one notable exception in the West of Scotland, show extensive evidence of the influence of Emulation. For example, in the ceremony of opening the lodge, many Scottish lodges reproduce questions and answers in the Second Section of the First Degree Lecture; others retain the substance of these but alter the wording; and some introduce questions that are not in the Emulation Ritual but the substance of which is in the Emulation Lectures. Throughout the ceremonies - even in those lodges where the Third Degree is most 'dramatised' there are many passages in which the language of Emulation is exactly or approximately reproduced. In the Obligations the language is very similar to Emulation, though in some rituals additional details are introduced. And even in the notable exception referred to above, there are several phrases that are characteristic of Emulation. These details are given here in support of the view that, notwithstanding the variety of workings in Scotland, there is at least a hard core in them all that is clearly the result of the development which it has been our purpose to outline in this paper.

The time has come to summarise the result of our study so far, and to point to some conclusions that may be drawn therefrom. We have seen that the first complete ritual was published in 1838. Before that, instruction was imparted by means of Lectures in the form of question and answer, and, in the Stability and Emulation Lodges at least, by that means only until 1830 or thereabouts. It may be inferred, therefore, that the ritual probably received its final form between those dates - say about 1835. The ritual of 1835, whether Stability, Emulation, or other, is, in respect of scope, structure and Landmarks, essentially the same as our present-day rituals, notwithstanding the wide variety of workings that characterise Scottish freemasonry. In these

respects of scope, structure and Landmarks, it may be taken that all our Scottish Rituals derive ultimately from the 1835 ritual, though in other respects many of them contain features that are indigenous to and characteristic of Scotland. Conversely there are features in the 1835 ritual that had their original sources in Scotland.

We have also seen that in all our present-day rituals there are elements that are to be found in very early masonic MSS and other writings. Among these are the words B. and J. which we find in the Edinburgh Register House MS and in practically every eighteenth century Catechism. We must also include here the Hiram Legend, which first appears in *Masonry Dissected* in 1730, but which appears to have been decided upon after a 'try-out' of the same theme in a very different setting in the Noah legend as set forth in the Graham MS (1726). But while the Noah legend was rejected for this purpose, there are many other elements in the Graham MS, including the idea of substituted secrets, that still characterise present-day masonry. And a perusal of other eighteenth-century Catechisms will reveal quite a number of significant details with which we are all familiar.

But there is also much in the 1835 ritual that was entirely new. To take but one example - the definition of freemasonry as 'A peculiar system of morality, veiled in allegory and illustrated by symbol' appears in the First Section of the First Degree Lecture - for the first time so far as the present writer is aware. And many other similar examples could be given. But by far the most significant, and entirely new, feature of the 1835 ritual, was the wonderful way in which all the material that had accumulated during the seventeenth and eighteenth centuries had been examined, and elements therefrom selectively chosen with insight and discrimination, and built up into a peculiar system that is simply amazing in its symmetry, self-consistency and completeness. The men who could compile such a system were truly learned and expert brethren. Let us consider what evidence we can find in any modern ritual that they were truly learned and expert.

1. They obviously had an intimate knowledge of the Hebrew Scriptures; but
2. in the Hiram Legend they departed, on a very essential point, from the Scriptural record in order to bring the legend into line with the central mythos of the Ancient Mystery cults - such as those of Osiris, Dionysus and others - in which the neophyte is identified with the tutelary hero. So it can be inferred that they had an intimate knowledge of these Ancient Mysteries.

3. It can also be assumed (though this is not explicitly indicated in the Legend itself, but may be inferred from other intimations in the Ritual and from various allusions in the eighteenth-century Catechisms) that they were familiar with the supreme presentation of the same theme in the identification of the Christian neophyte with Christ in His death and resurrection.

4. They were certainly deeply versed in the Hebrew Kaballah, though this can only be recognised by those who are conversant with the Kaballah. But it may be stated that points that can more reasonably be attributed to Kaballistic origin than to any other source are - the three Pillars on which a Lodge of Freemasons figuratively rests; the Path of the Candidate, in the course of his initiations, between two Pillars, one on the left and the other on the right; and, above all, the point from which a MM cannot err, which the present writer regards as the most significant symbol in freemasonry with the exception of the TGL. If the Kaballistic association be adopted tentatively as a working hypothesis, a craftsman versed in the Kaballah would soon recognise not only that the whole framework of our system is Kaballistic, but also that a great many details that otherwise appear to have little or no particular point, acquire a very real significance.

5. A comparison of the TGL as a composite symbol with corresponding symbols in other systems will suggest that these learned brethren had an intimate knowledge of these other systems, or, more probably, had had a direct personal experience of the spiritual realities that these symbols represent.

6. A final point will be more easily recognised by all. The compilers of our system had an unparalleled knowledge of man's psychological and spiritual nature and needs, and they sought, both by explicit instruction and under a veil of symbolism, to show how these needs could be met.

It may be recognised that these qualities characterized those learned brethren who finally formulated the 1835 ritual from the accumulated mass of material they had at their disposal. But the question naturally arises - did they characterize them only, or also those brethren who selected and preserved, during the preceding 150 years, the various elements that were incorporated into the 1835 ritual? We have seen that B and J are found in masonry since at least the end of the seventeenth century; and also that of other details to be found at that time some (such as the FPOF) were retained but adapted to a different setting. We have seen, too, that the Noah legend appears to have been tried out, found to be inadequate, and

rejected, while the Hiramic Legend was adopted some time prior to 1730 and has been retained ever since. It seems not unreasonable to assume that the selection was made deliberately and that the elements 'tried out' were retained or rejected according to whether or not they were adequate for an ultimate purpose that the selectors had in view. can we form any reasonable conjecture as to who these selectors might have been and who preserved and transmitted the 'selected' elements?

There is a long-standing tradition that the Rosicrucians had a considerable if not a controlling influence in these matters, but this tradition has been consistently rejected by writers of the Authentic school on the grounds that there is no direct documentary evidence to support it. But it has to be borne in mind that members of the Rosicrucian Fraternity have never at any time publicly acknowledged such membership. This policy was at first adopted because it was a necessary precaution in view of the exigencies of the time; and in practice it has been perpetuated as an established tradition. There are, however, many historical facts which, in their cumulative effect, provide a considerable body of circumstantial evidence that suggests at least the possibility of such a Rosicrucian influence.

1. First there is their original manifesto, the *Fama Fraternitatis R:C.*, which was published in Cassel in 1614. This clearly shows that their aims and ideals were consonant with those of Freemasonry. that the Order was essentially Christian, and that the Kaballah had a basic place in their system of philosophy.

2. The *Fama* was widely studied in England and in Scotland during the seventeenth century. A manuscript translation, dated 1633, in the handwriting of Sir David Lindsay, who was created first Earl of Balcarres, is still in the library of the Earl of Crawford and Balcarres; and a small book by Archdeacon J. B. Craven, DD, on *The Esoteric Studies of Robert Leighton, DD*, who was Bishop of Dunblane from 1661 till 1672, states that the libraries of various noble Houses in Scotland also contain books of that period pertaining to such esoteric studies.

3. In 1652 there was published an English translation of the *Fama* by Thomas Vaughan who, though he 'denies' that he was a member of the Rosicrucian Brotherhood, was nevertheless steeped in their teachings, as is evidenced by his many other writings. There is, however, no evidence that he was a Freemason, but he is known at least to have met Elias Ashmole.



4. The Order is known to have been active in Europe during the eighteenth century, and there is very good reason to believe that it was then also active in England. Godfrey Higgins, in his *Anacalypsis*, says that a College of the Fraternity was still working in London in 1830. The continuity of the Rosicrucian Brotherhood during that period suggests a possible channel by which the results of successive generations of those concerned in the 'selection' of appropriate material could have been preserved and transmitted.

These facts and possible inferences therefrom do not prove any direct connection between Rosicrucianism and Freemasonry; but if they are taken all together, and if what is known of Rosicrucian teachings be correlated with what is stated in this paper about the development of our Ritual between 1696 and 1835, it must surely be agreed that such a connection was at least possible, and that brother R. F. Gould could have had quite adequate grounds for his statement, already quoted, that 'during the sixteenth and seventeenth centuries Kabalism and Rosicrucianism profoundly influenced many secret societies in Europe; and Freemasonry received no slight tinge from the Kabalistic pursuits of some of its adherents at that time'. In any case, one might ask those who refuse to accept, even as a working hypothesis, the possibility of such a connection, what alternative hypothesis they can offer that could more adequately and reasonably account for the wonderful perfection of our peculiar system - the completeness, the self-consistency, the symmetry, not only of the broad framework, but also of all the details that are so skilfully wrought into that framework. In any case, we are surely justified in exclaiming 'O, wonderful Masons! All Glory to the Most High!'

*A DAILY ADVANCEMENT...*

CANBERRA LODGE OF RESEARCH AND INSTRUCTION  
MAY 2003

**The Hoodwink**

Most of my references have no entry for 'hoodwink' or blindfold'; why I don't know. Those that do are usually along the lines of the following extract from Jones's *Guide and Compendium*. I have followed this with a paper from Canada. This can be found at <http://www.4masonry.com/education/files/mlight.htm>

It can be well understood that Candidates for the mysteries, all through the ages, have been required to be blindfolded, and it follows naturally that in every mystery, including freemasonry, the hoodwink is an emblem, not only of secrecy, but of the darkness that vanishes in the light of initiation.

Milton's words, "What in me is dark, illumine. what is low, raise and support," should be the prayer of every Candidate, whose physical darkness symbolizes his spiritual ignorance. Plato said that "the ignorant suffered from ignorance, as the blind man from want of light."

Here is part of an old catechism of the eighteenth century.

Q. Why was you hoodwink'd?

A. That my heart might conceal or conceive, before my eyes did discover.

Q. The second reason, Brother?

A. As I was in darkness at that time, I should keep all the world in darkness.

*Jones's Freemason's Guide and Compendium [pp 267-8]*

**From Bro Don Falconer's *The Square and the Compasses: In Search of Freemasonry***

**THE HOODWINK**

In all of the ancient Mysteries the aspirant was shrouded in darkness for long periods, most commonly deep within a cave, when he was required to fast and undergo a series of trials and afflictions. In the rites of Mithras around 5000EBC and in the Eleusian rites around 1800EBC, the aspirants endured fifty and twenty-seven days respectively in darkness, to remind them of their inherently wicked nature and prepare them by solitary contemplation for the full light of knowledge. The hoodwink represents that darkness and also is a mystical reminder to the candidate that he is lost without the

light that comes from above. The removal of the hoodwink signifies that the candidate has acquired the right attitude of soul that will lead him quickly from darkness to everlasting light, as symbolised in John I, v5, which in the New English Version of the Bible says: "The light shines on in the dark and the darkness has never mastered it". The hoodwink is also a symbol of silence and secrecy.

## **FIAT LUX - SOME THOUGHTS ON MASONIC LIGHT**

by John W. Alexander, WM (Britannia Lodge No. 18)

I ought to begin this paper by stating that what follows is the fruit of my own personal search and no brother is obliged to accept it. For that matter, he is not obliged to accept the findings of any other brother. He cannot even say, ever, that he, himself, has discovered the last word on the meaning of any symbol or allegory, for the tapestry of Freemasonry is so rich and so vast that no one man's lifetime is long enough to comprehend all of it.

Masonic research can be divided into two broad categories: Historical Masonry and Symbolic Masonry. Now I have the greatest respect for the Masonic archaeologists. Their painstaking work is slowly, but surely, filling in the blanks in our knowledge of Masonry's origins. However, fascinating as the development of the Gentle Craft undoubtedly is, I am rather less concerned with where we came from than with where we are going. And where we ought to be going can best be found, I feel, from a thorough understanding of the lessons Freemasonry has to teach us. For that reason, my major interest lies along the Symbolic branch of the research tree.

I have always felt that, for a Lodge of Research, this Lodge is very appropriately named. And so, when Worshipful Brother Jones asked me to make a presentation, it didn't take me long to come up with a topic. Fiat Lux! - Let There Be Light! Three times we hear that proclamation on our journey from the Neutral World to the High and Sublime Degree. A sure sign that the anonymous brethren who compiled our ritual believed that the acquisition of Light was the highest activity in which a man could engage. In keeping with this belief, therefore, I would like to share with you this afternoon, some thoughts on Masonic Light: what it is, where we can find it and how we benefit from it.

### **WHAT IS LIGHT?**

At first glance it would appear that we should begin by asking "What is Light?" Over the seven years that I have lived in Alberta, I have come to love the Ancient York Rite. I will strive to the utmost to defend it for I believe that it contains the last existing vestiges of the work of our ancient Operative brethren. Nevertheless, I have to concede that it does have one glaring omission. One that

our Canadian Rite brethren will instantly recognize. Every other ritual for the High and Sublime degree that I have ever read or seen worked, contains the statement: "I beg you to observe that the Light of a Master Mason is Darkness Visible." The Light of a Master Mason is Darkness visible. I put it to you, Brethren, that this is the most accurate description of Masonic Light that you will ever find.

In keeping with our normal Masonic practice of burying our important truths deeply, the ritual sets out immediately to disguise this truth by speaking of in terms appropriate to physical light: "Yet even by this feeble ray . . . etc." But, if we interpret the statement in the light of our understanding of the symbolic meanings of Light and Darkness, we find that, far from being a "feeble ray," it is, in fact, a veritable searchlight aimed at Truth. The extent of our enlightenment is determined by our ability to recognize ignorance or error. So our first question ought, more appropriately, to be not "What is Light?" but "What is Darkness?"

For primitive man, the absence of light, by impairing his ability to see, seemed to plunge the world into nothingness. Thus, even from the earliest times, we find darkness, as the negation of light, regarded as a cause of fear and, therefore, of evil. The Ancient Mysteries, which coexisted with and underlay the conventional religions of those far-off times, developed the idea of Light as a symbol of Knowledge and Truth. Thus we find that they all regarded its opposite as representative of Ignorance and Error. It is in this form that Freemasonry, the heiress of all the Systems of Initiation, has received the concept.

Our candidate, like those of the Ancient Mysteries, enters the lodge room enshrouded in darkness. This is not to hide anything from him. After all, once he has assumed the necessary obligations, he will be shown everything. No, it is to impress him with the idea that he is blind in spirit, that he lacks knowledge, that he is in a State of Darkness. Hopefully he comes to understand that it was not the lodge which was darkened but he himself and will realize the truth that he brought his own darkness in with him! The item that we use to blindfold him is called, Masonically, a hoodwink. But a hoodwink means more than a simple blindfold. The Peerage Reference Dictionary defines the verb 'to hoodwink' as 'to deceive' thus the candidate's condition on entry is considered to be that of a man deceived. Deceived by Ignorance.

From Masonry's point of view, Ignorance is a sin<sup>1</sup>. It is a sin because it promotes human unhappiness. It is responsible for most of the tension and unrest in the world. Men fear what they do not know and they hate what they fear. Political leaders, more interested in maintaining their positions than in promoting peace, use their lack of knowledge to justify belligerent stances that will encourage votes instead of going to the bargaining table which might cost votes. Parents, uncaring, perhaps even unaware that parenthood is a vocation, produce

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<sup>1</sup> Harry L. Haywood, *The Great Teachings of Masonry Explained*, (Macoy Publishing, 1971) 143.

undisciplined children barely able to keep their passion in check. Inattentive and frequently disruptive in school, they emerge in their turn semi-literate, bigoted, the ready targets of the next generation of demagogues who will prey on their fears and prejudices to foment religious and racial strife. All the while, they produce children of their own to perpetuate the dismal situation. Suspicion, dislike, envy, intolerance and a host of other detrimental emotions are all the bitter fruit of Ignorance.

Often you'll hear them attempt to justify their lack of knowledge with claims like "I had no opportunity to learn." or "My parents didn't care," or "I had to leave school early." Balony! In 1826, the great Scottish missionary doctor and explorer, David Livingstone - and there's a name for Masons to conjure with - went to work in a spinning mill as a 13 year old boy. He used his first week's wages to buy a Latin Grammar. Propping it up beside his machine, he taught himself Latin as he worked. Today we have evening classes, correspondence courses, why, you can even get yourself a university degree without having to interrupt your earnings. There is no excuse for Ignorance and the only possible reason for it is lack of application.

The Light of a Master Mason is Darkness Visible. If he can see the effects of malice, envy and self-seeking, the corroding influence of prejudice and intolerance, if his search for the Lost word serves increasingly to show how much he, himself, still has to learn, he will retain his enlightenment. He will also augment it.

#### WHERE DO WE FIND LIGHT?

The first time I spoke in this Lodge, was to make a remark to a presentation by Brother Love who was then the worshipful master. Brother Love was replying to a question from the Question Box which asked what books a new Mason could read in order to learn about Masonry. The tenor of my remark was that Jones, Carr, Claudy, Haywood and Pike notwithstanding, the most important book any new Mason could read is the one we give him when we raise him. It is the one which has the central position in any lodge - The Great Light in Masonry. The name we have given it indicates the opinion we have of it as a source of instruction.

The Worshipful Master tells the new-born Entered Apprentice that within the covers of the Holy Bible are contained those principles of morality which lay the foundations upon which to build a righteous life. Quite properly, he does not go on to enumerate those principles. That isn't his business. Nor is it Masonry's. Each brother must find the Lost Word for himself. The best he can receive from his brethren is a Substitute Word. However, that Substitute Word would be valueless if it did not, at least, point the brother in the right direction, if it did not, at least, move him one more step along his way. That is why we refer our new brethren to the Bible from the very beginning of their Masonic lives. That is our Substitute Word for them.

It has often been pointed out that the Bible is not one book, but many. So it is. And it was written by many people, each with his own imagery and his own style. John was a mystic, Moses a lawyer, Ezekiel a dreamer and David a poet. But they all had this in common: they were the protagonists, not spectators. Each page in their stories was lived before it was written. Actually,

this diversity of authorship is crucial to the Bible's credibility. Had it been written by one man only, all we would have been able to say is that what he had written was his own opinion. But soldiers and statesmen, priests and sinners, kings and shepherd boys, the obedient and the rebellious, each living his own life in his own way, learned the same lesson and, in learning it, points it out to us: a man reaps what he sows, whether the harvest be for weal or for woe. Even when the harvest is sorrowful, the fact that it always comes confirms the conclusion.

As we read these accounts of those ancient, long-dead lives, we become conscious of a sense of kinship with the protagonists. For we have known those same emotions in our own lives. Joy is joy, pain is pain, fear is fear and death is death in every land and in every age. And so we conclude that if we are their kin, if their emotions are ours, then, if we live our lives the way they lived theirs, their rewards will be ours too. Yet this lesson of the iron law of destiny is suffused with reassurance. It comes to us as a gentle warning from a kind Father, not as an implacable threat from an inflexible Judge. Again and again, He sends us this message of hope: "I desire mercy, not sacrifice."<sup>2</sup> "Yea, I have loved thee with an everlasting love."<sup>3</sup> "I will not fail thee nor forsake thee."<sup>4</sup> And so we come away from the Bible not with a catalogue of moral precepts, but with a glimpse of the everlasting truth of one God who is Love and who requires men to act justly, be merciful, keep themselves untainted by evil and walk humbly before Him.

Men are said to be in pursuit of knowledge. They are said to search for knowledge. They are said to be on a quest for knowledge. They describe themselves as seekers after knowledge. All these idioms suggest the same thing: that the knowledge already exists but men haven't found it yet. No man ever says he has created knowledge, for, of course, he cannot. What he does is to observe certain facts. He then draws conclusions from these facts, tests the conclusions in practice and, when they are proven to be true, he calls the conclusions knowledge. Our ritual tells us that knowledge is obtained by degrees and that wisdom dwells in contemplation. This tells us straight away that there is a distinction between the two. Of course, we could work that out for ourselves anyway. After all, it was knowledge that gave us the use of tobacco. Given its effects on our hearts and lungs, by no stretch of the imagination could it be called wisdom. Knowledge taught us to refine iron and then to smelt it, to make

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<sup>2</sup> Hosea 6: 6

<sup>3</sup> Jeremiah 31: 3

<sup>4</sup> 1: 5

steel. But steel can be used as readily to make swords as to make ploughshares. And the same principles of aerodynamics that keep a 747 in the air, kept the Lancaster bomber there, too. Knowledge is not an unmixed blessing. It blesses or curses us according to how it is used. And the discoverer is not always the eventual user. Moreover, the uses to which his work is put are not always what the discoverer intended. Einstein is reputed to have said that had he known that the Theory of Relativity would have been helpful in making an atomic bomb, he would rather have been a locksmith than a physicist.

Knowledge, you see is only half the story. It is only the awareness that certain facts are true. The other half - the more important half - is the understanding of the implications of that awareness; the understanding of how the data are connected; how the facts relate to one another, how they affect one another and how their application will affect men and their environment. This understanding is what we call wisdom. It can be measured by the use to which knowledge is put, the user showing more or less wisdom according to whether his use of the knowledge helps or harms his fellows.

If this is true of physical knowledge, how much more so is it true of spiritual knowledge or enlightenment. A wise brother describes wisdom in this way: "Merely to know certain facts about the hidden side of life profits nothing, unless the knowledge is allowed to influence and adapt our method of living to the truths disclosed."<sup>5</sup> Then the knowledge becomes transmuted into wisdom.

The Light of a Master Mason which is Darkness Visible will enable us to measure how much or how little progress we have made in allowing our lives to be adapted and influenced by the message about God's requirement of us which we found in the Bible.

## THE BENEFITS OF LIGHT

Brotherly Love is the Principal Tenet of our Profession. It is the subject of the first instruction every Freemason receives. It is also one of the Great Truths, which can be deduced by the fact that the ritual disguises it; in this case by speaking of it in terms of alms-giving. Charity has nothing to do with alms-giving. It comes from the Latin word "caritas" which means "Love." Caritas is also the root of our verb "to care." Alms-giving may, from time to time, be a part of loving or caring but it is never the whole of it.

More than half of the New Testament comes from the pen of an itinerant Jewish tent-maker called Paul of Tarsus. There can be no doubt that he was an initiate of one of the Great Mysteries because even the most casual scan of his writings reveals that they are peppered with allusions to Initiation symbolism. If you require

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<sup>5</sup> Walter L. Wilmshurst, *The Meaning of Masonry*, (Bell Publishing Company, 1980), 182.

further confirmation, read the Epistle to the Ephesians in the light of your understanding of the symbolic meanings of Light and Darkness.

For our purposes, this afternoon, I would like you to consider the thirteenth chapter of his first Epistle to the Corinthians. How many of us have come away from Paul's great exposition of Love with the feeling that stately, almost musical, even, as the English may be, it describes an ideal impossible to achieve?

I put it to you, Brethren, that this conclusion arises from the fact that few of us understand what Love really is. For most of us, it means the pink-clouds-bells-and-rosy feeling we experience when we discover that the word 'girl' can also be spelled with a capital 'G.' To use psychological language, this condition arises from a spontaneous collapse of the ego boundaries, and psychologists call it 'cathexis.' Sooner or later, the ego boundaries reestablish themselves. When that happens, the unenlightened may feel that he has "fallen out of love." Since most marriages and other similar liaisons nowadays are contracted on the basis of cathexis rather than love, this may be the reason why so many of them end in more or less acrimonious separation. But, until the ego boundaries are back in place, the effect of their absence is to foster the belief that one can take the cathected object - usually another person - inside oneself, to contain them, as it were. This is where cathexis differs from Love. If something is contained, enclosed, it cannot grow. And growth is the birthright of every living creature. If I contain another person, I prevent that person from developing spiritually except, perhaps, in a manner or direction that is acceptable to me. And that might not be acceptable to them.

With this in mind, let's reread Paul's thesis. This time with Love shorn of its romantic trappings. Now we see that the descriptive clauses are not things to be felt, but things to be done. Love is not a feeling, not an emotional experience, but an act of will. Love is the will to extend oneself for the purpose of nurturing one's own or another's spiritual growth<sup>6</sup>. The desire to contain another, the characteristic of cathexis, is the antithesis of Love.

God works for man through man and seldom, if at all, in any other way<sup>7</sup>. The facile explanation that we give the Entered Apprentice in the North East Corner, that he is deprived of minerals and metals to remind him of his poor and penniless situation when approached by another for assistance, is true only at the shallowest level of understanding. There is another, deeper, lesson here. He is deprived of material wealth to teach him that, despite what he lacks, he still has himself to give. And the gift of himself is the best gift he can give. Material poverty is of no consequence. A man who is broken-hearted, who is spiritually destitute, is in the most abject poverty regardless of how much material wealth he

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<sup>6</sup> M. Scott Peck M.D., *The Road Less Travelled* (Simon & Shuster, 1987), 81.

<sup>7</sup> Alphonse Cerza, *A Masonic Thought for every day in the Year* (The Missouri Lodge of Research, 1972), 6.



commands. And, if a loving brother gives himself to the comfort of such a man, he has given a greater gift than all the treasure of SKI and HKT combined.

We cannot be unjust to someone we love. It is impossible to be unmerciful to someone we love. We will automatically subordinate our own needs and desires for the promotion of those of someone we love. So we may conclude that Justice, Mercy and Humility are attributes of Love. They are also attributes of God, even humility, which He shows in His offer to us of kinship with Him. Notice, further, that we learned in the last section that God desires us to display these God-attributes in our dealings with our fellows. These are the qualities they desire Him to show to them so what He is doing is offering us the chance of doing His job, of being partners with Him in running the universe. He is also asking us to be God-like ourselves. And since we know that He would never expect us to do anything we were not capable of, we have to conclude that it is possible for us to be God-like.

To carry out this work, we have to Love our fellows, that is, we have to extend ourselves for the purpose of nurturing their spiritual growth. Remember that this is an act of will, Brethren, not one of emotion. Nevertheless, we still have to achieve a personal transformation. The Lecture of the First Degree tells us that Love is the greatest rung on the Symbolic Ladder. Why? Faith can be lost in sight. Once we have assurance, we no longer need faith. Hope can end in fruition. Once we have achieved our desire, we no longer need to hope for it. Faith and Hope imply a desire to get something. Love, on the other hand, requires that we give something. As we achieve the transformation, as we cease to be creatures of getting and become creatures of giving, our understanding of each other grows, our fear and suspicion of each other departs, our differences diminish and we realize that we are one, that we are united and that we always have been. And so, as we participate in the spiritual growth of our fellow men, we grow spiritually ourselves and we prove that in giving we have received. In dying to our own personalities we become one with the life of the universe. As the Lecture puts it, Love extends beyond the grave through the boundless realms of eternity.

The Light of a Master mason, which is Darkness Visible once again shows us how well we have achieved the personal transformation by revealing how much justice, mercy and humility we still have to achieve in our dealings with our fellow men.

Moses Maimonides was a rabbi who lived from about 1131 till about 1209 of the Christian Era. We don't know if he was a Mason, but given the antisemitic prejudice of those days and the exclusively Roman Catholic character of the Operative Craft, it is very likely he was not. Nevertheless, speaking of profound religious truths in the Mishne Torak, which he wrote, he describes the germ of the Masonic method of teaching:

“The sages of old have directed that no one shall expound these subjects except to a single person, who must also be wise and intelligent by his own knowledge; and after that, we may only give him the outlines, and convey to him mere hints on the subject, and he, being intelligent by his knowledge, may become acquainted with the end and depth of the matter.”<sup>8</sup> (1)

Although there is more than one person here, I believe I am being true to that ancient injunction by submitting this paper to Masonic Brethren, I thank you for your patient hearing and hope that I may have inspired you to set your Fellowcraft tools to the perfecting of this rough ashlar.

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**A DEPICTION OF THE LODGE SET UP FOR A ELECT OF FIFTEEN DEGREE MEETING C1765 FROM THE CLIFFORD RITUALS HELD IN THE NATIONAL LIBRARY OF AUSTRALIA, CANBERRA**

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<sup>8</sup> Robert Race, “Genuine Ancient Landmarks” in British Masonic Miscellany Vol. I (David Winter and Son, 1917), 134.

*A DAILY ADVANCEMENT...*

CANBERRA LODGE OF RESEARCH AND INSTRUCTION

JULY 2003

Inaugural Address of MWBro Norman Thomas  
G.M. of the GL of Alberta  
2003-2004

'Awake it is **the Day!!**' My Grammar School motto celebrates today's events. The motto appears on the school crest in Cymraeg the ancient language of the Cymry otherwise known as the Welsh "Deffro maen Dydd".

When I first joined the Grand Line, MWBro Gerald Webber enquired as to my theme. "Study the liberal Arts and Sciences" I replied without hesitation although I refer to it below by way of a familiar passage from scripture. One's exposure to the liberal Arts and Sciences usually occurs long before one attends school. Indeed I understand my first exposure to music was in my mother's womb where I enjoyed Gwen's beautiful singing even before I was born. But it was at Grammar School that I began to study the Arts and Sciences in any detail. So I feel justified in joyfully proclaiming "Awake it is **the Day**".

It is a fact that in Roman times the study of the liberal arts and sciences was permitted to Freemen alone while slaves engaged in less scholarly activities such as blood letting, urine tasting and faecal sniffing for the derivation of diagnoses and treatment of diseases. Of course there was the occasional Freeman like Dr Luke who did both but he saw the light, wrote a Gospel and was made a saint.

I have learned over the past several years that an essential part of one's education as a potential Grand Master is to pursue a minimum course of study extending over a period of six years as DDGM; Member of the Board of General Purposes; Theme Speaker at the 'Spring Workshop'; Author of an original dissertation to the Western Conference of Masonic Jurisdictions; Service on numerous Committees; Originator of the dreaded Report on "The Condition of Masonry" and elected as Grand Line Officer under at least four Grand Masters before one gets a crack at the office of

Grand Master itself. So bear with me again as I repeat for the third time:  
“Awake it is **the Day**”!!

So what does Norman Thomas intend to do with his day in the sun?

Before I answer that allow me to remind you that it was thirty years ago to the day that I attended my first Annual Grand Communication in this Jurisdiction, just nine months after my initiation into Griesbach #191, to witness the installation of an eminent soldier of the Edmonton Regiment, our longest surviving Grand Master of the day MWBro Gordon Armstrong who also happens to be a member of my Mother Lodge. Congratulations of the Day to you Sir.

The WM of my Lodge at the time of my initiation was RWBro Ed Boyd Honorary Colonel of the said Regiment and adjutant to Colonel Armstrong before he was wounded during the liberation of Ortona, Italy. While recently appointed as a visiting Professor at nearby University of Chieti Jean and I were privileged to tour Ortona, a quiet seaside resort now, but even then as we looked Eastward across the Adriatic Sea a bloody war was being waged in Bosnia. Bro. Edgar Latimer Boyd was my mentor throughout my Masonic journey and he had hoped, as did I that he would be here to celebrate this Day. Man proposes God disposes.

It would be remiss of me if I did not also reflect on my other sponsor into Griesbach Lodge WBro Lorne Proudfoot, Professional Officer at the Dental School, Edmonton where I was appointed in 1968 by Professor and Dean of the Dental School Bro Hector McLean 33 degrees, A.A.S.R.

It was soon after my arrival on Faculty here that I found WBro Lorne Proudfoot in a corner of the Common Room deep into a little blue book. I deduced from his heavenward gaze and the motion of his lips that he must be at prayer during a break from his arduous duties. I waited for him to conclude his vespers before making my presence known to him. That encounter proved to be the beginning of my Masonic journey. He later confided in me his expectation that I would become Grand Master one day. I smiled not understanding how he possessed such insight but he did and beyond my wildest imagination. So this is Lorne's day too and I feel certain that wherever he is he is sharing in this new day with us.

I want to thank the Brethren around the Jurisdiction for their trust in bestowing upon me the stewardship of our honorable Craft for the ensuing year. Be assured I will serve you with heart and soul and will not shirk in my responsibilities to the Craft. To the Brethren of the Lodges of which I am a member including Griesbach#191, Dynamic#96 Fiat Lux Lodge of

Research 1980 and Internet Lodge of Research I thank you for joining the perambulation before the Grand Master.

Brethren we have just completed what may prove to be the most significant Annual Communication of recent years. We have actually combined several Committees and streamlined the Board of General Purposes. Who said that Freemasons never change? I congratulate our outgoing Grand Master MWBro Terrence Drolet, the Grand Secretary and his staff as well as the many Chairmen and officers of Committees and the Task Force for their determinations which auger well for our future. I have greatly appreciated the friendship and bonding that has occurred between the Grand Line officers, the Grand Secretary's Office and all the brethren who have given so generously of their time and effort on our behalf. May the Great Architect continue to prosper our united endeavours?

Under the direction of MW Doug Troock we have taken part in a truly uplifting installation. The excellent team of officers, elected and appointed, has promised to the man that they will take us with pride and determination through the penultimate year leading to the centenary celebration of our jurisdiction. I also want to thank all of the installing officers for contributing in such an inspired manner to what has proved a truly memorable event. To MWBro Sandy Milligan I extend my deep gratitude for personally leading me through the most important Obligation of my Masonic journey. To MWBro Stan Harbin I offer heartfelt thanks for raising and seating me in the Grand East. This is undoubtedly the most prestigious throne I have had the privilege of filling. Bro Harbin our paths in Masonry have merged at various times and in a variety of Craft and Concordant Masonic events and it has been especially important to have you confer the Honours to-day.

To my son and Brother Martyn sincere thanks for standing up for me today and ably representing your brethren. I am particularly proud of the fact that my five sons were able to rally around me on this special day. One of the five is my son-in-law married to our only daughter. To Jean the mother of my children and wife of almost fifty years I affirm my love and deep affection. She has encouraged and cajoled me each step of the way and without her I would not have made it to this day.

We clearly see from our present perspective that the past one hundred years has been the most turbulent in the history of mankind. While our achievements have reached beyond the heavens man's inhumanity to man has plumbed the depths of depravity. Regrettably the phenomenal growth in our knowledge has not always been wisely directed and controlled according to the tenets of morality and ethics. Yet through it all the Rulers of the Craft in our Jurisdiction have set a right balance between conflicting opinion

and innovation such that our gentle Craft has survived three world wars, a depression, several recessions and countless confusing new laws reversing established custom and accepted mores. Thank you brethren.

Man's arrogance it seems knows no limits. The story goes that arrogant man said to the Great Architect "We really don't need you anymore. There is no limit to what we can achieve on our own. Why we are even capable of creating life."

"Then show me how you do that," said God. So man set about proving himself. He knelt down on the ground and began to form a pyramid from the earth. Whereupon God said "No. You create your own earth!"

At all times the Craft has stood firm and resolute against dogma and anti-masonic rhetoric in a world that has often considered Freemasonry as a secret satanic cult or a conspiratorial Illuminati planning to control the world. These unworthy accusations have included the blasphemous vituperation of ecclesiastical scholars in high places who should know better but who by failing to confirm the foundation for their belief dishonor themselves as well as those they represent.

But to day we are faced with a more significant threat not from without but from within our Order that is proving more devastating than any other at any time in our history.

The overall thrust of the 'Condition of Masonry' 2002 compiled from the DDGM reports in conjunction with the appended statistics are worrying to say the least. To simply sit back, do nothing, and ignore this threat because we have been to the mountaintop is to fail to appreciate the nature of the disease. Apathy like a bad apple in a barrel of them will eventually corrupt the whole. It would be so easy to say that all service clubs and religious institutions are failing and that it would be best to accept those things we cannot change in Freemasonry. I disagree.

Our Universities, Colleges, Corporate Boards, Officer training programs are cram jam full with yuppies eager to advance up the ladder of their chosen calling. One is offered fascinating courses of study, a bright future, value for investment of time and talent, a high salary, an excellent retirement package and personal prestige. "Just keep your noses clean", you were told, "swear loyalty to the firm and don't rock the boat" One was, in effect, made an offer one could not refuse.

Those young yuppies soon learn that the cost of the key to the executive washroom is too high in terms of failing marriages, alcoholism, family breakdown, delinquency of their neglected children, drug addiction and loss of one's sense of self esteem. Those self same young men are now seeking what we have to offer in Freemasonry but they either hear nothing

about us or if in the unlikely event that they do they are turned off by empty lodges and an air of apathy and complacency. Are you prepared to work with us now and improve our situation?

In keeping with the exhortation found in the Charges given at the end of each of the three degrees I propose the following as the Grand Lodge theme for the ensuing year.

**“Study to show yourself approved.....a workman that need not be ashamed rightly dividing the Truth”.**

The area of recommended study recommended for everyone is broad but exacting.

In the Charge to the first degree we read: “And as a last general recommendation let me exhort you.... to devote your leisure hours to the study of the liberal arts and sciences. ...consider yourself called upon to make a daily advance in masonic knowledge” Again in the Charge to the second degree we are told : “.... The study of the liberal arts...is earnestly recommended to your consideration - especially Geometry...(that) proves the wonderful properties of nature you are now bound to discharge”.

In the charge to the third degree we are strictly informed: “The ancient landmarks of the Order you are to preserve sacred and inviolable”. In 1943 my paternal grandfather took me on my one and only visit into the coal black underground of Bedwas Colliery. That experience has never left me. By way of this Miner’s lamp he instructed me that study would be a lamp to my feet and a light to my path. This lamp he told me had saved his life in Britain’s greatest mine disaster when 435 men perished underground at Universal Colliery, Senghenydd in 1913. Trapped by fallen rock William Thomas broke free of his prison tomb by pick and shovel and the light of his lamp. He made his way upward to safety by the path lit by his lamp and before the permeation of the poisonous gasses of the “after damp” would have its ugly way with him.

That is my message to you Brethren. We have been underground for too long and are about to be consumed by the toxic “after damp” of apathy and indifference unless we follow the lamp of learning. We need to walk in the sunlight once again and remove the cloak of unnecessary secrecy and show the world that to be a Mason is a matter of personal pride. Any man who wants to improve himself may find the opportunity within the hallowed halls of Freemasonry because we know that tuition within will make all men better!!

The Ancient Landmarks insist among other things that we maintain the secrets of our mysteries but that doesn’t mean that we cannot place the

light of Freemasonry on high ground for all to see especially those young men who seek what we have to offer.

There is room here for all men not just for the elite and the wealthy but for all men who care to improve themselves and the society in which we live move and have our being. We only need to remember that each one we initiate will be involved in the useful study of a subject that will excite him and in which he can excel. There will be no passengers on board. We will develop a new paradigm in Freemasonry and no longer make everyone conform to the same mould. Variety is the spice of life and it is understood that anything less will lead to staleness, disinterest and withdrawal from the lodge which will not be tolerated unless for good and ample reason.

Every man has promised on the volume of his faith to uphold his obligations and we invite you to reflect upon those promises, as we will meet ours.

When I finally graduated from the University of Bristol in 1957 and obtained a degree in dental surgery prior to my twenty-fifth birthday I had effectively been a student for twenty years since first entering the Twyn Primary School. But even at that point the student was approved only to begin to learn and by no means could be considered an expert.

Sir Winston Churchill, Chancellor of the University and eminent Freemason declared as the graduands were awarded their degrees. "This is not the end. It is not even the beginning of the end. But it is perhaps the end of the beginning". Sir Winston undoubtedly had in mind the situation when he received his prestigious degrees in Freemasonry and realized that Freemasonry is a lifetime journey and a Mason is never complete until he lays down his working tools because there are always new things to learn in this progressive science.

Study is not mindless repetition it is a devotion to developing the mind. I once knew an individual who could recite the St John Ambulance First Aid Manual off by heart. When you asked him to list the signs, symptoms and treatment for a particular acute condition he would start at the beginning of the book and recite through it until he got to the particular condition he had been asked about by which time the victim had expired. His recitation was impressive but his ability to practice his vocation was deadly. That is not the way of the Freemason. He learns his lessons so that they may be useful to him as he travels on his journey through life.

Nevertheless we also need to realize that the young men of today who will be seeking entry into Freemasonry are essentially divided into a small group of left-brain individuals and a much larger right brain group as a result of



present day educational methods. The few left-brained analytical individuals, exemplified by our generation will probably be pleased to initiate into Freemasonry as it now is and thrive there due to the predominance of the recitative approach to the Work of the Ritual. But today's educational system aims at developing holistic attributes particularly of the right brain and under our present system we would probably not attract such individuals in any great number and even if we did they would retire from the Order in short shrift particularly if we insisted on letter perfect memorization of the Work.

Winston Churchill did badly in school under the old educational system and failed his school certificate examinations. But his literary and rhetorical skills were formidable. Albert Einstein on the other hand was a slow learner of language skills and was well advanced in years before he spoke sentences. Some of his schoolteachers thought he was slow witted and stubborn refusing to learn his lessons by rote. But he demonstrated genius in holistic functions such as music, geometry and science. Which of these God fearing men would you not want to see in Masonry.

If we are to succeed in initiating and retaining holistic thinking males we will have to develop a different paradigm in our approach to ritual learning and in the initiation and retention of such individuals. Rote learning has not been encouraged in the education of such individuals and a new approach to proving up as well as utilizing them in the degree teams must be sought.

I want to encourage every Lodge Master to extend his vision and actively seek, initiate and retain those qualities that will bring further distinction to our membership. Please get the message out and give us the benefit of your researches. And while I am on the subject Field or One Day classes are likely to be altogether more inviting for these bright young men as studies are beginning to show in the U.S.A. But this is Alberta and with your help and open-mindedness we will find the answer as to whether this is the way of the future in our Jurisdiction.

Holistic approach to study aims at gaining an understanding of a subject and provides the necessary incentive to learning. Memorization is secondary. Repetition driven learning however works the other way around that is memorization occurs first and understanding follows. The end point may be the same but the mental processing is quite different. The young man of today is discouraged from approaching a vastly expanded knowledge base by memorization of detail first. He must be selective in what he remembers so as to avoid swamping of the cognitive processes. Consequently rote learning is probably not a sound basis for recruitment and retention of today's young Freemasons.

When the Freemason receives light at the altar of masonry before him lie the three great lights that includes the volume of the sacred law and the symbols of physical measurement. They are referred to as guides and boundaries and clearly represent the spiritual and scientific aspects of Truth. The study of the sciences are certainly exhorted and encouraged in the second degree of Freemasonry but rarely if ever are they given lodge room. This is because science was not really encouraged in the education of my generation although it eventually became the driving force of my life in academia. We in an age of exponential growth of scientific knowledge and it is passing us by in the Freemasons' Halls and we must move on it now or it will be too late.

An understanding based on a balanced approach to degree work must be developed and this will materially depend on our willingness to experiment with innovation. I am not proposing innovation of our precepts but the educational methods by which we may increase the understanding of Masonry and further its aims. Freemasonry I feel should move away from its image of a one method approach to Ritual Work in which the all or nothing catechismal approach will continue to further reduce initiation and retention of members and worse of all contribute to apathy and complacency. To pursue the new approaches to education in collaboration with the old are consummate with the aims of Freemasonry that seeks to discover ultimate Truth as exemplified by: The Brotherhood of All Men under The Fatherhood of God. Awake it is the day. Study to show yourself approved. May God bless you all.

**Below is a guide to publications to study in the context of the above.**

The Vols. Of the Sacred Law (include the book of your Faith journey but open yourself to cross reference with other sources (Holy Bible, The Koran, Bhagavad Gita, Dharma etc.)

The Rituals of the Work; Ancient York Rite, Canadian and Emulation Rites to be compared and contrasted

The Ancient Landmarks (25)

*Why God Wont Go Away*; A. Newberg, E D'Aquili and V Rause; 2001 pub. Ballantine Books.

Alberta Workshop: 1975-1999 Masonic Spring Workshop.

The Mentor's Plan;

*Vox Lucis* vols1-22 (1980-2002)

Inter-Provincial Conferences (1941-2002) on CD by Linshaw Enterprises.

Masonic Trivia 2.1 on CD by Linshaw Enterprises (L. E.)

EBook No.1. *History of the Lodge of Edinburgh* (L. E.)

Ebook *History of Freemasonry and Concordant Bodies* (L. E.)

Ebook Preston *Lectures* (L. E.)

*Fermat's Enigma* by Simon Singh 1997 pub Penguin  
*Why Religion Matters* by Huston Smith 2000 pub Harper San Francisco  
*The Invisible College* Robert Lomas 2002 pub Headline  
*A Reference Book for Freemasons* F.Smyth1998 pub. Q. C. Correspondence  
Circle, London  
*Faith @ Science* Denyse O'Leary2001 pub. Gordon Shillingford Publishing  
Inc. Canada.  
*Who's Afraid of Schrodinger's Cat?* Ian Marshall and Danah Zohar.1997 pub.  
Quill, New York. (A-Z Guide to All New Science Ideas)  
*Genome* by Matt Ridley pub Perennial 2000  
*Quantum Theology* (Spiritual Implications of The New Physics) D. O'Murchu.  
pub Crossroad, New York 1997  
*Pillars of Wisdom* by Rex R. Hutchens pub Supreme Council 33 degrees  
1995  
*The Way of The Craftsman* by W. Kirk MacNulty pub Central Regalia,  
U.K.2002  
*The Human Mind Explained.* Susan Greenfield Gen Ed. pub. Reader's Digest  
1996  
*The Universe in a Nutshell* Stephen Hawking pub. Bantam 2001